

BIBLE

containing the Holy Scriptures
contained in the Old
& New Testament.

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THE
BIBLE

1677
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To the Christian Reader.

BEsidēs the manifolde and continuall benefits which Almighty God bestoweth vpon vs, both corporall and spirituall, wee are especially bound (deare brethren) to giue him thanks without ceasing for his great grace and vnspeakeable mercies; in that he hath pleased him to call vs vnto this marueilous light of his Gospel, and mercifully to regarde vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darkenesse, from the liuing God to dumme and dead idoles, and that after so cruell murder of Gods Saints, as alas, hath beene among vs, we are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that we may not be vnmindfull of these great mercies, but seeke by all meanes (according to our duety) to be thankfull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and praising of the word of God (which is the light to our paths, the key of the kingdome of heauen, our comfort in affliction, our shield & sword against Satan, the schole of all wisdom, the glasse wherein we behold Gods face, the testimony of his fauour, and the onely foode and nourishment of our soules) we thought that we could bestow our labours and study in nothing which could bee more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing albeit that diuers heretofore haue indeuoured to archiue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues about the least of our brethre (for God knoweth with what feare and trembling we haue bene for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlinesse we reuerence, exhorted, and also encouraged by the ready wils of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefit and fauour of God toward his Church (though the time was then most dangerous and the persecution sharpe and furious) wee submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vndertooke this great and wonderfull worke (with all reuerence, as in the presence of God, as intreating the word of God whereunto we thinke our selues vnsufficient) which now God according to his diuine providence and mercie hath directed to a most prosperous end. And this we may with good conscience protest, that wee haue in euery point and word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most sincerely expounded the same. For God is our witnesse, that we haue by all meanes endeououred to set forth the puritie of the word, and right sence of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sence, and laboured alwayes to restore it to all integrity: so haue we most reuerently kept the propriety of the words, considering that the Apostles, who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrew, then enterprised farre by mollifying their language, to speake as the Gentiles did. And for this and other causes we haue in many places referred the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that

To the Christian Reader.

are not well practised, and also delight in the sweete founding phrases of the holy Scriptures. Yet lest either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, seeing some translations read after one sort, & some after another, whereas all may serue to good purpose and edification, we haue in the margent noted that diuersity of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke, ||| Againe, whereas the Ebrew speech seemed hardly to agree with ours, we haue noted it in the margent after this sort, † vnto that which was more intelligible. And albeit that many of the Ebrew names be altered fro the old text, and restored to the true writing and first original, whereof they haue their signification, yet in the vsuall names little is changed for feare of troubling the simple Readers. Moreover, whereas the necessitie of the sentence required any thing to be added (for such is the grace and property of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or some word, be vnderstand of them that are not well practised therein) we haue put it in the text with another kind of letter, that it may easily be discerned from the comon letter. As touching the diuision of the verses, we haue followed the Ebrew examples, which haue so fro the beginning distinguished them. Which thing as it is most profitable for memory, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this *. Besides this, the principall matters are noted and distinguished by this marke ¶ Yea, and the arguments both for the booke and for Chapters with the number of the verse are added, that by all meanes the Reader might be holpen. For the which cause also we haue set ouer the head of euery Page, some notable word or sentence which may greatly further aswell for memory as for the chiefe point of the Page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow daily for lacke of the true knowledge therof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also induoured both by the diligent reading of the best Commentaries, and also by the conference with the godly and learned brethren, to gather briefe Annotations vpon all the hard places, aswell for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the amplification of the same, as may most appertaine to Gods glory, and the edification of his Church. Furthermore, whereas certaine places in the bookes of Moses; of the Kings, and Ezekiel seemed so darke, that by no description they could be made easie to the simple Reader, we haue so set them foorth with figures & notes for the full declaration thereof, that they which cannot by iudgement, being holpen by the Annotations noted by the letters a.b.c.&c. attaine thereunto, yet by the perspectiue, & as it were by the eye, may sufficiently know the true meaning of all such places, whereunto also we haue added certaine Mappes of Cosmographie, which necessarily serue for the perfect vnderstanding and memory of diuers places and Countreys, partly described, and partly by occasion touched, both in the Old and New Testament.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge & furtherance of Gods glory, there are adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrew names: and the other conteyning all the chiefe and principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich Pearle and inestimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the word of God, earnestly study it, and in all your life practise it, that ye may now appeare indeed to be the people of God, not walking any more according to this world, but in the fruits of the

Spirit, that God in vs may be fully glorified, through IESVS CHRIST
our Lord, who liueth and reigneth for euer,

A M E N.

OF

**Of the incomparable treasure of the
holy Scriptures, with a prayer for the
true vse of the same.**

*Esai 12. 3. and
49. 10. reue 2. 1.
16. & 24. 17.*

Ierem. 33. 15.

Psal. 119. 160.

reuel. 2. 7. and

22. 2. psal. 119.

142. 1. 44.

Iohn 6. 35.

Luke 2. 10.

Ephes. 6. 16.

Matth. 7. 6.

2. Pet. 2. 22.

Matth. 6. 22.

Psal. 119.

27. 73.

Iude 20.

Psal. 119. 11.

Ioshua 1. 8.

Psal. 1. 1. 2.

Psal. 94. 12, 13

Here is the spring where waters flowe,
to quench our heate of sinne :

Here is the tree where trueth doeth growe,
to leade our liues therein :

Here is the fudge that stints the strife,
when mens deuises faile :

Here is the bread that feedes the life,
that death cannot assaile :

The tidings of saluation deare,
comes to our eares from hence :

The fortresse of our faith is here,
and shield of our defence.

Then be not like the hogge that hath
a pearle at his desire,

And takes more pleasure in the trough,
and wallowing in the mire.

Reade not this Booke in any case,
but with a single eye :

Reade not but first desire Gods grace,
to vnderstand thereby.

Pray still in faith with this respect,
to fructifie therein :

That knowledge may bring this effect,
to mortifie thy sinne.

Then happy thou in all thy life,
what so to thee befallles :

Yea, double happy shalt thou be,
when God by death thee calles.

Gracious G O D and most mercifull Father, which hast vouch-
safed vs the rich and precious iewel of thy holy worde, assist vs
with thy Spirit, that it may be written in our hearts to our euer-
lasting comfort, to reforme vs, to renew vs according to thine owne image,
to build vs up, and edifie vs into the perfect building of thy Christ, san-
ctifying and increasing in vs all heauenly vertues. Graunt this O hea-
uenly Father, for Iesus Christes sake. Amen.

**The names and order of all the Bookes of the Old
and New Testament, with the number of their Chapters.**

E Genesis hath Chapters	50	Prouerbes hath Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Salomon.	8
Numbers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Ioshua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hosea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	35	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The praier of Manasse, Apocryphe		Nahum	5
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4

The Bookes called Apocrypha.

E 1. Sdras	9	Baruch with the Epistle of Ieremiah	6
2. Esdras	16	The song of the three children.	
Tobit	14	The story of Sufanna.	
Iudeth	16	The idole Bel and the Dragon.	
The rest of Ester	6	1. Maccabees	16
Wisedome	19	2. Maccabees	15
Ecclesiasticus	51		

The Bookes of the New Testament.

M Attthew	28	2. Thessalonians	3
Marke	16	1. Timotheus	6
Luke	24	2. Timotheus	4
Iohn	21	Titus	3
The Actes	28	Philemon	1
The Epistle to the Ro- manes	16	To the Hebrewes	13
1. Corinthians	16	The Epistle of Iames	5
2. Corinthians	13	1. Peter	5
Galatians	6	2. Peter	3
Ephesians	6	1. Iohn	5
Philippians	4	2. Iohn	1
Colossians	4	3. Iohn	1
1. Thessalonians	5	Iude	1
		Reuelation	22



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THE FIRST BOOKE OF MOSES, CALLED

* GENESIS.

THE ARGUMENT.

Moses in effect declareth three things which are in this booke chiefly to be considered. First, that the world, and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderfull workes, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience, who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should overcome Satan, death, and hell. Secondly, that the wicked, unkindfull of Gods most excellent benefits remained still in their wickednesse, and so falling most horribly from sinne to sinne, provoked God (who by his Preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth us by the examples of Abraham, Isaac, Iacob, and the rest of the Patriarches, that his mercies neuer faile them, whom he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he ever assisteth them, sendeth comfort, and delivereth them. And because the beginning, increase, preservation, and successe thereof might bee onely attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau, and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisdom might be confounded, and the Name of God euermore praised.

CHAP. I.

1 God created the heauen and the earth, 3 The Light and the darkenesse, 8 The firmament. 9 He separateth the water from the earth, 16 He createth the Sunne, the Moone, and the Starres. 21 He createth the fish, birdes, beasts, 26 He createth man, and giueth him rule over all creatures, 29 And prouideth nouriture for man and beaſt.

In the beginning God created the Heauen and the Earth.

2 And the earth was without forme & void, and darkenesse was vpon the deepe, and the Spirit of God mooued vpon the waters.

3 Then God said, * Let there be Light: And there was Light.

4 And God saw the Light that it was good, and God separated the Light from the darkenesse.

5 And God called the Light, Day, and the darkenesse, he called Night. * So the euening and the morning were the first day.

6 ¶ Again God said, * Let there be a firmament in the mids of the waters: and let it

separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were vnder the firmament, from the waters which were about the firmament: and it was so.

8 And God called the firmament, Heauen. * So the euening and the morning were the second day.

9 ¶ God said againe, * Let the waters vnder the heauen be gathered into one place, and let the dry land appeare: and it was so.

10 And God called the dry land, Earth: and he called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, ^h Let the earth budde forth the bud of the herbe, that seedeth seed, the fruitfull tree, which beareth fruit according to his kinde, which hath his seed in it selfe vpon the earth: and it was so.

12 And the earth brought forth the bud of the herbe, that seedeth seed according to his kinde, also the tree that beareth fruit, which hath his seed in it selfe according to his kinde: and God saw that it was good.

13 * So the euening and the morning were the third day.

14 ¶ And God said, * Let there be lights

dent. 4. 19. K By the Lights he meaneth the Sunne, the Moone, and the starres.

This word fig-
nificeth the be-
ginning, and ge-
neration of the
creatures.

f As the sea and
rivers from those
waters that are
in the cloudes,
which are vp-
helden by Gods
power, lest they
should over-
whelme the
world.

* Psal. 148. 4.
g That is, the
region of the
aire, and all that
is a oue vs.

* The 3. day.
* Psal. 33. 7. and
89. 11. and 136.
6 Job 38. 4

h So that we see
it is the onely
power of Gods
word that ma-
keth the earth
fruitfull, which
els naturally is
barren.

i This sentence
is so oft re-
peated, to sig-
nifie that
God made all
his creatures to
serue to his glo-
ry, & to the pro-
fit of man: but
for sin they we-
re accursed, yet to
the elect by
Christ they are
restored, & serue
to their wealth.

* The third day.

* Psal. 136. 7.

1 Which is the artificiall day, from the Sunne rising to the going downe.
 m Of things appertaining to naturall and politicall orders and seasons.
 n Towit, the Sunne and the Moone rand here he speaketh as man iudgeth by his eye: for else the Moone is lesse then the planet Saturnus.
 o To give it sufficient light, as instruments appointed for this lane, to serve to mans use.
 p As fish and wormes which slide, swimme, or creepe.
 q The face of the firmament.
 r That is, by the vertue of his word he gaue power to his creatures to ingender.
 s The 5. day.
 t Euer soule of life.
 * Chap. 5. 1. & 9. 6. 1. cor. 11. 7. colof. 3. 10.
 f God commanded the water and the earth to bring forth other creatures: but of man he saith, Let vs make: signifying, that God taketh counsell with his Wisedome and Vertue, purposing to make an excellent worke about all the rest of his creation.
 g This image & likenesse of God in man is expounded, Eph. 4. 24: where it is written that man was created after God in Righteousnesse and true Holinesse, meaning by these two words all perfection, as Wisedome, Truth, Innocencie power, &c.
 * 1. d. 2. 23. eccles. 7. 1. * Matth. 19. 4. u The propagation of man is the blessing of God, Psa. 128. * Chap. 8. 17. and 9. 1. x Gods great liberalitie to man, taketh away all excuse of his ingratitude. * Chap. 9. 3.

in the firmament of the heauen, to¹ separate the day from the night, and let them bee for² signes, and for seasons, and for dayes and yeeres.

15 And let them be for lights in the firmament of the heauen to give light vpon the earth: and it was so.

16 God then made two³ great lights: the greater light⁴ to rule the day, & the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth.

18 And to⁵ rule in the day, & in the night, and to separate the Light from the darkenesse: and God saw that it was good.

19 So the Euening and the Morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance euery⁶ creeping thing that hath life: and let the foule flye vpon the earth in the open firmament of the heauen.

21 Then God created the great whales, and euery thing liuing and mouing, which the waters brought forth in abundance according to their kinde, and euery fethered foule according to his kinde: and God saw that it was good.

22 Then God blessed them, saying, Bring forth fruit and multiply, and fill the waters in the Seas, and let the foule multiply in the earth.

23 So the Euening and the Morning were the fifth day.

24 Moreover God saide, Let the earth bring forth the liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde, and it was so.

25 And God made the beast of the earth according to his kind, and the cattell according to his kinde, and euery creeping thing of the earth according to his kinde. And God saw that it was good.

26 Furthermore God said, * Let vs make man in our⁷ image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, & ouer the beasts, and ouer all the earth, and ouer euery thing that creepeth and moueth on the earth.

27 Thus God created the man in his Image: in the image of God created he him: he created them⁸ male and female.

28 And God blessed them, and God said to them, * Bring forth fruit and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that moueth vpon the earth.

29 And God said, Behold, I haue giuen vnto you⁹ euery herbe bearing seed, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seed: * that shall bee to you for meat.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, & to euery thing that moueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meat: and it was so.

31 And God saw all that hee had made, and loe, it was very good. So the Euening and the Morning were the sixth day.

CHAP. II.

1 God reffecth the seventh day, and sanctifieth it. 15 Hee setteth man in the Garden. 22 Hee createth the woman. 24 Man is ordained.

Thus the heauens and the earth were finished, and all the¹⁰ hoste of them.

2 For in the seventh day God ended his worke which hee had made, and the seventh day he¹¹ rested from all his worke, which he had made.

3 So God blessed the seventh day, and sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 These are the¹² generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery plant of the field, before it was in the earth, and euery herbe of the field, before it grew: for the Lord God had not caused it to¹³ raine vpon the earth, neither was there a man to till the ground,

6 But a mist went vp from the earth, and watered all the earth.

7 The Lord God also made the man¹⁴ of the dust of the ground, and breathed in his face breath of life, and the man was a liuing foule.

8 And the Lord God planted a garden Eastward in Eden, and there he put the man whom he had made.

9 (For out of the ground made the Lord God to grow euery tree pleasant to the sight, and good for meat: the tree of life also in the middes of the Garden, and the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the Garden, and from thence it was diuided, and became into foure heads.

11 The name of one is Pishon: the same compasseth the whole land of Hauilah, where is gold.

12 And the gold of that land is good: there is Belium, and the Onix stone.

13 And the name of the second riuer is Gihon: the same compasseth the whole land of Cush.

14 The name also of the third riuer is Hiddekel: this goeth toward the Eastside of Asshur: and the fourth riuer is Perath.

15 Then the Lord God tooke the man, and put him into the garden of Eden, that he might¹⁵ dresse it and keepe it.

16 And God would not haue man idle, though as yet there was no need to labour,

End. 3. 19. Gen. 3. 16. Mark 7. 17. The 6. day.

a That is, the innumerable abundance of creatures in heauen and earth.
 b End. 20. 11. and 31. 17. Gen. 5. 10. Gen. 4. 4.
 c For he had now finished his creation, but his providence still watcheth ouer his creatures, and governeth them.
 d Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodness towards him.
 e Or, the originall and beginning.
 f Or, first, as chap. 2. 15.
 g God only openeth the heauens and shutteth them, he sendeth drought & raine according to his good pleasure.
 h Or, formed.
 i He sheweth whereof mans body was created, to the intent that man should not glory in the excellency of his owne nature.
 j 1. Cor. 15. 45.
 k This was the name of a place, as some thinke, in Mesopotamia, most pleasant and abundant in all things.
 l Which was a signe of the life receiued of God.
 m That is, of miserable experience, which came by disobeying God.
 n Eccles. 24. 21.
 o Which Hauilah is a countrey lying to the Eastward, and inclineth toward the West.
 p Or, precious stone, or pearly.
 q Plinie saith it is the name of a tree.
 r Or, Ethiopia.
 s Or, Tigris.
 t Or, Assyria.
 u Or, Euphrates.

I So that man
might know
there was a so-
vereigne Lord, to
whome he owed
obedience.

1 Ebr. Eating
then shall eat of.
1 Or, when sever-
m By this death
he meaneth the
separation of
man from God,
who is our life
and chief felici-
tie: and also that
our difference
is the cause of
tribe.

1 Ebr. before him
m By knowing
them to come
and follow
themselves into
Adam;

Ac16 And the Lord God ¹commanded the man, saying, ²Thou shalt be free of every tree of the garden;

17 But of the tree of Knowledge of good and euill, thou shalt not eate of it : for in the day that thou eatest thereof thou shalt die the death.

18 Also the Lord God said, It is not good
that the man should be himselfe alone: I will
make him an helpe & meete for him.

burg So the Lord God formed of the earth every beast of the field, and every fowle of the heauen; and brought *them* unto the man to see; how he would call *them*: for howsoever the man named the living creature, so was the name thereof.

30 The man therefore gaue names vnto all cattell, and to the fowle of the heauen, and to every beast of the field: but for Adam found

he not an helpe meet for him.

23. ¶ Therefore the Lord God caused an heauie sleepe to fall vpon the man, and he slept: and he tooke one of his ribs, and closed vp the flesk in stead thereof.

23 And the ribbe which the Lord God had taken from the man, he made he a woman, and brought her to the man.

23 Then the man said, * This now is bone
of my bones, and flesh of my flesh. She shall
be called woman, because she was taken out
of man.

24. Therefore shall man leave his father
and his mother, and shall cleave to his wife;
and they shall be one flesh.

25. And they were both naked, the man
and his wife, and were not ashamed.

greater duty of vs toward our wives, than otherwife we are bound
parents. ¶ For before sinne entred, all things were honest and cleane

† *Elr. built.*
o. Signifying
that mankind
was perfit, when
the woman was
created, which
before was like
an vipers building.

Or, Manasse; because he con-
fesseth of man: for
in Hebrew I sh, is
man; and I shall
be woman.

to flow to our
comedy.

THE SITUATION OF THE GARDEN OF EDEN



As because mention is made in that ninth verse of this Chapter, of the river that watered the Garden, we must note that Euphrates and Tigris, called in Hebrew, Perath and Hiddekel, were called but one river where they joyned together, & so they had four names: That is, two at their springs, and two where they fell into the Persian sea. In this country and most plentiful land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulness and abundance thereof. And whereas it is said that Pishon compasseth the land of Hamath, it is meant of Tigris, which in some country, as it is passed by divers places, was called by sundry names, as sometimes Digliss, in other places, Pashygris, and of some Phasin or Pishon. Likewise Euphrates toward the country of Cush or Ethiopia, or Arabia, was called Gihon. So that Tigris and Euphrates (which were but two rivers, and sometime when they joyned together were called after onename) were according to divers places called by these four names, so that they might seeme to have bene four divers rivers.

CHAP. III.

1 The woman seduced by the serpent, 6 Enticeth her husband to sinne. 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 23 Man is cast out of Paradise.

4 Then the serpent said to the woman,
Ye shall not die at all.

5 But God doth know that when ye shall
eate thereof, your eyes shall be opened, and ye
shall be as gods,^c knowing good and euill.

6 So the woman (seeing that the tree was good for meate, and that it was pleasant to the eyes, and a tree to bee desired to get knowledge) tooke of the fruit thereof, and did* cate, and gaue also to her husband with her, and he^f did cate.

7 Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge tree leaues together, and

* 2. Corin. 11.3.

d This is Sa-
tans chiefest
subtilty, to cau-
se vs not to feare
Gods threat-
nings.

† Ebr. die the

e As though he should say, God doeth not forbid you to eate of the fruit. saue that he knoweth that if yee

should eat
thereof, yee
should be like
to him.

* Eccles. 25. 16.

f Not so much to please his wife, as moved by ambition at her perswasion. g They began to feele their misery, but they sought not to God for remedy.

A 2

made

*W.F.D. 3.24.

a As Satan can
change himself
into an Angel
of light, so did he
abuse the wisdom
of the serpent
deceiving man.

b God suffer
Satan to make
the serpent his
instrument, and
to speak in his

c In doubting
of Gods threa-
ning the yeel
to Satan.

Now* the serpent was more *subtill then
any beast of the field, which the Lord
God had made: and hee^b said to the woman,
Yea, hath God indeed said, Ye shall not eat
of euery tree of the Garden?

3 And the woman said vnto the serpent,
We eat of the fruit of the trees of the garden.

3 But of the fruit of the tree which is in the middes of the Garden, God hath said, Yee shall not eat of it, neither shall yee touch it, ^c lest ye die.

1 *Evil things to*
girl about them
to hide their pri-
vacies,
|| *Or, winds,*
h The sinful
 confidence **h**erth
 Gods **h**ypocrites
 appear in that
 he hid the cause
 of his nakedness,
 which was the
 transgression of
 Gods **h**onour
k His wicked-
 ness and lack of
 true **h**umility
 appear in
 this, that he bur-
 dened God with
 his fault, be-
 cause he had gi-
 ven him a wife.
l In stead of
 confounding her-
 self, he increaseth
 it by accusing
 the serpent.
m He asked the
 reason of Adam
 and his wife, be-
 cause he would
 bring them to re-
 pentance, but he
 asked not the
 serpent, because
 he would shew
 him no mercy.
n As a vile and
 contemptible
 beast. *Isa. 65. 2.*
o He chiefly
 meant Satan
 by whose moti-
 on and craft the
 serpent deceived
 the woman.
p That is, the
 power of sinne
 and death.
q Satan shall
 sting Christ and
 his members,
 but not over-
 come them.
r The Lord
 comforteth A-
 dam by the pro-
 mise of the blef-
 sed seed, and also
 punisheth the
 body for the sin
 which the soule
 should have bin
 punished for,
 that the spirit
 having concei-
 ved hope of for-
 givenesse, might
 live by faith.
s *1. Cor. 14. 24.*
t The transgref-
 sion of Gods
 Commandment
 was the cause
 that both man-
 kinde and all o-
 ther creatures
 were subiect to
 the curse.
u There are not
 the naturall
 fruits of the
 earth, but pro-
 ceed of the cor-
 ruption of sinne.
v Or gaue them
 knowledge to
 make themselves
 coates.
x By this deri-
 ve on he repro-
 ches Adams mi-
 serie whereinto
 he was fallen by ad-

made themselves breeches. **8** ¶ Afterward they heard the voice of the Lord God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of the Lord God, among the trees of the garden.

9. But the Lord God called to the man; and said vnto him, Where art thou? Who said, I heard thy voice in the garden, and was afraid: because I was naked, therefore I hid my selfe.

11 And he said, Who told thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

12 Then the man said, The woman which thou^k gavest to be with me; she gave me of the tree, and I did eat.

13. And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eat.

14 ¶ Then the Lord God said to the serpent, ^m Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: vpon thy belly shalt thou goe, and ⁿ dust shalt thou eat all the dayes of thy life.

15 I will also put enmitie betweene thee
and the woman, and betweene thy seed and
her seed. He shall breake thine head, and
thou shalt bruise his heele.

16 ¶ Vnto the woman he said, I will greatly increase thy sorrowes, and thy conceptions. In sorow shalt thou bring forth children, and thy desire shall be subiect to thine husband, and he shall rule ouer thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voice of thy wife, and hast eaten of the tree, (whereof I commanded thee, saying, Thou shalt not eat of it) *curled is the earth for thy sake*; in sorrow shalt thou eat of it all the daves of thy life.

18. Thornes also, and thistles shall it bring
foorth to thee, and thou shalt eat the herbe of
the field.

19 In the sweat of thy face shalt thou eat bread, till thou returne to the earth : for out of it wast thou taken , because thou art dust , and to dust shalt thou returne.

20 (And the man called his wiues name
Heuah, because she was the mother of all li-
ving)

21 Vnto Adam also and to his wife did the
Lord God^u make coats of skinn^es, and clothed them.

22 ¶ And the Lord God said, * Behold
the man is become as one of vs, to know good
and euill. And now lest he put forth his hand
and y take also of the tree of life and eate and
liue for euer,

23 Therefore the Lord God sent him forth
from the Garden of Eden, to till the earth
whence he was taken,

ambition, y Adam deprived of life, left also the signe thereof,

2. Thus he cast out man, and at the East side of the Garden of Eden he set the Cherubims, and the blade of a sword shaken, to keep the way of the tree of life.

CHAP. VIII.

1 The generation of mankind. 3 Kain and Habel offer sa-
crifice. 8 Kain killeth Habel. 13 Lameche tyrant en-
courageoth his furefull wives. 16 True religion is restored.

Afterward the man knew Heuah his wife,
in which he continued and bare Kain, and
said, I have obtained a man by the Lord.
And again she brought forth his brother
Habel, and Habel was a keeper of the sheep,
and Kain was a tiller of the ground.

3 ¶ And in proceſſe of time it came to paſſe, that Kain brought an oblation vnto the Lord of the fruit of the ground.

And Habel also himselfe brought of the
first fruits of his sheepe, and of the fat of them,
and the Lord had respect vnto * Habel, and to
his offering.

But vnto Kain and to his offering hee had no regard: wherefore Kain was exceeding wroth, and his countenance fell downe.

6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe well, shalt thou not be accepted? and if thou doest not well, sinne lieth at the doore: also vnto thee his desire *standeth* *be subject* and thou shalt rule over him.

8 ¶ Then Kain spake to Habel his brother. And * when they were in the field, Kain rose vp against Habel his brother, & slew him

9 Then the Lord said vnto Kain, Where is Habel thy brother? Who answered, I cannot tell. ^b Am I my brothers keeper?

10 Again he said, What haist thou done
the ioyce of thy brothers blood crieth vnto
me from the earth.

11 Now therefore thou art cursed ^k from the earth, which hath opened her mouth to receive thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not henceforth yeeld vnto thee her strength a vagabond and a runnagate shalt thou be in the earth.

13 Then Kain said to the Lord, ^m My punishment is greater, then I can beare.

14 Behold, thou hast cast me out this day from [†]the earth, and from thy face shall I be hid, and shall be a vagabond, and a runnagat in the earth, and whosoever findeth mee, shall slay me.

15 Then the Lord said vnto him, Doubt
lesse, whosoever slayeth Kain, he shall be ⁿ pun
ished seuen fold. And the Lord set a ^o mark

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k The earth shall be a witness against thee, which mercifully
which thou most cruelly sheddest, I Thou shalt neuer haue
shalbe in continual feare and care. m He burdeneth God as if
he did punish him so sharply. || Or, my sinne is greater then can be
from off the face of. n Not for the loue he bare to Kain, but t

1. **Mana** nature, the flag of man-
 2. **riage**, and God's
 3. **pleasing** were
 4. **not** easily ob-
 5. **lained** through
 6. **line**, but the
 7. **quiescent** princi-
 8. **ple** that the
 9. **was** changed.
 10. **That** is ac-
 11. **ording** to the
 12. **Lords** promise,
 13. **as** chap. 3. 3:
 14. **I** come re-
 15. **to** the Lord as
 16. **re-joycing** for the
 17. **foams** which the
 18. **born**, whom
 19. **he** would
 20. **ffer** to the
 21. **Lord** as the first
 22. **fruit** of her
 23. **birth**.
 24. **This** declar-
 25. **eth** that the
 26. **father** in-
 27. **structed** his
 28. **children** in the
 29. **knowledge**
 30. **of** God, & how
 31. **God** gave them
 32. **sacri-fices** to sig-
 33. **nify** their salu-
 34. **ation**: albeit they
 35. **were** defile of
 36. **the** sacrament
 37. **of** the tree of life.
 38. **H**er. 11. 4.
 39. **Be-cause** he
 40. **was** an hypo-
 41. **rite**, and offer-
 42. **ed** only for an
 43. **outward** shew
 44. **without** sincer-
 45. **ity** of heart.
 46. **Both** thou
 47. **and** thy sacrifice
 48. **shall** be accept-
 49. **able** to me.
 50. **If** Sinne had
 51. **still** torment thy
 52. **conscience**.
 53. **The** dignitie
 54. **of** the first born
 55. **is** given to Kai-
 56. **ser** Heb. 10. 3.
 57. **Mat.** 23. 35. 1.
 58. **Mat.** 3. 1. 2. 11.
 59. **This** is the
 60. **nature** of the re-
 61. **probate**, when
 62. **they** are repro-
 63. **ved** of their hy-
 64. **pocri-sy**, even to
 65. **neglect** God and
 66. **dis-puise** him.
 67. **I** God reu-
 68. **geth** the wrong
 69. **of** his Saints,
 70. **though** none
 71. **com-plain**: for
 72. **the** iniquitie it
 73. **selfe** cryeth for
 74. **vengeance**.
 75. **Re-acted** that blood
 76. **is** for thine heart
 77. **ruel** Judge, be-
 78. **cause** thou
 79. **pardoned** 1 Ebr.
 80. **sup-press** murder,
 81. **thou** shouldst
 82. **fear** thereby

vpon

vpon Kain, left any man finding him should kill him.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the Eastside of Eden.

17 Kain also knew his wife, which conceived and bare Henoch: and he built a city, and called the name of the city by the name of his sonne, Henoch.

18 And to Henoch was borne Irad, and Irad begate Methusael, and Methusael begate Lamech.

19 ¶ And Lamech tooke to him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the father of such as dwell in the tents, and of such as have cattell.

21 And his brothers name was Tubal, who was the father of all that play on the harpe and organs.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of brasie and of yron: and the sister of Tubal-kain was Naamah.

23 Then Lamech said vnto his wives Adah and Zillah, Heare my voice, yee wives of Lamech: hearken vnto my speech: for I would slay a man in my wound, and a yong man in mine hurt.

24 If Kain shall bee auenged seven folde, truly Lamech ^f seuentie times seven fold.

25 ¶ And Adam knew his wife againe, and she bare a sonne, & she called his name Sheth: for God, said she, hath appointed me another seed for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enosh. Then began men to call vpon the name of the Lord.

C H A P. V.

1 The genealogie, 5 age and death of Adam. 6 His succession vnto Noah, and his children. 24 Henoch was taken away.

THIS is the booke of the generations of Adam. In the day that God created Adam, in the likenesse of God made he him.

2 Male and female created hee them, and blessed them, and called their name Adam in the day that they were created.

3 ¶ Now Adam liued an hundred and thirtie yeeres, and begate a childe in his owne likenesse after his image, and called his name Sheth.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundredth yeeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundredth and thirtie yeeres: and he died.

6 And Sheth liued an hundredth and fiue yeeres, and begate Enosh.

7 And Sheth liued, after he begate Enosh,

eight hundredth and seven yeeres, and begate sonnes and daughters.

8 So all the dayes of Sheth were nine hundredth and twelue yeeres: and he died.

9 ¶ Also Enosh liued ninetie yeeres, and begate Kenan.

10 And Enosh liued, after he begate Kenan, eight hundredth and fiftene yeeres, and begate sonnes and daughters.

11 So all the daies of Enosh were nine hundredth and fiue yeeres: and he died.

12 ¶ Likewise Kenan liued seventy yeeres, and begate Mahalaleel.

13 And Kenan liued, after he begate Mahalaleel, eight hundredth and fortie yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundredth and ten yeeres: and he died.

15 ¶ Mahalaleel also liued sixtie and fiue yeeres, and begate Iered.

16 Also Mahalaleel liued, after he begate Iered, eight hundredth and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundredth ninetie and fiue yeeres: and he died.

18 ¶ And Iered liued an hundredth and sixtie and two yeeres, and begate Henoch.

19 Then Iered liued after he begate Henoch, eight hundredth yeeres, and begate sonnes and daughters.

20 So all the daies of Iered, were nine hundredth sixtie and two yeeres: and he died.

21 ¶ Also Henoch liued sixtie and fiue yeeres, and begate Methushelah.

22 And Henoch ^f walked with God, after he begate Methushelah, three hundredth yeeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundredth sixtie and fiue yeeres.

24 And Henoch walked with God, and he was no more seene: for God tooke him away.

25 Methushelah also liued an hundredth eightie and seven yeeres, and begate Lamech.

26 And Methushelah liued, after he begate Lamech, seven hundredth eighty and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methushelah were nine hundredth sixty & nine yeeres: and he died.

28 ¶ Then Lamech liued an hundredth eightie and two yeeres, and begate a sonne,

29 And called his name Noah, saying, This same shall comfort vs concerning our worke and sorow of our hands, as touching the earth, which the Lord hath cursed.

30 And Lamech liued, after he begate Noah, five hundredth ninety and fiue yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seven hundredth seventy and seven yeeres: and he died.

32 And Noah was five hundredth yeere old. And Noah begate Shem, Ham and Iapheth.

The chiefe cause of long life in the last age, was the multiplication of mankind, that according to Gods commandement at the beginning, the world might be increased with people which might vniuersally praise his Name.

* Eccl. 4. 16. hebr. 11. 5.

f That is, he led an vpright and godly life.

g To shew that there was a better life prepared, and to be a testimony of the immortallie of soules and bodies. As to inquire where he became, is meere curiositie.

h Lamech had respect to the promise, Chap. 3. 15. and desired to see the deliuerer which should be sent, and yet saw but a figure thereof. He also spake this by the spirit of prophetic, because Noah deliuered the Church, and prefigured it by his obedience.

p Thinking thereby to be sure, and to haue left occasion to feare Gods iudgments against him.

q The lawfull institution of marriage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech, [Or, first inuention.]

r Or, flutes and pipes.

r His wives fearing that all men had him for his cruelty, were afraid: therefore he braggeth that there is none so lustie that were able to resist, although he were already wounded.

f He mocked at Gods sufferance in Kain, ielling as though God would suffer none to punish him, & yet giue him licence to murder others. t In these dayes God began to mone the hearts of the godly to restore religion, which a long time by the wicked had bene suppressed.

i Or, rehearfall of the flocke.

a Read Ch. 1. 26.

b By giuing them both one name he noeth the inseparable coniunction of man and wife.

c As well concerning his creation, as his corruption.

* 1 Chron. 1. 1.

d Hee proueth Adams generation by the, which came of Sheth, to shew which is the true Church, and also what care God had ouer the same from the beginning, in that he continued euery his graces toward it by a continuall succession.

C H A P. VI.

3 God threatneth to bring the Flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preserved in the Arke, which he was commanded to make.

^a The children of the godly, which began to degenerate.

^b Those that came of wicked parents, as of Cain.

^c Having more respect to their beaurie, and to worldly considerations, then to their manners and godlinesse.

^d Or, had chosen.

^e Because man could not be wonne by Gods lenitie and long sufferance, whereby he stroueto overcome him, he would no longer stay his vengeance.

^f Which terme God gaue man to repent before he would destroy the earth, 1. Pet. 3. 20.

^g Or, tyrants.

^h Which vsurped authoritie ouer others, & did degenerate from that simplicitie, wherein their fathers liued.

ⁱ Chap. 8. 21.

^j Ebr. every day.

^k God doth neuer repent, but he speaketh after our capacity, because he did destroy him, and in that, as it were, did disauow him to be his creature.

^l God declareth how much he detesteth sinne, seeing the punishment thereof extendeth to the brut beasts.

^m God was mercifull vnto him.

ⁿ Or, history.

^o Meaning that all were giuen to the contempt of God, and oppression of their neighbours.

^p Or, I will destroy mankind.

^q Or, oppression and wickednesse.

^r Ebr. from the face of them.

^s Ebr. Gopher.

^t Ebr. nests.

^u Or, of this measure.

^v That is, of three heights as appeareth in the figure.

SO when men began to be multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the sonnes of God saw the daughters ^b of men that they were ^c faire, and they tooke them wiues of all that they liked.

3 Therefore the Lord said, My Spirit shall not alway ^d strue with man, because he is but flesh, and his dayes shall be an hundred and twentie yeeres.

4 There were ^e giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in old time were men ^f of renoune.

5 ¶ When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his ^g heart were onely euill ^h continually,

6 Then it ⁱ repented the Lord, that he had made man in the earth, and he was sory in his heart.

7 Therefore the Lord said, I will destroy from the earth the man, whom I haue created, from man ^j to beast, to the creeping thing, and to the fowle of the heauen: for I repent that I haue made them.

8 But Noah found grace in the eyes of the Lord.

9 ¶ These are the generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham and Iapheth.

11 The earth also was corrupt before God: for the earth was filled with ^k crueltie.

12 Then God looked vpon the earth, and behold, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God said vnto Noah, ¶ An end of all flesh is come before me: for the earth is filled with ^l crueltie ^m through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Arke of ⁿ pine trees: thou shalt make ^o cabins in the Arke, and shalt pitch it within and without with pitch.

15 And ^p this shalt thou make it: The length of the Arke shall be three hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the ^q low, second and third ^r soome.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen:

all that is in the earth shall perish.

18 But with thee will I ^s establish my Covenant, and thou shalt goe into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery living thing, of all flesh two of euery sort shalt thou cause to come in to the Arke, to keepe ^t them aliuie with thee: they shall be male and female.

20 Of the fowles after their kinde, and of the cattell after their kinde, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe ^u them aliuie.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meat for thee and for them.

22 ¶ Noah therefore did according vnto all that God commanded him: ^v euen ^w so did he.



C H A P. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

AND the Lord said vnto Noah, Enter thou and all thine house into the Arke: for thee haue I scene ^x righteous before mee in this age.

2 Of euery ^y cleane beast thou shalt take to thee by sevens, the male and his female: but of vnclane beasts by couples, the male and his female.

3 Of the fowles also of the heauen by sevens, male and female, to keepe seed aliuie vpon the whole earth.

4 For seuen dayes hence I will cause it raine vpon the earth forty dayes and forty nights, and all the substance that I haue made, will I destroy from off the earth.

5 ¶ Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was sixe hundred yeres old, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the vnclane beasts, and of the fowles, and of all that creepeth vpon the earth,

9 There came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the sixe hundredth yere of Noahs life,

^m To the intent that in this great enterprise, and mockings of the whole world, thou mayest be confirmed, that thy faith faile not.

ⁿ Heb. 11. 7. That is, hee obeyed Gods commandment in all points, without adding or diminishing.

A. B. The length three hundred cubites.
B. C. The breadth fiftie.
D. E. The height thirtie.
F. The window a cubite long.
G. The doore.
H. I. K. The three heights.

^a 1. Pet. 3. 5. In respect of the world, & because he had a desire to serue God and liue vprightly.

^b Or, generation. Which might be offered in sacrifice, whereof fixe were for breed, and the seventh for sacrifice.

^c Math. 24. 37. Luke 17. 26. 1. Pet. 3. 20.

^d God compelled them to present themselves to Noah, as they did before Adam, when he gaue the names, chap. 2. 19.

a No
forg
any
wher
succ
thet
reme
them
b If
ber
ough
assur
child

d Which was about the beginning of May, when all things did most flourish. e Both the waters in the earth did overflow & also the clouds poured downe.

life, in the^d second moneth, the seuen^eteenth day of the moneth, in the same day were all the fountaines of the great deepe broken vp, and the windowes of heauen were opened.

12 And the raine was vpon the earth forty dayes and forty nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Iapheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They, and euery beast after his kinde, and all cattell after their kind, and euery thing that creepeth and mooueth vpon the earth after his kind, and euery foule after his kinde, euen euery bird of euery feather.

15 For they came to Noah into the Arke, two and two, of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord^g shut him in.

17 Then the flood was forty dayes vpon the earth: and the waters were increased, and bare vp the Arke, which was lift vp about the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters[†] preuailed so exceedingly vpon the earth, that all the hie mountaines that are vnder the whole heauen, were couered.

20 Fiftene cubits vpward did the waters preuaile, when the mountaines were couered.

21 * Then all flesh perished that mooued vpon the earth, both foule and cattell, and beast, and euery thing that creepeth and mooueth vpon the earth, and euery man.

22 Euery thing in whose nostrils the spirit of life did breathe, whatsoeuer they were in the drie land, they died.

23 So^h he destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundredth and fifty dayes.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come forth of the Arke with his. 20 Hee sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first order.

NOW God^a remembred Noah, and beuery beast, & all the cattell that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the raine from heauen was restrained,

3 And the waters returned from about the earth, going and returning: and after the end of the hundredth & fiftieth day the waters abated.

4 And in the^e seuenth moneth, in the seuenteenth day of the moneth, the Arke[†] rested vpon the mountaines of[†] Ararat.

5 And the waters were going and decreasing vntill the^d tenth moneth: in the tenth moneth, and in the first day of the moneth were the tops of the mountaines scene.

6 ¶ So[†] after forty dayes, Noah opened the window of the Arke, which he had made;

7 And sent forth a "Rauen, which went out, going forth and returning, vntill the waters were dried vp vpon the earth.

8 Again he sent a "Doue from him, that hee might see if the waters were diminished from off the earth.

9 But the Dove found no rest for the sole of her foote: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) and he^e put forth his hand, and receiued her, & tooke her to him into the arke.

10 And he abode yet other seuen daies, and againe he sent forth the Dove out of the Arke.

11 And the Dove came to him in the evening, and loe, in her[†] mouth was an[†] olive leafe that she had pluckt: wherby Noah knew that the waters were abated from off the earth.

12 Notwithstanding hee waited yet other seuen dayes, and sent forth the Dove, which returned not againe vnto him any more.

13 ¶ And in the fixe hundredth and one yeere, in the first day of the^g first moneth, the waters were dried vp from off the earth: and Noah remoued the couering of the Arke, and looked, and behold, the vpper part of the ground was drie,

14 And in the second moneth, in the seuen and twentieth day of the moneth was the earth drie.

15 ¶ Then God spake to Noah, saying,

16^h Goe forth of the Arke; thou and thy wife, and thy sonnes, and thy sonnes wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, both fowle and cattell, and euery thing that creepeth and mooueth vpon the earth, that they may breede abundantly in the earth, and bring forth fruit and increase vpon the earth.

18 So Noah came forth, and his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery foule, all that mooueth vpon the earth after their kinds went out of the Arke.

20 ¶ Then Noahⁱ built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offerings vpon the altar.

21 And the Lord smelled a[†] sauer of rest, and the Lord said in his heart, I wil henceforth curse the ground no more for mans cause: for the imagination of mans^{*} heart is euill, euen from his youth: neither will I smite any more all things liuing, as I haue done.

e Which continued part of September, and part of October. ¶ Or, stayed. ¶ Or, Armenia. d Which was the moneth of December.

† Ebr. at the end of forty dayes.

" The rauen is sent forth and returneth.

" He sendeth the dove.

e It is like, that the rauen did flie to & fro, resting on the Arke, but came not into it, as the dove that was taken in.

¶ Or, bill. f Which was a signe that the waters were much diminished: for the oliues grow not on the high mountaines.

g Called in Ebrew Abib, containing part of March and part of April.

h Noah declareth his obedience in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.

* Chap. 1. 22. and 9. 1.

i For sacrifices, which were as an exercise of their faith wherby they vied to give thanks to God for his benedictions.

¶ Or, a sweet savour.

k That is thereby he sheweth himselfe appeased, and his anger to rest.

¶ Chap. 6. 5. mat. 15. 19.

Confirmation of Mariage. Genesis.

Noahs generations.

1 The order of nature destroyed by the flood, is restored by Gods promise.

22 Hereafter seed time and harvest, and cold and heat, and Summer and Winter, & day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 The confirmation of marriage. 2 Mans authoritie over all creatures. 3 Permission of meats. 6 The power of the sword. 14 The Rainbow is the signe of Gods promise. 21 Noah is drunken, and marked of his sonne, whom hee curseth. 29 The age and death of Noah.

a God increased them with fruit, & declared vnto them his counsell as touching the replenishing of the earth.

* Chap. 1. 28. and 8. 17.

b By the vertue of this commandement beasts rage not so much against man as they would, yea & many serue to his vse thereby.

c By this permission man may with a good conscience vse the creatures of God for his necessity.

* Chap. 1. 29.

* Leuit. 17. 14.

d That is, liuing creatures and the flesh of beasts that are strangled: and hereby all cruelty is forbidden.

e That is, I will take vengeance for your blood. 1 Or, neighbour.

* Mat. 26. 52.

f Not onely by the Magistrate, but oft times God raileth vp one murderer to kill another.

* Chap. 1. 27.

g Therefore to kill man is to deface Gods image, and so iniurie is not onely done to man, but also to God.

h To assure you that the world shall be no more destroyed by a flood.

i The children which are not yet borne, are comprehended in Gods covenant made with their fathers.

* Isa 54. 9.

k Hereby we see that signes or sacraments ought not to be separated frō the word.

* Eccles. 43. 11, 12

l When men shall see my bow in the heauen, they shall know that I haue not forgotten my covenant with them.

And God blessed Noah and his sonnes, and said to them, Bring forth fruit, and multiply, and replenish the earth.

2 Also the feare of you, and the dread of you shall be vpon every beast of the earth, and vpon every foule of the heauen, vpon all that mooueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

3 Euery thing that mooueth and lieth, shall be meat for you: as the greene herbe, haue I giuen you all things.

4 But flesh with the life thereof, I mean, with the blood thereof, shal ye not eate.

5 For surely I will require your blood, wherein your liues are: at the hand of euery beast will I require it: and at the hand of man, euen at the hand of a mans brother will I require the life of man.

6 Who so sheddeth mans blood, by man shall his blood be shed: for in the image of God hath he made man.

7 But bring yee forth fruit and multiplie: grow plentifully in the earth, and increase therein.

8 God spake also to Noah, and to his sonnes with him, saying,

9 Behold, I, euen I establish my Covenant with you, and with your seed after you,

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beast of the earth with you, from all that goe out of the Arke, vnto euery beast of the earth.

11 And my Covenant wil I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the Flood, neither shall there be a Flood to destroy the earth any more.

12 Then God said, This is the token of the Covenant which I make betweene me & you, and betweene euery liuing thing, that is with you vnto perpetuall generations.

13 I haue set my Bow in the cloud, and it shall be for a signe of the Covenant betweene me and the earth.

14 And when I shall couer the earth with a cloud, and the bow shall be seen in the cloud,

15 Then will I remember my Covenant, which is betweene me and you, and betweene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the Bow shalbe in the cloud, that I may see it, and remember the euerlasting

Couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God said yet to Noah, This is the signe of the Covenant, which I haue established betweene mee and all flesh that is vpon the earth.

18 Now the sonnes of Noah going forth of the Arke, were Shem and Ham and Iapheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the whole earth ouerspread.

20 Noah also began to be an husbandman, and planted a vineyard.

21 And hee drunke of the wine, and was drunken, and was vncouered in the middes of his tent.

22 And when Ham the father of Canaan saw the nakednesse of his father, hee told his two brethren without.

23 Then tooke Shem and Iapheth a garment, and put it vpon both their shoulders, and went backward, and couered the nakednes of their father with their faces backward: so they saw not their fathers nakednesse.

24 Then Noah awoke from his wine, and knew what his yonger sonne had done vnto him,

25 And said, Cursed be Canaan: a seruant of seruants shall he be vnto his brethren.

26 He said moreouer, Blessed bee the Lord God of Shem, and let Canaan be his seruant.

27 God perswade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.

28 And Noah liued after the Flood three hundred and fifty yeeres.

29 So all the daies of Noah were nine hundred and fifty yeeres: and he died.

CHAP. X.

1 The increase of mankind by Noah and his sonnes. 10 The beginning of Cities, Countreys and Nations.

Now these are the generations of the sonnes of Noah, Shem, Ham, & Iapheth. vnto whom sonnes were borne after the Flood

2 The sonnes of Iapheth were Gomer and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim, and Dodanim.

5 Of these were the yles of the Gentiles diuided in their landes, euery man after his tongue, and after their families in their Nations.

6 Moreover, the sonnes of Ham were Cush, and Mizraim, and Put, and Canaan.

7 And the sonnes of Cush, Seba and Hauiilah, and Sabtah, and Raamah, and Sabtechah: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begate Nimrod, who began to be mighty in the earth.

9 He

m God doth re-
pente this the of-
fence, so con-
firme Noahs
faith to much
more.

n This declar-
eth what was the
vertue of Gods
blessing, when he
said, Increase and
bring forth,
Chap. 1. 28.

o Or, Noah be-
gan againe.

p This is set be-
fore our eyes to
shew what an
horrible thing
drunkenesse is.

q Of whom
came the Canaan-
ites that wick-
ed nation, who
were also curst
of God.

r In derision
and contempt
of his father.

s He pronoun-
ceth as a Prophet
the curse of God
against all them,
that honour not
their parents: for
Ham and his pos-
terity were ac-
cursed.

t That is, a most
vile slave.

u Or, their

v Or, enlarge

w Hee declar-
eth that the Gen-
tiles which came
of Iapheth, & were
separate from the
Church, should
be ioyned to the
same by the per-
suasion of Gods
spirit, & preach-
ing of the Gospell.

x Or, their

y Or, enlarge

z Hee declar-
eth that the Gen-
tiles which came
of Iapheth, & were
separate from the
Church, should
be ioyned to the
same by the per-
suasion of Gods
spirit, & preach-
ing of the Gospell.

aa Or, their

ab Or, enlarge

ac Hee declar-
eth that the Gen-
tiles which came
of Iapheth, & were
separate from the
Church, should
be ioyned to the
same by the per-
suasion of Gods
spirit, & preach-
ing of the Gospell.

ad Or, their

ae Or, enlarge

af These genera-
tions are here
recited, partly to
declare the mar-
vellous increase
in so small a time,
and also to set
forth their great
forgetfulness of
Gods graces to-
wards their fa-
thers.

ag Of Madai and
Iauan came the
Medes and
Greekes.

ah The Iewes so
call all countreys
which are sepa-
rate from them
by sea, as Grecia,
Italy, &c. which
were giuen to the
children of Iap-
heth, of whom
came the Gen-
tiles.

ai Of Cush and
Mizraim came
the Ethiopians
and Egyptians.

aj Meaning, a
cruell oppressor
and tyrant.

ak Or, their

al Or, enlarge

am These genera-
tions are here
recited, partly to
declare the mar-
vellous increase
in so small a time,
and also to set
forth their great
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heth, of whom
came the Gen-
tiles.

aw Of Cush and
Mizraim came
the Ethiopians
and Egyptians.

ax Meaning, a
cruell oppressor
and tyrant.

ay Or, their

az Or, enlarge

9 Hee was a mighty hunter before the Lord, wherefore it is said, As Nimrod the mighty hunter before the Lord.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land came Asshur, and builded Nineveh, and the citie Rehoboth, and Calah:

12 Resen also, betwene Nineveh and Calah: this is a great citie.

13 And Mizraim begate Ludim, and Arnamim, and Lebchim, and Naphruhim:

14 Pathrusim also, and Casluhim (out of whom came the Philistims) and Caphtorims.

15 ¶ Also Canaan begate Zidon his first borne, and Heth:

16 And Jebusi, and Emori, and Girgathi:

17 And Hiti, and Arki, and Sinit:

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar vntill Azzah, and as thou goest vnto Sodom, and Gomorah, and Admah, and Zeboiim, euen vnto Lasha.

20 These are the sonnes of Ham, according to their families, according to their tongues in their countreys, & in their nations.

21 ¶ Vnto Shem also the father of all the sonnes of Eber, and elder brother of Iapheth were children borne.

22 ¶ The sonnes of Shem were Elam and Asshur, and Arpachshad, and Lud, and Aram:

23 And the sonnes of Aram, Vz, and Hul, and Gether, and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Joktan.

26 Then Joktan begate Almodad and Sheleph, and Hazarmaueth, and Ierah,

27 And Hadoram, and Vzai, and Dicklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and out of these were the nations diuided in the earth after the flood.

CHAP. XI.

¶ The building of Babel was the cause of the confusion of tongues. 10 The age and generation of Shem vnto Abram. 31 Abrahams departure from Ur with his father Terah, Sarai and Lot. 32 The age and death of Terah.

Then the whole earth was of one language and one speech.

2 And as they went from the East, they found a plaine in the land of Shinar, and there they abode.

3 And they said one to another, Come, let vs make bricke, and burne it in the fire. So they had brick for stone, and slime had they in stead of mortar.

4 Also they sayd, Go to, let vs build vs a citie and a towre, whose top may reach vnto the heauen, that we may get vs a name, lest wee be scattered vpon the whole earth.

5 But the Lord came downe, to see the citie and towre which the sons of men builded.

6 And the Lord said, Behold, the people are one, and they all haue one language, and this they begin to doe, neither can they now be stopped from whatsoever they haue imagined to doe.

7 Come on, let vs go downe, and there confound their language, that euery one perceiue not anothers speech.

8 So the Lord scattered them from thence vpon all the earth, and they left off to build the citie.

9 Therefore the name of it was called Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ These are the generations of Shem: Shem was an hundred yeere olde, and begate Arpachshad two yeere after the flood.

11 And Shem liued, after hee begate Arpachshad, fise hundred yeeres, and begate sonnes and daughters.

12 Also Arpachshad liued fise and thirtie yeeres, and begate Shelah.

13 And Arpachshad liued, after hee begate Shelah, foure hundred and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirtie yeeres, and begate Eber.

15 So Shelah liued, after hee begate Eber, foure hundred and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirtie yeeres, and begate Peleg.

17 So Eber liued, after hee begate Peleg, foure hundred and thirtie yeeres, and begate sonnes and daughters.

18 And Peleg liued thirty yeeres, and begate Reu.

19 ¶ And Peleg liued after hee begate Reu, two hundred and nine yeeres, and begate sonnes and daughters.

20 Also Reu liued two and thirtie yeeres, and begate Serug.

21 So Reu liued, after hee begate Serug, two hundred and seven yeeres, and begate sonnes and daughters.

22 Moreouer Serug liued thirty yeeres, and begate Nahor.

23 And

¶ Wisd. 10. 5.

a In the yeere an hundred and thirtie after the flood.

b To wit Nimrod and his company.

c That is, from Armenia, where the Arke layed.

d Which was afterward called Caldea.

e They were moued with pride and ambition, thinking to preferre their owne glory to Gods honour.

f Meaning, that he declared by effect, that he knew their wicked enterprise for Gods power is euery where, and doth neither ascend nor descend.

g God speaketh this in derision, because of their foolish perauersion & enterprise.

h He speaketh as though hee tooke counsell with his owne wisdom and power: to wit, with the Sonnes and holy Ghosts, signifying the greatnesse and certaintie of the punishment.

i By this great plague of the confusion of tongues, appeareth Gods horrible iudgement against mans pride and vaine glory.

Or confusion.

¶ 1 Chron. 1. 17.

k He returneth to the genealogy of Shem, to come to the history of Abram, wherein the Church of God is described, which is Moses principall purpose.

f Histories came into a promer as hated both of God and man: for the perfidie to commit cruelty, euen in Gods presence.

g For these were another citie in Egypt, called Babel.

h Of the frontes of the citie.

i Of Lud came the Lydians, etc.

j Or, the Cappadocians.

k Or, the Phrygians.

l Or, the Cilicians.

m Or, the Syrians.

n Or, the Ammonites.

o Or, the Moabites.

p Or, the Idumeans.

q Or, the Arabians.

r Or, the Ethiopians.

s Or, the Assyrians.

t Or, the Chaldeans.

u Or, the Sabeans.

v Or, the Dedanites.

w Or, the Meunites.

x Or, the Madianites.

y Or, the Ishmaelites.

z Or, the Keturites.

aa Or, the Hittites.

ab Or, the Amorites.

ac Or, the Canaanites.

ad Or, the Hivites.

ae Or, the Jebusites.

af Or, the Girgathites.

ag Or, the Ashtathites.

ah Or, the Zemarites.

ai Or, the Hamathites.

aj Or, the Canaanites.

ak Or, the Hittites.

al Or, the Amorites.

am Or, the Canaanites.

an Or, the Hittites.

ao Or, the Amorites.

Terahs generations. Genesis. Abram goeth into Egypt. 2

23 And Sorug lived after he begate Nahor, two hundred yeeres, and begate sonnes and daughters.

24 And Nahor lived nine and twenty yeres, and begate Terah.

25 So Nahor lived, after he begate Terah, an hundred and nineteen yeres, and begate sonnes and daughters.

26 So Terah lived seutene yeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate Abram, Nahor, and Haran; and Haran begate Lot.

28 Then Haran died before Terah his father, in the land of his natiuitie, in Vr of the Caldees.

29 So Abram and Nahor tooke them wives. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of Isaac.

30 But Sarai was barren, and had no child.

31 Then Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonnes Abrams wife: and they departed together from Vr of the Caldees, to go into the land of Canaan, & they came to Haran, and dwelt there.

32 So the dayes of Terah were two hundred and five yeres, and Terah died in Haran.

C H A P. XII.

1 Abram by Gods commandment goeth to Canaan. 3 Christ is promised. 7 Abram buildeth altars for exercise and declaration of his faith among the Infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

For the Lord had said vnto Abram, * * * Get thee out of thy countrey, and from thy kindred, and from thy fathers house vnto the land that I will shew thee.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him. (And Abram was seutye and fuyee re olde, when he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the soules that they had gotten in Haran, and they departed, to go to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram passed through the land vnto the place of Shechem, & vnto the plaine of Moreh (and the Canaanite was then in the land)

7 And the Lord appeared vnto Abram, and said, Vnto thy seed will I giue this land,

And there builded he an altar vnto the Lord, which appeared vnto him.

8 Afterward reuoluing thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the West side, and Haai on the East: and there he built an altar vnto the Lord, and called on the Name of the Lord.

9 Again Abram went forth going and iourneying toward the South.

10 ¶ Then there came a famine in the land, wherefore Abram went downe into Egypt to sojourn there: for there was a great famine in the land.

11 And when he drew nere to enter into Egypt, hee said to Sarai his wife, Behold now, I know that thou art a faire woman, to look upon.

12 Therefore it will come to passe, that when the Egyptians see thee, they will say, Shee is his wife: so will they kill me, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my sister, that I may fare well for thy sake, and that my life may be preserved by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the Princes of Pharaoh saw her, and commended her vnto Pharaoh: so the woman was taken into Pharaohs house.

16 Who intreated Abram well for her sake, and he had sheepe, and becues, and hee asses, and men seruants: and maid seruants, and shee asses, and camels.

17 But the Lord plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and said, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that shee was thy wife?

19 Why saidst thou, Shee is my sister, that I should take her to be my wife? Now therefore behold thy wife, take her, and goe thy way.

20 And Pharaoh gaue men commandment concerning him: and they conueyed him forth, and his wife, and all that he had.

C H A P. XIII.

1 Abram departeth out of Egypt. 4 Hee calleth vpon the name of the Lord. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

Then Abram went vp from Egypt, hee, and his wife, and all that he had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in siluer and in gold.

3 And he went on his iourney from the South toward Beth-el, to the place where his tent had bene at the beginning, betweene Beth-el and Haai,

4 Vnto the place of the altar, which hee had

* 1. Chron. 1. 26. 1. He maketh mention first of Abram, not because he was the first borne, but for the history, which properly appertaineth vnto him. Also Abram at the confusion of tongues was eight and forty yeres old: for at the destruction of Sodom he was 99. And it was destroyed two and fifty yeres after the confusion of tongues. † Ebr. Caldim. ‡ Some thinke that this Isaac was Sarai. n. Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, becauſe he was the father. * Ios. 24. 2. † Ios. 24. 2. ‡ Ios. 24. 2. 4. Which was a citie of Mesopotamia.

* Gen. 7. 1. a From the flood to this time were foure hundred twenty and three yeres. b In appointing him no certaine place, he proueth so much more his faith and obedience. c The world shall recouer by thy seed, which is Christ, the blessing which they lost in Adam.

d Meaning, as well seruants as cattell. e He wandered to and fro in the land before he could find a resting place: thus God exerciseth the faith of his children. † Or, he groweth. ‡ Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.

g It was not enough for him to worship God in his heart, but he was compelled to do so outwardly. h Hee calleth vpon the name of the Lord, whereof the name was a signification of the troubles that he had undergone. i wicked people. k Thus the children of God may looke for no rest in this world, but must wait for the heavenly rest & quietnes. l This was a new trial of Abrams faith: whereby we see that the end of one affliction is the beginning of another. m By this wee may learne not to vie unlawfull means, nor to put others in danger to save our selues, read verse 20 albeit it may appeare that Abram feared not so much death, as that if he should die without issue. Gods promise should not haue taken place: wherein appeared a weak faith. n Ebr. that my fault may lye. o To be his wife. p The Lord tooke the defence of this poore stranger against a mighty king: and as he is our carefull ouer his, so did hee pester us Sarai. q To the intent that none should hurt him either in his person or goods. r His great riches gotten in Egypt hindered him not, to follow his vocation. s He called the place by that name, which was after giuen vnto it, Chap. 28. 19. * Chap. 12. 7.

b Th by G dence Abra feed m in the Canan i Lor to get found k The comfo least h haue t though departe nephe * Chap. 13. 7. 4. deat I Mean long ti the cou Christ 13. 14. deut. r spiritus referre true ch Abram accordi promi accordi flesh, wh heires o land of a That bylon: here, me: shem the gouerne cities. b Of a gathered uers cou

The Sodomites wicked. Chap. xiii. Lot is taken prisoner. 6

had made there at the first: and there Abram called on the Name of the Lord.

¶ And Lot also who went with Abram, had sheepe, and cattell, and tents.

6 So that the land could not beare them, shat they might dwell together: for their substance was great, so that they could not dwell together.

7 Also there was debate betwene the herdmen of Abrams cattell and the herdmen of Lots cattell, (and the Canaanites and the Perizzites dwelled at that time in the land.)

8 Then said Abram vnto Lot, Let there be no strife, I pray thee, betwene thee and me, neither between mine herdmen and thine herdmen: for we be brethren.

9 Is not the whole land before thee? depart, I pray thee, from me: if thou wilt take the left hand, then I will go to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, hee saw that all the plaine of Iorden was watered euery where: (for before the Lord destroyed Sodom and Gomorah, it was as the garden of the Lord, like the land of Egypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his iourney from the East: and they departed the one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen vnto Sodom.

13 Now the men of Sodom were wicked, and exceeding sinners against the Lord.

14 ¶ Then the Lord said vnto Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward and Westward:

15 For all the land, which thou seeest, will I giue vnto thee, and to thy seede for euer.

16 And I will make thy feede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbered.

17 Arise, walke through the land, in the length thereof, and bredth thereof: for I will giue it vnto thee.

18 Then Abram remooued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP. XIII.

12 In the overthrow of Sodom, Lot is taken prisoner. 16 Abram delivereth him. 18 Melchi-Zedek commeth to meete him. 23 Abram would not be enriched by the king of Sodom.

¶ And in the dayes of Amraphel King of Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king of the nations:

2 These men made warre with Bera king

of Sodom, and with Birsha King of Gomorah, Shinab King of Admah, and Shemeber king of Zeboiim, and the King of Bela, which is Zoar.

3 All these ioyned together in the vale of Siddim, which is the salt sea.

4 Twelue yeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shauh Kiriathaim.

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderness.

7 And they returned and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwell in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboiim, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against fiue.

10 Now the vale of Siddim was full of slime pits, and the kings of Sodom and Gomorah fled, and fel there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomorah, and all their victuals, and went their way.

12 They tooke Lot also Abram brothers sonne, and his substance, (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and tolde Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were confederate with Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were borne and brought vp in his house, three hundred & eightene, & pursued them vnto Dan.

15 Then he, and his seruants diuided themselves against them by night, and smote them, and pursued them vnto Hobah, which is on the left side of Damascus.

16 And he recovered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that hee returned from the slaughter of Chedor-laomer, and of the kings that were with him, came the king of Sodom forth to meete him in the valley of Shauh, which is the kings dale.

18 And Melchi-zedek king of Shalem brought forth bread and wine: and hee was a Priest of the most high God.

19 There-

c This income came by their riches, which broke friendship, and as it were the bond of nature. Chap. 3. 6, 7.

d Who seeing their contention, might blaspheme God, and destroy them. He curseth the occasion of contention, that fore the euill causeth.

f Abram refused his owne right to buy peace.

g Which was in Eden, chap. 2. 10.

h This was done by Gods providence, that only Abram and his seed might dwell in the land of Canaan.

i Lot thinking to get Paradise, found hell. k The Lord comforted him, least he should haue taken thought for the departure of his nephew.

l Chap. 12. 7. and 15. 7, 18. and 26. 4. deut. 34. 4.

m Meaning a long time, & till the coming of Christ as Exod. 13. 14. and 21. 6. deut. 15. 17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

e Ambition is the chiefe cause of warres among princes. Or, of the lake of salt, called also the dead Sea, or the lake Asphaltite neere vnto Sodom and Gomorah. Or, plain.

Or, plain.

Or, destroyed.

n And afterward was overwhelmed with water, and so was called the salt sea. Or, was discovered.

o The godly are plagued many times with the wicked: therefore their company is dangerous.

p God moued them to ioyne with Abram, & preferred him from their idolatrie and superstitions. Or, armed.

q Ebr. Dammsak.

r 2. Sam. 18. 18.

s Hebr. 7. 1.

t For Abram and his souldiers refecton, and not to offer sacrifice.

a That is of Babylon: by kings here, meaning them that were gouernours of cities. b Of a people gathered of diuers countreys.

10

9 Then the Angel of the Lord said to her, * Returne to thy dame, and humbly thy selfe vnder her hands.

10 Againe the Angel of the Lord said vnto her, I will so greatly increase thy seed, that it shall not be numbered for multitude.

11 Also the Angel of the Lord saide vnto her, See, thou art with childe, and shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And he shall be a wilde man: his hand shall bee against euery man, and euery mans hand against him, * and hee shall dwell in the presence of all his brethren.

13 Then she called the Name of the Lord, that spake vnto her: Thou God lookedst on me: for she said, Have I not also here looked after him that seeth me?

14 Wherefore the well was called, Beerlahai-roi: loc. it is betweene Kadesh and Bered.

15 And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.

16 And Abram was fourescore and six yere old, when Hagar bare him Ishmael.

CHAP. XVII.

1 Abrams name is changed to confirme him in the promise. 2 The Land of Canaan is the first time promised. 3 Circumcision is instituted. 4 Sarai is named Sarah. 5 Abraham prayeth for Ishmael. 6 Izhak is promised. 7 Abraham and his house are circumcised.

When Abram was ninetie yeere olde, and nine, the Lord appeared to Abram, and said vnto him, I am God || all sufficient. * walke before me, and be thou || vp right.

2 And I wil make my couenant betweene mee and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Beholde, I make my Couenant with thee, and thou shalt be a * father of many nations.

5 Neither shall thy name any more bee called Abram, but thy name shall bee Abraham: * for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitfull, and will make nations of thee: yea, kings shall proceed of thee.

7 Moreouer, I will establish my Couenant betweene mee and thee, and thy seed after thee in their generations, for an * euerlasting couenant, to bee God vnto thee, and to thy seed after thee.

8 And I will giue thee and thy seed after thee the land, wherein thou art a stranger, *even* all the land of Canaan for an euerlasting possession, and I will be their God.

9 Againe God saide vnto Abraham, Thou also shalt keepe my Couenant, thou, and thy seed after thee in their generations.

10 This is my Couenant which yee shall keepe betweene me and you, and thy seed after thee, * Let euery man-child among you be circumcised:

11 That is, ye shall circumcise the foreskin of your flesh, and it shall be a * signe of the couenant betweene me and you.

12 And euery man-childe of eight dayes olde among you, shall be circumcised in your generations, as well he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy seed.

13 He that is borne in thine house, and he that is bought with thy money, must needes be circumcised: so my couenant shall be in your flesh for an euerlasting Couenant.

14 But the vncircumcised * man-childe, in whose flesh the foreskinne is not circumcised, *even* that person shall be cut off from his people, *because* he hath broken my Couenant.

15 Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but Sarah shall be her name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and she shall be the mother of nations: Kings also of people shall come of her.

17 Then Abraham fell vpon his face, and laughed, and said in his heart, Shall a childe be borne vnto him, that is an hundreth yeere olde? and shall Sarah that is ninetie yeere old beare?

18 And Abraham said vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God said, * Sarah thy wife shall beare thee a sonne in deed, and thou shalt call his name Izhak: and I will establish my couenant with him for an * euerlasting Couenant, and with his seed after him.

20 And as concerning Ishmael, I haue heard thee: loc, I haue blessed him, and will make him fruitfull, and will multiply him t exceedingly: twelue princes shall he beget, and I will make a great nation of him.

21 But my Couenant will I establish with Izhak, which Sarah shall beare vnto thee, the next * yeere at this season.

22 And hee left off talking with him, and God went vp from Abraham.

23 Then Abraham tooke Ishmael his sonne, and all that were borne in his house, and all that was bought with his money, *that is*, euery man-childe among the men of Abrahams house, and he circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yere olde and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere old, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised,

c Circumcision is called the Couenant, because it signifieth the Couenant, and hath the promise of grace ioyned to it: which phrase is common to all Sacraments. *Acts 7.8.* d That priuie part is circumcised, to shew that all that is begotten of man is corrupt, & must be mortified. *Rom. 4.11.*

e Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder the mankind all was consecrated. And here is declared, that who focus concerneth the signe, deserveth also the promise. *Or, dame, or princeffe.*

f Which proceeded of a sudden joy, and not of infidelitie.

* Chap. 18. 10. and 21.1.

g The euerlasting Couenant is made with the children of the spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael. *Ebr. greatly, greatly.*

* Chap. 21.2.

h They were well instructed which obeyed to be circumcised without resistance, which thing declareth that masters in their houses ought to be as Preachers to their families, that from the highest to the lowest, they may obey the will of God.

a God reioiceth some chare of people in their miseries, but sendeth them comfort.

b Or, for the sake of the wild beasts. *Chap. 25. 11.* f That is, the Ishmaelites, shall be a peculiar people by themselves, and not a portion of another people. g She rebuketh her own adulteresse, and acknowledgeth Gods graces, who was present with her euery where. *Chap. 24. 62.* i Or, the will of the living and seeing me.

i Or, Almighty. *Chap. 5. 22.* k Or, without hypocrisy.

a Not only according to the flesh, but of a far greater multitude by faith, *Rom 4. 17.* b The changing of his name is a seale to confirme Gods promise vnto him. *Rom 4. 17.*

* Chap. 23. 16.

cumcised, and Ishmael his sonne:

27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

2 Abraham receiveth three Angels into his house. 10 The-
hahis promised againe. 12 Sarah laugheth. 18 Christ
is promised to all man. 19 Abraham's wife his fami-
lie to know God. 21 The destruction of Sodom is declar-
ed vnto Abraham. 23 Abraham prayeth for them.

Again the Lord appeared vnto him in the plaine of Mamre, as he sat in his tent doore about the heat of the day.

2 And he lift up his eyes, and looked, and loe, three men stood by him, and when he saw them, he ranne to meete them from the tent doore, and bowed himselfe to the ground.

3 And he said, Lord, If I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, be brought, and wash your feet, and rest your selues vnder the tree.

5 And I will bring a morrell of bread, that you may comfort your hearts: afterward ye shall go your way: for therefore are ye come to your seruant. And they said, Doe euen as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and said, Make ready at once three measures of fine meale: knead it, and make cakes vpon the hearth.

7 And Abraham ranne to the beasts, and tooke a tender and good calfe, and gaue it to the seruant, who hastened to make it ready.

8 And he tooke butter and milke, and the calfe, which he had prepared, and set before them, and stood himselfe by them vnder the tree, and they did eate.

9 Then they said to him, Where is Sarah thy wife? And he answered, Behold, she is in the tent.

10 And he said, I will certainly come againe vnto thee according to the time of life: and loe, Sarah thy wife shall haue a sonne. and Sarah heard in the tent doore, which was behind him.

11 (Now Abraham and Sarah were olde and stricken in age, and it ceased to be with Sarah after the maner of women)

12 Therefore Sarah laughed within her selfe, saying, After I am waxed old, and my lord also, shall I haue lust?

13 And the Lord saide vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a childe, which am old?

14 (Shall any thing be hard to the Lord? at the time appointed will I retorne vnto thee, euen according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for she was afraid. And he said, It is not so: for thou laughedst.

16 Afterward the men did rise vp from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the Lord said, Shall I hide from Abraham that thing which I doe?

18 Seeing that Abraham shall be in deed a great and a mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his sonnes and his household after him, that they keepe the way of the Lord to doe righteousnesse and iudgement, that the Lord may bring vpon Abraham that he hath spoken vnto him. Then the Lord said, Because the cry of Sodom and Gomorah is great, and because their sinne is exceeding grievous,

21 I will goe downe now, and see whether they haue done altogether according to that cry which is come vnto me: and if not, that I may know.

22 And the men turned thence and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fifty righteous within the citie, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it far from thee. Shall not the iudge of all the world do right?

26 And the Lord answered, If I shall finde in Sodom fifty righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and said, Behold now, I haue begun to speake vnto my Lord, and I am but dust and ashes.

28 If there shall lacke fise of fifty righteous, wilt thou destroy all the citie for fise? And he said, If I finde there fise and forty, I will not destroy it.

29 And he yet spake to him againe, & said, What if there shall be found forty there? Then he answered, I will not doe it for forties sake.

30 Again he said, Let not my Lord now be angry, that I speake, What if thirty be found there? Then he said, I will not doe it, if I finde thirty there.

31 Moreouer he said, Behold, now I haue begun to speake vnto my Lord, What if twentie be found there? And he answered, I will not destroy it for twenties sake.

32 Then he said, Let not my Lord be now angry, and I will speake but this once, What if ten be found there? And he answered, I will not destroy it for tens sake.

33 And the Lord went his way, when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP.

a That is, three Angels in mans shape.

b Speaking to one of them, in whom appeared to be most majestic: for he thought they had bare men.

c For men vied because of the great heat to go bare footed in those parts.

d As sent of God that I should doe my duty to you.

† Ebr. Seim.

e For as God gaue them bodies for a time, so gaue he them the faculties thereof, to walke, to eate and drinke, and such like.

* Chap. 17. 19, 21, and 21. 2.

f That is, about this time when she shall be aliue, or when the child shall come into this life.

g For she rather had respect to the order of nature, then beleued the promise of God.

* 1. Pet. 3. 6.

* Zech. 8. 6.

† Or, hid.

† Ebr. No.

h Iehouah the Ebrew word, which we call Lord, sheweth that this Angel was Christ: for this word is onely applied to God.

* Chap. 12. 3. and 22. 18. i He sheweth that fathers ought both to know Gods iudgements, and to declare them to their children.

k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduise.

l For our finnes cry for vengeance though none accuse vs.

† Ebr. des iudgement.

m God declareth that his iudgements were done with great mercy, forasmuch as all were so corrupt, that not onely fifty, but ten righteous men could not be found there: and also that the wicked are spared for the righteous sake.

n Hereby we learne, that the nearer we approach vnto God, the more doeth our miserable estate appeare, and the more are we humbled.

o If God refused not the prayer for the wicked Sodomites, euen to the fixt request, how much more will hee grant the prayers of the godly for the afflicted Church?

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marry:

Lot receiueth two Angels. Chap. xix. Sodom destroyed. 8

CHAP. XIX.

1 Lot receiueth two Angels into his house. 2 The filthy lusts of the Sodomites. 3 Lot is delivered. 4 Sodom is destroyed. 5 Lot's wife is made a pillar of salt. 6 Lot's daughters lie with their father, of whom come Moab and Ammon.

a Wherein we see Gods provident care in preserving his: albeit he rewarded not himselfe for all alike: for Lot had but two Angels and Abrahams household.

b That is, he prayed them so instantly.

c Not for that they had neede, but because the time was not yet come that they would reuile themselves: d Nothing is more dangerous then to dwell where sin reigneth: for it corrupteth all.

e He deserueth praise in defending his guests, but he is to be blamed in seeking vnlawfull meane.

f That I should preferue them from all iniury.

* 2. Pet. 2. 7.

* Wisd. 19. 16.

† Ebr. finding.

g This proueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour. * Chap. 18. 20. † Or, should marry.

And in the evening there came two Angels to Sodome: and Lot sat at the gate of Sodome, and Lot saw them, and rose vp to meet them, and he bowed himselfe with his face to the ground:

And he said, See my Lords, I pray you turne in now into your seruants house, and tarry all night, and wash your feet, and ye shall rise vp early and goe your wayes. Who said, Nay, but we will abide in the street all night.

Then he pressed vpon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake vneleuened bread, and they did eat.

But before they went to bed, the men of the citie, even the men of Sodome compassed the house round about from the yonguent to the old, all the people from all quarters.

Who crying vnto Lot, saide to him, Where are the men, which came to thee this night? bring them our vnto vs that we may know them.

Then Lot went out at the doore vnto them, and shut the doore after him,

And said, I pray you, my brethren, doe not so wickedly.

Behold now, I haue two daughters, which haue not known man: them will I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: for therefore are they come vnder the shadow of my roofo.

Then they said, Away hence: and they said, He is come alone as a stranger, and shall he iudge and rule? we will now deale worfe with thee then with them. So they pressed fore vpon Lot himselfe, and came to breake the doore.

But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore.

Then they smote the men that were at the doore of the house with blindness, both small and great, so that they were weary in seeking the doore.

Then the men said vnto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes, or thy daughters, or whatsoeuer thou hast in the city, bring it out of this place,

For we will destroy this place, because the cry of them is great before the Lord, and the Lord hath sent vs to destroy it.

Then Lot went out and spake vnto his sonnes in law, which married his daughters, and said, Arise, get you out of this place: for the Lord will destroy the city: but he seemed to his sonnes in law, as though he had mocked,

And when the morning arose, the Angels hastened Lot, saying, Arise, take thy wife and thy two daughters: which are here, leaue thou be destroyed in the punishment of the city.

And as he prolonged the time, the men caught both him and his wife, and his two daughters by the hands (the Lord being mercifull vnto him) and they brought him forth, and set him without the city.

And when they had brought them out, the Angel said, Escape for thy life: looke not behind thee, neither tary thou in all the plaine: escape into the mountaine, lest thou be destroyed.

And Lot said vnto them, Not so, I pray thee, my Lord.

Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto me in saving my life: and I cannot escape in the mountaine, lest some euill take me, and I die.

See now this city here by to flee vnto, which is a little one: Oh let mee escape thither: is it not a little one, and my soule shall liue?

Then he said vnto him, Behold, I haue receiued thy request also concerning this thing, that I will not ouerthrow this city, for the which thou hast spoken.

Haste thee, saue thee there: for I can doe nothing till thou be come thither. Therefore the name of the citie was called Zoar.

The Sunne did rise vpon the earth, when Lot entred into Zoar.

Then the Lord rained vpon Sodome and vpon Gomorah brimstone, and fire from the Lord out of heauen,

And ouerthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

Now his wife behinde him looked backe, and she became a pillar of salt.

And Abraham rising vp early in the morning, went to the place, where he had stood before the Lord,

And looking toward Sodome and Gomorah, and toward all the land of the plaine, beheld, he saw the smoke of the land mounting vp as the smoke of a fornace.

But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when he ouerthrew the cities, wherein Lot dwelled.

Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he feared to tary in Zoar, but dwelt in a caue, he, and his two daughters.

And the elder saide vnto the yonger, Our father is old, and there is not a man in the earth, to come in vnto vs after the maner of all the earth.

Come, we will make our father drinke wine,

† Ebr. which are found.

h The mercy of God striueth to ouercome mans slownesse in following Gods calling. * Wisd. 10. 6.

i He willed him to flee from Gods iudgements, and not to be sorry to depart from that rich country, and full of vaine pleasures.

k Though it be little, yet it is great ynough to saue my life: wherein he offendeth in choosing another place then the Angel had appointed him.

† Ebr. thy face. l Because Gods commandement was to destroy the city, and to saue Lot.

m Which before was called Beulah, Chap. 14. 2. * Deut. 29. 23. i. 13. 19. ier. 50. 40. ezek. 16. 49. hose. 11. 8. amos 4. 11. luke 17. 29. iude 7.

n As touching the body onely, and this was a notable monument of Gods vengeance to all them that passed that way.

o Having before felt Gods mercy, he durst not prouoke him againe by continuing among the wicked.

p Meaning, in the country, which the Lord had now destroyed.

q For except he had bene ouercome with wine, he would neuer haue done that abominable act.

wine, and lie with him, that we may preserve seed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceiued not, neither when she lay downe, neither when she rose vp.

34 And on the morow the elder said to the younger, Behold, yet to night lay I with my father: let vs make if in drinke wine this night also, and goe thou and lie with him, that we may preserve seed of our father.

35 So they made their father drinke wine that night also, and the younger arose, and lay with him, but he perceiued it not, when she lay downe, neither when she rose vp.

36 Thus were both the daughters of Lot with child by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the Moabites vnto this day.

38 And the younger bare a sonne also, and she called his name Ben-ammi: the same is the father of the Ammonites vnto this day.

CHAP. XX.

1 Abraham dwelleth in a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproveth the King. 9 And the King Abraham. 11 Sarah is restored with great gifts. 17 Abraham prayeth, and the King and his are healed.

Afterward Abraham departed thence toward the South countrey, and dwelled betweene Cadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She is my sister. Then Abimelech King of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and said to him, Behold, thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he said, Lord, wilt thou slay euen the righteous nation?

5 Said not he vnto me, She is my sister? yea, and she her selfe said, He is my brother: with an vpright minde, and innocent hands haue I done this.

6 And God said vnto him by a dreame, I know that thou diddest this euen with an vpright minde, and I kept thee also, that thou shouldest not sinne against me: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe: for he is a Prophet, and he shall pray for thee that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and told all these things vnto them, and the men were fore afraid.

9 Afterward Abimelech called Abraham, and said vnto him, What hast thou done vnto

vs? and what haue I offended thee, that thou hast brought on mee and on my kingdome this great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech said vnto Abraham, What sawest thou, that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely the feare of God is not in this place, and they will slay me for my wifes sake.

12 Yet in very deed she is my sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused me to wander out of my fathers house, I said then to her, This is thy kindnesse that thou shalt shew vnto me in all places where we come, Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and beecus, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.

16 Likewise to Sarah he said, Behold, I haue giuen thy brother a thousand pieces of silver: behold, he is the vaile of thine eyes to all that are with thee, and to all others: and she was thus reprovued.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech, and his wife, and his women seruants: and they bare children.

18 For the Lord had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

2 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The angel comforteth Hagar. 22 The covenant betweene Abimelech and Abraham. 33 Abraham calleth vpon the Lord.

Now the Lord visited Sarah, as hee had said, and did vnto her according as he had promised.

2 For Sarah conceived, and bare Abraham a sonne in his old age, at the same season that God told him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes old, as God had commanded him.

5 So Abraham was an hundred yere old, when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made me to reioyce: all that heare will reioyce with me.

7 Againe she said, Who would haue said to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his old age.

8 Then the child grew and was weaned: and Abraham made a great feast the same day that Izhak was weaned.

9 ¶ And

† Ebr. keepe a line.
r Thus God permitted him to fall most horribly in the solitary moistness whom the wickedness of Sodom could not overcome.
f Who as they were borne in most horrible incest, so were they and their posterity vile and wicked.
t That is sonne of my people: signifying, that they rather reioyced in their sin, then repented for the same.

a Which was toward Egypt.

b Abraham had now twice fallen into this fault: for he is mans wife.
c So greatly God detesteth the breach of marriage.

d The infidels confessed that God would not punish but for iust occasion: therefore when soeuer he punisheth, the occasion is iust.

e As one falling by ignorance, and not doing euil of purpose.
f Not thinking to do any man harme.

g God by his holy spirit retrieth them that offend by ignorance, that they fall not into greater inconvenience.

h That is, one, to whom God reuileth himselfe familiarly.
i For the prayer of the godly is of force towards God.

† Ebr. in their earre.

k The wickedness of the king bringeth Gods wrath vpon the whole realm.

l He sheweth that no honesty can be hoped for where the feare of God is not.
m By sister he meaneth his cousin germane, and by daughter Abrahams neece.
n Chap. 11. 29. for so the Hebrews use these words.
o Chap. 12. 13.

p Or, at thy commandment.
q Such an head, as with whom thou mayest be preferred from all dangers.
o God caused this heathen king to reprove her, because shee dissembled, seeing that God had giuen her a husband, as her vaile and defence.
p Had taken away from them the gift of conceiuing.

* Chap. 17. 19. and 18. 10.

* Math. 1. 18. ab. 7. 8. galat. 4. 23. ebr. 11. 18.

a Therefore the miracle was greater.

• Chap. 17. 12.

b She accuseth herselfe of ingratitude that she did not beleue the Angel.

† Ebr. d ly with
k So lawful take an matter poran iustitie and to thers of cerie. I Wick uants d enil: vn to their

9 ¶ And Sarah saw the sonne of Hagar the Egyptian (which she had borne vnto Abraham) ^cmocking.

10 Wherefore she said vnto Abraham, ^eCast out this bond-woman and her sonne: for the sonne of this bond-woman shall not be heire with my sonne Izhak.

11 And this thing was very grievous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be grievous in thy sight for the childe, and for thy bond-woman: in all that Sarah shall say vnto thee, heare her voice: for in Izhak shall thy seed be ^dcalled.

13 As for the sonne of the bond-woman, I will make him ^ea nation also, because he is thy seed.

14 So Abraham arose vp early in the morning, and tooke bread, and a bottell of water, and gaue it vnto Hagar, putting it on her shoulder, and the childe ^falso, and ^fsent her away: who departing, wandered in the wilderness of Beer-sheba.

15 And when the water of the bottell was spent, she cast the childe vnder a certaine tree,

16 Then she went and sat her ouer against him afarre off about a bow shoot: for she said, I will not see the death of the child, and she fate downe ouer against him, and lift vp her voice and wept.

17 Then God ^gheard the voyce of the childe, and the Angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar? feare not, for God hath heard the voice of the child where he is.

18 Arise, take vp the childe, and hold him in thine hand: for I will make of him a great people.

19 And God ^hopened her eyes, and she saw a well of water. so she went and filled the bottell with water, and gaue the boy drinke.

20 So God was ⁱwith the childe, and hee grew and dwelt in the wilderness, and was an archer.

21 And he dwelt in the wilderness of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at that same time Abimelech and Phichol his chiefe captaine spake vnto Abraham, saying, God ^jis with thee in all that thou doest.

23 Now therefore sweare vnto me here by God, that thou wilt not ^khurt me, nor my children, nor my childrens children: thou shalt deale with mee, and with the countrey where thou hast bene a stranger, according vnto the kinnesse, that I haue shewed thee.

24 Then Abraham said, I will ^ksweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech said, I know not who hath done this thing: also thou toldest me not,

neither heard I of it but this day.

27 Then Abraham tooke sheep & beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seuen lambes of the flocke by themselves.

29 Then Abimelech said vnto Abraham, What meane these seuen lambes, which thou hast set by themselves?

30 And he answered, Because thou shalt receiue of mine hand ^lthese seuen lambes, that it may be a witnesse vnto me, that I haue digged this well.

31 Wherefore the place is called Beer-sheba, because there they both sware.

32 Thus made they a ^mcouenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistims.

33 ¶ And Abraham planted a groue in Beer-sheba, and ⁿcalled there on the Name of the Lord, the euermore God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1. 2 The faith of Abraham is prooued in offering his sonne Izhak. 8. Izhak is a figure of Christ. 20 The generation of Nahor Abrahams brother, of whom cometh Rebekah.

¶ And after these things God did ^oprooue ^hAbraham, and said vnto him, Abraham. Who answered, ¶ Here am I.

2 And hee said, Take now thine onely sonne Izhak whom thou louest, and get thee vnto the land of ^aMoriah, and ^boffer him there for a burnt offering vpon one of the mountaines, which I will shew thee.

3 Then Abraham rose vp early in the morning, and saddled his asse, & took two of his seruants with him, and Izhak his sonne, and cloued wood for the burnt offering, and rose vp and went to the place, which God had told him.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place afarre off,

5 And said vnto his seruants, Abide you here with the asse: for I and the child will goe yonder & worship, and come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and layd it vpon Izhak his sonne, and hee tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and said, My father. And he answered, Here am I, my sonne. And he said, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will ^dprouide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an Altar there, & couched the wood, and ^ebound Izhak his sonne, ^fand layd him on the Altar vpon the wood.

^c He derided Gods promise made to Izhak, which the Apostle calleth perfection, Gal. 4. 29. Gal. 4. 30.

^d The promised seed shall be counted from Izhak, and not from Ishmael, Rom. 9. 7. heb. 11. 18. ^e The Ishmaelites shall come of him.

^f True faith renounceth all natural affections to obey Gods commandment.

^g For his promise sake made to Abraham, and not because the child had discretion and iudgement to pray.

^h Except God open our eyes we can neither see, nor vie the meanes which are before vs. ⁱ As touching outward things, God caused him to prosper. ^j Or, set in the bone, and was an hunter.

^k Ebr. deale falsely with me, or lie.

^l So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the truth, and to assure others of our sincerity. ^m Wicked seruants do many euil vnknown to their masters.

ⁿ Or, Will of the oath, or of sworn, meaning lambes. ^m Thus we see that the godly, as touching outward things, may make peace with the wicked that know not the true God. ⁿ That is, hee worshipped God in all points of true religion.

^a Which signifieth the feare of God, in y which place he was honoured: and Salomon afterward built the Temple. ^b Herein stood the chiefest point of his tentation, seeing he was commanded to off r vp him in whome God had promised to blese all the nations of the world. ^c He doubted not, but God would accomplish his promise though hee should sacrifice his sonne.

^d The onely way to overcome all tentations is to rest vpon Gods providence. ^e For it is like that his father had declared to him Gods commandment, whereunto hee bound himselfe obedient. ^f I. 2. 2. 11.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the child, neither doe any thing vnto him: for now I know that thou fearest God, seeing for my sake || thou hast not spared thine only sonne.

f That is by thy true obedience thou hast declared thy lively faith.
|| Or, and hast not with holden thine only sonne from me.
† Ebr. thy sonne, shine only sonne.

13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme behinde him, caught by the hornes in a bush. then Abraham went and tooke the ramme, and offered him vp for a burnt offering in the stead of his sonne.

|| Or, the Lord will swear for me.

14 And Abraham called the name of that place || Iehouah-ijrah, as it is said this day, In the mount will the Lord be seene.

g The name is changed to show that God doeth both see & provide secretly for his, and also evidently is seene and felt in time conuenient.

15 ¶ And the Angel of the Lord cryed vnto Abraham from heauen the second time,

* Psal. 105. 9. eccles. 44. 22. Luke 1. 73. heb. 6. 13. h Signifying, that there is no greater then he.

16 And said, * My selfe haue I sworne (saith the Lord) because thou hast done this thing, and hast not spared thine only sonne,

i Or, bolden.
* Chap. 12. 3. and 8. 18. eccles. 44. 22. alts 3. 23 gal. 3. 8.

17 Therefore will I surely blesse thee, and will greatly multiply thy seed, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seed shall possesse the gate of his enemies.

18 * And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

19 Then turned Abraham againe vnto his seruants, and they rose vp & went together to Beer-sheba: & Abraham dwelt at Beer-sheba.

20 ¶ And after these things one told Abraham, saying, Behold Milcah, shee hath also borne children vnto thy brother Nahor:

|| Or, of the Syria.

21 To wit, Vz, his eldest sonne, and Buz his brother, and Kemuel the father of || Aram,

22 And Chesed, and Hazo, and Pildash, and Iddaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

i Concubine is often times taken in the good part, for those women which were inferiour to the wiues.

24 And his concubine called Reumah, she bare also Tebah, and Gahan, and Thahash and Maachah.

CHAP. XXIII.

1 Abraham lamenteth the death of Sarah. 4 Hee buyeth a field to bury her of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

¶ When Sarah was an hundred twentie & seuen yere old (tso long liued she.)

† Ebr. the years of the life of Sarah.

2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan. and Abraham came to mourne for Sarah, and to weepe for her.

2 That is when he had mourned to the godly may mourne, if they passe not measure: and the naturall affection is commendable.

3 ¶ Then Abraham rose vp from the sight of his corps, and talked with the Hittites, saying,

4 I am a stranger, and a forreiner among you, giue me a possession of buriall with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince of

God among vs: in the chiefest of our sepulchres bury thy dead: none of vs shall forbid thee his sepulchre, but thou mayest bury thy dead therein.

b That is godly or excellent: for the Hebrewes so speake of all things that are notable because all excellencie cometh of God.

7 Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be || your minde, that I shall bury my dead out of my sight, heare me, and intreat for mee to Ephron the sonne of Zohar,

† Ebr. in your minde.

9 That hee would giue mee the caue || of Machpelah, which he hath in the ende of his field: that hee would giue it mee for as much money as it is worth, for a possession to bury in among you.

|| Or, double caue, because one was within another.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his citie, saying,

c Meaning all the citizens and inhabitants.

11 No, my lord, heare me: the field giue I thee, and the caue, that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee, to bury thy dead.

d To show that he had them in good estimation and reuerence.

12 Then Abraham bowed himselfe before the people of the land,

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee, heare mee, I will giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto mee: the land is worth foure hundredth shekels of siluer: what is that betwene me and thee? bury therefore thy dead.

e The common shekel is about 20 pence, so then 400 shekels mount to 80 pound & shillings and eight pence after 5 shillings sterling the ounce.

16 So Abraham hearkened vnto Ephron, and Abraham weighed to Ephron the siluer which he had named, in the audience of the Hittites, euen foure hundred siluer shekels of currant money among merchants.

17 ¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the field and the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that went in at the gates of his city.

|| Or, citie.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field and the caue, that is therein, was made sure vnto Abraham for a possession of buriall by the Hittites.

f That is, all the people confirmed the sale.

CHAP. XXIIII.

1 Abraham causeth his seruant to sweare to take a wife for Isaac in his owne kindred. 12 The seruant prayeth to God

God

God. 33 His fidelity toward his master. 50 The friends of Rebekah commit the matter to God. 58 They aske her consent and she agreeth, 67 And is married to Izhak.

† Ebr. come into dayes.

Now Abraham was olde, and † stricken in yeeres, and the Lord had blessed Abraham in all things.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that hee had, *a Put now thine hand vnder my thigh,

3 And I will make thee b swear by the Lord God of the heauen, & God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.

4 But thou shalt goe vnto my c countrey, and to my kinred, and take a wife vnto my sonne Izhak.

5 And the seruant said to him, What if the woman wil not come with me to this land? shall I bring thy sonne againe vnto the land from whence thou camest?

6 To whome Abraham answered, Beware that thou bring not my sonne d thither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto mee, and that sware vnto mee, saying, * Vnto thy seed will I giue this land, he shall send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

8 Neuerthelesse, if the woman wil not follow thee, then shalt thou be † discharged of this mine oath: onely bring not my sonne thither againe.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke ten camels of the camels of his master, and departed: (for he had all his masters goods in his hand) and so he arose, and went to ¶ Aram Naharaim, vnto the c itie of Nahor.

11 And he made his camels to † lie downe without the citie by a well of water, at euentide about the time that the women come out to draw water.

12 And he said, O f Lord God of my master Abraham, I beseech thee, ¶ send me good speed this day, and shew mercie vnto my master Abraham.

13 Loe, I stand by the well of water, whiles the mens daughters of this citie come out to draw water.

14 g Grant therefore that the mayd, to whome I say, Bow downe thy pitcher, I pray thee, that I may drinke: if shee say, Drinke, and I will giue thy camels drinke also: may be she that thou hast ordained for thy seruant Izhak: and thereby shall I know that thou hast shewed mercie on my master.

15 ¶ And now yer hee had left speaking,

behold, h Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the mayd was very faire to looke vpon, a virgine and vnknown of man) and she went down to the well, and filled her pitcher, and came vp.

17 Then the seruant ran to meete her, and said, Let me drinke, I pray thee, a little water of thy pitcher.

18 And she said, Drinke † fir: and shee hastened, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when she had giuen him drinke, she said, I will draw water for thy camels also vntil they † haue drunken enough.

20 And she powred out her pitcher into the trough speedily, and ran againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondered at her, and helde his peace, to know whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden ¶ k abillement of l halfe a shekel weight, & two bracelets for her hands, often shekels weight of gold:

23 And he said, Whose daughter art thou? tell mee, I pray thee, Is there roome in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Milcah whome shee bare vnto Nahor.

25 Moreover she said vnto him, Wee haue litter also and prouender enough, and roome to lodge in.

26 And the man bowed himselfe and worshipped the Lord.

27 And said, Blessed be the Lord God of my master Abraham, which hath not withdrawn his mercie m and his trueth from my master: for when I was in the way, the Lord brought me to my masters brethrens house.

28 And the maid ranne and told them of her mothers house according to these words.

29 ¶ Now Rebekah had a brother called Laban, & Laban ran vnto the man to the well.

30 For when hee had seene the earerings and the bracelets in his sisters hands, and when he heard the words of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, n he stood by the camels at the well.

31 And hee said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, and roome for the camels?

32 ¶ Then the man came into the house, and o hee vsadled the p camels, and brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

33 Afterward the meate was set before him: but

h God giueth good successe to all things that are vnderaken for the glory of his Name, and according to his word.

i Here is declared that God euer heareth the prayers of his, and granteth their requests.

† Ebr. my lord,

† Ebr. haue made an end of drinking.

¶ Or, earring. k God permitted many things both in apparell and other things which are now forbid: specially when they appertaine not to our mortification. l The golden shekel is here ment and not that of siluer.

m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath delt mercifully with his master in keeping promise.

n For he waited on Gods hand, who had now heard his prayer.

o To wit, Laban. p The gentle entertainement of strangers vsed among the godly fathers.

* Chap. 47. 29. a Which ceremony declared the seruants obedience toward his master, and the masters power ouer the seruant.

b This sheweth that an oath may be required in a lawfull cause.

c He would not that his sonne should marrie out of the godly family: for the inconueniences that come by marrying with the vngodly are set forth in sundry places of the Scriptures.

d Lest he should lose the inheritance promised.

* Chap. 12. 7. and 13. 15, and 15. 18, and 26. 4.

† Ebr. amosenb.

¶ Or, Mesopotamia, or Syria of the eue floods: to wit, of Tygers and Euphrates.

e That is, to Charan.

† Ebr. to bow their knees.

f Hee groundeth his prayer vpon Gods promise made to his master.

¶ Or, cause me to meet.

g The seruant moued by Gods Spirit desired to be assured by a signe, whether God prospered his iourney or no.

q The fidelitie that seruants owe to their masters, cansteth them to preferre their masters businesse to their owne necessitie. r To blesse, signifieth here to enrich, or increase with substance, as the text in the same verse declareth.

f The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage. t Meaning, among his kinnefolks, as verse 40.

u Which by mine authoritie I caused thee to make.

l Or, way.

* Verse 13.

ll Or, showed.

x Signifying that this prayer was not spoken by the mouth, but onely meditate in his heart.

y He sheweth what is our dutie, when we haue receiued any benefite of the Lord.

† Ebr. in the way of truth.

z If you will freely and faithfully give your daughter to my masters sonne.

a That is that I may prouide else where.

but he said, I will not eate, vntill I haue said my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant.

35 And the Lord hath blessed my master wonderfully, that he is become great: for hee hath giuen him sheepe, and becues, and siluer, and gold, and men seruants, and maid seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when she was olde, and vnto him hath he giuen all that he hath.

37 Now my master made mee sweare, saying, thou shalt not take a wife to my sonne of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt goe vnto my fathers house, and to my kinred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered me, The Lord, before whom I walke, will send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.

41 Then shalt thou be discharged of mine oath, when thou comest to my kinred: and if they giue thee not one, thou shalt bee free from mine oath.

42 So I came this day to the well, and said, O Lord, the God of my master Abraham, if thou now prosper by iourney which I goe,

43 Behold, I stand by the well of water: when a virgine commeth forth to draw water, and I say to her, Giue mee, I pray thee, a little water of thy pitcher to drinke,

44 And shee say to me, Drinke thou, and I will also draw for thy camels, let her bee the wife, which the Lord hath prepared for my masters sonne.

45 And before I had made an end of speaking in mine heart, behold, Rebekah came forth, and her pitcher on her shoulder, and she went downe vnto the well, and drew water. Then I said vnto her, Giue me drinke, I pray thee.

46 And shee made haste, and tooke downe her pitcher from her shoulder, and said, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, & said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillment vpon her face, and the bracelets vpon her hands:

48 And I bowed downe, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought mee the right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale mercifully and truly with my master, tell me: and if not, tell mee, that I may turne me to the right hand or to the left.

50 Then answered Laban and Bethuel, and said, this thing is proceeded of the Lord: we cannot therefore say vnto thee, neither euill nor good.

51 Behold, Rebekah is before thee, take her and go, that she may be thy masters sonnes wife, euen as the Lord hath said.

52 And when Abrahams seruant heard their words, hee bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth iewels of siluer, and iewels of golde, and raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eat and drinke, both he, and the men that were with him, and taried all night, & when they rose vp in the morning, he said, Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maid abide with vs, at the least ten dayes: then shall she goe.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my iourney: send mee away, that I may goe to my master.

57 Then they said, Wee will call the maid, and aske her consent.

58 And they called Rebekah, and said vnto her, Wilt thou go with this man? And shee answered, I will goe.

59 So they let Rebekah their sister goe, and her nurse, with Abrahams seruant & his men.

60 And they blessed Rebekah, and said vnto her, Thou art our sister, grow into thousand thousands, and thy seed possess the gate of his enemies.

61 Then Rebekah arose, and her maids, and rode vpon the camels, & folowed the man. And the seruant tooke Rebekah, and departed.

62 Now Izhak came from the way of Beer-lahai-roi, (for hee dwelt in the South country)

63 And Izhak went out to pray in the field toward the euening: who lift vp his eyes and looked, and behold, the camels came.

64 Also Rebekah lift vp her eyes, and when she saw Izhak, she lighted downe from the camel.

65 (For she had said to the seruant, Who is yonder man, that commeth in the field to meete vs? and the seruant had said, It is my master) So she tooke a vaile, and couered her.

66 And the seruant tolde Izhak all things, that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and shee was his wife, and hee loued her: So Izhak was comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 Hee dieth. 12 The genealogie of Ishmael. 25 The birth of Iakob and Esau. 30 Esau selleth his birthright for a messe of pottage.

b So soone as they perceiue that it is Gods ordinance, they yeild. Or, as thy commandment is ordained.

* Verse 56. and 59.

† Ebr. dayes, or, yea.

c This sheweth that parents haue not authoritie to marrie their children without consent of the parties. † Ebr. her mouth.

d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

* Chap. 16. 14. and 25. 11.

e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

f The custome was that the spouse was brought to her husband, her head being couered in token of shamesfastnes and chastitie. ll Or, had left mourning for her mother.

Now

^a Whiles Sarah was yet alive,

Now Abraham had taken ^ahim another wife called Keturah,

Which bare him Zimran, and Iokshan, and Medan, & Midian, and Ishbak, and Shuah.

And Iokshan begate Sheba, and Dedan:

And the sonnes of Dedan were Asshurim, and Letushim, and Leummim.

Also the sonnes of Midian were Ephah, and Epher, and Hanoth, & Abida, and Eldaah: all these were the sonnes of Keturah.

And Abraham gaue fall his goods to Izhak.

But vnto the ^bsons of the ^cconcubines, which Abraham had, Abraham gaue gifts, and sent them away from Izhak his sonne: (while he yet liued) Eastward to the East country.

And this is the age of Abrahams life, which he liued, an hundred, seuentie & fise yere.

Then Abraham yeelded the spirit, and died in a good age, an old man, and of great yeeres, and was ^cgathered to his people.

And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Mamre.

Which ^afield Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

And after the death of Abraham God blessed Izhak his sonne, ^aand Izhak dwelt by Beer-lahai-roi.

Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaid bare vnto Abraham.

And these are the names of the sonnes of Ishmael, name by name, according to their kinreds: the ^aeldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel, and Mibsam,

And Mishma, and Dumah, and Massa,

Hadar, and Tema, Ietur, Naphish, and Kedemah.

These are the sons of Ishmael, and these are their names, by their townes, and by their castles: ^atwit, twelve princes of their nations.

(And these are the yeeres of the life of Ishmael, an hundred thirty and seuen yeere, and he yeelded the spirit, and died, and was gathered vnto his ^apeople.)

And they dwelt from Hauilah vnto Shur, that is towards Egypt as thou goest to Asshur. ^aIshmael dwelt in the prefence of all his brethren.

Likewise these are the generations of Izhak Abrahams sonne. Abraham begat Izhak.

And Izhak was forty yeere olde, when he tooke Rebekah to wife, the daughter of Bethuel the ^aAramite of Padan Aram, and sister to Laban the Aramite.

And Izhak prayed vnto the Lord for his wife because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived.

But the children ^astroue together with-

in her: therefore she said, Seeing it is so, why am I thus? wherefore she went to aske the Lord.

And the Lord said to her, Two nations are in thy wombe, and two manner of people shall be diuided out of thy bowels, and the one people shall be mightier then the other, and the ^aelder shall serue the yonger.

Therefore when her time of deliuerance was fulfilled, behold, twinnes were in her wombe.

So he that came out first was red, and he was all ouer as a rough garment, and they called his name Esau.

And afterward came his brother out, and his hand held Esau by the heele: therefore his name was called Iaakob. Now Izhak was threescore yeere old when Rebekah bare them.

And the boyes grew, and Esau was a cunning hunter, and ^aliued in the fields: but Iaakob was a ^aplaine man, and dwelt in tents.

And Izhak loued Esau, for ^avenison was his meate, but Rebekah loued Iaakob.

Now Iaakob sodde pottage, and Esau came from the field and was weary.

Then Esau said to Iaakob, Let me eate, I pray thee, of that pottage so red, for I am wearie. Therefore was his name called Edom.

And Iaakob said, Sell me euen now thy birthright.

And Esau said, Loe, I am almost dead, what is then this ^abirthright to me?

Iaakob then said, Swear to mee euen now. And hee sware to him, ^aand ^aI solde his birthright vnto Iaakob.

Then Iaakob gaue Esau bread and pottage of lentiles: and hee did eate and drinke, and rose vp, and went his way: So Esau contemned his birthright.

CHAP. XXVI.

God provideth for Izhak in the famine. 3 He renueth his promise. 9 The king blameith him for denying his wife. 14 The Philistims hate him for his riches, 15 Stop his wells, 16 and drive him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

And there was a famine in the ^aland besides the first famine that was in the daies of Abraham. Wherefore Izhak went to Abimelech king of the Philistims vnto Gerar.

For the Lord appeared vnto him, and sayd, Go not downe into Egypt, but abide in the land which I shall shew vnto thee.

Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede I will giue all these ^acountreys: and I will performe the oath which I sware vnto Abraham thy father.

Also I will cause thy seede to multiplie as the starres of heauen, and will giue vnto thy seed all these countreys: and in thy seede shall all the nationsof the earth be ^ablessed,

Because that Abraham ^aobeyed my voice and kept mine ^aOrdinance, my Commandements,

^h That is, with childe, seeing one shall destroy another. ⁱ For that is the only refuge in all our miseries.

^a Rom. 9. 12.

^a Hise. 12. 3. ^a math. 1. 2.

^a Ebr. a man of the field. ^a Or, simple and innocent. ^a Ebr. venison in his mouth.

^a Or, feede me quickly.

^k The reprobate esteeme not Gods benefits except they seele them presently, and therefore they preferre present pleasures. ^a Hise. 12. 16. ⁱ Thus the wicked prefer their worldly commodities to Gods spirituall graces: but the children of God doe the contrary.

^a In the land of Canaan.

^b Gods prouidence alwayes watcheth to direct the wayes of his children.

^a Chap. 13. 15. and 15. 18.

^a Chap. 12. 3. and 15. 18, and 22. 18 and 28. 14.

^c He commendeth Abrahams obedience because Izhak should be the more readie to follow the like: for as God made this promise of his free mercy, so doeth the confirmation thereof proceede of the same fountain.

^a Ebr. my keeping.

^a Ebr. all that he had.

^b For by the vertue of Gods word he had not onely Izhak, but begat many more. ^c Reade chap. 23. 24.

^d To auoid the diffention that eise might haue come because of the heritage.

^e Hereby the ancients signified that man by death perished not wholly: but as the soules of the godly liued after in perpetual ioy, so the soules of the wicked in perpetuall paine. ^a Chap. 23. 16.

^a Chap. 16. 14. and 24. 62.

^a 1. Chro. 1. 39.

^a Ebr. first borne.

^f Which dwell among the Arabians and were separate from the blessed seed. ^a Or, he: or sell. ^g He meant that his lot fell to dwell among his brethren as the Angel promised, Chap. 16. 12.

^a Or, Syrian of dejesopotamia.

^a Or, hurt one another.

mandements, my Statutes, and my Lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he said, Shee is my sister: for hee feared to say, Shee is my wife, lest, said hee, the men of the place should kill me, because of Rebekah: for she was beautifull to the eye.

8 So after hee had bene there long time, Abimelech king of the Philistims looked out at a window, and loe, hee saw Izhak sporting with Rebekah his wife.

9 Then Abimelech called Izhak, and said, Loe, shee is of a surety thy wife, and why saidst thou, Shee is my sister? To whom Izhak answered, Because I thought ^{so}; It may be that I shall die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldst thou haue brought sinne vpon vs.

11 Then Abimelech charged all his people, saying, He that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an hundred folde by estimation: and so the Lord blessed him.

13 And the man waxed mighty, and still increased, till he was exceeding great.

14 For he had stockes of sheepe, and herds of cartell, and a mighty household: therefore the Philistims had enuie at him.

15 Inasmuch that the Philistims stopped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech said vnto Izhak, Get thee from vs, for thou art mightier then wee a great deale.

17 ¶ Therfore Izhak departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, and he gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of liuing water.

20 But the herdmen of Gerar did strue with Izhaks herdmen, saying, The water is ours: therefore called he the name of the well **Esek**, because they were at strife with him.

21 Afterward they digged another well, and stroue for that also, and he called the name of it **Sitnah**.

22 Then he remoued thence, and digged another well, for the which they stroue not: therefore called he the name of it **Rehoboth**, and said, Because the Lord hath now made vs rounge, we shall increase vpon the earth.

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the

same night, and said, I am the God of Abraham thy father: feare not, for I am with thee, and will blesse thee, and will multiply thy seed for my seruant Abrahams sake.

25 Then he built an Altar there, and called vpon the Name of the Lord, & there spread his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Abuzzath one of his friends, and Phicol the captaine of his armie.

27 To whom Izhak said, Wherefore come ye to mee, seeing ye hate me and haue put me away from you?

28 Who answered, We saw certainly that the Lord was with thee, and we thought, Let there bee now an oath betwene vs, betwene vs and thee, and let vs make a covenant with thee.

29 If thou shalt do vs no hurt, as we haue not touched thee, and as wee haue done vnto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, do this.

30 Then he made them a feast, and they did eate and drinke.

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them goe, & they departed from him in peace.

32 And that same day Izhaks seruants came and told him of a well, which they had digged, and said vnto him, We haue found water.

33 So he called it **Shibah**: therefore the name of the citie is called **Beer-sheba** vnto this day.

34 ¶ Now when Esau was forty yeere old, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Bashemath the daughter of Elon an Hittite also.

35 And they were a grieft of minde to Izhak and to Rebekah.

CHAP. XXVII.

8 Iakob getteth the blessing from Esau by his mothers counsell. 38 Esau by weeping mooueth his father to pitie him. 41 Esau hateth Iakob and threatneth his death. 43 Rebekah sendeth Iakob away.

And when Izhak was old, and his eyes were dimme (so that he could not see) he called Esau his eldest sonne, and said vnto him, My sonne. And he answered him, I am here.

2 Then he said, Behold, I am now old, and know not the day of my death:

3 Wherefore now, I pray thee, take thine instruments, thy quier and thy bow, and get thee to the field, that thou mayest take mee some venison.

4 Then make me sauourie meate, such as I loue, and bring it me that I may eate, and that my soule may blesse thee, before I die.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iakob her sonne,

d Whereby we see that feare and distrust is found in the most faithfull.

e Or, shewing some familiar signe of loue, whereby it might be knowne that the was his wife.

f In all ages men were perswaded that Gods vengeance should light vpon wedlocke breakers.

g Or, an hundred medfures.

h Ebr. he went forth going and increasing.

i The malicious enuie alwayes the graces of God in others.

j The Ebrew word signifieth a flood, or valley, where water at any time runneth.

k Or, springing.

l Or, contention, strife.

m Or, hatred.

n Or, largesse, rounge.

i God assurably Izhak against all feare by rehearsing the promise made to Abraham. k To signifye that he would serue none other God, but the God of his father Abraham.

l He had Iudith.

m He had Iudith. n He had Iudith. o He had Iudith. p He had Iudith. q He had Iudith. r He had Iudith. s He had Iudith. t He had Iudith. u He had Iudith. v He had Iudith. w He had Iudith. x He had Iudith. y He had Iudith. z He had Iudith.

The Ebrewes in swearing begin commonly with If, and vnderstand the rest: that is, that God shall punish him that breaketh the oath: here the wicked shew that they are afraid lest that come to them which they would doe to other.

Or, oath. Or, the well of the oath.

* Chap. 27. 46. Or, disobedience and rebellion.

† Ebr. I am here.

† Ebr. hunt.

a The carnall affliction, which he bare to his sonne, made him forget that which God spake to his wife, chap. 25. 23.

e This that he some to God w haue h altered

† Ebr. I

sonne, saying, Behold, I haue heard thy father talking with Esau thy brother, saying,

7 Bring me venison, and make me sauerie meat, that I may eate and blisse thee before the Lord, before my death.

8 Now therefore my sonne, heare my voyce in that which I command thee.

9 Get thee now to the flocke, and bring the thence two good kids of the goates, that I may make pleasant meate of them for thy father, such as he loueth.

10 Then thou shalt bring in to thy father, and hee shall eate, to the intent that hee may blisse thee before his death.

11 But Iaakob said to Rebekah his mother, Behold, Esau my brother is rough, and I am smoothe.

12 My father may possibly feele me, and I shall seeme to him to be a mocker, so shall I bring a curse vpon me, and not a blessing.

13 But his mother said vnto him, I vpon me be thy curse, my sonne, onely heare my voyce, and goe and bring me them.

14 So he went and fetched them, and brought them to his mother, and his mother made pleasant meate, such as his father loued.

15 And Rebekah tooke faire clothes of her elder sonne Esau, which were in her house, and clothed Iaakob her yonger sonne.

16 And shee covered his hands and the smoothe of his necke with the skinned of the kiddes of the goats.

17 Afterward shee put the pleasant meate and bread, which she had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, shee said, My father, Who answered, I am heere: who art thou, my sonne?

19 And Iaakob said to his father, I am Esau thy first borne, I haue done as thou badest mee, arise, I pray thee: sit vp and eate of my venison, that thy soule may blisse me.

20 Then Izhak said vnto his sonne, How hast thou found it so quickly my sonne? Who said, Because the Lord thy God brought it to mine hand.

21 Againe said Izhak vnto Iaakob, Come neere now, that I may feele thee, my sonne, whether thou be that my sonne Esau or not.

22 Then Iaakob came neere to Izhak his father, & he felt him, and said, The voice is Iaakobs voice, but the hands are the hands of Esau.

23 (For he knew him not, because his hands were rough as his brother Esaus hands: wherefore he blessed him)

24 Againe he said, Art thou that my sonne Esau? Who answered, Yea.

25 Then said hee, Bring it me hither, and I will eate of my sonnes venison, that my soule may blisse thee. And he brought it to him, and heate: also he brought him wine, & he dranke.

26 Afterward his father Izhak said vnto him, Come neere now, and kisse me my sonne.

27 And he came neere & kissed him. Then hee smelled the fauour of his garments, and blessed him, and said, Behold, the smell of my sonne is as the smell of a field, which the Lord hath blessed.

28 God giue thee therefore of the dewe of heauen, and the fatnesse of the earth, and plentie of wheate and wine.

29 Let people be thy seruants, and nations bow vnto thee: be lord ouer thy brethren, and let thy mothers children honour thee: cursed be he that curse thee, and blessed be he that blisse thee.

30 ¶ And when Izhak had made an end of blessing Iaakob, and Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting.

31 And hee also prepared sauerie meate, and brought it to his father, and said vnto his father, Let my father arise, & eate of his sonnes venison, that thy soule may blisse me.

32 But his father Izhak said vnto him, Who art thou? And hee answered, I am thy sonne, such thy first borne Esau.

33 Then Izhak was stricken with a maruellous great feare, and said, Who and where is he that hunted venison, and brought it me, and I haue eate of all before thou camest? and I haue blessed him, therefore he shall be blessed.

34 When Esau heard the words of his father, he cried out with a great crye and bitter out of measure, and said vnto his father, Bless me, as thou hast blessed him.

35 Who answered, Thy brother came with subtilty, and hath taken away thy blessing.

36 Then he said, Was he not iustly called Esau? for hee hath deceived me these two times: he tooke my birthright, and loe, now hath he taken my blessing. Also he said, Hast thou not reserued a blessing for me?

37 Then Izhak answered, and said vnto Esau, Behold, I haue made him thy lord, and all his brethren haue I made his seruants: also with wheat & wine haue I furnished him, and vnto thee now what shall I doe, my sonne?

38 Then Esau said vnto his father, Hast thou but one blessing, my father? blisse mee, as thou hast blessed him.

39 Then Izhak his father answered, and said vnto him, Behold, the fatnesse of the earth shall be thy dwelling place, and thou shalt haue of the dew of heauen from aboue.

40 And by thy sword shalt thou liue, and shalt be thy brothers seruant. But it shall come to passe, when thou shalt get the mastery, that thou shalt breake his yoke from thy necke.

41 ¶ Therefore Esau hated Iaakob, because of the blessing, wherewith his father blessed him. And Esau thought in his minde, The dayes of mourning for my father will come shortly, then I will slay my brother Iaakob.

42 And it was tolde to Rebekah of the words

Heb. 11. 20.

f In perceiving his error, by appointing his heirs against Gods sentence pronounced before.

Or, sufficiently.

g In the Chap. 25. he was so called because he held his brother by the heele, as though he would overthrow him: and therefore he is here called an overthrower or decider.

h For Izhak did this as he was the minister and Prophet of God

Or, I am also (thy sonne) Heb. 12. 17.

i Because thine enemies shall be round about thee.

k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to libertie.

Obad. 1. 10.

l Hypocrites onely abstaine from doing euill for feare of men,

m He hath good hope to recover his birth right by killing thee

n For the wicked sonne will kill the godly: and the plague of God will afterward light on the wicked son
o Chap. 36. 35.
p Hereby the persuaded Izhak to agree to Iaakob departing.

a This second blessing was to confirme Iaakob's faith, lest he should thinke that his father had given it without Gods motion.
Hef. 12. 12.
Chap. 34. 10.
Or, almighty.

b The godly fathers were put in mind continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heavens where they should have a sure dwelling.

Or, beside his wives.
c Thinking hereby to have reconciled himselfe to his father, but all in vaine, for he taketh not away the cause of the euill.

words of Esau her elder sonne, and thence sent and called Iaakob her younger sonne, and sayd vnto him, Behold, thy brother Esau is comforted against thee, meaning to kill thee.

43 Now therefore my sonne, heare my voice: arise, and flee thou to Haran to my brother Laban.

44 And tarie with him a while until thy brothers fiercene be stayed.

45 And till thy brothers wrath turne away from thee, and he forget the things which thou hast done to him: then will I send and take thee from thence: why should I be depriued of you both in one day?

46 Also Rebekah said to Izhak, I am wearye of my life for the daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of the daughters of the land, what auaileth it me to live?

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites.
2 Esau despiseth a wife of the daughters of Ishmael against his fathers will.
3 Izhak in the way to Haran seeth a ladder reaching to heauen.
4 Christ is promised.
5 Iaakob asketh of God onely meate and clothing.

Then Izhak called Iaakob and blessed him, and charged him, and said vnto him, Take not a wife of the daughters of Canaan.

3 Arise, get thee to Padan Aram to the house of Bethuel thy mothers father, & thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God is all sufficient to bless thee, and make thee to increase, and multiply thee, that thou mayest be a multitude of people.

4 And giue thee the blessing of Abraham, even to thee and to thy seede with thee, that thou mayest inherit the land (wherein thou art a stranger,) which God gaue vnto Abraham.

5 Thus Izhak sent forth Iaakob, and hee went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Esaus mother.

6 ¶ When Esau saw that Izhak had blessed Iaakob, and sent him to Padan Aram, to get him a wife thence, & giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan.

7 And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram.

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, and tooke ¶ vnto the wives which hee had, Mahalath the daughter of Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

10 ¶ Now Iaakob departed from Beer-sheba, and went to Haran,

11 And he came vnto a certaine place, and taried there all night, because the Sunne was downe, & tooke of the stones of the place, and laid vnder his head and slept in the same place.

12 Then hee dreamed, and behold, there

stood a ladder vpon the earth, and the top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 And behold, the Lord stood aboue it, and said, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou sleepest, I will giue thee, and thy seede.

14 And thy seede shall be as the dust of the earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South, and in thee and in thy seed shall all the families of the earth be blessed.

15 And loe, I am with thee, and will keepe thee whither thou goest, and will bring thee againe into this land: for I will not forsake thee vntill I haue performed that, that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe, and said, Surely the Lord is in this place, and I was not aware.

17 And he was afraid, and said, How fearful is this place! this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakob rose vp early in the morning, and tooke the stone that hee had laid vnder his head, and set it vp as a pillar, and powred oyle vpon the top of it.

19 And hee called the name of that place Beth-el: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakob vowed a vow, saying, If God will be with mee, and will keepe mee in this iourney which I goe, and will giue mee bread to eate, and clothes to put on:

21 So that I come againe vnto my fathers house in safety, then shall the Lord be my God.

22 And this stone which I haue set vp as a pillar, shall bee Gods house: and of all that thou shalt giue mee, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban and serueth seven yeeres for Rachel.
23 Leah brought to his bed in stead of Rachel.
27 He serueth seven yeeres more for Rachel.
32 Leah conceiveth and beareth foure sonnes.

Then Iaakob lift vp his feete and came into the East country.

2 And as he looked about, behold, there was a well in the field, and loe, three flockes of sheepe lay thereby (for at that well were the flockes watered) and there was a great stone vpon the welles mouth.

3 And thither were all the flockes gathered, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the wels mouth in his place.

4 And Iaakob said vnto them, My brethren, whence be ye? And they answered, We are of Haran.

5 Then he said vnto them, Know yee Laban the sonne of Nahor? Who said, We know him.

6 Againe

d Christ is the ladder whereby God and man are ioyned together, and by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, and wee by him ascend into heauen.

e Hee saith the house of this promise openly by faith: for all his life time he was but a stranger in this land.
Dant. 12. 20.
and 10. 14.
Chap. 12. 3. and 18. 28 and 22. 18, and 26. 4.

f He was touched with a godly feare and reuerence.

g To be a remembrance only of the vision shewed vnto him.
Chap. 31. 13.
Or, house of God.

h He bindeth not God vnder this condition, but acknowledged his infirmities, and promised to be thankfull.

a That is, he went forth out of his iourney.
b Ebr. to the last of the children of the East.
c Thus he was directed by the only providence of God, who brought him also to Laban house.

e It seemeth that in these dayes the custome was to call euen strangers brethren.

h The why Ia deceiued that in the wife were vnaile, was because her husband had a signe of a snake, and she had a snake.

d Or is he in
peace? by the
which word the
Ebrewees signifie
all prosperitie.

6 Again hee sayd vnto them, Is hee in
good health? And they answered, Hee is in
good health, and behold, his daughter Rahel
commeth with the sheepe.

7 Then he sayd, Lo, it is yet hie day, nei-
ther is it time that the cattell should be gather-
ed together, water ye the sheepe, and go feed
them.

8 But they sayd, Wee may not vntill all
the flockes bee brought together, and till men
roll the stone from the welles mouth, that wee
may water the sheepe.

9 While he talked with them, Rahel al-
so came with her fathers sheepe, for shee kept
them.

10 And as soone as Iaakob sawe Rahel the
daughter of Laban his mothers brother, and
the sheepe of Laban his mothers brother, then
came Iaakob neere, and rolled the stone from
the welles mouth, and watered the flocke of
Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his
voice, and wept.

12 (For Iaakob tolde Rahel, that hee was
her fathers brother, and that hee was Rebe-
kahs sonne) then she ranne and told her father.

13 And when Laban heard tell of Iaakob
his sisters sonne, hee ranne to meete him, and
imbraced him and kissed him, and brought him
to his house: and hee tolde Laban all these
things.

14 To whom Laban sayd, Well, thou art
my bone and my flesh: and he abode with him
the space of a moneth.

15 For Laban said vnto Iaakob, Though
thou be my brother, shouldest thou therefore
serue me for nought? tell me, what shall be thy
wages?

16 Now Laban had two daughters, the el-
der called Leah, and the yonger called Rahel.

17 And Leah was tender eyed, but Rahel
was beautifull and faire.

18 And Iaakob loued Rahel, and said, I wil
serue thee seuen yeeres for Rahel thy yonger
daughter.

19 Then Laban answered, It is better that
I giue her thee, then that I should giue for to a-
nother man, abide with me.

20 And Iaakob serued seuen yeeres for Ra-
hel, and they seemed vnto him but a fewe
dayes, because hee loued her.

21 Then Iaakob said to Laban, Giue me
my wife, that I may go in to her: for my terme
is ended.

22 Wherefore Laban gathered together all
the men of the place, and made a feast.

23 But when the euening was come, hee
tooke Leah his daughter, and brought her to
him, and he went in vnto her.

24 And Laban gaue his maid Zilpah to his
daughter Leah, to be her seruant.

25 But when the morning was come, be-
holde, it was Leah. Then said he to Laban,

Wherefore hast thou done thus to mee? did not
I serue thee for Rahel? wherefore then hast thou
beguiled me?

26 And Laban answered, It is not the ma-
ner of this place, to giue the yonger before
the elder.

27 Fulfill seuen yeeres for her, and we will
also giue thee this for the seruice, which thou
shalt serue me yet seuen yeeres more.

28 Then Iaakob did so, and fulfilled her
seuen yerres, so he gaue him Rahel his daughter
to be his wife.

29 Laban also gaue to Rahel his daughter,
Bilhah his maid to be her seruant.

30 So entred he in to Rahel also, and loued
also Rahel more then Leah, and serued him yet
seuen yeeres more.

31 When the Lord sawe that Leah was
despised, hee made her fruitfull: but Rahel
was barren.

32 And Leah conceived and bare a sonne,
and she called his name Reuben: for shee said,
Because the Lord hath looked vpon my tribu-
lation, now therefore mine husband wil loue
mee.

33 And she conceived againe, and bare a
sonne, and said, Because the Lord heard that I
was hated, hee hath therefore giuen mee this
sonne also, and shee called his name Simeon.

34 And shee conceived againe, and bare a
sonne, and said, Now at this time will my hus-
band keepe me company, because I haue borne
him three sonnes: therefore was his name cal-
led Levi.

35 Moreouer she conceived againe, and
bare a sonne, saying, Nowe will I praise the
Lord: * therefore shee called his name Iudah,
and left bearing.

CHAP. XXX.

4. 9 Rahel and Leah being both barren, giue their maides
vnto their husband, and they beare him children. 15 Le-
ah giueth mandrakes to Rahel that Iaakob might lie with
her. 27 Laban is enriched for Iaakobs sake. 43 Iaakob
is made very rich.

And when Rahel sawe that shee bare Iaa-
kob no children, Rahel enuied her sister,
and said vnto Iaakob, Giue me children, or els
I die.

2 Then Iaakobs anger was kindled against
Rahel, and he said, Am I in Gods stead, which
hath withholden from thee the fruite of the
wombe?

3 And she saide, Behold my maide Bilhah,
goe in to her, and shee shall beare vpon my
knees, and I shall haue children also by her.

4 Then shee gaue him Bilhah her maid to
wife, and Iaakob went in to her.

5 So Bilhah conceived, and bare Iaakob a
sonne.

6 Then saide Rahel, God hath giuen sen-
tence on my side, and hath also heard my voice,
and hath giuen me a sonne: therefore called she
his name, Dan.

i He esteemed
more the profite
that he had of
Iaakobs seruice,
then either his
promise or the
maner of the
country; though
he alleaged cu-
stome for his ex-
cuse.

† Ebr. opened her
wombe.
k This declareth
that, of times
they which are
despised of men,
are laoured of
God.
l Hereby appea-
reth, that she had
recourse to God
in her affliction.
m For children
are a great cause
of muall loue
betweene man
and wife.

† Or, confesse.
Mat. 1. 2.
† Ebr. stood from
bearing.

a It is only God
that maketh bar-
ren and fruitfull,
and therefore I
am not in fault.

b I will receiue
her children on
my lapas, though
they were mine
owne.
† Ebr. I shall be
builded.

e That is, the
cause why he de-
parted from his
fathers house,
and what he saw
in the way.
f That is, of my
blood & kindred.

† Or, blame eyed.

g Meaning, af-
ter that the yerres
were accompli-
shed.

† Ebr. my dayes
are full.

h The cause
why Iaakob was
deceiued, was,
that in old time
the wife was co-
uered with a
vail, when she
was brought to
her husband, in
signe of chastitie
and shamefast-
nesse.

7 And Bilhah Rahels maide conceived againe, and bare Iakob the second sonne.

† Ebr. wrestlings of God.

c. The arrogancie of mans nature appeareth in that she contemned her sister, after shee hath received this benefite of God to beare children.

8 Then Rahel said, With † excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name, Naphtali.

9 And when Leah sawe that shee had left bearing, shee tooke Zilpah her maid, and gaue her Iakob to wife.

10 And Zilpah Leahs maide bare Iakob a sonne.

d That is, God doth increase me with a multitude of children: for so Iakob doeth expound this name Gad, Chap. 49. 19.

11 Then saide Leah, A companie cometh: and she called his name, Gad.

12 Againc Zilpah Leahs maide bare Iakob another sonne.

13 Then saide Leah, Ah blessed am I, for the daughters will blese mee, and shee called his name, Asher.

e Which is a kind of herbe whose root hath a certaine likeness of the figure of a man.

14 ¶ Now Reuben went in the dayes of the wheate haruest, and found † mandrakes in the field, and brought them vnto his inother Leah. Then saide Rahel to Leah, Giue mee, I pray thee, of thy sonnes mandrakes.

15 But he answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then saide Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

† Ebr. buying, I haue bought.

16 And Iakob came from the field in the euening, and Leah went out to meet him, and saide, Come in to me, for I haue † bought and paid for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah, and shee conceived, and bare vnto Iakob the fift sonne.

f In stead of acknowledging her fault, shee boasteth as if God had rewarded her therefore.

18 Then saide Leah, God hath giuen me my reward, because I gaue my † maide to my husband, and shee called his name Issachar.

19 After, Leah conceived againe, and bare Iakob the sixth sonne.

20 Then Leah said, God hath endued mee with a good dowrie: now will mine husband dwell with me, because I haue borne him fixe sonnes: and shee called his name Zebulun.

21 After that she bare a daughter, and shee called her name Dinah.

¶ Or, made her fruitful.

22 ¶ And God remembred Rahel, & God heard her, and † opened her wombe.

g Because fruitfulness came of Gods blessing, who said, Increase and multiply: barrennes was counted as a curse.

23 So shee conceived and bare a sonne, and said, God hath taken away my † rebuke.

24 And shee called his name Ioseph, saying, The Lord will giue me yet another sonne.

25 ¶ And as soone as Rahel had borne Ioseph, Iakob said to Laban, Send me away that I may goe vnto my place and to my countrey.

26 Giue me my wiues and my children, for whom I haue serued thee, and let me goe: for thou knowest what seruice I haue done thee.

¶ Or, tried by experience.

27 To whom Laban answered, If I haue now found fauour in thy sight, *tarie*: I haue perceived that the Lord hath blessed mee for thy sake.

28 Also he said, Appoint vnto mee thy wa-

ges, and will giue it thee.

29 But hee said vnto him, Thou knowest, what seruice I haue done thee, & in what taking thy cattell hath bene † vnder me.

¶ Or, with me.

30 For the little, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee † by my coming: but now when shall † I trauel for mine owne house also?

† Ebr. as my foot. h The order of nature requireth that every one provide for his owne familie.

31 Then hee said, What shall I giue thee? And Iakob answered, Thou shalt giue me nothing at all: If thou wilt doe this thing for me, I will returne, feed, and keepe thy sheepe.

32 I will passe through all thy flockes this day, and † separate from them all the sheepe with little spots and great spots, and all † blacke lambes among the sheepe, and the great spotted, and little spotted among the goates: and it shall be my wages.

¶ Or, separate them

¶ Or, sell.

33 So shall my † righteousness answer for me hereafter, when it shall come for my reward before thy face, and every one that hath not little or great spots among the goates, & black among the sheepe, the same shall be † theft with mee.

i That which shall hereafter be thus spotted. k God shall testify for my righteous dealing by rewarding my labours

¶ Or, counted theft

34 Then Laban said, Goe to, would God it might be according to thy saying.

35 Therefore † hee tooke out the same day the he goates that were particoloured and with great spots, and all the she goates with litle and great spots, and all that had white in them, and all the † blacke among the sheepe, and put them in the keeping of his sonnes.

¶ Or, L. aban.

¶ Or, red, or brown

36 And he set three daies iourney between himselfe and Iakob. And Iakob kept the rest of Labans sheepe.

37 ¶ Then Iakob † tooke rods of greene poplar, and of hazell, and of the chefnut tree, and piled white strakes in them, and made the white appeare in the rods.

l Iakob herein vied no deceit: for it was Gods commandment as he declareth in the next chap. ver. 9. and 11.

38 Then he put the rods which hee had piled, in the gutters and watering troughs, when the sheepe came to drinke, before the sheepe: (for they were in heat, when they came to drinke.)

39 And the sheepe † were in heat before the rods, and afterward brought forth yong of partie colour, and with sinall and great spots.

¶ Or, continued.

40 And Iakob parted these lambes, and turned the faces of the flocke towards these lambes particoloured and all maner of blacke, among the sheepe of Laban: so hee put his owne flockes by themselves, and put them not with Labans flocke.

41 And in euery ramming time of the strongest sheepe, Iakob laid the rodde before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

42 But when the sheepe were feeble, he put them not in: and so the feeble were Labans, and the stronger Iakobs.

m As they which tooke the ram about September, and brought forth about March: so the feeble in March and lambed in September.

43 So the man increased exceedingly, and had many flockes, and maid seruants, and men seruants, and camels, and asses.

CHAP. XXXI.

1 Laban's children murmur against Jaakob. 3 God commandeth him to returne to his countrey. 13. 24 The care of God for Jaakob. 19 Rahel stealeth her fathers idoles. 23 Laban followeth Jaakob. 44 The couenant betwene Laban and Jaakob.

a The children vexed in words that which the father dissembled in heart, for the covetous think, that whatsoever they cannot snatch, is plucked from them.
† Ebr. and loe, not he with him, as yesterday, and yet yesterday.

† Ebr. as yesterday and before yesterday.

b The God who my father worshipped.

¶ Or, many times.

c This declareth that the thing, which Jaakob did before, was by Gods commandement, and not through deceit.
¶ Or, cattle.

d This Angel was Christ which appeared to Jaakob in Beth-el: & hereby appeareth he had taught his wives the feare of God: for he talketh as though they knew this thing.
* Chap. 28. 18.

e For they were given to Jaakob in recompense of his service, which was a kind of sale.

Now hee heard the wordes of Laban's sonnes, saying, Jaakob hath taken away all that was our fathers, & of our fathers goods hath he gotten all this honour.

2 Also Jaakob beheld the countenance of Laban, that it was not towards him as in times past.

3 And the Lord had said vnto Jaakob, Turne againe into the land of thy fathers, and to thy kinned, and I will be with thee.

4 Therefore Jaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then said hee vnto them, I see your fathers countenance, that it is not towards mee as it was wont, and the God of my father hath bene with me.

6 And ye know that I haue serued your father with all my might.

7 But your father hath deceiued me, and changed my wages ten times: but God suffered him not to hurt me.

8 If he thus said, The spotted shall bee thy wages, then all the sheepe bare spotted: and if he said thus, The party coloured shall be thy reward, then bare all the sheepe particoloured.

9 Thus hath God taken away your fathers substance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine eyes and saw in a dreame, and beholde, the he goats leaped vpon the she goats, that were particoloured with litle and great spots spotted.

11 And the Angel of God said to mee in a dreame, Jaakob. And I answered, Loe, I am here.

12 And he said, Lift vp now thine eyes, and see all the hee goats leaping vpon the she goats that are particoloured, spotted with litle and great spotted: for I haue seene all that Laban doeth vnto thee.

13 ¶ I am the God of Beth-el where thou anoyntedst the pillar, where thou vowedst a vowe vnto me. Now arise, get thee out of this countrey, and return vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and said vnto him, Haue we any more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches which God hath taken from our father, is ours & our childrens: now then whatsoeuer God hath sayd vnto thee, doe it.

17 ¶ Then Jaakob rose vp, and set his sons and his wives vpon camels.

18 And he caried away all his flockes, and

all his substance which hee had gotten, to wit, his riches which he had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to sheare his sheepe, then Rahel stole her fathers idoles.

20 Thus Jaakob stole away the heart of Laban the Aramite: for he told him not that he fled.

21 So fled he with all he had, and hee rose vp, and passed the riuer, and set his face toward mount Gilead.

22 And the third day after was it tolde Laban, that Jaakob fled.

23 Then he tooke his brethren with him, and followed after him seuen dayes iourney, and ouertooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, and said vnto him, Take heed that thou speake not to Jaakob: I ought saue good.

25 ¶ Then Laban ouertooke Jaakob, and Jaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban sayd to Jaakob, What hast thou done? thou hast euen stolen away mine heart, and caried away my daughters, as though they had bene taken captiues with the sword.

27 Wherefore diddest thou flee so secretly and steale away from mee, and diddest not tell mee, that I might haue sent thee forth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffered mee to kisse my sonnes and my daughters: now thou hast doone foolishly in doing so.

29 I am able to doe you euill: but the God of your father spake vnto mee yesterday, saying, Take heede that thou speake not to Jaakob: I ought saue good.

30 Now though thou wentest thy way because thou greatly longedst after thy fathers house, yet wherefore hast thou stolne my gods?

31 Then Jaakob answered, and sayde to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from mee.

32 But with whome thou findest thy gods, let him not liue. Search thou before our brethren what I haue of thine and take it to thee, (but Jaakob wist not that Rahel had stolen them)

33 Then came Laban into Jaakob's tent, and into Leah's tent, and into the two maids tents, but found them not. So he went out of Leah's tent, and entred into Rahel's tent.

34 (Now Rahel had taken the idoles, and put them in the camels litter, and sate downe vpon them) and Laban searched all the tent, but found them not.

35 Then said she to her father, My lord,

¶ For so the word here signifieth, because Laban calleth them gods, ver. 30.
¶ Or, went away primly from Laban.
¶ Or, Expirate.

¶ Or, kingfolkes and friends.
¶ Or, ioynd with him.

† Ebr. from good to euill.

¶ Or, consumed thy selfe away primly.

† Ebr. power is in mine hand.
g He was an idolater, & therefore would not acknowledge the God of Jaakob for his God.

¶ Or, let him die.

¶ Or, brand, or saddle.
† Ebr. let not anger be in the eyes of my lord.

be not angry that I cannot rise vp before thee: for the custome of women is vpon mee: so he searched, but found not the idoles.

36 ¶ Then laakob was wroth, and chode with Laban: laakob also answered and said to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine household stuffe? put it here before my brethren, and thy brethren, that they may iudge betweene vs both.

38 This twentie yere I haue bene with thee: thine ewes and thy goats haue not cast their yong, and theran mics of thy flocke haue I not eaten.

39 † Whatsoeuer was torne of beastes, I brought it not vnto thee, but made it good my selfe: * of mine hande, diddest thou require it, were it stollen by day or stollen by night.

40 I was in the day, consumed with heate, and with frost in the night, and my sleepe departed from mine eyes.

41 Thus haue I bene twentie yere in thine house, and serued thee fourteene yeeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the feare of Izhak had bene with mee, surely thou haddest sent me away now emptie: but Go I beheld my tribulation, and the labor of mine hands, and rebuked thee yesternight.

43 Then Laban answered, and saide vnto laakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes, which they haue borne?

44 Now therefore come and let vs make a couenant, I and thou, which may be a witnesse betweene me and thee.

45 Then tooke laakob a stone, and set it vp as a pillar:

46 And laakob said vnto his brethren, Gather stones: who brought stones and made an heape, and they did eate there vpon the heape.

47 And Laban called it Iegar-sahadutha, and laakob called it Galeed.

48 For Laban sayd, This heape is witnesse betweene me and thee this day: therefore hee called the name of it Galeed.

49 Also hee called it Mizpah, because he said, The Lord looke betweene mee and thee, when we shall be departed one from another.

50 If thou shalt vex me my daughters, or shalt take wiuens beside my daughters: there is no man with vs, behold, God is witnesse betweene me and thee.

51 Moreover Laban saide to laakob, Behold this heape, and behold the pillar which I

haue set betweene me and thee,

52 This heape shall be witnesse, and the pillar shall be witnesse, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of Nahor, and the God of their father be iudge betweene vs: But laakob sware by the feare of his father Izhak.

54 Then laakob did offer a sacrifice vpon the mount, & called his brethren to eat bread, and they did eate bread, and taried all night in the mount.

55 And early in the morning Laban rose vp and kissed his sonnes and his daughters, and blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth laakob by his Angels. 9. 10 Hee prayeth vnto God confessing his vnworthinesse. 13 He sendeth presents vnto Esau. 24. 28 He wrestled with the Angel, who nameth him Israel.

Now laakob went forth on his iourney, and the Angels of God met him.

2 And when laakob sawe them, hee said, This is Gods host, and called the name of the same place Mahanaim.

3 Then laakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:

4 To whom hee gaue commandement, saying, Thus shall yee speake to my lord Esau: thy seruauit laakob sayth thus, I haue bene a stranger with Laban, and taried vnto this time.

5 I haue beeuies also and asses, sheepe, and men seruants, and women seruants, and haue sent to shew my lord, that I may finde grace in thy sight.

6 ¶ So the messengers came againe to laakob, saying, Wee came vnto thy brother Esau, and hee also commeth against thee and foure hundred men with him.

7 Then laakob was greatly afraid, and was sore troubled, and diuided the people that was with him, and the sheepe and the beeuies, and the camels into two companies.

8 For hee sayd, If Esau come to the one company and smite it, the other company shal escape.

9 ¶ Moreover laakob said, O God of my father Abraham, and God of my father Izhak: Lord, which saydest vnto mee, Returne vnto thy countrey and to thy kinred, and I will doe thee good,

10 I am not worthy of the least of all the mercies, and all the truth, which thou hast shewed vnto thy seruauit: for with my staffe came I ouer this Iorden, and now haue I gotten two bands.

11 I pray thee, deliuer mee from the hand of my brother, from the hand of Esau, for I feare

n Behold, how the idolaters mingle the true God with their feigned gods, o Meaning by the true God whom Izhak worshipped.

p We see that there is euer some seed of the knowledge of God in the hearts of the wicked.

* Chap. 48. 16.

a He acknowledged Gods benefits: who for the preferation of his, sendeth hosts of Angels.

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spiritual promise.

c Albeit he was comforted by the Angels, yet the infinitude of the flesh doeth appeare.

* Chap. 31. 13.

† Ebr. I am left when all thy mercies.

d That is, poore and without all prouision.

¶ Or, I am barren.

† Ebr. she torne, or taken by pray.

* Exod. 22. 12.

¶ Or, I slept not.

h That is, the God whom Izhak did feare, and reuerence.

i His conscience reprimed him of his misbehavior toward laakob, and therefore moued him to seeke peace.

¶ Or, the heape of witnesse.

k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

¶ Or, watchtower. l To punish the trespasser.

¶ Or, hid.

m Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced laakob.

* Hof.

* Chap.

k God kob be to ouer also the the vi

feare him, lest he will come and smite me, and the mother vpon the children.

12 For thou saydest, I will surely doe thee good, and make thy seed as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And he taried there the same night, and tooke of that which came to hand, a^e present for Esau his brother:

14 Two hundred shee goats and twenty he goats, two hundred ewes & twentie rammes:

15 Thirtie milch camels with their colts, fortie kine, and ten bullocks, twentie she asses, and ten foales.

16 So he deliuered them into the hand of his seruants, euery droue by themselves, and said vnto his seruants, Passe before mee, and put a space betweene droue and droue.

17 And he commaunded the formost, saying, If Esau my brother meete thee, and aske thee, saying, Whose seruant art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt say, *They bee* thy seruant laakob: it is a present sent vnto my lord Esau: and beholde, he himselfe also is behind vs.

19 So likewise commaunded he the second and the third, and all that followed the droues, saying, After this maner yee shall speake vnto Esau, when ye find him.

20 And ye shall say moreouer, Behold, thy seruant laakob commeth after vs (for hee thought, I will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will accept me.)

21 So went the present before him: but he taried that night with the company.

22 And he rose vp the same night, & tooke his two wiues, and his two maydes, and his eleuen children, & went ouer the forde Iabbok

23 And he tooke them, and sent them ouer the riuer, and sent ouer that hee had.

24 ¶ Now when laakob was left himselfe alone, there wrestled a^b man^h with him vnto the breaking of the day.

25 And he saw that he could notⁱ preuaile against him, therefore he touched the hollow of his thigh, and the hollow of laakob's thigh was loosed, as he wrestled with him.

26 And he said, Let me goe, for the morning appeareth. Who answered, * I will not let thee goe, except thou blesse me.

27 Then said hee vnto him, What is thy name? And he said laakob.

28 Then said he, * Thy name shall be called Israel: because thou hast had^k power with God, thou shalt also preuaile with men.

29 Then laakob demaunded, saying, Tell me, I pray thee, thy name. And he said, Wherefore now doest thou aske my name? and hee blessed him there.

30 And laakob called the name of the place. Peniel: for, *said hee*, I haue seene God face to face, and my life is preserved.

31 And the Sunne rose to him as he passed Peniel, and he halted vpon his thigh.

32 Therefore the children of Israel eat not of the sinewe that shranke in the hollow of the thigh, vnto this day: because hee touched the sinewe that shranke in the hollow of laakob's thigh.

CHAP. XXXIII.

4 Esau and laakob meete and are agreed. 11 Esau receiveth his gifts. 19 laakob buyeth a possession. 20 And buildeth an Altar.

¶ And as laakob lift vp his eyes, and looked, beholde, Esau came, and with him foure hundred men: and he diuided the children to Leah, and to Rahel, and to the two maydes.

2 And he put the mayds, & their children formost, and Leah, and her children after, and Rahel, and Ioseph hindermost.

3 So he went before them, and^b bowed himselfe to the ground seuen times, vntill hee came neere to his brother.

4 Then Esau ranne to meet him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift vp his eyes, and saw the women, and the children, and sayd, Who are these with thee? And he answered, *They are* the children whom God of his grace hath giuen thy seruant.

6 Then came the mayds neere, they and their children, and^c bowed themselves.

7 Leah also with her children came neere and made obeysance: and after Ioseph and Rahel drew neere, and did reuerence.

8 Then he sayd, What meanest thou by all this droue, which I met? Who answered, *I haue sent it*, that I may finde fauour in the sight of my lord.

9 And Esau said, I haue enough, my brother: keepe that thou hast to thy selfe.

10 But laakob answered, Nay, I pray thee: if I haue found grace now in thy sight, then receiue my present at mine hande: for^d I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee, take my blessing, that is brought thee: for God hath had mercie on me, and therefore I haue all things: so he^e compelled him, and he tooke it.

12 And he said, Let vs take our iourney and goe, and I will goe before thee.

13 Then he answered him, My lord knoweth that the children are tender, and the ewes and kine with yong vnder mine hand: and if they should ouerdrue them one day, all the flocke would die.

14 Let now my lord goe before his seruant, and I will driue softly, according to the pace of the cattell, which is before mee, and as

C 3 the

^e Meaning, he will put all to death: this proverb cometh of them which kill the bird together with her yong ones.
^f Not distrusting Gods assistance, but vnting such means, as God had giuen him.

^g He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

^h That is, God in forme of man.

ⁱ For God afflicted his with the one hand, and vpholdeth them with the other.

^k God gaue laakob both power to overcome, and also the praise of the victorie.

^l He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

^m He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

ⁿ He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

^o He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

^p He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

^q He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

^r He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

^s He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

^t He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

^u He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

^v He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

^w He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

^x He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

^y He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

^z He thought it no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him, † *Ebr. receive my face.*

¶ Or, my soule is deliuered.

1 The faithfull to overcome their tentations, that they feeble the smart thereof, to the intent that they should not glorie, but in their humilitie.

a That if the one part were afflicted, the other might escape.

b By this gesture he partly did reuerence to his brother, and partly prayed to God to mitigate Esau's wrath.

c laakob and his family are the image of the Church vnder the yoke of tyrant, which for feare are brought to subiection.

d In that that his brother embraced him so lovingly, contrary to his expectation, he accepted it as a plaine signe of Gods preference.
¶ Or gift.
e By earnest intreatie.

^f He promised that which (as seemeth) his minde was not to performe.

the children be able to endure, vntill I come to my lord vnto Seir.

15 Then Esau said, I will leaue then some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.

16 ¶ So Esau returned, and went his way that same day vnto Seir.

17 And Iaakob went forward toward Succoth, and built him an house, and made boóths for his cattel: therefore he called the name of the place Succoth.

18 ¶ Afterward Iaakob came safeto Shechem a citie, which is in the land of Canaan, when he came from Padan Aram, and pitched before the citie.

19 And there he bought a parcel of ground, where hee pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundredth pieces of money.

20 And he set vp there an altar, and called it, The mightie God of Israel.

CHAP. XXXIIII.

21 Dinah is rauished. 8 Hamor asketh her in marriage for his sonne. 22 The Shechemites are circumcised at the request of Iaakobs sonnes, and the persuasion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reprooueth his sonnes.

Then Dinah the daughter of Leah, which shee bare vnto Iaakob, went out to see the daughters of that countrey.

2 Whom when Shechem the sonne of Hamor the Hiuite lord of that countrey sawe, hee tooke her, and lay with her, and defiled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: and hee loued the maide, and spake kindly vnto the maide.

4 Then said Shechem to his father Hamor, saying, Get me this maide to wife.

5 (Now Iaakob heard that he had defiled Dinah his daughter, and his sonnes were with his cattell in the field: therefore Iaakob helde his peace vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the sonnes of Iaakob were come out of the fildes, and heard it, it grieved the men, and they were very angry, because he had wrought villenie in Israel, in that hee had lien with Iaakobs daughter: which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you,

10 And ye shall dwell with vs, and the land shall be before you: dwell, and doe your businesse in it, and haue your possessions therein.

11 Shechem also said vnto her father, and vnto her brethren, Let me finde fauour in your

eies, and I will giue whatsoeuer ye shal appoint me.

12 ¶ Aske of me abundantly both dowrie and gifts, and I will giue as yee appoint me, so that ye giue me the maide to wife.

13 Then the sonnes of Iaakob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister,

14 And they said vnto them, We cannot do this thing, to giue our sister to an vncircumcised man: for that were a reproofe vnto vs.

15 But in this will we consent vnto you, if ye will be as we are, that eueryman child among you be circumcised:

16 Then wil we giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumcised, then will we take our daughters and depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne.

19 And theyong man deferred not to doe the thing, because he loued Iaakobs daughter: he was also the most set by of all his fathers house.

20 ¶ Then Hamor and Shechem his sonne went vnto the gate of their citie, and communed with the men of their citie, saying,

21 These men are peaceable with vs: and that they may dwell in the lande, and doe their affaires therein (for beholde, the land hath rourne enough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Onely herein will the men consent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumcised as they are circumcised.

23 Shall not their flockes and their substance, and all their cattell be ours? onely let vs consent herein vnto them, and they wil dwell with vs.

24 And vnto Hamor, and Shechem his sonne, hearkened all that went out of the gate of his citie: and all the men children were circumcised, euen all that went out of the gate of his citie.

25 And on the third day (when they were fore) two of the sonnes of Iaakob, Simeon and Leui, Dinahs brethren, tooke either of them his sword, and went into the citie boldly, and slue euery male.

26 They slew also Hamor and Shechem his sonne with the edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 Again the other sonnes of Iaakob came vpon the dead, and spoyled the citie, because they had defiled their sister.

28 They tooke their sheepe & their beeces and their asses, and whatsoeuer was in the city, and in the fildes.

29 Also

Or, tents.

Or Mesopotamia

Or, lambes, or money so marked.

g He calleth the signe the thing which it signifieth, in token that God had mightily deliuered him.

a This example teacheth, that too much liberty is not to be giuen to youth.

† Ebr. troubled her.

† Ebr. spake to the heart of the maide.

b This proueth that the content of parents is requisite in marriage, seeing the very Infidels did also obserue it as a thing necessary.

Or, folly.

† Ebr. and it shall not be so done.

Or, marriages.

Or, grant my request.

† Ebr. multiply greatly the dowrie.

c They made the holy ordinance of God a means to compass their wicked purpose. d As it is abomination for them that are baptised to ioy with Infidels. e Their fault is the greater, in that they make religion a cloke for their craft.

Or, most honorable.

f For the people vied to assemble there, and iustice was also ministered.

g Thus many pretend to speak for a publike profit, when they only speake for their owne priuate gaine and commoditie.

h Thus they lacke no kind of persuasion, which prefer their owne commodities before the Common-wealth.

i For they were chiefes of the company.

* Chap. 49. 6. k The people are punished with their wicked princes. † Ebr. mouth of the sword.

29 Also they caried away captiue and spoyled all their goods, and all their children, and their wiues, and all that was in the houses.

30 Then Iaakob saide to Simeon and Leui, Ye haue troubled me, and made mee flinke among the inhabitants of the land, as well the Canaanites, as the Perizzites, and I being fewe in number, they shall gather themselues together against me, and slay mee, and so shall I, and my house be destroyed.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 Iaakob at Gods commendement goeth vp to Beth-el, to build an Altar. 2 Hee reformeth his household. 3 God maketh the enemies of Iaakob afraid. 4 Deborah dieth. 12 The land of Canaan is promised him. 18 Rahel dieth in labour. 22 Reuben lieth with his fathers concubine. 23 The sonnes of Iaakob. 29 The death of Izhak.

Then God said to Iaakob, Arise, go vp to Beth-el, and dwel there, and make there an altar vnto God that appeared vnto thee, when thou fleddest from Esau thy brother.

2 Then said Iaakob vnto his household, and to all that were with him, Put away the strange gods that are among you, and cleanse your selues, and change your garments:

3 For we wil rise and go vp to Beth-el, and I will make an Altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their hands, and all their earerings which were in their eares, and Iaakob hidde them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the feare of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Iaakob.

6 So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he built there an Altar, and had called the place, The God of Beth-el, because that God appeared vnto him there, when hee fled from his brother.

8 Then Deborah Rebekahs nurse died, and was buried beneath Beth-el vnder an oke: and he called the name of it Allon Bachuth.

9 Againe God appeared vnto Iaakob after he came out of Padan Aram, & blessed him.

10 Moreouer God said vnto him, Thy name is Iaakob: thy name shall bee no more called Iaakob, but Israel shall be thy name: and hee called his name Israel.

11 Againe God sayd vnto him, I am God all sufficient, grow, and multiply, a nation and a multitude of nations shall spring of thee, and kings shall come out of thy loynes.

12 Also I wil giue the land, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seed after thee will I giue that land.

13 So God ascended from him in the place where he had talked with him.

14 And Iaakob set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Iaakob called the name of the place where God spake with him, Beth-el.

16 Then they departed from Beth-el, and when there was about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in traauiling she was in perill.

17 And when shee was in paines of her labour, the midwife said vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as shee was about to yeelde vp the ghost (for she died) she called his name Benoni, but his father called him Benjamin.

19 Thus died Rahel, and was buried in the way to Ephrath, which is Beth-lehem.

20 And Iaakob set a pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Nowe, when Israel dwelt in that land, Reuben went and lay with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

23 The sonnes of Leah: Reuben, Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph and Benjamin.

25 And the sonnes of Bilhah Rahels maid: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs mayd: Gad & Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: This is Hebron, where Abraham and Izhak were strangers.

28 And the daies of Izhak were an hundred and fourescore yeres.

29 And Izhak gaue vp the ghost and died, and was gathered vnto his people, being olde and full of dayes: and his sonnes Esau and Iaakob buried him.

CHAP. XXXVI.

2 The wiues of Esau. 7 Iaakob and Esau are rich. 9 The genealogie of Esau. 24 The finding of mules.

Now these are the generations of Esau, which is Edom.

2 Esau took his wiues of the daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

3 And took Basemath Ishmaels daughter, sister of Nebaioth.

4 And Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieuish, and Iaelan, and Korah: these are the sonnes of Esau, which were born to him in the land of Canaan.

10 Or, to be abhorred.

10 God is set at hand to succour his in their troubles. Chap. 28. 13.

10 That by this outward act they should shew their inward repentance.

10 For therein was some signe of superstition, as in tablets and Agnus deis.

10 Thus notwithstanding the inconuenience that came before, God deliuered Iaakob

Chap. 28. 19.

10 Or, oke of lamentation.

Chap. 33. 18.

10 Or, Almighty.

10 As God is said to descend, when he sheweth some signe of his presence: so he is said to ascend, when the vision is ended.

10 The Hebrew word signifieth as much ground as one may go from bait to bait, which is taken for halfe a dayes iourney.

Chap. 48. 7.

10 The ancient fathers vsed this ceremony, to testify their hope of the resurrection to come, which was not generally reuealed. h This teacheth that the fathers were not chosen for their merites, but by Gods conlymercies, whose election by their fautes was not changed. Chap. 49. 4.

Chap. 23. 8.

10 This genealogie declareth that Esau was blessed temporally, & that his fathers blessing tooke place in worldly things. b Besides those wiues whereof is spoken, Chap. 26. 34. 1 Chron. 1. 35.

6 So Esau took his wives, and his sonnes, and his daughters, and all the soules of his house, and his flocks, and all his cattel and all his substance, which he had gotten in the land of Canaan, and went into another country from his brother Iacob.

c Her in appeareth Gods providence, which caught the wicked to give place to the godly, that Iacob might enjoy Canaan according to Gods promise. * Iob. 34. 4.

7 For their riches were so great, that they could not dwell together, and the land, wherein they were strangers, could not receive them, because of their flocks.

8 * Therefore dwelt Esau in mount Seir: this Esau is Edom.

Or, the Edomites.

9 ¶ So these are the generations of Esau, father of Edom in mount Seir.

* 1. Chron. 1. 35.

10 These are the names of Esaus sonnes: * Eliphaz the sonne of Adah, the wife of Esau, and Reuel the sonne of Bathemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

Or, nephews.

13 ¶ And these are the sonnes of Reuel: Nahath, and Zerah, Shamnah, & Mizzah: these were the sonnes of Bathemath Esaus wife.

Or, wives.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, daughter of Zibeon Esaus wife: for she bare vnto Esau, Ieush, and Ialam, and Korah.

Or, chiefe men. d If Gods promise be so sure towards them, which are not of his household, how much more will he performe the same to vs? *Or, nephews.*

15 ¶ These were the dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, duke Amalek: these are the dukes that came of Eliphaz in the land of Edom: these were the sonnes of Adah.

Or, nephews.

17 ¶ And these are the sonnes of Reuel Esaus sonne: duke Nahath, duke Zerah, duke Shamnah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom: these are the sonnes of Bathemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: duke Ieush, duke Ialam, duke Korah: these dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, & these are the dukes of them: This Esau is Edom.

* 1. Chron. 1. 38. *e* Before that Esau did there inhabite.

20 ¶ * These are the sonnes of Seir the Horite, which inhabited the land before, Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, & Dishan: these are the dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were Hori, and Hemam, and Lotans sister was Timna.

f Who not contented with those kinds of beasts which God had created, found out the monstrous generation of mules between the ass and the mare.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Aiah, and Anah: this was Anah that found mules in the wilderness, as he fedde

his father Zibeon asses.

25 And the children of Anah were these: Dishon, & Aholibamah the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these: Vz, and Aran.

29 These are the dukes of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these be the dukes of the Horites, after their dukedomes in the land of Seir.

31 ¶ And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth ever, Psal. 102. 28.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Teman reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the fildes of Moab, reigned in his stead, and the name of his citie was Auth.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the riuer, reigned in his stead.

h Which citie is by the riuer Euphrates.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie was Pau: & his wives name Mehetabel, the daughter of Matred; the daughter of Mezahab.

Or, next.

40 Then these are the names of the dukes of Esau, according to their families, their places, and by their names: duke Timna, duke Aluah, duke Ietheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their inheritance. This Esau is the father of Edom.

i Of Edom came the Idumeans.

CHAP. XXXVII.

2 Ioseph accuseth his brethren. 5 He dreameth, and is hated of his brethren. 28 They sell him to the Ishmeelites. 34 Iacob bewaileth Ioseph.

Iacob now dwelt in the land wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Iacob: when Ioseph was seuentene yeere old, he kept sheep with his brethren, and the child was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wives. And Ioseph brought vnto their father their euill saying.

3 Now Israel loued Ioseph more then all his

a That is, the story of such things as came to him and his family, as chap. 5. 1. *b* Or, slander. *c* He complained of the euill words and injuries which they spoke and did against him.

his sonnes, because he begat him in his old age, and he made him a coat of many colours.

So when his brethren saw that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

¶ And Ioseph dreamed a dreame, and tolde his brethren, who hated him so much the more.

6 Fophel said vnto them, Heare, I pray you, this dreame which I haue dreamed.

7 Behold now, we were binding sheaues in the mids of the field: and loe, my sheafe arose, and also stood vpright, & behold, your sheaues compassed round about, and did reuerence to my sheafe.

8 Then his brethren saide to him: What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they hated him so much the more, for his dreames, and for his words.

¶ Again he dreamed another dreame, and tolde it his brethren, & said, Behold, I haue had one dreame more, and beholde, the Sunne, and the Moone and eleuen starres did reuerence to me.

10 Then he tolde it vnto his father and to his brethren, and his father rebuked him, and said vnto him, What is this dreame which thou hast dreamed? shall I, and thy mother, and thy brethren come in deed, and fall on the ground before thee?

11 And his brethren enuied him, but his father noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel sayd vnto Ioseph, Do not thy brethren keepe in Shechem? come, and I will send thee to them.

14 And he answered him, I am here. Then hee said vnto him, Goe now, see whether it bee well with thy brethren, and how the flocke prosper, and bring me word againe. so he sent him from the vale of Hebron, and hee came to Shechem.

15 ¶ Then a man found him: for lo, he was wandering in the field, and the man asked him, saying, What seekest thou?

16 And he answered, I seeke my brethren: tell me, I pray thee, where they keepe sheepe.

17 And the man saide, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they saw him afarre off, euen before hee came at them, they conspired against him for to slay him.

19 For they saide one to another, Behold, this dreamer commeth.

20 Come now therefore, and let vs slay him, and cast him into some pit, and wee will say, A wicked beast hath deuoured him: then we shall see, what will come of his dreames.

21 ¶ But when Reuben heard that, hee deliuered him out of their hands, and said, ¶ Let vs not kill him.

22 Also Reuben saide vnto them, Shed not blood, but cast him into this pit that is in the wilderness, and lay no hand vpon him. Thus he said, that hee might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coat, his partie coloured coat that was vpon him.

24 And they tooke him, and cast him into a pit, and the pit was empty, without water in it.

25 Then they sate them down to eat bread: and they lift vp their eyes, and looked, and beholde, there came a company of Ishmeelites from Gilead, & their camels laden with spicery and balme, and myrhe, and were going to carry it downe into Egypt.

26 Then Iudah sayde vnto his brethren, What auaileth it, if we slay our brother, though wee keepe his blood secret?

27 Come and let vs sell him to the Ishmeelites, and let not our hands be vpon him: for he is our brother and our flesh: and his brethren obeyed.

28 Then the Midianites merchant men passed by, and they drew forth, and lift Ioseph out of the pit, and sold Ioseph vnto the Ishmeelites for twenty pieces of siluer, who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and beholde, Ioseph was not in the pit: then he rent his clothes.

30 And returned to his brethren, and sayd, The childe is not yonder, and I, whither shall I goe?

31 And they tooke Iosephs coat, and killed a kidd of the goats, and dipped the coat in the blood.

32 So they sent that partie coloured coate, and they brought it vnto their father, and said, This haue we found: see now, whether it be thy sonnes coat, or no.

33 Then he knew it, & said, It is my sonnes coat: a wicked beast hath deuoured him: Ioseph is surely torne in pieces.

34 And Iacob rent his clothes, and put sackcloth about his loynes, and forrowed for his sonne a long season.

35 Then all his sonnes and all his daughters rose vp to comfort him, but hee would not bee comforted, but said, Surely I wil go downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites sold him into Egypt vnto Potiphar an Eunuch of Pharaohs, and his chiefe steward.

CHAP. XXXVIII.

2 The marriage of Iudah. 7. 9 The trespass of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah lieth with his daughter in law Tamar. 24 Tamar is iudged to be burnt for whoredome. 29. 30 The birth of Phares and Zarah.

And

Or, pieces.

c God reuelled to him by a dreame what should come to pass.

d The more that God the wech himselfe fauourable to his, the more doth the malice of the wicked rage against them.

e Not despising the vision, but seeking to appease his brethren.

f Or, kept diligently. He knew that God was author of the dreames, but hee understood not the meaning.

g The holy Ghost couereth not mens faults, as doe vaine writers, which make vice vertue. Or, master of dreames.

* Chap. 42, 23. † Ebr. let vs not slay his life.

h Their hypocrisie appeareth in this, that they feared man more then God, and thought it was not murder, if they shed not his blood: or els had an excuse to couer their fault. Or, yf in, serpentine, or triacle.

i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doth here confound their names: as also appeareth, verse 36, & chap. 39. 1. or els he was first offered to the Midianites but sold to the Ishmeelites.

k To wit, the messengers, which were sent.

* Chap. 44, 29.

l Or, I will mourne for him so long as I live. Which word doth not alway signifie him that is gilded, but also him that is in some high dignitie. Or, captaine of the gard.

a Mose describeth the genealogie of Iudah, because the Messiah should come of him.
b Which affinity notwithstanding was condemned of God.

c Rom. 8. 15.

d For she could not marry in any other family, so long as Iudah would retain her in his.

e This order was for the preservation of the flock, that the child begotten by the second brother, should have the name and inheritance of the first which is in the new Testament abolished.

f Or, in the doore of the fountaines: or, where were two wayes.

g Or, was covered.

h Or, was covered.

i Or, was covered.

j Or, was covered.

k Or, was covered.

l Or, was covered.

m Or, was covered.

n Or, was covered.

o Or, was covered.

p Or, was covered.

q Or, was covered.

r Or, was covered.

s Or, was covered.

t Or, was covered.

u Or, was covered.

v Or, was covered.

And at that time Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

And Iudah saw there the daughter of a man called Shuah a Canaanite, and he took her to wife, and went in vnto her.

So she conceived and bare a sonne, and he called his name Er.

And she conceived againe, and bare a sonne, and she called his name Onan.

Moreover she bare yet a sonne, whome she called Shelah: and Iudah was at Chezib when she bare him.

Then Iudah tooke a wife to Er his first borne sonne, whose name was Tamar.

Now Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slew him.

Then Iudah said to Onan, Goe in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise vp seede vnto thy brother.

And Onan knew that the seed should not be his: therefore when he went in vnto his brothers wife, he spilled it on the ground, lest he should giue seed vnto his brother.

And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

Then said Iudah to Tamar his daughter in law, Remaine a widow in thy fathers house, till Shelah my sonne grow vp: (for hee thought thus, Lest he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

And in processe of time also, the daughter of Shuah Iudahs wife died. Then Iudah, when hee had left mourning, went vp to his sheep shearers to Timnah, he, and his neighbor Hirah the Adullamite.

And it was tolde Tamar, saying, Behold, thy father in law goeth vp to Timnah to sheare his sheepe.

Then she put her widowes garments off from her, and couered her with a vail, and wrapped her selfe, and sate downe in the Pethaenaim, which is by the way to Timnah, because she saw that Shelah was grown, and shee was not giuen vnto him to wife.

When Iudah saw her, hee iudged her an whore: for shee had couered her face.

And he turned to the way towards her, and sayde, Come, I pray thee, let me lie with thee: (for he knew not that she was his daughter in law.) And she answered, What wilt thou giue me for to lie with me?

Then said he, I will send thee a kid of the goats from the flock. And she said, Well, if thou wilt giue me a pledge, till thou send it.

Then he said, What is the pledge that I shall giue thee? And she answered, Thy signet, and thy cloake, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and shee was with child by him.

Then she rose, and went & put her vail

from her, and put on her widowes garment.

Afterward Iudah sent a kid of the goats by the hand of his neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

Then asked hee the men of that place, saying, Where is the whore, that sate in Enaim, by the way side? And they answered, There was no whore here.

He came therefore to Iudah againe, and said, I cannot find her: and also the men of the place said, There was no whore there.

Then Iudah said, Let her take it to her, lest we be shamed: behold, I sent this kidde, and thou hast not found her.

Now after three moneths, one tolde Iudah, saying, Tamar thy daughter in law hath played the whore, and loe, with playing the whore, she is great with child. Then Iudah said, Bring ye her forth, and let her be burnt.

When she was brought forth, she sent to her father in law, saying, By the man vnto who these things pertaine am I with child: and sayd also, Looke, I pray thee, whose these are, the seale, and the cloke, and the staffe.

Then Iudah knew them, and said, She is more righteous then I: for she hath done it because I gaue her not to Shelah my sonne. So he lay with her no more.

Now, when the time was come that shee should bee deliuered, beholde, there were twinnes in her wombe.

And when she was in travell, the one put out his hand: and the midwife tooke & bound a redde threed about his hand, saying, This is come out first.

But when he plucked his hand backe againe, lo, his brother came out, and the midwife said, How hast thou broken out the breach vpon thee? and his name was called Phares.

And afterward came out his brother that had the redde threed about his hand, and his name was called Zarah.

CHAP. XXXIX.

Ioseph is sold to Potiphar. 2 God prospereth him. 7 Potiphar's wife tempteth him: 13. 20 He is accused and cast in prison. 21 God sheweth him fauour.

Now Ioseph was brought downe into Egypt: and Potiphar an Eunuch of Pharaohs (and his chiefe Steward an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

And the Lord was with Ioseph, and he was a man that prospered and was in the house of his master the Egyptian.

And his master sawe that the Lord was with him, and that the Lord made all that hee did to prosper in his hand.

So Ioseph found fauour in his sight, and serued him, & he made him ruler of his house, and put all that he had in his hand.

And from that time that hee had made him ruler ouer his house, and ouer all that hee had,

f That his wickednesse might not be knowen to others.

g In contempt. h He searcheth man more then God.

i We see that the Law, which was written in mans heart, taught them that whoredome should be punished with death: albeit no law as yet was giuen. That is, she ought rather to accuse me then I her. k For the horror of the same condemned him.

l Their heinous sinne was signified by this monstrous birth. m Or the separation betweene thee and thy brother. n 1. Chron. 3. 4. matth. 1. 3.

o Reads Chap. 37. 36.

p The fauour of God is the fountaine of all prosperitie.

q Because God prospered him: and so he made religion to serue his profite.

^d The wicked are blessed by the company of the godly.

had the Lord ^d blessed the Egyptians house for Iosephs sake: and the blessing of the Lord was vpon all that hee had in the house, and in the field.

^e For hee was assured that all things should prosper well: therefore he ate and dranke, and took no care.

^f Therefore he left all that hee had in Iosephs hand, and tooke account of nothing, ~~that was~~ with him, saue only of the bread which he did eat. And Ioseph was a faire person, and well fauoured.

^f In this word he declareth the summe whereunto all his vertues did tend.

^g ¶ Now therefore after these things, his masters wife cast her eyes vpon Ioseph, and said, Lie with me.

^h But hee refused, and said to his masters wife, Behold, my master knoweth not what ~~hee~~ hath in the house with me, but hath committed all that he hath to mine hand.

^g The feare of God preferred him against her continuall temptations.

ⁱ There is no man greater in this house then I: neither hath hee kept any thing from mee, but onely thee, because thou art his wife: how then can I doe this great wickednesse, and sinne against God?

^j And albeit shee spake to Ioseph day by day, yet he hearkened not vnto her, to lie with her, or to be in her company.

^k Then on a certaine day Ioseph entred into the house to do his businesse: and there was no man of the household in the house.

^l Therefore she caught him by his garment, saying, Sleepe with me: but he left his garment in her hand, and fled, and got him out.

^m Now when she saw that hee had left his garment in her hand, and was fled out,

ⁿ Shee called vnto the men of her house, and told them, saying, Behold, he hath brought in an Ebrewe vnto vs ^o to mocke vs: who came in to me for to haue slept with me: but I cried with a loud voice.

^l Or, to doe vs violence and shame. ^h This declareth that where incontinencie is, thereunto is ioyned extreme impudencie and craft.

^p And when hee heard that I lift vp my voyce and cried, he left his garment with mee, and fled away, and got him out.

^q So shee laid vp his garment by her, vntill her lord came home.

^l Or, after this manner.

^r Then shee told him ^s according to these wordes, saying, The Ebrewe seruant, which thou hast brought vnto vs, came in to mee, to mocke me.

^t But assoone as I lift vp my voice and cried, he left his garment with me, and fled out.

^u Then when his master heard the wordes of his wife, which shee tolde him, saying, After this manner did thy seruant to mee, his anger was kindled.

^v And Iosephs master tooke him and put him in ^w prison, in the place where the Kings prisoners lay bound: & there he was in prison.

^t Ebr. in the prison house. ⁱ His euill entreatment in the prison may be gathered of the Psal. 105. 18. ^u Ebr. inclined mercie vnto him. ^v Or, lord.

^x ¶ But the Lord was with Ioseph, and ^y shewed him mercy, and got him fauour in the sight of the ^z master of the prison.

^a And the keeper of the prison committed to Iosephs hand all the prisoners that were in the prison, and ^b whatsoeuer they did there, that did hee.

^c And the keeper of the prison looked vn-

to nothing that was vnder his hand, seeing that the Lord ~~was~~ with him: for whatsoeuer he did, the Lord made it to prosper.

CHAP. XL.

⁸ The interpretation of dreames is of God. 12. 19 Ioseph expoundeth the dreames of the two prisoners. 23. The ingratitude of the butler.

^A Nd after these things, the butler of the king of Egypt and his baker offended their lord the king of Egypt.

² And Pharaoh was angry against his two officers, against the chiefe butler, and against the chiefe baker.

³ Therefore hee put them in ward in his chiefe stewards house, in the prison and place where ^a Ioseph was bound.

⁴ And the chiefe steward gaue Ioseph charge ouer them, and hee serued them: and they continued a season in ward.

⁵ ¶ And they both dreamed a dreame, either of them his dreame in one night, each one according to the interpretation of his dreame, both the butler and the baker of the king of Egypt, which were bound in the prison.

^l Or, Euen as the word signifieth them that were in high estate, or them that were gilded, a God worketh many wonderfull meanes to deliuer his.

⁶ And when Ioseph came in vnto them in the morning, and looked vpon them, beholde, they were sad.

⁷ And hee asked Pharaohs officers, that were with him in his masters ward, saying, Wherefore [†] looke ye so sadly to day?

[†] Ebr. why are your faces dull?

⁸ Who answered him, We haue dreamed each one a dreame, and there is none to interpret the same. Then Ioseph said vnto them, Are not interpretations of God? tell them me now.

⁹ So the chiefe butler tolde his dreame to Ioseph, and said vnto him, In my dreame, behold, a vine ~~was~~ before me.

^c Cannot God raise vp such as shall interpret such things?

¹⁰ And in the vine were three branches, and as it budded, her flowre came forth: and the clusters of the grapes waxed ripe.

¹¹ And I had Pharaohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

¹² Then Ioseph said vnto him, This ^d is the interpretation of it: The three branches are three dayes.

^d He was assured by the Spirit of God, that his interpretation was true.

¹³ Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine [†] office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

[†] Ebr. place.

¹⁴ But haue me in remembrance with thee, when thou art in good case, and shewe mercie, I pray thee, vnto me, and ^e make mention of me to Pharaoh, that thou mayest bring mee out of this house.

^e He refused not the meanes to be deliuered, which he thought God had appointed.

¹⁵ For I was stolen away by theft out of the land of the Ebrewes, and heere also haue I done nothing, wherefore they should put me ^l in the dungeon.

^l Or, in the pit.

¹⁶ And when the chiefe baker sawe that she

^k That is, nothing was done without his commandment.

f That is, made of white twigs, or as some read, baskets full of holes.

g He sheweth that the ministers of God ought not to concele that which God reueleth vnto them.

h Which was an occasion to appoint his officers & so to examine them that were in prison.

i Ebr, at the end of two yeres of dayes. a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, & to prouide for Gods Church. || Or, faire to behold. || Or, flayge place.

b All these meanes God vsed to deliuer his seruant, and to bring him into fauour and authoritie.

c This feare was ynough to teach him, that this vision was sent of God. d The wife of the world vnderstand not Gods secrets, but to his seruants his will is reueiled. e He confest his fault against the king, before he spake of Ioseph.

the interpretation was good, hee said vnto Ioseph, Allome thought in my dreame that I had three white baskets on mine head.

17 And in the vppermost basket there was of all manner baken meats for Pharaoh: and the birdes did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and said, This is the interpretation thereof: The three baskets are three dayes.

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, & the birds shall eat thy flesh from off thee.

20 And to the third day, which was Pharaohs birth day, Iee made a feast vnto all his seruants: and he liued vnto the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And hee restored the chiefe butler vnto his butler ship, who gaue the cup into Pharaohs hand.

22 But hee hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 Hee is made ruler over all Egypt. 43 Ioseph name is changed. 44 He hath two sons, Manasseh and Ephraim. 54 The famine beginneth shru vnto the world.

And two yeres after, Pharaoh also dreamed, and beheld, he stood by a riuer,

2 And loe, there came out of the riuer seven goodly kine and fat fleshed, and they fed in a meadow:

3 And loe, seven other kine came vp after them out of the riuer, euill fauoured and leane fleshed, and stood by the other kine vpon the brinke of the riuer.

4 And the euill fauoured and leane fleshed kine did eat vp the seven well fauoured and fat kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the second time: and behold, seven eares of corne grewe vpon one stalke, ranke and goodly.

6 And loe, seven thinne eares, and blasted with the East wind, sprang vp after them:

7 And the thin eares deuoured the seven ranke and full eares. Then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came, his spirit was troubled: therefore he sent and called all the soothsayers of Egypt, and all the wisemen thereof, and Pharaoh tolde them his dreames: but none could interpret them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I call to minde my faults this day.

10 Pharaoh being angry with his seruants, put mee in ward in the chiefe stewards house both me and the chiefe baker.

11 Then we dreamed a dreame in one night, both I, and he: we dreamed each man ac-

cording to the interpretation of his dreame.

12 And there was with vs a young man an Ebrew, seruant vnto the chiefe steward, whom when we told, he declared our dreames to vs, to euery one hee declared according to his dreames.

13 And as he declared vnto vs, so it came to passe: for hee restored mee to mine office, and hanged him.

14 Then sent Pharaoh, and called Ioseph, and they brought him hastily out of prison, and hee shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh sayde to Ioseph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that thou hearest a dreame, thou canst interpret it.

16 And Ioseph answered Pharaoh, saying, Without mee God shall answer for the wealth of Pharaoh.

17 And Pharaoh sayd vnto Ioseph, In my dreame, beholde, I stood by the banke of the riuer:

18 And loe, there came vp out of the riuer seven fat fleshed, and well fauoured kine, and they fed in the meadow.

19 Also loe, seven other kine came vp after them, poore & very euill fauoured, and leane fleshed: I neuer sawe the like in all the land of Egypt, for euill fauoured.

20 And the leane and euill fauoured kine did eat vp the first seven fat kine.

21 And when they had eaten them vp, it could not be known that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.

22 Moreover, I saw in my dreame, and beholde, seven eares sprang out of one stalke, full and faire.

23 And loe, seven eares, withered, thinne, and blasted with the East winde, sprang vp after them.

24 And the thin eares deuoured the seven good eares. Now I haue told the soothsayers, and none can declare it vnto me.

25 Then Ioseph answered Pharaoh, Both Pharaohs dreames are one. God hath shewed Pharaoh what he is about to doe.

26 The seven good kine are seven yeres, and the seven good eares are seven yeres: this is one dreame.

27 Likewise the seven thin and euill fauoured kine that came out after them, are seven yeres: and the seven empty eares blasted with the East wind, are seven yeres of famine.

28 This is the thing which I haue said vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Behold, there come seven yeres of great plenty in all the land of Egypt.

30 Againe, there shall arise after them seven yeres of famine, so that all the plenty shall bee forgotten in the land of Egypt, and the

Reads Chap. 40-5.

The wicked seeke to the Prophets of God in their needles, whom in their prosperity they abhorre.

As though he would say, if I interpret thy dreame, it cometh of God, and not of me. Ebr. answers peace.

Ebr. naught.

Ebr. were gone into their inward parts.

Both his dreames tend to one end.

Or, abundance and fatnes.

the famine shall consume all the land :

31 Neither shall the plentie be known in the land, by reason of this famine that shall come after : for it shall be exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

33 Now therefore let Pharaoh prouide for a man of vnderstanding and wisedome, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fift part of the land of Egypt in the seuen plenteous yeeres.

35 Also let them gather all the foode of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for food, in the cities, and let them keepe it.

36 So the food shall bee for the prouision of the land, against the seuen yeeres of famine, which shall be in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can wee finde such a man as this, in whome is the Spirit of God?

39 Then Pharaoh said to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisedome like vnto thee.

40 * Thou shalt be ouer mine house, and at thy word shall all my people be armed, only in the Kings throne will I be aboue thee.

41 Moreouer, Pharaoh said to Ioseph, Beholde, I haue set thee ouer all the lande of Egypt.

42 And Pharaoh tooke off his ring from his hand, and put it vpon Iosephs hand, and arrayed him in garments of fine linnen, and put a golden chaine about his necke.

43 So hee set him vpon the best charet that hee had, saue one : and they cryed before him, Abrech, and placed him ouer all the land of Egypt.

44 Againe Pharaoh saide vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foot in all the land of Egypt.

45 And Pharaoh called Iosephs name ¶ Zaphnath-paaneah : and he gaue him to wife Asenath the daughter of Poti-pherah prince of On. Then went Ioseph abroad in the land of Egypt.

46 ¶ And Ioseph was thirtie yeere olde when he stood before Pharaoh king of Egypt : & Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seuen plenteous yeeres the earth brought forth store.

48 And he gathered vp all the foode of the seuen plenteous yeeres, which were in the land of Egypt, and laide vp foode in the cities : the food of the field, that was round about euery

citie, laide he vp in the same.

49 So Ioseph gathered wheate, like vnto the sand of the sea, in multitude out of measure, vntill he left numbring : for it was without number.

50 Now vnto Ioseph were borne * two sons (before the yeeres of famine came) which Asenath the daughter of Poti-pherah prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseh : for God, sayd he, hath made me forget all my labour, and all my fathers household.

52 Also hee called the name of the second, Ephraim : for God, sayd he, hath made me fruitful in the land of mine affliction.

53 ¶ So the seuen yeeres of the plentie that was in the land of Egypt, were ended.

54 * Then began the seuen yeeres of famine to come, according as Ioseph had said : and the famine was in all landes, but in all the land of Egypt was bread.

55 At the length all the lande of Egypt was affamished, and the people cryed to Pharaoh for bread. And Pharaoh said vnto all the Egyptians, Goe to Ioseph : what hee saith to you, doe ye.

56 When the famine was vpon all the land, Ioseph opened all places, wherein the store was, and solde vnto the Egyptians : for the famine waxed sore in the land of Egypt.

57 And all countreyes came to Egypt to buy corne of Ioseph, because the famine was sore in all lands.

CHAP. XLII.

3 Iosephs brethren come into Egypt to buy corne. 7 He knoweth them and crieth them. 24 Simson is put in prison. 26 The other returne to their father to satte Benjamin.

Then * Iaakob saw that there was food in Egypt, and Iaakob said vnto his sonnes, Why gaze ye one vpon another?

2 And he said, Behold, I haue heard that there is food in Egypt, * Get you downe thither, and buy vs foode thence that we may liue, and not die.

3 ¶ So went Iosephs ten brethren downe to buy corne of the Egyptians.

4 But Benjamin Iosephs brother would not Iaakob send with his brethren : for he said, Lest death should befall him.

5 And the sonnes of Israel came to buy foode among them that came : for there was famine in the land of Canaan.

6 Now Ioseph was Gouvernour of the land, who sold to all the people of the lande : then Iosephs brethren came and bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, he knew them, and made himselfe strange toward them, and spake to them roughly, and said vnto them, Whence come yee ? Who answered, Out of the lande of Canaan, to buy vitale.

* Chap. 46, 20, and 48, 5.

o Norwithstanding that his fathers house was the true Church of God : yet the company of the wicked & profperitie caused him to forget it.

* Psal. 105, 16.

[Or, food,

[Or, came to Egypt to Ioseph.

a This story sheweth plainly that all things are governed by Gods providence for the profit of his Church. [Or, come, b As men destitute of counsell, * Allen 7, 12.

† Ebr. should meete him.

c This dissimbling is not to be followed, nor any particular facts of the fathers not approved by Gods word

[Or, they shall remember no more the plentie,

i The office of a true Prophet is not only to shew the evils to come but also the remedies for the same.

k None should be preferred to honor, that haue not gifts of God meete for the same.

* Psal. 105, 21. 1. mace. 2, 53. all 7, 10. † Ebr. mouth, † Some read, the people shall kisse thy mouth, that is, that obey thee in all things.

[Or, his fingers,

† Ebr. second charret,

m In signe of honour i which word some expound, tender father, or father of the king, or kneele downe,

[Or, the expounder of secrets, [Or, Priest,

n His age is mentioned both to shew that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeeres and moe, † Ebr. made for gathering,

8 (Now Ioseph knew his brethren, but they knew not him.)

* Chap. 37. 5.

9 And Ioseph remembered the * dreames which he dreamed of them) and hee said vnto them, Yee are spies, and are come to see the weakness of the land.

† Ebr. nakednesse, or filthinesse.

10 But they said vnto him, Nay, my lord, but to buy vitales thy seruants are come.

11 Wee are all one mans sonnes: we meane truly, and thy seruants are no spies.

12 But he said vnto them, Nay, but yee are come to see the weakness of the land.

‡ Or, is dead.

13 And they saye, Wee thy seruants are twelue brethren, the sonnes of one man in the lande of Canaan: and beholde, the yongest is this day with our father, and one is not.

14 Againe Ioseph said vnto them, This is it that I spake vnto you, saying, Ye are spies.

§ The Egyptians which were Idolaters, vsed to sweare by their kings life: but God forbideth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

15 Hereby ye shall be proued: ^d by the life of Pharaoh, ye shall not go hence, except your yongest brother come hither.

16 Send one of you which may see your brother, and yee shall be kept in prison that your words may be proued, whether there be truth in you: or else ^e by the life of Pharaoh ye are but spies.

¶ And therefore am true and iust.

17 So he put them in ward three daies.

18 Then Ioseph said vnto them the third day, This doe, and lue: ^f for I feare God.

¶ And therefore am true and iust.

19 If ye be true men, let one of your brethren be bound in your prison house, & goe ye, cary food for the famine of your houses:

* Chap. 43. 5.

20 * But bring your yonger brother vnto me, that your words may be tried, and that ye die not: and they did so.

† Affliction maketh men to acknowledge their fautes which otherwise they would dissemble

21 ¶ And they said one to another, ^g Wee haue verily sinned against our brother, in that we sawe the anguish of his soule, when hee besought vs, and we would not heare him: therefore is this trouble come vpon vs.

* Chap. 37. 21.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the childe, and ye would not heare? and loe, his blood is now required.

‡ God will take vengeance vpon vs, and measure vs with our own measure.

23 (And they were not aware that Ioseph vnderstood them: for he spake vnto them by an Interpreter.)

† Ebr. an interpreter betweene them.

24 Then he turned from them, and ^h wept, and turned to them againe, & communed with them, and tooke Simeon from among them, and bound him before their eyes.

h Though he shewed himselfe rigorous, yet his brotherly affection remained.

25 ¶ So Ioseph commaunded that they should fill their sacks with wheate, and put euery mans money againe in his sacke, and giue them vitale for the iourney: and thus did hee vnto them.

26 And they layd their vitale vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, hee espied his money: for loe, it was in his sackes mouth.

28 Then hee saide vnto his brethren, My

money is restored: for loe, it is euen in my sacke.

And their heart failed them, and they were astonished, and said one to another, What is this, that God hath done vnto vs?

† Ebr. was not. i Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

29 ¶ And they came vnto Iakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the lande, spake roughly to vs, and put vs in prison as spies of the country.

31 And we saide vnto him, Wee are true men, and are no spies.

‡ Or, cannot be found.

32 We be twelue brethren, sonnes of our father: one is not, and the yongest is this day with our father in the land of Canaan.

33 Then the Lord of the country said vnto vs, Hereby shall I knowe if yee be true men: Leau one of your brethren with mee, and take food for the famine of your houses, and depart,

34 And bring your yongest brother vnto me, that I may know that ye are no spies, but true men: so will I deliuer you your brother, and you shall occupie in the land.

35 ¶ And as they emptied their sacks, behold, euery mans bundell of money was in his sacke: and when they and their father saw the bundells of their money, they were afraide.

§ And as they emptied their sacks, behold, euery mans bundell of money was in his sacke: and when they and their father saw the bundells of their money, they were afraide.

36 Then Iakob their father said to them, Ye haue robbed me of my children: Ioseph is not, and Simeon is not, and yee will take Benjamin: all these things are against me.

¶ Or, light upon me. k For they seemed not to be touched with any loue toward their brethren, which increased his sorowe: and partly as appeareth, he suspected them for Ioseph.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But hee saide, My sonne shall not goe downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye goe, then ye shall bring my gray head with sorow vnto the graue.

CHAP. XLIII.

1 Iakob suffereth Benjamin to depart with his children

23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

NOW great ^a famine was in the land.

a This was a great temptation to Iakob to suffer so great famine in that land where God had promised to blesse him.

2 And when they had eaten vp the vitale, which they had brought from Egypt, their father said vnto them, Turne againe, and buy vs a little food:

3 And Iudah answered him, saying, The man charged vs by an oath, saying, * Neuer see my face, except your brother be with you.

* Chap. 42. 20.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee food.

5 But if thou wilt not sende him, wee will not goe downe: for the man saide vnto vs, * Lookeme not in the face, except your brother be with you.

* Chap. 42. 20.

6 And Israel said, Wherefore dealt yee so euill with me, as to tell the man whether ye had yet a brother or no?

7 And they answered, The man asked straitly

¶ Or, of our estate
and condition.

† Ebr. to the
mouth of the
word: that is,
that thing which
he asked vs.

* Chap. 44. 32.
† Ebr. I will find
to this.

¶ Or, sweet smells.

b When we are
in need of
danger, God for-
biddeth not to
vie all honest
meanes to better
our estate and
condition.

c Our chiefe
trust ought to be
in God, & not in
worldly meanes.

d He speaketh
these words not
so much of de-
spaire, as to make
his sonnes more
carefull to bring
again their bro-
ther.

¶ Or, to the ruler
of his house.

e So the iudge-
ment of God
preffeth their
conscience.

† Ebr. role him-
selfe open vs.
† Ebr. cast him-
selfe open vs.

* Chap. 44. 3.

¶ Or, you are well.

straitly of our selues, and of our kined, saying,
Is your father yet aliue? haue ye any brother?
And weetold him according to these words:
could we know certainly that hee would say,
Bring your brother downe?

8 Then said Iudah to Israel his father, Send
the boy with me, that we may rise and goe, and
that we may liue & not die, both we and thou,
and our children.

9 I will bee suretie for him: of mine hand
shalt thou require him. * If I bring him not to
thee, & let him before thee, † then let me beare
the blame for cuer.

10 For except wee had made this taryng,
doubtlesse by this wee had returned the second
time.

11 Then their father Israel sayd vnto them,
If it must neede be so now, doe thus: take of
the best frutes of the land in your vessels, and
bring the man a present, a little rosen, and a
little honie, † spices and myrrhe, nuts, and al-
monds:

12 And take b double money in your hand,
and the money, that was brought againe in
your sackes mouthes: carie it againe in your
hand, lest it were some ouersight.

13 Take also your brother and arise and goe
againe to the man.

14 And c God Almighty giue you mercie
in the sight of the man, that he may deliuer you
your other brother, and Benjamin: but I shall
be d robbed of my childe, as I haue bin.

15 ¶ Thus the men tooke this present, and
tooke twise so much money in their hand with
Benjamin, and rose vp, and went downe to E-
gypt, and stood before Ioseph.

16 And when Ioseph sawe Benjamin with
them, he said † to his steward, Bring these men
home and kill meate, and make ready: for the
men shall eate with me at noone.

17 And the man did as Ioseph bade, and
brought the men vnto Iosephs house.

18 Now when the men were brought into
Iosephs house, they were e afraid, and said, Be-
cause of the money that came in our sackes
mouthes at the first time, are we brought, that
he may † picke a quarrell against vs, and † lay
some thing to our charge, and bring vs in bon-
dage and our asses.

19 Therefore came they to Iosephs steward,
and communed with him at the doore of the
house,

20 And said, Oh sir, * wee came in deede
downe hither, at the first time to buy food,

21 And as wee came to an Inne, and opened
our sackes, beholde, euery mans money was in
his sackes mouth, euen our money in full
weight, but we haue brought it againe in our
hands.

22 Also other money haue wee brought in
our hands to buy foode, but wee cannot tell,
who put our money in our sackes.

23 And he said, ¶ Peace be vnto you, feare

not: f your God, and the God of your father
hath giuen you that treasure in your sackes, I
had your money: and he brought forth Simeon
to them.

24 So the man led them into Iosephs house,
and gaue them water to wash their fecte, and
gaue their asses prouender.

25 And they made readie their present a-
gainst Ioseph came at noone (for they heard
say, that they should eat bread there.)

26 When Ioseph came home, they brought
the present into the house to him, which was in
their hands, and bowed downe to the ground
before him.

27 And he asked them of their † prosperitie,
and said, Is your father, the old man, of whom
yee tolde me, in good health? is he yet aliue?

28 Who answered, Thy seruant our father
is in good health, he is yet aliue: and they
bowed downe, and made obeisance.

29 And hee lifting vp his eyes, beheld his
brother Benjamin his s mothers sonne, and
saide, Is this your younger brother, of whom
yee tolde me? And hee said, God be mercifull
vnto thee, my sonne.

30 And Ioseph made haste (for his † affec-
tion was inflamed toward his brother, and
sought where to weepe) and entred into his
chamber, and wept there.

31 Afterward he washed his face, and came
out, and refrained himselfe, and said, Set on
† meate.

32 And they h prepared for him by him-
selfe, and for them by themselues, and for the
Egyptians, which did eat with him, by them-
selues, because the Egyptians might not eate
bread with the Ebrewes: for that was an i abo-
mination vnto the Egyptians.

33 So they sate before him: the eldest ac-
cording vnto his age, and the yongest ac-
cording vnto his youth: and the men marueiled a-
mong themselues.

34 And they tooke meases from before
him, and sent to them: but Beniamins mease
was fife times so much as any of theirs: and
they drunke, k and had of the best drinke with
him.

CHAP. XLIIII.

15 Ioseph accuseth his brethren of theft. 33 Iudah offereth
himselfe to be seruant for Benjamin.

A fterward hee commaunded his steward,
saying, fill the mens sackes with foode, as
much as they can carie, & put euery mans mo-
ney in his sackes mouth.

2 And a put my cuppe, I meane, the siluer
cuppe, in the sackes mouth of the yongest, and
his corne money. And he did according to the
commandement that Ioseph gaue him.

3 And in the † morning the men were sent
away, they, and their asses.

4 And when they went out of the citie not
farre off, Ioseph said to his steward, Vp, fol-
low after the men: and when thou doest ouer-
take

† Notwithstan-
ding the corrup-
tions of Egypt,
yet Ioseph
taught his fami-
ly to feare God.

† Ebr. peace.

g For they two
only were borne
of Rachel.

† Ebr. bowels.

† Ebr. bread.
h To signifie his
dignitie.

i The nature of
the superstitious
is to condemne
all other in re-
spect of them-
selues.

k Sometime
this word signi-
feth to be drun-
ken, but here it is
meant, that they
had ynough, and
drunke of the
best wine.

a We may not
by this example
vie any vnlawful
practises, seeing
God hath com-
manded vs to
walke in simp-
licitie.
† Ebr. the morn-
ning shone.

take them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not *the cup*, wherein my lord drinketh? and in the which hee doeth diuine and prophetic? y^e haue done euill in so doing.

6 ¶ And when he ouertooke them, he said those words vnto them.

7 And they answered him, Wherefore saith my lord such words? God forbid that thy seruants should doe such a thing.

8 Beholde, the money which we found in our sackes moueth, wee brought againe to thee out of the land of Canaan: how then should we steale (out of thy lords house siluer or golde?

9 With what soeuer of thy seruants it be found, let him die, and we also will be my lords bondmen.

10 And he said, Now then let it bee according vnto your words: he with whom it is found shalbe my seruant, and ye shalbe blamelesse.

11 Then at once euery man rooke downe his sacke to the ground, and euery one opened his sacke.

12 And he searched, and began at the eldest and left at the yongest: and the cup was found in Beniamins sacke.

13 Then they rent their clothes, and laded euery man his asse, and went againe into the citie.

14 ¶ So Iudah and his brethren came to Iosephs house (for he was yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What act is this, which ye haue done? know ye not that such a man as I, can diuine and prophesie?

16 Then saide Iudah, What shall wee say vnto my lord? what shall we speake? and how can we iustifie our selues? ¶ God hath found out the wickednesse of thy seruants: behold, wee are seruants to my lord, both wee, and he, with whom the cup is found.

17 But hee answered, God forbid, that I should doe so, for the man with whom the cup is found, he shalbe my seruant, and goe yee in peace vnto your father.

18 ¶ Then Iudah drewe neere vnto him, and said, O my lord, let thy seruant now speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh:

19 My lord asked his seruants, saying, *Haue ye a father, or a brother?

20 And we answered my lord, Wee haue a father that is olde, and a yong^r childe, which hee begate in his age: and his brother is dead, and hee alone is left of his mother, and his father loueth him.

21 Nowe thou saydest vnto thy seruants, Bring him vnto me, that I may set mine eye vpon him.

22 And wee answered my lord, The childe cannot depart from his father: for if hee leaue

his father, his father would die.

23 Then saydest thou vnto thy seruants, *Except your younger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Goe againe, buy vs a little food,

26 Then wee answered, Wee can not goe downe: but if our yongest brother goe with vs, then will we goe downe: for wee may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye know that my wife bare me two sonnes,

28 And the one went out from me, & I sayd, Of a surety he is torne in pieces, and I sawe him not since.

29 Now ye take this also away from me: if death take him, then yee shall bring my gray head in sorrow to the graue.

30 Now therefore, when I come to thy seruant my father, and the childe be not with vs (seeing that his life dependeth on the childe)

31 Then when he shall see that the childe is not come, hee will die: so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue.

32 Doublesse thy seruant became suretie for the childe to my father, and said, *If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore I pray thee, let mee thy seruant bide for the childe, as a seruant to my lord, and let the childe goe vp with his brethren.

34 For how can I goe vp to my father, if the childe be not with me, vnlesse I would see the euill that shall come on my father?

CHAP. XLV.

1 Ioseph maketh himselfe knowne to his brethren. 3 Hee sheweth that all was done by Gods providence. 18 Pharaoh commandeth him to send for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iacob reioyceth.

¶ Then Ioseph could not refraine himselfe before all that stood by him, but he cried, ^aHaue forth euery man from me. And there taried not one with him, while Ioseph vttered himselfe vnto his brethren.

2 And he wept, & cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph sayd to his brethren, I am Ioseph: doth my father yet liue? But his brethren could not answer him, for they were astonished at his presence.

4 Again, Ioseph saide to his brethren, Come neere, I pray you, to me. And they came neere. And he said, *I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore be not sad, neither grieved with your selues, that yee solde me hither: for God did send mee before you for your preservation.

b Because the people thought he could diuine, hee attributeth to himselfe that knowledge: or else hee saith that hee consulted with Sooth-sayers for it: which simulation is worthy to be reprobated.

† Or, innocents.

c To signifie how greatly the thing displeased them, and how sorie they were for it.

d If wee see no euident cause of our affliction, let vs looke to the secret counsell of God, who punissheth vs iustly for our finnes.

e Equall in authority: or next vnto the king. * Chap. 42. v. 13. 16.

† Ebr. childe of his old age.

‡ Or, that I may see him.

* Chap. 41. 3.

† Ebr. with vs.

f Rahel bare to Iacob, Ioseph and Benjamin. * Chap. 37. 33.

g Ye shall cause me to die for sorrow.

h Meaning, he had rather remaine there prisoner, then to returne and see his father in heauiness.

* Chap. 43. 9.

h Meaning, he had rather remaine there prisoner, then to returne and see his father in heauiness.

a Not that hee was ashamed of his kinred, but that he would couer his brethrens fault.

b This example teacheth that we must by all means comfort them which are truly humbled and wounded for their finnes. * Chap. 50. 20.

16 For now two yeeres of famine haue bene through the land, and five yeeres are behinde, wherein neither sallowe sowing nor harvest.

7 Wherefore God sent me before you to preserve you posteritie in this land, & to saue you aloue by a great deliuerance.

8 Now then you sent not me hither, but God, who hath made me a father vnto Pharaoh, and lord of all his house, and ruler thorow out all the land of Egypt.

9 Haste you and goe vp to my father, and tell him. Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwell in the land of Goshen, and I will be there to thee, thou and thy children, and thy childrens children, & thy sheepe, and thy beasts, and all that thou hast.

11 All that I will nourish thee there (for yet remaine five yeeres of famine) lest thou perish through pouertie, thou and thy household, and all that thou hast.

12 And behold, your eyes doe see, and the eyes of my brother Benjamin, that my mouth speaketh to you.

13 Therefore tell my father of all mine honour in Egypt, and of all that yee haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Benjamin wept on his necke.

15 Moreover, hee kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 And the tidings came vnto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This do ye, lade your beasts and depart, goe to the land of Canaan.

18 And take your father, and your households, and come to me, and I will giue you the best of the land of Egypt, and yee shall eat of the fat of the land.

19 And I command thee, Thus doe ye, take you charets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue them vi-taile also for the journey.

22 He gaue them al, none except, change of raiment: but vnto Benjamin he gaue three hundred pieces of siluer, and five suits of raiment.

23 And vnto his father likewise hee sent ten hee asses laden with the best things of Egypt and ten shee asses laden with wheat, and bread and meat for his father by the way.

24 So sent hee his brethren away, and they

departed: and he said vnto them, Fall not out by the way.

25 ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Iakob their father.

26 And tolde him, saying, Ioseph is yet aliue, and he also is gouernour ouer all the lande of Egypt, and Iakob heart failed: for he beleueed them not.

27 And they told him all the words of Ioseph, which he had said vnto them: but when hee saw the charets, which Ioseph had sent to cary him, then the spirit of Iakob their father reuiued.

28 And Israel said, I haue ynough: Ioseph my sonne is yet aliue: I wil goe and see him yer I die.

CHAP. XLVI.

1 God sheweth Iakob of his journey into Egypt. 2 The number of his familie when he went into Egypt. 3 Ioseph meeteth his father. 34 He teacheth his brethren what to answer to Pharaoh.

¶ Then Israel tooke his journey with all that he had, and came to Beer-sheba, and offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iakob, Iakob. Who answered, I am here.

3 Then hee said, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will goe downe with thee into Egypt, and I wil also bring thee vp againe, and Ioseph shall put his hand vpon thine eyes.

5 Then Iakob rose vp from Beer-sheba: and the sonnes of Israel caried Iakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to carie him.

6 And they tooke their cattell and their goods, which they had gotten in the lande of Canaan, and came into Egypt, both Iakob and all his seede with him.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seede brought hee with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, euen Iakob and his sonnes: * Reuben, Iakobs first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Leui: Gershon, Kohath, and Merari.

12 ¶ Also the sonnes of * Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan.)

And the sonnes of Pharez were Hezron and Hamul.

g Seeing he had remitted the tale done toward him, he would not that they should accuse one another.

h As one betwene hope and feare.

a Whereby he both signified, that he worshipped the true God, and also that he kept in his heart the possession of that land, fro whence present necessities droue him.

b Conducting thee by my power.
c In thy posteritie
d Shall shut thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kindred.

* Ios. 24. 4.
* Ios. 10. 5. 23.
* Ios. 5. 2. 4.

* Exod. 1. 2. and 6
14 num. 26. 5.
1. chron. 5. 1.

* Exod. 6. 15.
1. chron. 4. 24.

* 1. Chron. 6. 1.

* 1. Chron. 2. 3.
and 4. 21 chap.
38. 3.

13 ¶ Also the sonnes of * Machar: Tola, and Phuah, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Ishleel.

15 These be the sonnes of Leah, which she bare vnto Iaakob in Padan Aram: with his daughter Dinah. All the soules of his sonnes and his daughters were thirtie and three.

16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Zephon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Imnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sonnes of Beriah: Heber, and Malchiel.

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these she bare vnto Iaakob, *euē* sixteene soules.

19 The sonnes of Rachel, Iaakob's wife, were Ioseph and Benjamin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh and Ephraim, which * Asenath the daughter of Poti-pherah prince of On bare vnto him.

21 ¶ Also the sonnes of * Benjamin: Belah, and Becher, & Ashbel, Gera, and Naaman, Ehi, and Rosh, Muphim, and Huphim, and Ard.

22 These are the sonnes of Rachel, which were borne vnto Iaakob, foureteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, and Iezzer, and Shilem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rachel his daughter, and she bare these to Iaakob, in all, seuen soules.

26 All the * soules, that came with Iaakob into Egypt, which came out of his loynes (besides Iaakob's sonnes wiues) were in the whole, threescore and sixe soules.

27 Also the sonnes of Ioseph, which were borne him in Egypt, were two soules: so that all the soules of the house of Iaakob, which came into Egypt, are euentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph made readie his charer, and went vp to Goshen to meete Israel his father, and presented himselfe vnto him and fell on his necke, & wept vpon his necke a good while.

30 And Israel saide vnto Ioseph, Now let me die, since I haue seene thy face, & that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will goe vp and shewe Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me.

32 And the men are shepheards, and because they are shepheards, they haue brought

their sheepe and their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then ye shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time; both wee and our fathers: that ye may dwell in the land of Goshen: for every sheepe keeper is an abomination vnto the Egyptians.

CHAP. XLVII.

1 Iaakob cometh before Pharaoh, and telleth him his age. 2 The land of Goshen is gaue him. 3 The idolatrous priests haue lining of the King. 4 Iaakob's age when he dieth. 5 Ioseph sweareth to bury him with his fathers.

¶ Then came Ioseph and told Pharaoh, and said, My father, and my brethren, & their sheepe, and their cattell and all that they haue, are come out of the land of Canaan, & behold, they are in the land of Goshen.

2 And Ioseph tooke part of his brethren, *euē* five men, & presented them vnto Pharaoh.

3 Then Pharaoh saide vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are shepheards, both wee and our fathers.

4 They said moreouer vnto Pharaoh: For to sojourne in the land are wee come: for thy seruants haue no pasture for their sheepe, so sore is the famine in the lande of Canaan. Now therefore, wee pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father & thy brethren are come vnto thee.

6 The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattell.

7 Ioseph also brought Iaakob his father, and set him before Pharaoh. And Iaakob saluted Pharaoh.

8 Then Pharaoh saide vnto Iaakob, How old art thou?

9 And Iaakob saide vnto Pharaoh, The whole time of my pilgrimage is an hundred and thirtie yeeres: few and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iaakob tooke leaue of Pharaoh and departed from the presence of Pharaoh.

11 ¶ And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the lande *euē* in the lande of * Ramesses, as Pharaoh had commanded.

12 And Ioseph nourished his father, and his brethren, and all his fathers household with bread, *euē* to the yong children.

13 ¶ Now there was no breade in all the lande: for the famine was exceeding sore: so that

f God suffereth the world to hate him, that they may forsake the flesh of the world, and cleaue to him.

a That the king might be assured they were come, & the what manner of people they were.

b Ioseph's great modestie appeareth in that he would enterpise nothing without the kings commandement.

† Ebr. blessed.

† Ebr. how many dayes are the yeeres of thy life?

* Heb. 11. 9. and 13.

† Ebr. blessed.

c Which was a city in the countrey of Goshen, Exod. 1. 11.

d Some say, that he fed them as little babes, because they could not provide for themselves against that famine.

1 Or, persons.

* 1. Chron. 7. 30.

* Chap. 41. 50.

* 1. Chron. 7. 6.

and 8. 1.

* Deut. 10. 22.

† Ebr. shighi.

|| Or, to prepare him a place.

† Ebr. bound his charer.

† Ebr. yet as fill.

e He was not ashamed of his father & kindred, though they were of base condition.

that the land of Egypt, and the land of Canaan were famished by reason of the famine.

14 And Ioseph gathered all the money that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and Ioseph laid up the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and said, Giue vs bread: for why should we die before thee? for our money is spent.

16 Then said Ioseph, Bring your cattell, and I will giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, & Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the herds of cattell, and for the asses: so he fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and said vnto him, We will not hide from my lord, that since our money is spent, and my lord hath the herds of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shal we perish in thy sight, both we, and our land? buy vs and our land for bread, and we and our land will bee bond to Pharaoh: therefore giue vs seed, that we may liue and not die, and that the land go not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground, because the famine was fore vpon them: so the land became Pharaohs.

21 And he remooued the people vnto the cities, from one side of Egypt euen to the other.

22 Onely the land of the Priests bought he not: for the Priests had an ordinary of Pharaoh, and they did eate their ordinary, which Pharaoh gaue them: wherefore they solde not their ground.

23 Then Ioseph said vnto the people, Behold, I haue bought you this day, and your land for Pharaoh: loe, heere is seede for you: sowe therefore the ground.

24 And of the increase ye shall giue the fift part vnto Pharaoh, and foure parts shalbe yours for the seed of the field, and for your meat, and for them of your households, and for your children to eat.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and we will be Pharaohs seruants.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fift part, except the land of the priests onely, which was not Pharaohs.

27 And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Iaakob liued in the land of Egypt seuentene yeeres, so that the whole age of Iaakob was an hundred fourtie and seuen yeeres.

29 Now when the time drew neere that Israel must die, hee called his sonne Ioseph, and said vnto him, If I haue now found grace in thy sight, * put thine hand now vnder my thigh, and deale mercifully and truly with me: bury me not, I pray thee, in Egypt.

30 But when I shall sleepe with my fathers, thou shalt cary me out of Egypt, and bury mee in their buriall. And he answered, I will doe as thou hast said.

31 Then he said, Swear vnto me. And he sware vnto him. And Israel worshipped towards the bed's head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 2 Iaakob rehearseth Gods promise. 3 He receiveth Iosephs sonnes as his. 4 He preferreth the younger. 5 Hee prophesieth their returne to Canaan.

Againe after this, one said to Ioseph, Loe, thy father is sick: then he tooke with him his two sonnes, Manasseh and Ephraim.

2 Also one told Iaakob, and said, Beholde, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him, and fate vpon the bed.

3 Then Iaakob said vnto Ioseph, God Almighty appeared vnto me at Luz in the land of Canaan, and blessed me.

4 And he said vnto me, Behold, I will make thee fruitfull, and will multiply thee, and will make a great number of people of thee, and will giue this land vnto thy seede after thee for an euermlasting possession.

5 And now thy two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shalbe mine, as Reuben and Simeon are mine.

6 But thy linage, which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rahel died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes journey of ground to come to Ephrath: and I buried her there in the way to Ephrath: the same is Beth-lehem.

8 Then Israel behelde Iosephs sonnes, and said, Whose are these?

9 And Ioseph said vnto his father, They are my sonnes, which God hath giuen mee here. Then hee said, I pray thee, bring them to me, that I may blesse them:

10 (For the eyes of Israel were dim for age, so that hee could not well see) Then hee caused them to come to him, and he kissed them, and embraced them.

11 And Israel saide vnto Ioseph, I had not thought

* Chap. 24. 2. Hereby he protested that hee died in the faith of his fathers, teaching the children to hope for the promised land. k He reioyced that Ioseph had promised him, and setting himselfe vpon his pillow, praised God, read 1. Chro. 29. 10.

a Ioseph more assured that his children should be received into Iaakobs family, which was the Church of God, then to enjoy all the treasures of Egypt. b For all sufficient. * Chap. 28. 13.

b Which is true in the carnall. Iaakob vnto the coming of Christ, and in the spirituall for euer. * Chap. 41. 50.

* Chap. 35. 19.

c The faithfull acknowledge all benefits to come of Gods free mercies.

12br, brought to an extremity, or at their wits end.

9 Wherein hee both declared his fidelity toward the king, and his mind free from covetousness.

10 By this changing they signified that they had nothing of their owne, but received all of the kings liberality. 12br, and of Gods border.

11 For except the ground be tilled and sown, it periseth, and is as it were dead.

12 By this changing they signified that they had nothing of their owne, but received all of the kings liberality. 12br, and of Gods border.

13 For except the ground be tilled and sown, it periseth, and is as it were dead.

14 By this changing they signified that they had nothing of their owne, but received all of the kings liberality. 12br, and of Gods border.

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18 By this changing they signified that they had nothing of their owne, but received all of the kings liberality. 12br, and of Gods border.

19 By this changing they signified that they had nothing of their owne, but received all of the kings liberality. 12br, and of Gods border.

20 By this changing they signified that they had nothing of their owne, but received all of the kings liberality. 12br, and of Gods border.

21 By this changing they signified that they had nothing of their owne, but received all of the kings liberality. 12br, and of Gods border.

22 By this changing they signified that they had nothing of their owne, but received all of the kings liberality. 12br, and of Gods border.

thought to haue ſeene thy face: yet loe, God hath ſhewed me alſo thy ſeed.

[†] Ebr. his face to the ground.

12 And Ioseph took them away from his knees, and did reuerence down to the ground.

13 Then took Ioseph them both, Ephraim in his right hand toward Iſraels left hand, and Maſſeſ in his left hand, and toward Iſraels right hand, ſo he brought them vnto him.

^d Gods iudgement is oftentimes contrary to mans, & he preſereth that which man deſpiſeth.

14 But Iſrael ſtretched out his right hand, and laid it on Ephraims head, which was the younger, & his left hand vpon Maſſeſ head (directing his hands of purpoſe) for Maſſeſ was the elder.

^e This Angel muſt be vnderſtood of Chriſt, as Chap. 32. 13. and 32. 1.

15 ¶ Alſo he bleſſed Ioseph, and ſaid, The God, before whom my fathers Abraham and Iſhak did walke, the God, which hath fed mee all my life long vnto this day, bleſſe thee.

^f Let them be taken as my children.

16 The Angel, which hath deliuered mee from all euill, bleſſe the children, and let my name be named vpon them, & the name of my fathers Abraham & Iſhak, that they may grow as fiſh into a multitude in the mids of the earth.

^g Ioseph ſaileth in binding Gods grace to the order of nature.

17 But when Ioseph ſaw that his father laid his right hand vpon the head of Ephraim, it diſpleaſed him: and he ſtaied his fathers hand to remooue it from Ephraims head to Maſſeſ head.

18 And Ioseph ſaid vnto his father, Not ſo, my father, for this is the eldeſt: put thy right hand vpon his head.

19 But his father reſuſed, and ſaid, I knowe well, my ſonne, I know well: he ſhall be alſo a people, and hee ſhall be great likewise: but his younger brother ſhall be greater then he, and his ſeed ſhall be full of nations.

^h In whom Gods graces ſhould manifeſtly appeare.

20 So he bleſſed them that day, and ſaid, In thee Iſrael ſhall bleſſe, and ſay, God make thee as Ephraim, and as Maſſeſ, and hee ſet Ephraim before Maſſeſ.

ⁱ Which they had by faith in the promiſe.
^k By my children whom God ſpared for my ſake.
^l Chap. 34. 25.

21 Then Iſrael ſaid vnto Ioseph, Beholde, I die, and God ſhall be with you, and bring you againe vnto the land of your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which I gate out of the hand of the Amorite by my ſword and by my bow.

CHAP. XLIX.

¹ Yaakob bleſſeth all his ſonnes by name, and ſheweth them what is to come. 10. He telleth them that Chriſt ſhall come out of Iudah. 29. He will be buried with his fathers. 33. He dieth.

^a When God ſhall bring you out of Egypt: and becauſe that he ſpeaketh of the Meſſias, he nameth it the laſt daies.
^b Begotten in my youth.
^c If thou haſt not loſt thy birthright by thine offence.
^d Chap. 35. 22. 1. Chron. 5. 1.

Then Yaakob called his ſonnes, & ſaid, Gather your ſeues together, that I may tell you what ſhall come to you in the laſt daies.

2 Gather your ſeues together, and heare, yee ſonnes of Iſakob, and hearken vnto Iſrael your father.

3 ¶ Reuben mine eldeſt ſonne, thou art my ^b might, and the beginning of my ſtrength, the excellency of dignitie, and the excellency of power:

4 Thou waſt light as water: thou ſhalt not bee excellent, becauſe thou wenteſt vp to thy

fathers bed: then diddeſt thou deſile my bed, thy dignitie is gone.

[†] Or it ceaſed to be my bed.

¶ Simeon and Levi, brethren in euill, the instruments of cruelty are in their habitations.

[†] Or, their ſwords were instruments of violence.

6 Into their ſecret let not my ſoule come: my glory, be not diuorced with their aſſembly: for in their wrath they ſlew a man, and in their ſelfe-will they digged downe a wall.

^d Or, conuoy: meaning that he neither conſented to them in word nor thought.

7 Cursed bee their wrath, for it was fierce, and their rage, for it was cruell: I will diuide them in Iſakob, and ſcatter them in Iſrael.

^e The ſhechemites, Chap. 34. 36.

8 ¶ Thou Iudah, thy brethren ſhall praife thee: thine hand ſhall be in the necke of thine enemies: thy fathers ſonnes ſhall bow downe vnto thee.

^f For Levi had no part, and Simeon was vnder Iudah Iſa. 19. 1. till God gaue them the place of the Amalekites, 1. Chron. 4. 43.

9 Iudah, as a lions whelp ſhalt thou come vp from the ſpoyle, my ſonne. He ſhall lie downe and couche as a Lion, and as a Lioneſſe: Who ſhall ſtirre him vp?

^g As was verified in David and Chriſt. His enemies ſhall ſo feare him.

10 The ſcepter ſhall not depart from Iudah, nor a Lawgiuer from betwene his feete, vntill Shiloh come, and the people ſhall be gathered vnto him.

^h Or, Kingdome. Which is Chriſt the Meſſias, the giuer of all proſperity: who ſhall call the Gentiles to ſaluation.

11 Hee ſhall binde his Aſſe ſoale vnto the vine, and his aſſes colt vnto the beſt vine: hee ſhall waſh his garment in wine, and his cloake in the blood of grapes.

^k A country moſt abundant with vines and paſtures is promiſed him.

12 His eyes ſhall be red with wine, and his teeth white with milke.

13 ¶ Zebulun ſhall dwell by the Sea ſide, and hee ſhall be an haue for ſhips: and his border ſhall be vnto Sidon.

^l Ebr. an aſſe of great bones.

14 ¶ Iſſachar ſhall be like a ſtrong aſſe, couching downe betwene two burdens:

^l His force ſhall be great, but he ſhall want courage to reſiſt his enemies.

15 And he ſhall ſee that reſt is good, & that the land is pleaſant, and he ſhall bow his ſhoulder to beare, and ſhall be ſubiect vnto tribute:

16 ¶ Dan ſhall iudge his people as one of the tribes of Iſrael.

^m Shall haue the honour of a tribe.

17 Dan ſhall be a ſerpent by the way, an adder by the path, biting the horſe heeles, ſo that his rider ſhall fall backward.

ⁿ That is, full of ſubtiltie.

18 O Lord, I haue waited for thy ſaluation.

^o Seeing the miſeries that his poſterity ſhould fall in to, he braſteth out in prayer to God to remedy it.

19 ¶ Gad, an hoſte of men ſhall overcome him, but he ſhall overcome at the laſt.

^p Hee ſhall abound in corne and pleaſant fruits.

20 ¶ Concerning Aſher, his bread ſhall be fat, and he ſhall giue pleaſures for a King.

^q Overcoming more by faire words then by force.

21 ¶ Naphtali ſhall be a hinde let go, giuing goodly words.

[†] Ebr. a ſonne of increaſe.

22 ¶ Ioseph ſhall be a fruitfull bough, euen a fruitfull bough by the well ſide: the ſmall boughs ſhall runne vpon the wall.

^r As his brethren, when they were his enemies, Potiphar, and others.

23 ¶ And the archers grieued him, and ſhot againſt him, and hated him.

[†] That is, God.

24 But his bow abode ſtrong, & the hands of his armes were ſtrengthened by the handes of the mightie God of Iſakob, of whom was the feeder appointed by the ſtone of Iſrael.

25 Euen by the God of thy father, who ſhall helpe thee, & by the Almighty who ſhall bleſſe thee with heauenly bleſſings from aboue, with bleſſings of the deepe, that lieth beneath, with bleſſings of the breſts, and of the wombe.

^t In as much as hee was more neere to the accomplishment of the promise, and it had bene more often confirmed, u Either in dignitie, or when he was sold from his brethren.

26 The blessings of thy father shalbe stronger then the blessings of mine elders: vnto the end of the hills of the world they shalbe on the head of Ioseph, and on the top of the head of him that was^u separate from his brethren.

27 ¶ Benjamin shal rauine as a wolfe: in the morning he shal deuoure the pray, and at night he shall diuide the spoile.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: every one of them blessed he with a feuerall blessing.

29 And hee charged them, and sayde vnto them, I am ready to bee gathered vnto my people: bury me with my fathers in the caue, that is in the field of Ephron the Hittite,

30 In the caue that is in the field of Machpelah besides Mamre in the land of Canaan: which^u Abraham bought with the field of Ephron the Hittite for a possession to bury in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchase of the field & the caue that is therein, was bought of the children of Heth.

33 Thus Iakob made an ende of giuing charge to his sonnes, and^x plucked vp his feete into the bed, and gaue vp the ghost, and was gathered to his people.

CHAP. L.

13 Iakob is buried. 19 Ioseph forgiveth his brethren, 23 He seeth his childrens children. 25 He dieth.

Then Ioseph fell vpon his fathers face and wept vpon him, and kissed him.

2 And Ioseph commanded his seruants the^a physicians, to embalme his father, and the physicians embalmed Israel.

3 So fortie dayes were accomplished (for so long did the dayes of them that were embalmed last) and the Egyptians bewailed him^b seuentie dayes.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, and say,

5 My father made me^c swear, saying, Lo, I die, bury me in my graue, which I haue made me in the land of Canaan: now therefore let me goe, I pray thee, and bury my father, and I will come againe.

6 Then Pharaoh said, Go vp and bury thy father, as he made thee to sweare.

7 ¶ So Ioseph went vp to bury his father, and with him went all the seruants of Pharaoh, both the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: only their children, and their sheepe, and their cattel left they in the land of Goshen.

9 And there went vp with him both charcers and horsemen: and they were an exceeding

great company.

10 And they came to Goren Atad, which is beyond Iorden, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.

11 And when the Canaanites the inhabitants of the land sawe the mourning in Goren Atad, they said, This is a great mourning vnto the Egyptians: wherefore the name therof was called^d Abel Mizraim, which is beyond Iorden.

12 So his sonnes did vnto him, according as he had commanded them:

13 For his sonnes carried him into the land of Canaan, & buried him in the caue of the field of Machpelah, which^e Abraham bought with the field, to bee^f a place to bury in, of Ephron the Hittite besides Mamre.

14 ¶ Then Ioseph returned into Egypt, he and his brethren: and all that went vp with him to bury his father, after that hee had buried his father.

15 And when Iosephs brethren sawe that their father was dead, they said, It may be that Ioseph wil hate vs, and will pay vs againe all the euil which we did vnto him.

16 Therefore they sent vnto Ioseph, saying, Thy father comanded before his death, saying,

17 Thus shall yee say vnto Ioseph, Forgiue now, I pray thee, the trespass of thy brethren, and their sin: for they rewarded thee euill. And now, we pray thee, forgie the trespass of the seruants of thy fathers^g God. And Ioseph wept when^h they spake vnto him.

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, we bee thy seruants.

19 To whom Ioseph sayd, Feare not: for I am not I vnderⁱ God?

20 When ye thought euill against me, God disposed it to good, that hee might bring to passe, as it is this day, and saue much people aliue.

21 Feare not now therefore, I will nourish you, & your children: and he comforted them, and spake^j kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an hundred and ten yeere.

23 ¶ And Ioseph saw Ephraims children, c- uen vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

24 And Ioseph sayd vnto his brethren, I am ready to die, and God will surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Iakob.

25 And Ioseph tooke an oath of the children of Israel, saying, ^k God will surely visite you, and ye shall cary my bones hence.

26 So Ioseph died, when he was an hundred and ten yere old: and they embalmed him and put him in a chest in Egypt.

^d Or, the crosse of Goren of Atad.

^e Or, the lamentation of the Egyptians.

^f Acts 7. 16.

^g Chap. 23. 16.

^h Or, a possession.

ⁱ An euill conscience is neuer fully at rest.

^j Meaning, that they which haue one God, should be ioyned in most sure loue.

^k Or, the messengers.

^l Chap. 45. 5. Or, I am I in Gods stead: meaning to take vengeance.

^m Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.

ⁿ Ebr. to their hearts.

^o Who notwithstanding he bare rule in Egypt about fourescore yeeres, yet was ioyned with the church of God in faith and religion.

^p Num. 32. 39. Hebr. 11. 22.

^q Exod. 13. 19. He speaketh this by the spirit of prophetic, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

THE

THE SECOND BOOKE OF MOSES, CALLED EXODVS.

THE ARGVMENT.

A Fact that Iacob by Gods commandment, Gen. 46. 3. had brought his family into Egypt, where they remained for the space of foure hundred yeeres, and of seventy persons grew to an infinite number, so that the King and the country grudge and endeuoured both by tyranny and cruell slavery to suppress them: the Lord according to his promise, Gen. 15. 14. had compassion of his Church, and deliuered them, but played vnder their answer in most strange and sundry sorts. And the more that the tyranny of the wicked enaged against his Church, the more did his heavy iudgements increase against them, till Pharaoh and his army were drowned in the same Sea, which gaue an entry and passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods wonderfull benefits: and albeit he had giuen them the Passouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmuring and grudging against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idolatry, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seeke to him for remedy against his scourges, & earnestly repent them for their rebellions and wickednes. And because God loueth them to the end, whom he hath once begun to loue, he punished them not according to their desert, but dealt with them in great mercies, and euer with new benefites laboured to overcome their malice: for he still gouerned them and gaue them his word and Law, both concerning the manner of seruing him, and also the forme of iudgements and ciuill policy: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenty wisdom had appointed.

CHAP. I.

1 The children of Iacob that came into Egypt. 8 The newe Pharaoh oppresseth them. 12 The providence of God toward them. 15 The Kings commandment to the midwives. 22 The sonnes of the Ebrewes are commanded to be cast into the river.

* Gen. 46. 3.
a Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen. 15. 14.

N these are the names of the children of Israel, which came into Egypt, (every man and his householde came thither with Iacob)

1 Reuben, Simeon, Leui, and Iudah,

2 Issachar, Zekulun, and Benjamin,

3 Dan, and Naphtali, Gad, and Asher.

4 So all the males that came out of the loynes of Iacob, were seventy soules: Ioseph was in Egypt already.

5 Now Ioseph died, and all his brethren, and that whole generation.

6 ¶ And the children of Israel brought forth fruit, & increased in abundance, and were multiplied, and were exceeding mighty, so that the land was full of them.

7 ¶ Then there rose vp a new king in Egypt, who knew not Ioseph.

8 And he said vnto his people, Behold, the people of the children of Israel are greater and mightier then we.

9 Come, let vs work wisely with them, lest they multiply, and it come to passe, that if there bee warre, they ioyne themselues also vnto our enemies, and fight against vs, and get them out of the land.

10 Therefore did they set taskemasters ouer them, to keepe them vnder with burdens:

and they built the cities Pithom and Raames, for the treasures of Pharaoh.

11 But the more they vexed them, the more they multiplied & grew: therefore they were more grieved against the children of Israel.

12 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

13 ¶ Thus they made them weary of their liues by sore labor in clay & in brick, and in all worke in the field, with all manner of bondage, which they laid vpon them most cruelly.

14 ¶ Moreover the king of Egypt commanded the midwives of the Ebrewewomen, (of which the ones name was Shiphray, and the name of the other Puah)

15 And said, When ye doe the office of a midwife to the women of the Ebrewes, and see them on their stools, if it be a sonne, then yee shall kill him: but if it be a daughter, then let her liue.

16 ¶ Notwithstanding the midwives feared God, and did not as the king of Egypt commanded them, but preferred aliue the men children.

17 ¶ Then the king of Egypt called for the midwives, and sayd vnto them, Why haue ye done thus, and haue preferred aliue the men children?

18 And the midwives answered Pharaoh, Because the Ebrewewomen are not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come at them.

19 ¶ God therefore prospered the midwives, and the people multiplied and were very mightie.

21 And

* Or, persons.
* Gen. 46. 27.
dent. 10. 22.

* Abes 7. 17.
¶ Or, did grow.

b He meaneth the country of Goshen.

c He considered not how God had preferred Egypt for Iosephs sake.

d Into Canaan, and so we shall lose our commo-ditie.

¶ Or, got vp out of the land.

¶ Or, come and promise.

e The more that God blesteth his, the more doth the wicked enuy them.

f Ebr. wherewith they serued themselves of them by crueltie.

g These seeme to haue bene the chiefe of the rest.
* W. 18. 5.

¶ Or, stat: whereupon they saue in travail.

g Their disobedience herein was lawfull, but their dissembling euill.

f Thow feare he his infir-faith com-bleb, 1

^b That is, God
nereafed the fa-
milies of the Is-
raelites by their
means.
ⁱ When tyrants
cannot preuaile
by craft, they
break forth into
open rage.

21 And because the midwives feared God,
therefore he ^b made them houses.

22 Then Pharaoh charged all his people,
saying, Euery manchilde that is borne, ⁱ cast
ye into the riuer, but reserue euery maid childe
aliue.

CHAP. II.

² Moses is borne and cast into the flage. ⁵ Hee is taken vp of
Pharaohs daughter, and kept. ¹² He killeth the Egyptian.
¹⁵ Hee fleeth and marieth a wife. ²³ The Israelites crie
vnto the Lord.

Then there went a ^a man of the house of
Leui, & tooke to wife a daughter of Leui,

2 And the woman conceiued and bare a
sonne: and when she saw that he was faire, ^a she
hid him three moneths.

3 But when she could no longer hide him,
shee tooke for him an arke made of reede, and
daubed it with slime and with pitch, and ^b layd
the childe therein, and put it among the bulru-
shes by the riuers brinke.

4 Nowe his sister stood asafarre off, to wit,
what would come of him.

5 ¶ Then the daughter of Pharaoh came
downe to wash her in the riuer, and her may-
dens walked by the riuers side: and when shee
saw the arke among the bulrushes, she sent her
maid to fet it.

6 Then shee opened it, and saw it was a
childe: and behold, the babe wept: so she had
compassion on it, and said, This is one of the E-
brewes children.

7 Then said his sifter vnto Pharaohs daugh-
ter, Shall I goe and call vnto thee a nurse of the
Ebrew women to nurse thee the childe?

8 And Pharaohs daughter sayde to her,
Goe. So the maid went and called the ^c childes
mother,

9 To whom Pharaohs daughter said, Take
this childe away, and nurse it for mee, and I will
reward thee. Then the woman tooke the childe
and nursed him.

10 Now the childe grew, and shee brought
him vnto Pharaohs daughter, and he was as her
sonne, and she called his name Moses, because,
said she, I drew him out of the water.

11 ¶ And in those dayes, when Moses was
grown, he went forth vnto his brethren, and
looked on their burdens: also he saw an Egyp-
tian smiting an Ebrew one of his brethren.

12 And he looked [†] round about, and when
he saw no man, hee ^e slew the Egyptian, and hid
him in the sand.

13 Again hee came forth the second day,
and behold, two Ebrewes stroue: and hee said
vnto him that did the wrong, Wherefore smitest
thou thy fellow?

14 And he answered, Who made thee a
man of authoritie, and a iudge ouer vs? Think-
est thou to kill me, as thou killedst the Egyp-
tian? Then Moses ^f feared and said, Certainly
this thing is knowne.

15 Now Pharaoh heard this matter, and

sought to slay Moses: therefore Moses fledde
from Pharaoh, and dwelt in the land of Midian,
and he sate downe by a well.

16 And the [¶] Priest of Midian had seuen ^{Or, prince,}
daughters, which came and drewe water, and
filled the troughes, for to water their fathers
sheepe.

17 Then the shepheards came and droue
them away: but Moses rose vp, and [†] defended
them, and watered their sheepe. ^{† Ebr. saved them.}

18 And when they came to Reuel their [¶] fa-
ther, he said, How are ye come so soone to day? ^{Or, grandfather,}

19 And they said, A man of Egypt deliuered
vs from the handes of the shepheards, and also
drew vs water enough, and watered the sheep.

20 Then hee saide vnto his daughters, And
where is he? why haue ye so left the man? ^g call
him that he may eat bread. <sup>Wherein he
declared a
thankfull mind,
which would
recompense the
benefit done
vnto his.</sup>

21 And Moses agreed to dwell with the
man: who gaue vnto Moses Zipporah his
daughter:

22 And she bare a sonne, ^a whose name he ^{Chap. 18. 3.}
called Gershom: for hee said, I haue beene a
stranger in a strange land.

23 ¶ Then in proceffe of time the King of
Egypt died, and the children of Israel sighed for
the bondage, and ^b cried: and their crie for the
bondage came vp vnto God.

24 Then God heard their moane, and God
remembered his couenant with Abraham, Izhak
and Iaakob.

25 So God looked vpon the children of Is-
rael, and God ⁱ had respect vnto them.

CHAP. III.

¹ Moses keepeth sheepe. ⁶ God appeareth vnto him in a bush.
¹⁰ He sendeth him to deliuer the children of Israel. ¹⁴ The
Name of God. ¹⁶ God teacheth him what to doe.

When Moses kept the sheepe of Iethro
his father in lawe, Priest of Midian,
and droue the flocke to the [¶] backe side of the
desert, and came to the ^a mountaine of God,
^b Horeb,

2 Then the Angel of the Lord appeared
vnto him in ^a a flame of fire, out of the mids of a
^c bush: and he looked, & behold, the bush burn-
ed with fire, and the bush was not consumed.

3 Therefore Moses said, I will turne aside
now, and see this great sight, why the bush bur-
neth not.

4 And when the ^d Lord saw that he turned
aside to see, God called vnto him out of the
mids of the bush, and said, Moses, Moses. And
he answered, I am here.

5 Then he said, Come not hither, ^e put thy
shoes off thy feet: for the place whereon thou
standest is ^f holy ground.

6 Moreouer he said, ^a I am the God of thy
father, the God of Abraham, the God of Izhak,
and the God of Iaakob. Then Moses hid his
face: for he was ^g afraid to looke vpon God.

7 ¶ Then the Lord saide, I haue surely
seene the trouble of my people, which are in E-
gypt, and haue heard their crie, because of their
^h task-

^a This Leuie
was called Am-
ram, who ma-
ried Iochabed,
Chap. 6. 20.
^b Num. 16. 59.
^c 1 Chron. 23. 13.
^d 1 Sam. 7. 30.
^e 1 Sam. 11. 23.

^b Committing
him to the pro-
vidence of God,
whom she could
not keepe from
the rage of the
tyrant,

^c Mans counsell
cannot hinder
that, which God
hath determined
shall come to
passe.

^d That is, was
fortie yere old,
A. 7. 23.

[†] Ebr. thus and
thus.

^e Being assured
that God had
appointed him
to deliuer the Is-
raelites, A. 7.
7. 25.

^f Though by his
feare he shewed
his infirmity, yet
faith couered it,
Hebr. 11. 27.

^h God humbleth
his by afflictions
that they should
crie vnto him,
and receiue the
fruite of his
promise.
ⁱ He iudged their
cause: or, ac-
knowledge
them to be his.

[¶] Or farre within
the desert.
^a It was so cal-
led after the law
was giuen.
^b Called also
Sinai.

^c A. 7. 30.
^d This signifieth
that the Church
is not consumed
by the fire of af-
flictions, because
God is in the
mids thereof.
^e Whom he
called the An-
gel, verfe 2.

^e Resigne thy
selfe vp to me,
Ruth 4. 7.
^f 10. 5. 15.
^g Because of my
presence,
^h Matth. 23. 32.
after 7. 32.

^g For sinne cau-
seth man to feare
Gods iustice.

^h Whose cruelty was intolerable. taskmasters: for I know their sorowes.

ⁱ Most plentiful of all things. 8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land that floweth with milke and hony, ^{en} into the place of the Canaanites and the Hittites, and the Amorites, and the Perizzites, and the Hiuirites, and the Iebusites.

^k He heard before, but now he would reuenge it. 9 And now loe, the crie of the children of Israel is come vnto mee, and I haue also seene the oppression, wherewith the Egyptians oppresseth them.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

^l He doeth not fully disobey God, but acknowledge his owne weakness. 11 But Moses said vnto God, Who am I, that I should go vnto Pharaoh, & that I should bring the children of Israel out of Egypt?

^m Neither feare thine owne weakness, nor Pharaohs tyranny. 12 And he answered, Certainly I will bee with thee: and this shall be a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shall serue God vpon this mountaine.

13 Then Moses sayd vnto God, Beholde, when I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent mee vnto you: if they say vnto mee, What is his Name? what shall I say vnto them?

ⁿ The God which haue euer bene, am, and shal be: the God Almighty, by whom all things haue their being, and the God of mercy mindfull of my promise, Reuel. 1. 4. 14 And God answered Moses, I AM THAT I AM. A so hee said, Thus shalt thou say vnto the children of Israel, I AM hath sent mee vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent mee vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

^o Ebr. in visiting haue visited. 16 Go and gather the Elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak and Iaakob appeared vnto me, and said, I haue surely remembered you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuirites, and the Iebusites, vnto a land that floweth with milke and hony.

^p Or, appeared vnto vs. 18 Then shal they obey thy voice, and thou and the Elders of Israel shal go vnto the king of Egypt, and say vnto him, The Lord God of the Ebrewes hath met with vs: we pray thee now therefore, let vs goe three dayes journey in the wilderness, that wee may sacrifice vnto the Lord our God.

^q Because Egypt was full of idolatry, God would appoint them a place where they should serue him purely. 19 But I know, that the king of Egypt wil not let you goe, but by strong hand.

20 Therefore will I stretch out mine hand, and smite Egypt with all my wonders, which I will doe in the middes thereof: and after

that shall hee let you goe.

21 And I will make this people to be favoured of the Egyptians: so that when ye goe, ye shall not goe empty.

22 For euery woman shall aske of her neighbour, and of her || that sojourneth in her house, iewels of siluer and iewels of golde, and raiment, and ye shall put them on your sonnes, and on your daughters, and shall spoyle the Egyptians.

CHAP. III.

3 Moses rodde is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, and they come to the Israelites, and are beleued.

^r God beareth with Moses doubting, because he was not altogether without faith. Then Moses answered, and said, But loe, they will not belecue me, nor hearken vnto my voyce: for they will say, The Lord hath not appeared vnto thee.

2 And the Lord said vnto him, What is that in thine hand? And he answered, A rod.

3 Then said he, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Againe the Lord said vnto Moses, Put forth thine hand, and take it by the taile. Then he put forth his hand, and caught it, and it was turned into a rod in his hand.

^s This power to worke miracles was to confirme his doctrine, and to assure him of his vocation. 5 Doe this that they may belecue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 And the Lord said furthermore vnto him, Thrust now thine hand into thy bosome. And hee thrust his hand into his bosome, and when hee tooke it out againe, behold, his hand was || leprous as snow.

^t Or, white as snow. 7 Moreouer hee sayd, Put thine hand into thy bosome againe. So hee put his hand into his bosome againe, and plucked it out of his bosome, and behold, it was turned againe as his other flesh.

8 So shall it bee, if they will not belecue thee, neither obey || the voyce of the first signe, yet shall they beleue for the voyce of the second signe.

^u Or, the words confirmed by the first signe. 9 But if they wil not yet beleue these two signes, neither obey vnto thy voice, then shalt thou take of the water of the riuer, and powre it vpon the drie land: so the water which thou shalt take out of the riuer, shall bee turned to blood vpon the drie land.

^v Because these three signes should be sufficient witnesses to proue that Moses should deliuer Gods people. 10 But Moses said vnto the Lord, Oh my Lord, I am not eloquent, neither at any time haue bene, nor yet since thou hast spoken vnto thy seruant: but I am || flow of speach and flow of tongue.

^w Ebr. from yester day, and yet yesterday. Ebr. beauty of heart. 11 Then the Lord said vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blind? haue not I the Lord?

12 There-

* Mat. 10. 19.
and 12. 22.

12. Therefore goe now, and I will be with thy mouth, and will teach thee what thou shalt say.

* Chap. 7. 1.
g Meaning as a
wise counsellour
and full of Gods
spirit.

† Ebr. I will be
with thee.

h Whereby he
wrought the mi-
racles.

i By retaining
my spirit & de-
livering him vnto
Satan to in-
crease his malice.

k Meaning, most
deare vnto him.

l God punished
him with sick-
ness for negle-
cting his Saora-
ment.
m This act was
extraordinarie:
for Moses was
fore sick, and
God euen then
required it.
|| Or, the Angel.

|| Or, Horib.

12. Therefore goe now, and I will be with thy mouth, and will teach thee what thou shalt say.

13. But he said, Oh my Lord, send, I pray thee, by the hand of him whom thou shouldest send.

14. Then the Lord was very angry with Moses, and said, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speak for lo, he cometh also forth to meet thee, and when hee seeth thee, hee will bee glad in his heart.

15. Therefore thou shalt speake vnto him, and put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16. And he shall be thy spokesman vnto the people, and he shall be, as thou shalt be to him, as I am to thee.

17. Moreover thou shalt take this rodde in thine hand, wherewith thou shalt doe miracles.

18. ¶ Therefore Moses went and returned to Iethro his father in law, and saide vnto him, I pray thee, let me goe, and returne to my brethren which are in Egypt, and see whether they be yet alue. Then Iethro said to Moses, Goe in peace.

19. (For the Lord had saide vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which I went about to kill thee.)

20. Then Moses tooke his wife, and his sonnes, and put them on an asse, and returned toward the land of Egypt, and Moses tooke the rod of God in his hand.

21. And the Lord said vnto Moses, When thou art entred & come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hande: but I wil harden his heart, and hee shall not let the people goe.

22. Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, euen my first borne.

23. Wherefore I say to thee, Let my sonne goe, that he may serue me: if thou refuse to let him goe, behold, I wil slay thy sonne, euen thy first borne.

24. ¶ And as he was by the way in the Inne, the Lord met him, and would haue killed him.

25. Then Zipporah tooke a sharpe knife, and cut away the foreskin of her sonne, and cast it at his feete, and saide, Thou art in deed a bloody husband vnto me.

26. So hee departed from him. Then shee sayd, O bloody husband (because of the circumcision.)

27. ¶ Then the Lord said vnto Aaron, Goe meet Moses in the wilderness. And he went and met him in the Mount of God, & kissed him.

28. Then Moses told Aaron all the words of the Lord, who had sent him, and all the signes wherewith he had charged him.

29. ¶ So went Moses and Aaron, and ga-

thered all the Elders of the children of Israel.

30. And Aaron tolde all the wordes, which the Lord had spoken vnto Moses, and hee did the miracles in the sight of the people.

31. And the people beleued: & when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe and worshipped.

CHAP. V.

1. Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20. They cry vnto Moses and Aaron therefore, and Moses complaineth to God.

¶ Then afterward Moses and Aaron went and saide to Pharaoh, Thus sayeth the Lord God of Israel, Let my people goe, that they may celebrate a feast vnto me in the wilderness.

2. And Pharaoh said, Who is the Lord, that I should heare his voyce, and let Israel goe? I knowe not the Lord, neither will I let Israel goe.

3. And they saide, ¶ We worship the God of the Ebrewes: we pray thee, let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, lest he bring vpon vs the pestilence or sword.

4. Then saide the King of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their works? get you to your burthens.

5. Pharaoh saide furthermore, Beholde, much people is now in the land, and yee make them leaue their burthens.

6. Therefore Pharaoh gaue commaundement the same day vnto the taskmasters of the people, and to their officers, saying,

7. Ye shall giue the people no more straw, to make bricke († as in time past) but let them goe and gather them straw themselves:

8. Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they bee idle, therefore they cry, saying, Let vs goe to offer sacrifice vnto our God.

9. Lay more worke vpon the men, and cause them to doe it, and let them not regard vaine words.

10. ¶ Then went the taskmasters of the people and their officers out, and tolde the people, saying, Thus saith Pharaoh, I will giue you no more straw.

11. Goe your selues, get you strawe where ye can find it, yet shall nothing of your labour be diminished.

12. Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble in stead of straw.

13. And the taskmasters hastened them, saying, Finish your daies worke † eueri dayes taske, as yee did when ye had straw.

14. And the officers of the children of Israel, which Pharaohs taskmasters had set ouer them

n So that Moses had now experience of Gods promise that he should haue good success.

a Faith ouer- cometh feare, and maketh men bold in their vocation. b And offer sacrifice.

Or God hath met vs.

† Ebr. left hee me with pestilence.

c As though ye would rebell.

d Which were of the Israelites and had charge to see them doe their worke. † Ebr. yesterday and yesterday.

e The more cruelly that tyrants rage, the nearer is Gods helpe. f Of Moses and Aaron.

† Ebr. the worke of a day in his day.

them, were beaten, and demanded, Wherefore haue yee not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and crye vnto Pharaoh saying, Wherefore dealest thou thus with thy seruants?

16 There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and thy people is blamed.

17 But hee said, Yee are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

18 Goe therefore now and worke: for there shall no straw be giuen you, yet shal ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel saw themselves in an euill case, because it was said, Yee shall diminish nothing of your bricke, nor of euery dayes taske.

20 ¶ And they met Moses & Aaron, which stood in their way as they came out from Pharaoh.

21 To whom they said, The Lord looke vpon you and iudge: for ye haue made our sauour to stinke before Pharaoh and before his seruants, in that yee haue put a sword in their hand to slay vs.

22 Wherefore Moses returned to the Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God remeth his promise of the deliuerance of the Israelites.
9 Moses speaketh to the Israelites, but they beleene him not.
10 Moses and Aaron are sent againe to Pharaoh.
14 The genealogie of Reuben, Simeon, and Levi, of whom came Moses and Aaron.

Then the Lord said vnto Moses, Now shalt thou see, what will doe vnto Pharaoh: for by a strong hand shall he let them goe, and euen† be constrained to driue them out of his land.

2 Moreouer, God spake vnto Moses, and said vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by the Name of Almighty God: but by my Name Iehouah was I not knowne vnto them.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the lande of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whome the Egyptians keepe in bondage, and haue remembered my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burthens of the Egyptians, and will deliuer you out of their bondage, and will re-

deeme you in a stretched out arme, and in great iudgements.

7 Also I will take you for my people, and will be your God: then yee shall knowe that I the Lord your God bring you out from the burthens of the Egyptians.

8 And I will bring you into the land which I swore that I would giue to Abraham, to Izhak, and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses tolde the children of Israel thus: but they hearkened not vnto Moses, for anguish of spirit and for cruel bondage.

10 Then the Lord spake vnto Moses, saying, 11 Goe speake to Pharaoh king of Egypt, that he let the children of Israel goe out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto mee, how then shall Pharaoh heare mee, which am of vncircumcised lipps?

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them to goe to the children of Israel, and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads of their fathers houses: the sonnes of Reuben the first borne of Israel are Hanoah and Pallu, Hezron, and Carmi: these are the families of Reuben.

15 ¶ Also the sonnes of Simeon: Iemuel and lamin, and Ohad, and Iachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 ¶ These also are the names of the sonnes of Leui in their generations: Gershon and Kohath and Merari (and the yeeres of the life of Leui were an hundred^f thirtie and seuen yeere)

17 The sonnes of Gershon were Libni and Shimi by their families.

18 ¶ And the sonnes of Kohath, Amram and Izhak, and Hebron, and Vzziel, (and Kohath liued an hundred thirtie and three yeere)

19 Also the sonnes of Merari were Mahali and Mushi: these are the families of Leui by their kinreds.

20 ¶ And Amram tooke Iochebed his fathers sister to his wife, and she bare him Aaron and Moses (and Amram liued an hundred thirtie and seuen yeere)

21 ¶ Also the sonnes of Izhak: Korah, and Nepheg, and Zichri.

22 And the sonnes of Vzziel: Misael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of Amminadab, sister of Nahashon to his wife, which bare him Nadab, and Abihu, Eleazar and Ithamar.

24 Also the sonnes of Korah: Assir, and Elkanah and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him

Or, plague. He meaneth, as touching the outward vocati- on: the dignitie wherof they lost afterwarde by their rebellion: but as for electi- on to life euertlast- ing, it is im- mutable. So hard a thing it is to shew true obe- dience vnder the crosse.

Or, barbarous & rude in speech: and by this word (vncircumcised) is signified the whole corrupti- on of mans na- ture.

This gene- logie sheweth of whom Moses and Aaron came. Gen. 46. 9. Num. 26. 5. 1. Chron. 5. 3. 1. Chron. 4. 4.

Num. 3. 17. 1. Chron. 6. 1. and 23. 6.

For he was 42 yeere old when he came into E- gypt, and there liued 94.

Num. 26. 57. 1. Chron. 6. 1. and 23. 6.

Chap. 1. 2. Num. 26. 59. Which kinde of marriage was after in the Law forbidden, Leuit. 18. 12. h Moses and he were brothers children, whose rebellion was punished, Num. 16. 1.

Who was a prince of Iudah, Num. 3. 3.

Or, thy people the Egyptians are in the fault. 1 Ebr. idle ye are idle.

Or, I will not fail on them, which said.

Read Gen. 34. 30. It is a grie- uous thing to the seruants of God, to be accused of euill, specially of their brethren when they do as their duty re- quireth.

Ebr. in a strong hand.

Or, all sufficient. a Whereby hee signifieth that he will performe in deed that, which he promised to their fathers: for this Name declar- eth that he is constant and will performe his promise.

Moses sent to Pharaoh. Chap.vij.vij. Egypts first plague 26

one of the daughters of Putiel to his wife, which bare him Phineas: these are the principall fathers of the Levites throughout their families.

26 These are Aaron and Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their armies.

27 These are that Moses and Aaron, which spake to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the king of Egypt all that I say vnto thee,

30 Then Moses said before the Lord, Behold, I am of vncircumcised lippes, and how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron do the miracles of the serpent, and the blood: and Pharaohs forcerers doe the like.

THEN the Lord said to Moses, Beholde, I haue made thee ¶ Pharaohs a God, and Aaron thy brother shall be thy Prophet.

2 Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that hee suffer the children of Israel to goe out his land.

3 But I will harden Pharaohs heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, euen my people, the children of Israel out of the land of Egypt, by great iudgements.

5 Then the Egyptians shall knowe that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, euen so did they.

7 (Now Moses was fourescore yeere old, and Aaron fourescore and three, when they spake vnto Pharaoh)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lord had commanded: and Aaron cast forth his rod before Pharaoh and before his seruants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise men and forcerers: and those charmers also of Egypt did in like manner with their enchantments.

12 For they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had said.

14 ¶ The Lord then said vnto Moses, Pharaohs heart is obstinate, he refuseth to let the people goe.

15 Goe vnto Pharaoh in the morning, (lo, hee will come forth vnto the water) and thou shalt stand & meet him by the riuers brinke, and therod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent mee vnto thee, saying, Let my people go, that they may serue mee in the wildernesse: and behold, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rodde that is in mine hande vpon the water that is in the riuier, and it shall bee turned to blood.

18 And the fish that is in the riuier shall die, and the riuier shall stinke, and it shall grieue the Egyptians to drinke of the water of the riuier.

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, & stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, & ouer their ponds, and ouer all pooles of their waters, and they shall be blood, and there shall be blood through out all the land of Egypt, both in vessels of wood and of stone.

*20 So Moses and Aaron did euen as the Lord commanded: * and he lift vp the rod, and smote the water that was in the riuier in the sight of Pharaoh, and in the sight of his seruants: and * all the water that was in the riuier, was turned into blood.*

21 And the fish that was in the riuier, died, & the riuier stanke: so that the Egyptians could not drinke of the water of the riuier: and there was blood throughout all the land of Egypt.

*22 * And the Enchanters of Egypt did likewise with their forceries: and the heart of Pharaoh was hardened: so that hee did not hearken vnto them, as the Lord had said.*

23 Then Pharaoh returned, and went againe into his house, neither did this yet enter into his heart.

24 All the Egyptians then digged round about the riuier for waters to drinke: for they could not drinke of the water of the riuier.

25 And this continued fully seven dayes after the Lord had smitten the riuier.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the forcerers acknowledge Gods power. 24 Egypt is plagued with noysome flies. 30 Moses prayeth againe. 32 But Pharaohs heart is hardened.

AFTERWARD the Lord saide vnto Moses, Goe vnto Pharaoh, and tell him, Thus saith

k For their families were so great, that they might be compared to armies.

l The disobedience both of Moses, and of the people sheweth that their delinquance came once ly of Gods free mercie.

¶ Or, a God to Pharaoh, a I haue giuen thee power and authoritie to speake in my name and to execute my iudgements vpon him. ¶ Or, shall speake for thee (before Pharaoh.)

b To strengthen Moses faith. God promisseth againe to punish most sharply the oppression of his Church.

c Moses liued in affliction and banishment forty yeere before he enioyed his office to deliuer Gods people.

¶ Or, dragon.

d It seemeth that these were Iannes and Iambres, ead 3. Tim. 3. 8. for euer the wicked maliciously resist the truth of God.

¶ Or, because and dull.

e To wit, theriuer Nilus.

¶ Or, they shall be weary, and abhorre to drinke.

¶ The first plague

f To signifie that it was a true miracle, and that God plagued them in that, which was most necessarie for the preservation of life.

¶ Wisd. 17. 7. g In outward appearance, and after that the seven dayes were ended, ¶ Ebr. was made strong. ¶ Ebr. he set not his heart at all thereunto.

¶ Or, seven daies were accomplished

The second, third, Exodus. and fourth plague.

saith the Lord, Let my people goe, that they may serue me :

^a There is nothing so weak, that God cannot cause to overcome the greatest power of man.

[¶] Or, upon thy daughter, or into thine ambry.

[¶] The second plague.
^b But Goshen, where Gods people dwelt, was excepted.
^{* Wisd. 17. 7.}

^c Not loose, but feare causeth the very infidels to fecke vnto God.

[†] Ebr, haue this honour ouer me.
[¶] Or, speake plain vnto me.

[†] Ebr according to thy word.

[¶] Or, laid open

^d In things of this life God oft times heareth the prayers of the iust for the vngodly.

[¶] Or, made his heart braue.

[¶] The third plague.

2 And if thou wilt not let them goe, behold, I will smite all thy country with ^a frogs :

3 And the riuer shall scall full of frogs, which shall goe vp and come into thine house, and into thy cham. ber where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine ouens, and into thy kneading troughes.

4 Yea, the frogs shal climb vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hand with thy rodde vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the frogs came vp, and couered the land of ^b Egypt.

7 ¶ And the Sorcerers did likewise with their sorceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, ^c Pray ye vnto the Lord, that hee may take away the frogs from mee, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, [†] Concerning mee, ^{enw} commaund when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogges from thee, and from thine houses, that they may remaine in the riuer onely.

10 Then hee said, To morow. And he answered, Be it as thou hast said, that thou maiest know, that there is none like vnto the Lord our God.

11 So the frogges shall depart from thee, and from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogges, which hee had [¶] sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogges ^d died in the houses, in the townes, and in the fields.

14 And they gathered them together by heapes, and the land stank of them.

15 But when Pharaoh sawe that hee had [¶] reft [¶] giuen him, hee [¶] hardened his heart, and hearkened not vnto them, as the Lord had said.

16 ¶ Again the Lord said vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be [¶] turned to [¶] Lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod and smote the dust of the earth: and Lice came vpon man and vpon beast: all the dust of the earth was Lice throughout all the land of Egypt.

18 Now the Enchanters assayed likewise with their Enchantments to bring forth Lice, but they ^e could not. So the Lyce were vpon man and vpon beast.

19 Then said the Enchanters vnto Pharaoh, This is ^f the finger of God, But Pharaohs heart remained obstinate, and he hearkened not vnto them, as the Lord had said.

20 ¶ Moreover the Lord saide to Moses, Rise vp early in the morning, and stand before Pharaoh (loe, he wil come forth vnto the wate) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Else, if thou wilt not let my people goe, beholde, I will send [¶] swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall bee full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, will I cause to be [¶] wonderfull in that day, so that no swarmes of flies shall bee there, that thou mayest know that I am the Lord in the middes of the [¶] earth.

23 And I will make a deliuerance of my people from thy people: to morowe shall this miracle be.

24 And the Lord did so: ^{* Wisd. 16. 9.} for there came [¶] great swarmes of flies into the house of Pharaoh, & into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to doe so: for [¶] then we shoul offer vnto the Lord our God, [¶] that, which is an abomination vnto the Egyptians. Loe, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs goe three dayes iourney in the desert, and sacrifice vnto the Lorde our God, ^{* as he hath cominanded vs.}

28 And Pharaoh said, I will let you go, that yee may sacrifice vnto the Lorde your God in the wilderness: but [¶] goe not farre away, pray for me.

29 And Moses saide, Beholde, I will goe out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morowe: but let Pharaoh from hencefoorth [¶] de-
^g For the Egyptians worshipped diuers beasts as the ox, the sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see, ^{* Chap. 3. 18.}
^h So the wicked prescribe vnto Gods messengers how farre they shall goe

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, & the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh ^k hardened his heart at this time also, and did not let the people goe.

CHAP.

^e God confounded their wisdom and authority in a thing most vile.
^f They acknowledged that this was done by Gods power, & not by sorceries, Luke. 11. 20.

[¶] Or, a multitude of venomous beasts, as serpents, &c.

[¶] Or, I wil separate

[¶] Or, land of Egypt

[¶] The fourth plague.

^g For the Egyptians worshipped diuers beasts as the ox, the sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see, ^{* Chap. 3. 18.}

^h So the wicked prescribe vnto Gods messengers how farre they shall goe

ⁱ He could not iudge his heart, but yet he charged him to doe this vnfaindly.

^k Where God giueth not faith, no miracles can preuaile.

C H A P. IX.

3 The morraine of bestes. 10 The plague of hatches and sores. 23 The horrible haile, thunder, and the lightening. 26 The land of Goshen is ever excepted. 27 Pharaoh confesseth his wickednes. 33 Moses prayeth for him. 35 Yet he is obstinate.

THEN the Lord said vnto Moses, Goe to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Beholde, the hand of the Lord is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall be a mightie morraine.

4 And the Lord shall doe wonderfully betweene the bestes of Israel, and the beastes of Egypt: so that there shal nothing dye of all, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.

8 ¶ And the Lord said to Moses, and to Aaron, take your handfull of ashes of the fornace, and Moses shal sprinkle them toward the heauen in the sight of Pharaoh.

9 And they shall bee turned to dust in all the land of Egypt: and it shall bee as a scabbe breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the fornace, and stood before Pharaoh: and Moses sprinkled them toward the heauen, and there came a scabbe breaking out into blisters vpon man, and vpon beast.

11 And the forcerers could not stand before Moses, because of the scabbe: for the scabbe was vpon the Enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, as the Lord had said vnto Moses.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

14 For I wil at this time send al my plagues vpon thine heart, and vpon thy seruants, and vpon thy people, that thou mayest know that there is none like me in all the earth.

15 For now I will stretch out mine hande, that I may smite thee and thy people with the pestilence: & thou shalt perish from the earth.

16 And in deede, for this cause haue I appointed thee, to shew my power in thee, and to declare my Name throughout al the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Beholde, to morowe this time I will cause to raine a mightie great haile, such as was not in Egypt, since the foundation thereof was layd, vnto this time.

19 Send therefore now, and gather thy cattell, and all that thou hast in the field: for vpon all the men, and the bestes, which are found in the field, and not brought home, the haile shall fall vpon them, and they shall die.

20 Such then as feared the word of the Lord among the seruants of Pharaoh, made his seruants and his cattell flee into the houses:

21 But such as regarded not the word of the Lord, left his seruants, and his cattell in the field.

22 ¶ And the Lord said to Moses, Stretch forth thine hand toward heauen; that there may bee haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbs of the field in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and haile, and lightning vpon the ground: & the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with the haile, so gricuous, as there was none throughout all the land of Egypt, since it was a nation.

25 And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the haile smote all the herbs of the field, and brake to peeces all the trees of the field.

26 Onely in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron, and said vnto them, I haue now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto the Lord (for it is ynough) that there bee no more mightie thunders and haile, and I will let you goe, and yee shall tary no longer.

29 Then Moses said vnto him, As soone as I am out of the cite, I will spreade mine hands vnto the Lord, and the thunder shall cease, neither shall there bee any more haile, that thou mayest know that the earth is the Lords.

30 As for thee and thy seruants, I knowe before I pray, yee will feare before the face of the Lord God.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.

32 But the wheate and the rie were not smitten, for they were hid in the ground)

33 Then Moses went out of the cite from Pharaoh, and spread his handes to the Lord,

* Rom. 9. 17. ¶ Or, set thee vp. ¶ Or, to shew thee. ¶ That is, that al the world may magnifie my power in ouercomming thee.

e Here we see, though Gods wrath be kindled, yet there is certaine mercie shewed even to his enemies.

f Ebr. set not his heart to. f The word of the minister is called the word of God.

¶ The seuenth plague. ¶ Ebr. fire walked.

¶ Or, since it was inhabited.

g The wicked confesse their sinnes to their condemnation, but they cannot beleue to obtaine remission. ¶ Ebr. voyces of God.

* P. sal. 24. 1.

h Meaning, that when they haue their request they are neuer the better, though they make many faire promises, wherein we see the practices of the wicked. ¶ Or, late sown.

and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh sawe that the raine and the haile, and the thunder were ceased, hee sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel goe, as the Lord had said by Moses.

CHAP. X.

7 Pharaohs seruants counsaile him to let the Israelites depart. 13 Grasshoppers destroy the country. 16 Pharaoh confesseth his fault. 21 Darkenesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

Again the Lord saide vnto Moses, Goe to Pharaoh: for * I haue hardened his heart, & the heart of his seruants, that I might worke these my miracles in the middes of his Realme,

3 And that thou mayest declare in the eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may know that I am the Lord.

3 Then came Moses and Aaron vnto Pharaoh, and they saide vnto him, Thus saith the Lord God of the Ebrewes, Howe long wilt thou refuse to ^b humble thy selfe before mee? Let my people goe, that they may serue me.

4 But if thou refuse to let my people goe, beholde, to morowe will I bring ^h grasshoppers into thy houses.

5 And they shall couer the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue scene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants said vnto him, How long shall he be ^{an} offence vnto vs? let the men go, that they may serue the Lord their God: wilt thou first knowe that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, and hee saide vnto them, Goe serue the Lord your God, but who are they that shall goe?

9 And Moses answered, We will goe with our yong, and with our olde, with our sonnes and with our slaughters, with our sheepe and with our cattell will wee goe: for we ^{must} celebrate a feast vnto the Lord.

10 And he saide vnto them, Let ^d the Lord so be with you, as I will let you goe and your children: behold, for ^e euill is before your face.

11 *It shall not bee so: now goe yee that are men, and serue the Lord: for that was your de-*

fire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord saide vnto Moses, Stretch out thine hand vpon the land of Egypt for the grasshoppers, that they may come vpon the land of Egypt, and eate all the herbs of the land, ^{eu}en all that the haile hath left.

13 Then Moses stretched forth his rodde vpon the land of Egypt: and the Lord brought an East winde vpon the land all that day, and all that night: and in the morning the East winde brought the grasshoppers.

14 So the grasshoppers went vp vpon all the land of Egypt, and remained in all quarters of Egypt: so grievous grasshoppers, like to these were neuer before, neither after them shall be such.

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the herbs of the land, and all the fruits of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbs of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for ^f Moses and Aaron in haste, and said, I haue sinned against the Lord your God, and against you.

17 And now forgie me my sinne only this once, and pray vnto the Lord your God, that he may take away from me this death onely.

18 Moses then went out from Pharaoh and prayed vnto the Lord.

19 And the Lord turned a mightie strong West winde, and tooke away the grasshoppers, and violently cast them into the red sea, ^{so that} there remained not one grasshopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Again the Lord saide vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darknes, euē darknesse that may be ^h felt.

22 Then Moses stretched forth his hand toward heauen, and there was a ^h blacke * darknesse in all the land of Egypt three dayes.

23 No man sawe another, neither rose vp from the place where hee was ^{for} three dayes: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and saide, Goe, serue the Lord. onely your sheepe and your cattell shall abide, and your children shall goe with you.

25 And Moses saide, Thou must giue vs also sacrifices, and burnt offerings, that we may doe ^{sacrifice} vnto the Lord our God.

26 Therefore our cattell also shall goe with vs: there shall not an ⁱ hoose be left, for thereof must we take to serue the Lord our God: neither do we know ^k how we shall serue the Lord, vntill we come thither.

27 (But the Lord hardened Pharaohs heart,

¶ The eight plague.

¶ Or, he caused them to remaine.

¶ The wicked in their miseries seeke to Gods ministers for helpe, albeit they hate and detest them.

¶ The water seemeth red, because the sand or gravel is red: the librewes call it the Sea of bulrushes.

h Because it was so thicke.

¶ The ninth plague.

¶ Wisd. 17.2.

¶ Wisd. 18.1.

i The ministers of God ought not to yeeld one ior to the wicked as touching their charge.

k That is, with what beasts or how many.

1 Ebr. by the hand of Moses.

* Chap. 4. 21.

¶ Or, in his presence, or among them.

a The miracles should be so great, that they should be spoken off for ever, where also we see the duetie of parents toward their children.

b The ende of afflictions is, to humble our selues with true repentance vnder the hand of God.

¶ Or, locusts.

* Wisd. 16.9.

¶ Or, snare. c Meaning, the occasion of all these euils: are the godly ever charged, as Elias was by Achab.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe. e Punishment is prepared for you. Some read, ye in/end som e mischief.

heart, and he would not let them go)

28 And Pharaoh saide vnto him, Get thee from me: looke thou see my face no more: for whensoever thou commest in my sight, thou shalt die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promisseth their departure. 2 Hee willesh them to borrowe their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 4 He signifieth the death of the first borne.

NOW the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you go hence: when he letteth you go, he shall at once chase you hence.

2 Speake thou now to the people, that euery man require of his neighbour, and euery woman of her neighbour iewels of siluer, and iewels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also Moses was very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.)

4 Also Moses said, Thus saith the Lord, About midnight will I goe out into the mids of Egypt.

5 And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maid seruant, that is at the mill, and all the first borne of beasts.

6 Then there shalbe a great cry thorowout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against noie of the children of Israel shall a dog moue his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto me, and fall before me, saying, Get thee out, and all the people that are at thy feet, and after this wil I depart. So he went out from Pharaoh very angry.

9 And the Lord said vnto Moses, Pharaoh shall not heare you, that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffred not the children of Israel to go out of his land.

CHAP. XII.

1 The Lord instructeth the Paffeouer. 26 The fathers must teach their children the mystery therof. 29 The first borne are slaine. 31 The Israelites are driven out of the land. 35 The Egyptians are spoiled. 37 The number that departed out of Egypt. 40 How long they were in Egypt.

THEN the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This moneth shall bee vnto you the be-

ginning of moneths: it shall bee to you the first moneth of the yeere.

3 Speake yee vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the fathers, a lambe for an house.

4 And if the household be too little for the lambe, hee shall take his neighbour, which is next vnto his house, according to the number of the persons: eueryone of you, according to his eating shall make your count for the lambe.

5 Your lambe shall be without blemish, a male of a yeere olde: yee shal take it of the lambes, or of the kids.

6 And yee shall keepe it vntill the foureteenth day of this moneth: then all the multitude of the Congregation of Israel shal kill it at euen.

7 After, they shal take of the blood, & strike it on the two posts, and on the vpper doorepost of the houses where they shall eat it.

8 And they shall eate the flesh the same night, roste with fire, and vnleauened bread: with sower herbes they shall eat it.

9 Eate not thereof raw, boiled nor sodden in water, but roste with fire, both his head, his feet, and his purtenance.

10 And yee shall referue nothing of it vnto the morning: but that which remaineth of it vnto the morrow, shall ye burne with fire.

11 And thus shall yee eat it, Your loynes girded, your shoes on your feet, & your stauers in your hands, and ye shal eat it in haste: for it is the Lords Paffeouer.

12 For I wil passe thorow the land of Egypt: the same night, and will finite all the first borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the gods of Egypt. I am the Lord.

13 And the blood shall be a token for you vpon the houses where yee are: so when I see the blood, I will passe ouer you, and the plague shall not bee vpon you to destruction, when I finite the land of Egypt.

14 And this day shalbe vnto you a remembrance: and ye shall keepe it an holy feast vnto the Lord, thorowout your generations: ye shal keepe it holy by an ordinance for euer.

15 Seuen dayes shall yee eate vnleauened bread, and in any case ye shall put away leauen the first day out of your houses: for whosoever eateth leauened bread from the first day vntill the seuenth day, that person shalbe cut off from Israel.

16 And in the first day shall bee an holy assembly: also in the seuenth day shall be an holy assembly vnto you: no worke shall be done in them, saue about that which euery man must eate: that only may ye doe.

17 Yee shall keepe also the feast of vnleauened bread: for that same day I will bring your

b As touching the obseruation of feasts: as for other policies, they reckoned from September. c As the fathers of the household had great or small families.

d He shall take so many as are sufficient to eat the lambe.

e Every one in his house. f Euen, betweene the two euenings, or twilight.

f That is, all that may be eaten.

g The lambe was not the Paffeouer, but signified it: as sacraments are not the thing it selfe, which they doe represent, but signifie it. Or, princes, or idoles.

h Of the benefite receiued for your deliuerance.

i That is, vntill Christs comings: for then ceremonies had an end.

Or, calling together of the people to serue God.

1 Though before he confessed Moses iust, yet against his owne conscience hee chrestneth to put him to death.

a Without any condition, but with haste and violence. Or, borrow. Chap. 3. 32. and 12. 35.

*Ezech. 45. 11.

*Chap. 12. 29.

*Wisd. 18. 17.

b From the highest to the lowest.

c That is, vnder thy power and gouernment.

d God hardneth the hearts of the reprobate that his glory thereby might bee the more set forth, Rom. 9. 17.

a Called Nisan, containing part of March, and part of April.

your armies out of the land of Egypt: therefore ye shall observe this day throughout your posterity, by an ordinance for ever.

18 ¶ In the first month, and the fourteenth day of the month at even, ye shall eat unleavened bread unto the one and twentieth day of the month at even.

19 Seven dayes shall no leaven be found in your houses: for whosoever eateth leavened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eat no leavened bread: but in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and said unto them, Chuse out and take you for every of your households a lamb, and kill the Passecouer.

22 And take a bunch of hyssope, and dip it in the blood that is in the basin, and strike the lintell, and the doore cheekes with the blood that is in the basin, and let none of you goe out at the doore of his house until the morning.

23 For the Lorde will passe by to smite the Egyptians: and when he seeth the blood upon the lintell, and on the two doore cheekes, the Lorde will passe over the doore, and will not suffer the destroyer to come into your houses to plague you.

24 Therefore shall ye observe this thing as an ordinance both for thee and thy sonnes for ever.

25 And when ye shall come into the land, which the Lord wil give you as he hath promised, then ye shall keep this service.

26 ¶ And when your children aske you, What service is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Passecouer, which passed over the houses of the children of Israel in Egypt, when hee smote the Egyptians, and preserved our houses. Then the people bowed themselves, and worshipped.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at midnight the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne, unto the first borne of the captiue that was in prison, and all the first borne of beasts.

30 And Pharaoh rose up in the night, hee, and all his servants, and all the Egyptians: and there was a great cry in Egypt: for there was no house where there was not one dead.

31 And he called to Moses and to Aaron by night, & said, Rise up, get you out from among my people, both ye, and the children of Israel, and go serve the Lord as ye have said.

32 Take also your sheepe and your cattel, as ye have said, and depart, and be blest me also.

33 And the Egyptians did force the people,

because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people took their dough before it was leavened, even their dough bound in clothes upon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians jewels of silver and jewels of gold, and raiment.

36 And the Lord gave the people favour in the sight of the Egyptians: and they granted their request: so they spoiled the Egyptians.

37 Then the children of Israel took their journey from Rameses to Succoth about six hundred thousand men of foot, beside children.

38 And a great multitude of sundry sorts of people went out with them, and sheepe, and beeves, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, and made unleavened cakes: for it was not leavened, because they were thrust out of Egypt, neither could they tarry, nor yet prepare themselves vitales.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was four hundred and thirtie yeres.

41 And when the four hundred and thirtie yeres were expired, even the selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord, because he brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord said unto Moses & Aaron, This is the law of the Passecouer: no stranger shall eat thereof.

44 But every servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A stranger or an hired servant shall not eat thereof.

46 ¶ In one house shall it be eaten: thou shalt carrie none of the flesh out of the house, neither shall ye breake a bone thereof.

47 All the Congregation of Israel shall observe it.

48 But if a stranger dwell with thee, and will observe the Passecouer of the Lord, let him circumcise all the males that belong unto him, and then let him come and observe it, and he shall be as one that is borne in the land: for none uncircumcised person shall eat thereof.

49 One law shall be to him that is borne in the land, and to the stranger that dwelleth among you.

50 Then all the children of Israel did as the Lord commanded Moses & Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

* Levit. 23. 5.
18. 16.
K For in old
time to they
counted, begin-
ning the day at
Sunne setting
the next day at
the same time.

* Num. 33. 3.
18. 16.
q Which was a
city in Goshen,
Gen. 47. 11.

* Ebr. 11. 28.

¶ Or, transome, or
upper doorepost.
¶ Or, two side posts.

1 The Angel
sent of God to
kill the first
borne.

m The land of
Canaan.

¶ Or, ceremonies.
* 18. 16.

n They gave
God thanks for
so great a bene-
fit.

* Chap. 11. 4.
¶ The tenth
plague.

* Wisd. 18. 5.

o Of those hou-
ses wherein any
first borne was,
either of men
or beasts

p Pray for me.

* Chap. 1. 22.
and 1. 23.

¶ Or, lent them.

* Num. 33. 3.
18. 16.
q Which was a
city in Goshen,
Gen. 47. 11.

r Which were
strangers, and
not borne of the
Israelites.

* Gen. 15. 13.
Acts 7. 6.
Galat. 3. 17.
† From Abra-
ham departing
from Ur in Chal-
dea, unto the
departing of the
children of Isra-
el from Egypt
are 430 yeres,

t Except he be
circumcised and
only profess
your religion.

* Num. 9. 12.

* John 19. 36.

u They that are
of the household
of God, must be
all joyed in one
faith and reli-
gion.

CHAP. XIII.

1 The first borne are offered to God. 3 The memoriall of their deliuerance. 6 The institution of the Passeouer. 8. 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are ledde by the wilderness. 19 The bones of Ioseph. 21 The pillar of the cloud and of the fire.

And the Lord spake vnto Moses, saying, 2 *Sanctific vnto me al the first borne: that is, euery one that first openeth the wombe among the children of Israel, as well of man as of beaſt: for it is mine.

3 ¶ Then Moses said vnto the people, *Remember this day in the which yee came out of Egypt, out of the house of a bondage: for by a mighty hand the Lord brought you out from thence: therefore no leauened bread shall bee eaten.

4 This day come ye out in the moneth of Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which hee ſware vnto thy fathers, that hee would giue thee, a land flowing with milke and hony) then thou shalt keepe this ſeruice in this moneth.

6 Seuen dayes shalt thou eate vnleauened bread, and the ^d ſeuenth day shall be the feaſt of the Lord.

7 Vnleauened bread shall bee eaten ſeuē dayes, and there shall no leauened bread bee ſcene with thee, nor yet leauen bee ſcene with thee in all thy quarters.

8 ¶ And thou shalt ſhewe thy ſonne in that day, ſaying, This is done, becauſe of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall bee a ſigne vnto thee ^f vpon thine hand, and for a remembrance betwene thine eyes, that the Law of the Lord may be in thy mouth: for by a ſtrong hand the Lorde brought thee out of Egypt.

10 Keepe therefore this ordinance in his ſeaſon appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as hee ſware vnto thee and to thy fathers, and shall giue it thee,

12 *Then thou shalt ſet apart vnto the Lord all that first openeth the wombe: alſo euery thing that first doeth open the wombe, and commeth forth of thy beaſt: the males shall be the Lords.

13 But euery [†] first foale of an aſſe, thou shalt redeeme with a lambe: & if thou redeeme him not, then thou shalt breake his necke: likewise alſo the first borne of man among thy ſonnes shalt thou ^b buy out.

14 ¶ And when thy ſonne ſhall aſke thee || to morrow, ſaying, What is this? thou shalt then ſay vnto him, With a mighty hand the Lord brought vs out of Egypt, out of the houſe of bondage.

15 For when Pharaoh was heard hearted againſt our departing, the Lord then ſlew all the first borne in the land of Egypt: from the first borne of man euen to the first borne of beaſt: therefore I ſacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my ſonnes I redeeme.

16 And it shall bee as a token vpon thine hand, and as || frontlets betwene thine eyes, that the Lorde brought vs out of Egypt by a mighty hand.

17 ¶ Now when Pharaoh had let the people go, God caried them not by the way of the Philiftims country, || though it were neerer: (for God ſaid, leſt the people repent when they ſee warre, and turne againe to Egypt)

18 But God made the people to goe about by the way of the wilderness of the red Sea: and the children of Israel went vp ^a armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel ſwear, ſaying, *God will ſurely viſite you, and ye shall take my bones away hence with you)

20 ¶ So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 *And the Lorde went before them by day in a pillar of a ¹ cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 *He took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIII.

4. 8 Pharaohs heart is hardened, and purſueth the Iſraelites. 11 The Iſraelites ſtricken with ſeare murmure againſt Moses. 13 Moses doeth encourage them. 21 He diuideth the Sea. 23. 27 The Egyptians follow and are drowned.

Then the Lord spake vnto Moses, saying, 2 Speake to the children of Israel, that they ^a returne and campe before ^b Pi-hiroth, betwene Migdol and the Sea, ouer againſt *Baal-zephon: about it shall ye campe by the Sea.

3 For Pharaoh will ſay of the children of Israel, They are tangled in the land: the wilderness hath ſhut them in.

4 And I wil harden Pharaohs heart that he shall follow after you: ſo I will ^c get me honour vpon Pharaoh, and vpon all his hoſt: the Egyptians alſo shall knowe that I am the Lord: and they did ſo.

5 ¶ Then it was tolde the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſeruants was turned againſt the people, and they ſaid, Why haue we this done, and haue let Israel goe out of our ſeruice?

6 And he made ready his charets, and tooke his people with him,

7 And tooke fixe hundred choſen charets, and

* Chap. 33. 29. and 34. 19. leuit. 27. 26. num. 3. 13. and 8. 16. leuit. 23. 3.

* Exod. 23. 13.

† Ebr. houſe of ſeruants. a Where they were in moſt cruell ſlavery. b To ſignifie that they had not leiſure to leaſen their bread. c Containing part of March, and part of April, when corn began to ripe in that country.

d Begh the ſeuenth and the firſt day were holy, as Chap. 33. 16.

e When thou doeſt celebrate the feaſt of vnleauened bread.

f Thou ſhalt haue continual remembrance thereof, as thou wouldſt of a thing that is in thine hand, or before thine eyes.

* Chap. 33. 29. and 34. 19. and 34. 30.

† Ebr. that firſt ſumeth forth. g This is alſo vnderſtood of the horſe and other beaſts, which were not offered in ſacrifice. h By offering a cleane beaſt in ſacrifice, Leu. 22. 6. i Or, hereafterward.

|| Or, ſignes of remembrance.

|| Or, becauſe.

i Which the Philiftims would haue made againſt them by ſtopping them the paſſage. k That i, not priuily but openly, and as the word doth ſignifie, ſet in order by ſine and fine. * Gene. 50. 22. iſa. 24. 30. * Num. 33. 6.

* Num. 14. 14. deut. 1. 33. pſal. 78. 14. 1. cor. 10. 1. l To defend them from the heat of the ſunne. * Nehem. 9. 19.

a From toward the country of the Philiftims. b So the ſea was before them, mountaines on either ſide, & the enemy at their backe: yet they obeyed God, and were deliuered. * Num. 33. 7. c By puniſhing his obſtinate rebellion.

Pharaoh pursuing Israel, Exodus. is drowned, and all his.

^d Iosephus writeth that besides these chariots there were 50000 horsemen, and 200000 footmen.

^e With great joy and oldnesse. ^f 1st. 24. 6. ^g 1. mac. 4. 9.

^f They, which a little before in their deliniance reioyced, being now in danger are afraid and murmure.

In this figure foure chiefe poyntes are to be considered. First, that the Church of God is ever subiect in this world to the crosse, and to be afflicted after one sort or other. The second, that the ministers of God following their vocation, shall be euill spoken of, and murmured against, euen of them that pretend the same cause and Religion that they doe. The third, that God deliuereth not his Church continually out of dangers, but to exercise their faith and patience continueth their troubles, yea, and often times augmenteth them: as the Israelites were now in lesse hope of their liues, then when they were in Egypt. The fourth point is, that when the dangers are most great, then Gods helpe is most ready to succour: for the Israelites had on either side them huge rocks and mountaines, before them the sea, behinde them most cruell enemies, so that there was no way left to escape to mans iudgement.



^g Such is the impatiencie of the flesh, that it cannot abide Gods appointed time.

^h Or, deliuerance.

ⁱ Only put your trust in God without grudging or doubting. ^j Thus in tentations faith fighteth against the flesh, and crieth with inward groanings to the Lord.

and all the chariots of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and hee followed after the children of Israel: but the children of Israel went out with an high hand.)

9 And the Egyptians pursued after them, and all the horses and chariots of Pharaoh, and his horsemen and his hoste ouertooke them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh the children of Israel lift vp their eyes, and behold, the Egyptians marched after them, and they were fore afraid: wherfor the children of Israel cried vnto the Lord.

11 And they saide vnto Moses, Haft thou brought vs to die in the wilderness, because there were no graues in Egypt? wherfore haft thou serued vs thus, to cary vs out of Egypt?

12 Did not we tel thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians: for it had bin better for vs to serue the Egyptians, then that wee should die in the wilderness.

13 Then Moses said to the people, Feare ye not, stand still, and behold the saluation of the Lord which he will shew to you this day. For the Egyptians whom ye haue seene this day, ye shall neuer see them againe.

14 The Lord shall fight for you: therefore hold you your peace.

15 And the Lord said vnto Moses, Wherfore criest thou vnto mee? speake vnto the children of Israel that they go forward:

16 And lift thou vp thy rod, and stretch out thine hand vpon the sea and diuide it, and let the children of Israel goe on drie ground thorow the mids of the sea.

17 And I, beholde, I will harden the heart of the Egyptians, that they may followe them, and I will get me honour vpon Pharaoh, and vpon all his host, vpon his chariots, and vpon his horsemen.

18 Then the Egyptians shall know that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his chariots, and vpon his horsemen.

19 And the Angel of God, which went before the host of Israel, remoued & went behind them: also the pillar of the cloud went from before them, and stood behind them.

20 And came betwene the campe of the Egyptians, and the campe of Israel: it was both a cloud and darknes, yet gaue it light by night, so that all the night long the one came not at the other.

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the Sea to runne backe by a strong East wind all the night, and made the sea drie land: for the waters were diuided.

22 Then the children of Israel went thorow the mids of the Sea vpon the drie ground, and the waters were a wall vnto them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the mids of the sea, euen all Pharaohs horses, his chariots, and his horsemen.

24 Now in the morning watch, when the Lord looked vnto the hoste of the Egyptians, out of the fiery and cloudy pillar, hee strooke the hoste of the Egyptians with feare.

25 For hee tooke off their chariot wheeles, and they draue them with much adoe: so that the Egyptians euery one sayd, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 Then the Lord said to Moses, Stretch thine hand vpon the sea, that the waters may returne vpon the Egyptians, vpon their chariots and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the sea, and the sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord ouerthrew the Egyptians in the mids of the sea.

28 So the water returned and covered the chariots and the horsemen, euen all the hoste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked vpon drie land thorow the middes of the sea, and the waters were a wall vnto them on their right hand, and on their left.

30 Thus the Lord saued Israel the same day out of the hand of the Egyptians, & Israel saw the Egyptians dead vpon the sea banke.

31 And Israel sawe the mightie power, which the Lord shewed vpon the Egyptians: so the people feared the Lord, and beleueed the Lord, and his seruant Moses.

CHAP. XV.

1. 20 Moses with the men and women sing praises vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweet. 26 God teacheth the people obedience.

Then

^k The cloude sheweth light to the Israelites, but to the Egyptians it was darknesse, so that their two hostes could not ioine together.

^l 1st. 24. 3. ^m 1st. 24. 3. ⁿ 1st. 24. 3.

^o Which was about the three last houres of the night.

^p Or, heauily.

^q So the Lord by the water saved his, & by the water drowned his enemies.

^r Ebr hand. ^s That is, the doctrine which he taught them in the name of the Lord.

^t Which was mount Zion where after the Temple built.

a Praising God
for overthrow
of his enemies,
of their deliuerance
* Wisd. 10. 30.

b To worship
him therein.

c In battell he
ouercommeth
euer.

d Ever constant
in his promise.

Or power.

Or, the occasion
of my song of
praise.

e Those that are
enemies to Gods
people, as his
enemies.

Or, in the depth
of the sea.

† Ebr. my souls
belies filled.

f For so, often
times the Scrip-
ture calleth the
mighty men of
the world.

g Which ought-
est to be praised
with all feare
and reuerence.
h That is, into
the land of Can-
aan, or into
mount Zion.

* Deut. 3. 35.
Isa. 5. 9.
Or, for thy great
power.

i Which was
mount Zion,
where afterward
the Temple was
built.

Then sang Moses and the children of Israel this song vnto the Lord, and saide in this manner. I will sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath hee ouerthrowen in the sea.

2 The Lord is my strength and I praise, and he is become my saluation. He is my God, and I will prepare him a Tabernacle, he is my fathers God, and I will exalt him.

3 The Lord is a man of warre, his Name is Iehouah.

4 Pharaohs charrets and his hoste hath hee cast into the sea: his chosen captaines also were drowned in the red sea.

5 The depthes haue couered them, they sanke to the bottome as a stone.

6 Thy right hand, O Lord, is glorious in power: thy right hand, O Lord, hath bruised the enemy.

7 And in thy great glory thou hast ouerthrowen them that rose against thee: thou sentest forth thy wrath, which consumed them as the stubble.

8 And by the blast of thy nostrils the waters were gathered, the floods stood still as an heape, the depthes congealed together in the heart of the sea.

9 The enemy said, I will pursue. I will ouertake them, I will diuide the spoile,† my lust shall be satisfied vpon them, I will drawe my sword, mine hand shall destroy them.

10 Thou blewest with thy wind, the sea couered them, they sanke as lead in the mightie waters.

11 Who is like vnto thee, O Lord, among the gods: who is like thee so glorious in holinesse, so fearefull in praises, doing wonders!

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy cary this people which thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

14 The people shall heare and be afraide: sorrow shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shalbe amased, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

16 Feare and dread shall fall vpon them: because of the greatnesse of thine armie, they shall bee still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, & plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen the Sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reigne for euer and euer.

19 For Pharaohs horses went with his charrets and horsemen into the Sea, and the Lord

brought the waters of the Sea vpon them: but the children of Israel went on drie land in the middes of the Sea.

20 And Miriam the Prophetesse, sister of Aaron tooke a timbrell in her hand, and all the women came out after her with Timbrels and dances.

21 And Miriam answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath hee ouerthrowen in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderness of Shur: and they went three dayes in the wilderness, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called I Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And hee cryed vnto the Lord, and the Lord shewed him a tree, which when hee had cast into the waters, the waters were sweete: there hee made them an ordinance and a lawe, and there hee proued them,

26 And said, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt do that which is right in his sight, and wilt giue care vnto his commaundements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 And they came to Elim, where were twelue fountaines of water, and seuentie palme trees, and they camped there by the waters.

CHAP. XVI.

1 The Israelites come to the desert of Sin, & murmur against Moses and Aaron. 2 The Lord sendeth quails and Manna. 23 The Sabbath is sanctified vnto the Lord. 27 The seventh day Manna could not be found. 32 It is kept for a remembrance to the posterity.

Afterward all the congregation of the children of Israel departed from Elim, and came to the wilderness of Sin, (which is betwene Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that wee had died by the hand of the Lord in the land of Egypt, when we sate by the flesh pots, when we ate bread our bellies full: for ye haue brought vs out into this wilderness, to kill this whole company with famine.

4 Then sayde the Lorde vnto Moses, Beholde, I will cause bread to raine from heauen to you, and the people shall goe out and gather that that is sufficient for euery day,

k Signifying their great joy, which custome the Iewes obserued in certaine solemnities, Iudg 11. 34. & 21. 31. but it ought not to be a cloke to couer our wanton dances. l By singing the like song of thanksgiving. m Which was called Bcham, Num. 33. 8.

Or, bitterness.

* Ezech. 38. 5.

n That is, God, or Moses in Gods name.

o Which is, to doe that onely which God commaundeth.

* Num. 33. 9.

Or, date trees.

a This is the eight place wherein they had camped: there is another place called Zin, which was the 33. place wherein they camped: & is also called Kadesh, Num. 33. 36.

b So hard a thing it is to the flesh not to murmur against God when the belly is pinched.

† Ebr. the portion of a day in his day.

c To signifie that they should patiently depend vpon Gods providence from day to day.

d He gave them not Manna because they murmured, but for his propitie sake.

e He that condemneth Gods ministration, condemneth God himselfe.

* Chap. 13. 21.

* Exod. 45. 4. Or, in the twilight.

* Num. 11. 31.

* Num. 11. 7. psal. 78. 24. wisd. 16. 30.

f Which signifieth a part, portion, or gift: also meat prepared. * Iohn 6. 31. s. cor. 10. 3.

g Which containeth about a pottle of our measure. † Ebr for an head.

* 2 Cor. 8. 15.

h God is a rich feeder of all, and none can iustly complaine.

i No creature is so pure, but being abused, it turneth to our destruction.

day that I may proue them, whether they will walke in my law or no.

5 But the six day they shall prepare that, which they shall bring home, and it shall be twice as much as they gather daily.

6 Then Moses and Aaron said vnto all the children of Israel, At euen yee shall know, that the Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glory of the Lord: for he hath heard your grudging against the Lord: and what are we that ye have murmured against vs?

8 Again Moses said, At euen shall the Lord giue you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which ye murmure against him: for what are we? your murmurings are not against vs, but against the Lord.

9 ¶ And Moses said vnto Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for he hath heard your murmurings.

10 Now as Aaron spake vnto the whole congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in a cloud.

11 (For the Lord had spoken vnto Moses, saying,

12 I have heard the murmurings of the children of Israel: tell them therefore, and say, At euen ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall knowe that I am the Lord your God.)

13 And so at euen the Quailes came and couered the camp: and in the morning the dew lay round about the hofte.

14 ¶ And when the dew that was fallen was ascended, behold, a small round thing was vpon the face of the wilderness, final as the hoare frost on the earth.

15 And when the children of Israel saw it, they sayd one to another, It is MANN, for they wist not what it was. And Moses sayde vnto them, * This is the bread which the Lord hath giuen you to eat.

16 ¶ This is the thing which the Lord hath commanded: gather of it euery man according to his eating, an Omer for a man according to the number of your persons: euery man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an Omer, * hee that had gathered much, had nothing ouer, and he that had gathered little, had no lacke: so euery man gathered according to his eating.

19 Moses then said vnto them, Let no man reserve thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserved of it till morning, and it was full of wormes, and stanke: therefore Moses was angry with them.

21 And they gathered it euery morning: euery man according to his eating: for when the heat of the sunne came, it was melted.

22 ¶ And the six day they gathered twice so much bread, two Omers for one man: then all the rulers of the congregation came and told Moses.

23 And hee answered them, This is that which the Lord hath said, To morrow is the rest of the holy Sabbath vnto the Lord: bake that to day, which ye wil bake, and seethe that which ye wil seethe, and all that remaineth lay it vp to be kept till the morning for you.

24 And they laide it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then Moses said, Ear that to day: for to day is the Sabbath vnto the Lord: to day yee shall not find it in the field.

26 Sixe dayes shall yee gather it, but in the seventh day is the Sabbath: in it there shall be none.

27 ¶ Notwithstanding, there went out some of the people in the seventh day for to gather, and they found none.

28 And the Lord said vnto Moses, How long refuse yee to keepe my commandmentes, and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore he giueth you the sixe day bread for two dayes: tarie therefore euery man in his place: let no man go out of his place the seventh day.

30 So the people rested the seventh day.

31 And the house of Israel called the name of it MANN: and it was like coriander seed, but white: and the taste of it was like vnto wafers made with hony.

32 And Moses said, This is that which the Lord hath commanded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fed you in the wilderness, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a pottle and put an Omer full of MANN therein, and set it before the Lord to be kept for your posteritie.

34 As the Lord commanded Moses, so Aaron laide it vp before the Testimony to be kept.

35 And the children of Israel did eat MANN fortie yeres, vntill they came vnto a land inhabited: they did eate MANN vntill they came to the borders of the land of Canaan.

36 The Omer is the tenth part of the Ephah.

CHAP. XVII.

1 The Israelites come into Rephidim, and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his hands, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

And all the Congregation of the children of Israel departed from the wilderness of Sin, by their iourneys: at the commandment

hob and the sabbath should serve for the Sabbath and the day before.

which portion should serve for the Sabbath and the day before.

which portion should serve for the Sabbath and the day before.

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which portion should serve for the Sabbath and the day before.

The Israelites murmur. Chap. xvij. Iethro and Moses

a Moses here of the Lord, and camped in Rephidim, where
 teth not every place, where they
 Num. 33. but on- ly those places
 where some no- table thing was
 done.
 b Why distrust you God? why
 looke you not for succour of
 him without
 murmuring a- gainst vs

So the people thirsted there for water, and the people murmured against Moses, and said, Wherefore hast thou thus brought vs out of Egypt, to kill vs, and our children, and our cattell with thirst?
 4 And Moses cryed to the Lord, saying, What shall I doe to this people? for they be almost ready to stone me.
 5 And the Lord answered to Moses, Go before the people, and take with thee of the Elders of Israel: and thy rodde, wherewith thou shalt smote the river, take in thine hand and goe:
 6 Behold, I will stand there before thee upon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

And he called the name of the place, Massah and Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the Lord among vs, or no?
 8 ¶ Then came Amalek and fought with Israel in Rephidim.
 9 And Moses saide to Ioshua, Chuse vs out men, and goe fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.
 10 So Ioshua did as Moses bade him, and fought with Amalek, and Moses, Aaron, and Hur went vp to the top of the hill.
 11 And when Moses held vp his hand, Israel preuailed: but when hee let his hand downe, Amalek preuailed.
 12 Now Moses hands were heauie: therefore they tooke a stone & put it vnder him, and he sat vpon it: and Aaron and Hur stayed vp his handes, the one on the one side, and the other on the other side: so his hands were steady vntill the going downe of the sunne.
 13 And Ioshua discomfited Amalek, and his people with the edge of the sword.

¶ And the Lord said to Moses, Write this for a remembrance in this booke, and rehearse it to Ioshua: for I will utterly put out the remembrance of Amalek from vnder heauen.
 15 (And Moses built an altar, and called the name of it, Iehovah-nissi)
 16 Also he said, ¶ The Lord hath sworne, that he will haue warre with Amalek from generation to generation.

¶ Then came Amalek and fought with Israel in Rephidim.
 ¶ And Moses saide to Ioshua, Chuse vs out men, and goe fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

So Ioshua did as Moses bade him, and fought with Amalek, and Moses, Aaron, and Hur went vp to the top of the hill.
 And when Moses held vp his hand, Israel preuailed: but when hee let his hand downe, Amalek preuailed.
 Now Moses hands were heauie: therefore they tooke a stone & put it vnder him, and he sat vpon it: and Aaron and Hur stayed vp his handes, the one on the one side, and the other on the other side: so his hands were steady vntill the going downe of the sunne.
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 So Ioshua did as Moses bade him, and fought with Amalek, and Moses, Aaron, and Hur went vp to the top of the hill.
 And when Moses held vp his hand, Israel preuailed: but when hee let his hand downe, Amalek preuailed.
 Now Moses hands were heauie: therefore they tooke a stone & put it vnder him, and he sat vpon it: and Aaron and Hur stayed vp his handes, the one on the one side, and the other on the other side: so his hands were steady vntill the going downe of the sunne.
 And Ioshua discomfited Amalek, and his people with the edge of the sword.

¶ And the Lord said to Moses, Write this for a remembrance in this booke, and rehearse it to Ioshua: for I will utterly put out the remembrance of Amalek from vnder heauen.

CHAP. XVIII.

1 Iethro cometh to see Moses his sonne in lawe. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth and offereth sacrifice to God. 21 What manner of men

Officers and Iudges ought to be. 24 Moses obeyeth Iethros counsell in appointing Officers.

¶ When Iethro the Priest of Midian Moses father in law heard that God had done for Moses, and for Israel his people, and how the Lord had brought Israel out of Egypt.

¶ Then Iethro the father in law of Moses tooke Zipporah Moses wife (after he had sent her away)

And her two sonnes, (whereof the one was called Gershom: for he said, I haue bene an alien in a strange land:

And the name of the other was Eliezer: for the God of my father, said he, was my helpe, and deliuered me from the sword of Pharaoh)

¶ And Iethro Moses father in lawe came with his two sonnes, and his wife vnto Moses into the wilderness, where he camped by the mount of God.

¶ And he said to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

¶ And Moses went out to meete his father in law, and did obeisance, and kissed him, and each asked other of his welfare: and they came into the tent.

¶ Then Moses tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the rauaile that had come vnto them by the way, and how the Lord deliuered them.

¶ And Iethro reioyced at all the goodnes which the Lord had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

¶ Therefore Iethro said, Blessed bee the Lord, who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

¶ Now I know that the Lord is greater then all the gods: for as they haue dealt proudly with them, so are they recompensed.

¶ Then Iethro Moses father in law tooke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eate bread with Moses father in lawe before God.

¶ Now on the morowe, when Moses sate to iudge the people, the people stood about Moses from morning vnto euen.

¶ And when Moses father in law sawe all that he did to the people, he said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

¶ And Moses said vnto his father in lawe, Because the people come vnto mee to seeke God.

¶ When they haue a matter, they come vnto me, and I iudge between one & another, and declare the ordinances of God, and his lawes.

F 17 But

* Chap. 2. 16.

a It may seeme that he sent her backe for a time to her father for her impatience, lest she should be a let to his vocation, which was so dangerous, Chap. 4. 25. * Chap. 3. 22.

b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time. 2. Pet. 1. 18.

c That is, he sent messengers to say vnto him, I am of peace.

d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marrie his daughter.

* Chap. 1. 10, 16, 22. and 5. 7. and 14. 8.

e For they that drowned the children of the Israelites perished themselves by water.

f They are in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

g That is, to know Gods wil, and to haue iustice executed.

17 But Moses ſther in law ſayd vnto him,
The thing which thou doest, is not well.

18 Thou both weariest thy ſelfe greatly,
and this people that is with thee: for the thing
is too heavy for thee: thou art not able to doe
it thy ſelfe alone.

19 Heare now my voyce, (I will giue thee
counsell, and God ſhall be with thee) bee thou
for the people to Godward, and report thou
the cauſes vnto God,

20 And admoniſh them of the ordinances,
and of the lawes, and ſhewe them the way,
wherin they muſt walke, and the worke that
they muſt doe.

21 Moreover, prouide thou among all the
people: men of courage, fearing God, men
dealing truly, hauing couerouſneſſe: and ap-
point ſuch ouer them to bee rulers ouer thou-
ſands, rulers ouer hundreths, rulers ouer fifties,
and rulers ouer tennes.

22 And let them iudge the people at all ſea-
ſons: but every great matter let them bring
vnto thee, and let them iudge all ſmall cauſes:
ſo ſhall it be eaſier for thee, when they ſhall
beare the burden with thee.

23 If thou doeſt this thing, (and God ſo com-
mand thee) both thou ſhalt be able to endure,
and all this people ſhall alſo go quietly to their
place.

24 So Moses obeyed the voice of his fa-
ther in law, and did all that he had ſaid:

25 And Moses choſe men of courage out of
all Iſrael, & made them heads ouer the people,
rulers ouer thouſands, rulers ouer hundreths,
rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all ſea-
ſons, but they brought the hard cauſes vnto
Moses: for they iudged all ſmall matters them-
ſelues.

27 Afterward Moses let his father in lawe
depart, and he went into his countrey.

C H A P. XIX.

1 The Iſraelites come to Sinai. 5 Iſrael is choſen from among
all other nations. 8 The people promiſe to obey God. 12
Hee that toucheth the hill, dieth. 16 God appeareth vnto
Moses vpon the mount in thunder and lightning.

In the third moneth, after the children of Iſ-
rael were gone out of the land of Egypt, the
ſame day came they into y wildernes of Sinai.

2 For they departed from Rephidim, and
came to the deſert of Sinai, and camped in the
wilderneſſe: then there Iſrael camped before
the mount.

3 But Moses went vp vnto God, for the
Lord had called out of the mount vnto him,
ſaying, Thus ſhalt thou ſay to the houſe of
Iaakob, and tell the children of Iſrael,

4 Ye haue ſcene what I did vnto the E-
gyptians, and how I caried you vpon eagles
wings, and haue brought you vnto me.

5 Now therefore *it yee will heare my
voyce indeede, and keepe my couenant, then
ye ſhall be my chiefe treaſure aboue all people,

though all the earth be mine.

6 Ye ſhall be vnto me alſo a kingdome of
Priſtes, and an holy nation: Theſe are the
words which thou ſhalt ſpeake vnto the chil-
dren of Iſrael.

7 Moses then came and called for the
Elders of the people, & propoſed vnto them all
theſe things, which the Lord commanded him.

8 And the people answered all together,
and ſaid, All that the Lord hath commanded,
wee will doe. And Moses reported the words
of the people vnto the Lord.

9 And the Lord ſaid vnto Moses, Loe, I
come vnto thee in a thicke cloud, that the peo-
ple may heare, whiles I talke with thee, and
that they may alſo beleue thee for euer. (for
Moses had told the wordes of the people vnto
the Lord)

10 Moreover the Lord ſayd vnto Moses,
Goe to the people, and ſanctifie them to day
and to morrow, & let them waſh their clothes,

11 And let them be ready on the third day:
for the third day the Lord will come downe in
the ſight of all the people vpon mount Sinai:

12 And thou ſhalt ſet markes vnto the peo-
ple round about, ſaying, Take heede to your
felues that yee goe not vp to the mount, nor
touch the border of it: whoſoeuer toucheth
the mount, ſhall ſurely die.

13 No hand ſhall touch it, but hee ſhall be
ſtoned to death, or ſtricken thorow with darts:
whether it be beaſt or man, hee ſhall not liue:
when the horne bloweth long, they ſhall come
vp into the mountaine.

14 Then Moses went downe from the
mount vnto the people, and ſanctified the peo-
ple, and they waſhed their clothes.

15 And he ſaid vnto the people, Be ready
on the third day, and come not at your wiues.

16 And the third day when it was morning,
there was thunders and lightnings, and a thicke
cloud vpon the mount, and the ſound of the
trumpet exceeding lowde, ſo that all the peo-
ple, that was in the campe, was afraid.

17 Then Moses brought the people out of
the tents to meete with God, and they ſtood
in the nether part of the mount.

18 And mount Sinai was all on ſmoke,
because the Lord came downe vpon it in fire,
and the ſmoke thereof aſcended, as the ſmoke
of a fornaſe, and all the mount ſtrembled ex-
ceedingly.

19 And when the ſound of the trumpet
blew long, and waxed louder and louder, Mo-
ſes ſpake, and God answered him by voyce.

20 (For the Lord came down vpon mount
Sinai on the top of the mount) and when the
Lord called Moses vp into the toppe of the
mount, Moses went vp.

21 Then the Lord ſaide vnto Moses, Goe
down, charge the people, that they breake not
their bounds, to goe vp to the Lord to gaze, leſt
many of them periſh.

† See theſe words
ſaine and ſall.

* Deut. 1.9.

† Or, counſell.

h Judge thou
in hard cauſes,
which cannot
be decided by
by conſulting
with God.

i What maner
of men ought to
be choſen to
beare office.

k Godly coun-
ſell ought euer
to be obeyed, or
though it come
of our inferiours:
for to ſuch God
oſtentimes gi-
ueth wiſedome
to humble them
that are exalted,
and to declare
that one mem-
ber hath neede
of another.

† Reade the oc-
caſion, Num.
10. 29.

a Which was in
the beginning of
the moneth Si-
uan, containing
part of May, and
part of Iune.

b That they de-
parted from
Rephidim.

* Act. 7. 38.

c God called
Iaakob Iſrael:

therefore the
houſe of Iaakob

& the people of

Iſrael ſignifie on-
ly Gods people.

* Deut. 1.9. 2.

d For the Eagle
by flying high, is

out of danger,

and in carrying
her birds rather
on her wings,

then in her tal-
ents, declareth
her lone.

* Deut. 5. 2.

* Deut. 10. 14.

† 1. Tim. 2.9.

† 1. Tim. 2.9.

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Punishment for killing, Exodus. hurt, theft, and damage!

f Constrained either by poverty, or else to the intent that the master should marrie her.
g By giuing another money to buy her of him.

h That is, hee shall giue her dowrie.

i For his sonne.

k Neither marrie her himselfe, nor giue another money to buy her, nor bestow her vpon his son.
l Though a man be killed at vn-wares, yet it is Gods prouidence that it should so be.
m The holines of the place ought not to defend the murderer.

n Either farre off him or neere.

o By the ciuill iudice.

p By the ciuill magistrate, but before God he is a murderer.
q Of the mother or child.

r Or, arbiters.

s The execution of this law only belonged to the magistrate, mat. 5. 38.

t So God reuengeth crueltie in most leaſt things.

u If the beast be punished, much more shall the murderer.

7 Likewise if a man^f sell his daughter to bee a seruant, she shall not goe out as the men seruants doe.

8 If shee please not her master, who hath betrothed her to himselfe, then shall^g he cause to buy her: hee shall haue no power to sell her to a strange people, seeing he^h despised her.

9 But if hee hath betrothed her vnto his sonne, he shall dealⁱ with her^j according to the custome of the daughters.

10 If he take^k him another wife, he shall not diminish her foode, her raiment, and recompence of her virginity.

11 And if he doe not these^l three vnto her, then shall she goe out free, paying no money.

12 ¶ He that smiteth a man, and hee die, shall die the death.

13 And if a man hath not laide waite, but God hath offered^m him into his hand, then I will appoint theeⁿ place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine^o altar that he may die.

15 ¶ Also he that smiteth his father or his mother shall die the death.

16 ¶ And he that stealeth a man, and selleth him, if it be found^p with him, shall die the death.

17 ¶ And he that curseth his father or his mother, shall die the death.

18 ¶ When men also strue together, and one smite another with a^q stone, or with the fist, and he die not, but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shall hee that smote him goe^r quit, saue onely he shall beare his charges^s for his resting, and shall pay for his healing.

20 ¶ And if a man smite his seruant, or his maid with a rod, and he die vnder his hand, hee shall be surely punished.

21 But if he continue a day, or two dayes, he shall not be^t punished: for he^u is his money.

22 ¶ Also if men strue and hurt a woman with childe, so that her childe depart from her, and^v death follow not, he shall be surely punished according as the womans husband shall appoint him, or he shall pay as the^w Iudges determine.

23 But if death follow, then thou shalt pay life for life.

24 ¶ Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his seruant in the eye, or his maide in the eye, and hath perished it, he shall let him goe free for his eye.

27 Also if he smite^x out his seruants tooth, or his maids tooth, he shall let him goe out free for his tooth.

28 ¶ If an ox gore a man or a woman, that hee die, the^y ox shall be^z stoned to death, and his flesh shall not be eaten, but the owner of the ox shall goe quit.

29 If the ox were wont to push in times past, and it hath bene^{aa} tolde his master, and hee hath not kept him, and after hee killeth a man or a woman, the ox shall be stoned, and his owner shall die also.

30 If there be set to him a^{ab} summe of money, then shall he pay the ranſome of his life, whatſoever shall be laid vpon him.

31 Whether he hath gored a sonne or gored a daughter, hee shall be iudged after the same manner.

32 If the ox gore a seruant or a maide, hee shall giue vnto their master thirtie^{ac} shekels of siluer, and the ox shall be stoned.

33 ¶ And when a man shall open a well, or when he shall digge a pit and couer it not, and an ox or an asse fall therein,

34 The owner of the pitte shall^{ad} make it good, and giue money to the owners thereof, but the dead beast shall be his.

35 ¶ And if a mans ox hurt his neighbors ox that he die, then they shall sell the liue ox, and diuide the money thereof, and the deade ox also they shall diuide.

36 Or if it be knowne that the ox hath vſed to push in times past, and his master hath not kept him, he shall pay ox for ox, but the dead shall be his owne.

CHAP. XXII.

Of theft. 5 Damage. 7 Lending. 14 Borrowing. 16 In-
uising of maids. 18 Witchcraft. 20 Idolatry. 21 Sup-
port of strangers, widows, and fatherlesse. 25 Vsurie.
28 Reuerence to Magistrates.

If a man steale an^{ae} ox or a sheepe, and kill it, or sell it, hee shall restore siue oxen for the ox, and foure sheepe for the sheepe.

2 ¶ If a thiefe be found^{af} breaking vp, and be smitten that he die, no blood shall be shed for him.

3 But if it bee^{ag} in the day light, & blood shall be shed for him: for he should make full re-stitution: if he had not^{ah} wherewith, then should he be sold for his theft.

4 If the theft be found^{ai} with him, aliue, (whether it be ox, asse, or sheepe) he shall restore the double.

5 ¶ If a man doe hurt field or vineyard, and put in his beast to feede in another mans field, he shall recompence of the best of his owne field, and of the best of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the stacks of corne, or the standing corne, or the field be consumed, hee that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbor money or stuffe to keepe, & it be stollen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe be not found, then the master of the house shall be brought vnto the^{aj} Iudges to sweare, whether he hath^{ak} put his hande vnto his neighbours good, or no.

9 In all manner of trespassse, whether it bee for oxen, for asse, for sheepe, for raiment, or for any

Or, testified to his

By the next of the kindred of him that is so slaine,

Reade Gen. 23. 15.

This law forbiddeth not only not to hurt, but to beware least any be hurt,

He shall be payed

Or, he shall

A better great beast of f heard, or a small beast of the flocke.

Breaking an house to enter in or vndermining.

When the summe is set upon him.

He shall be put to death, that killeth him.

Hee in his hand.

That is, whether he hath stollen.

For col- necessity.

Ab. 23.

Thine a dance of th corne, oyle wine.

Chap. 13. and 34. 19

any manner of lost thing, which another chal-
lengerth to be his, the cause of both parties shall
come before the Judges, and whom the Judges
condemne, hee shall pay the double vnto his
neighbour.

10 If a man deliuer vnto his neighbour to
keepe, asse, or oxe, or sheepe, or any beast, and
it die, or be hurt, or taken away by enemies,
and no man see it,

11 An oath of the Lord shalbe betweene
them twaine, that he hath not put his hand vn-
to his neighbors good, and the owner of it shal
take his oath, and he shall not make it good.

12 But if it be stolen from him, he shall
make restitution vnto the owner thereof.

13 If it be torne in pieces, hee shall bring
record, and shall not make that good, which is
deuoured.

14 And if a man borow ought of his neigh-
bour, and it be hurt, or els die, the owner there-
of not being by, he shall surely make it good.

15 If the owner thereof be by, he shall not
make it good: for if it be an hired thing, it came
for his hire.

16 And if a man entise a mayd that is
not betrothed, and lie with her, he shall endow
her, and take her to his wife.

17 If her father refuse to giue her to him, he
shall pay money, according to the dowry of
virgins.

18 Thou shalt not suffer a witch to liue.

19 Whosoever lieth with a beast, shall
die the death.

20 He that offereth vnto my gods, saue
vnto the Lord onely, shalbe slaine.

21 Moreover, thou shalt not doe ini-
ury to a stranger, neither oppresse him: for ye
were strangers in the land of Egypt.

22 Ye shall not trouble any widow, nor
fatherlesse child.

23 If thou vex or trouble such, and so he
call & cry vnto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and I
will kill you with the sword, and your wiues
shalbe widowes, and your children fatherlesse.

25 If thou lend money to my people,
that is, to the poore with thee, thou shalt not
be as an vsurer vnto him: ye shall not oppresse
him with vsury.

26 If thou take thy neighbours raiment to
pledge, thou shalt restore it vnto him before
the Sunne goe downe:

27 For that is his couering onely, and this
is his garment for his skinne: wherein shall he
 sleepe? therefore when he crieth vnto me, I
will heare him: for I am mercifull.

28 Thou shalt not raile vpō the Judges,
neither speake euill of the ruler of thy people.

29 Thine abundance and thy licour
shalt thou not keepe backe. The first borne of
thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine ox-
en and with thy sheepe: seuen dayes it shall be

with his damme, and the eight day thou shalt
giue it me.

31 Ye shall be an holy people vnto me,
neither shall yee eat any flesh that is torne
of beasts in the field: yee shall cast it to the
dogge.

CHAP. XXII.

1 Not to follow the multitude. 13 Not to make mention of
the strange gods. 14 The three solemne feasts. 20 23
The Angel is promised to lead the people. 25 What God
promiseth if they obey him. 29 God will cast out the Ca-
naanites by litle and litle, and why.

Thou shalt not receive a false tale, neither
shalt thou put thine hand with the wicked
to be a false witnesse.

2 Thou shalt not follow a multitude to
do euill, neither agree in a controuersie to
decline after many, and overthrow the truth.

3 Thou shalt not esteeme a poore man
in his cause.

4 If thou meet thine enemies oxe, or
his asse going astray, thou shalt bring him to
him againe.

5 If thou see thine enemies asse lying vn-
der his burthen, wilt thou cease to helpe him?
thou shalt helpe him vp againe with it.

6 Thou shalt not overthrow the right
of thy poore in his suit.

7 Thou shalt keepe thee farre from a false
matter, and shalt not slay the innocent & the
righteous: for I will not iustifie a wicked man.

8 Thou shalt take no gift: for the gift
blindeth the wise, and peruerteth the wordes
of the righteous.

9 Thou shalt not oppresse a stranger:
for ye know the heart of a stranger, seeing ye
were strangers in the land of Egypt.

10 Moreover, fixe yeeres thou shalt sow
thy land, and gather the fruits thereof.

11 But the seuenth yeere thou shalt let it
rest and lie still, that the poore of thy people
may eat, and what they leaue, the beasts of the
field shall eat. In like manner thou shalt do with
thy vineyard, and with thine oliue trees.

12 Sixe daies thou shalt do thy worke, and
in the seuenth day thou shalt rest, that thine
oxe and thine asse may rest, and the sonne of
thy mayd and the stranger may be refreshed.

13 And ye shall take heed to all things that
I haue said vnto you: and ye shall make no
mention of the name of other gods, neither
shall it be heard out of thy mouth.

14 Three times thou shalt keepe a feast
vnto me in the yeere.

15 Thou shalt keepe the feast of vnleau-
ened bread: thou shalt eat vnleauened bread
seuen dayes, as I commanded thee, in the sea-
son of the moneth of Abib: for in it thou cam-
est out of Egypt: and none shall appeare
before me emptie.

16 The feast also of the haruest of the
first fruits of thy labours, which thou hast sown
in the field: and the feast of gathering

Leuit. 22. 8.
Exod. 23. 18.
1 And to haue
nothing to doe
with it.

Or, perper-
falsely.
Or, cruel.

1 Ebr. auferre.
2 Do that which
is godly though
few do fauour it.

3 If we be bound
to do good to
our enemies bea-
much more to
our enemies him-
selfe. Mat. 5. 44.
c If God com-
mand to helpe
vp our enemies
asse vnder his
burden, will he
suffer vs to cast
downe our bre-
thren with hea-
uy burdens?

4 Whether thou
be magistrate or
art commanded by
the magistrate.
5 Deut. 6. 19.
ecclus. 30. 28.
1 Ebr. seeing.
e For in that
he is a stranger
his heart is for-
rowfull enough.
Leuit. 25. 3.
and 26. 43.
deut. 15. 11.

6 Chap. 20. 8.
deut. 5. 13.
f Neither by
swearing by the
nor speaking of
them Psal. 16. 4.
ephe. 5. 3.

7 Chap. 13. 3.
and 14. 8.
g That is Ea-
ster in remem-
brance that the
Angel passed o-
uer and spared
the Israelites,
when he slew
the firstborne of
the Egyptians.
Deut. 16. 16.

8 ecclus. 25. 4.
h Which is,
Whitsonde, in
token that the
Law was giuen
50. dayes after
they departed
from Egypt.

i This is the feast
of tabernacles,
signifying that
they dwelled 40.
yeere vnder the
rents or the ta-
bernacles in the
wildernesse.

fruits in the end of the yeere, when thou hast gathered in thy labours out of the field.

17 These three times in the yeere shall all thy men children appeare before the Lord Iehouah.

18 Thou shalt not offer the blood of my sacrifice with ^k leavened bread: neither shall the fat of my sacrifice remaine vntill the morning.

19 The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God: yet shalt thou not see the a kid in his mothers milke.

20 Beholde, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, and prouoke him not: for he will not spare your misdeeds, because my Name is in him.

22 But if thou hearken vnto his voyce, and doe all that I speake, then will I be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel ^{*} shall goe before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bow downe to their gods, neither serue them, nor doe after the workes of them: but ^{*} utterly ouerthrow them, and break in pieces their images.

25 For ye shall serue the Lord your God, and hee shall blisse thy bread and thy water, and I will take all sicknesse away from the mids of thee.

26 ^{*} Ther shall none cast their fruit nor be barren in thy land: the number of thy daies will I fulfill.

27 I will send my ^p fere before thee, and will destroy all the people among whom thou shalt goe: and I will make all thine enemies ^q turne their backs vnto thee:

28 And I will send ^{*} hornets before thee, which shall drie out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, lest the land grow to a wilderness: and the beasts of the field multiply against thee.

30 By little and little I will drie them out from thy face, vntill thou increase, and inherit the land.

31 And I will make thy coasts from the red sea vnto the sea ^r of the Philistims, and from the desert vnto the ^s Riuer: for I will deliuer the inhabitants of the land into your hand, and thou shalt drie them out from thy face.

32 ^{*} Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy lande, least thy make thee sinne against mee: for if thou serue their gods, surely it shall bee thy ^t destruction.

^k No leavened bread shall be then in thine house.

^{*} Chap. 34. 26.

^l Meaning, that no fruit should be taken before its time: and hereby are bridled all cruell and wanton appetites.

^{*} Chap. 33. 2.

^m I will giue him mine authority, and he shall gouerne you in my name.

^{*} Chap. 33. 2.

^{den. 7. 21.}

^{isob. 54. 11.}

ⁿ Den. 7. 25.

ⁿ God commandeth his not only not to worship idols, but to destroy them.

^o That is, all things necessary for this present life.

^{*} Den. 7. 14.

^p I will make them afraid at thy coming, and send mine Angel to destroy them, as Chap. 33. 2.

^{isob. 54. 12.}

^q Called the sea of Syria.

^r Of Arabia called deserta.

^s To wit, Euphrates.

^{*} Chap. 34. 25.

^{den. 7. 2.}

^t E by offences, or sinne.

^{*} Den. 7. 16.

^{isob. 23. 13.}

CHAP. XXIII

3 The people promise to obey God. 4 Moses writeth the Law.

5 Moses returneth into the Mount.

6 Aaron and Hur haue the charge of the people.

7 Moses was forty dayes and fourtie nights in the Mount.

8 Moses was forty dayes and fourtie nights in the Mount.

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100 Moses was forty dayes and fourtie nights in the Mount.

17 And

1 The Lord appeared like devouring fire to carnall men: but to them that he draweth with his spirit, he is like pleasant Saphir.
* Chap. 34. 38.
dent. 9. 9.

17 And the light of the glory of the Lord was like^a consuming fire on the top of the mountaine, in the eyes of the children of Israel.

18 And Moses entered into the middes of the cloud, and went vp to the mountaine: and Moses was in the^b mount fortie dayes and fortie nights.

CHAP. XXV.

1 The voluntary giftes for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercie seat. 23 The Table. 31 The Candlesticke. 40 All must be done according to the patterne.

Then the Lord spake vnto Moses, saying,
2 *Speake vnto the children of Israel, that they may receiue an offering for me: of every man whose heart giueth it freely, yee shall take the offering for me.

3 And this is the offering which ye shall take of them, gold, and silver, and brasse,

4 ¶ And blue silke, and purple, and scarlet, and fine linnen, and goates^c haire,

5 And rammes skinn^des coloured red, and the skins of badgers, and the wood^e Shittim,

6 Oyle for light, spices for^f anointing oyle, and for the perfume of sweete sauour,

7 Onix stones, and stones to be set in the^g Ephod, and in the^h breastplate.

8 Also thy shall make mee aⁱ Sanctuary, that I may dwell among them.

9 According to all that I shew thee, euen so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also the^j Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe high.

11 And thou shalt ouerlay it with pure golde: within and without shalt thou ouerlay it, and shalt make vpon it a^k crowne of golde round about.

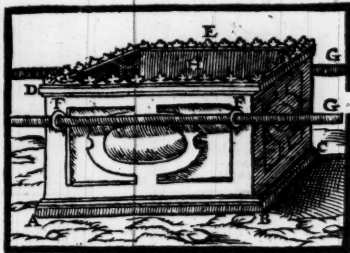
12 And thou shalt cast foure rings of golde for it, and put them in the foure^l corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.

A B The length two cubites and an halfe. B C The breadth a cubite and an halfe. A D The height a cubite and an halfe. E The golden Crowne above the Arke. F The foure rings of golde in the foure corners. G The barres covered with gold to put thorow the rings to carry the Arke. H The inner part of the Arke where the Testimony was put.



15 The barres shall be in the rings of the Arke: they shall be taken away from it.

16 So thou shalt put in the Arke the^m Testimonie which I shall giue thee.

17 Also thou shalt make aⁿ Mercie seate of pure golde, two cubites and an halfe long, and a cubite and an halfe broad.

THE PROPITIATORIE, OR MERCI SEAT.



I The Propitiatorie which is the covering of the Arke of the Testimonie, set apart in this edition for plainnesse. K The place whence issued the oracle and answer, from about the Propitiatorie, and from betweene the wings of the Cherubims.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercie seat.

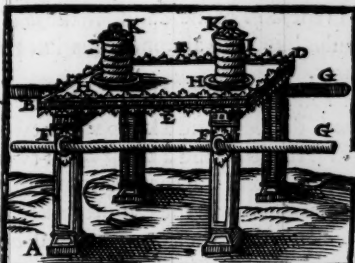
19 And the one Cherub shalt thou make at the one end, and the other Cherub at the other end: of the^o matter of the Mercie seate shalt ye make the Cherubims on the two ends thereof,

20 And the Cherubims shall stretch their wings on hie, couering the Mercie seate with their wings, and their faces one to another: to the Mercie seat ward shall the faces of the Cherubims be.

21 And thou shalt put the Mercie seate aboue vpon the Arke, & in the Arke thou shalt put the Testimony, which I will giue thee,

22 And there I will^p declare my selfe vnto thee, & from about the Mercie seat^q betweene the two Cherubims which are vpon the Arke of the Testimony, I will tell thee all things which I will giue thee in commandment vnto the children of Israel.

THE TABLE OF THE SHEVEBREAD.



A B The height a cubit and an halfe. B C The length two cubites. C D The breadth a cubit. E A crowne of gold above and beneath separated the one from the other by a border of an hand breadth thicke, which declareth that the Table was an handbreadth thicke. F The foure rings G The barres to carie the Table, which were put thorow the rings. H Dishes wherein the Shewbread was put. I The twelve cakes or loanes called the Shewbread. K The goblets or coverings. The incense cups.

23 ¶ Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and an halfe hie:

24 And thou shalt couer it with pure gold, and make thereto a crowne of gold round about.

25 Thou shalt also make vnto it a border of^r foure

f The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.
¶ Or, couering: or propitiatorie.
g There God appeared mercifully vnto them: and this was a figure of Christ.

¶ Or, will appoint with thee.
* Num. 7. 39.

* Chap. 37. 10.

107, an hand
bread.

four fingers round about: & thou shalt make a goldē crowne round about the border thereof.

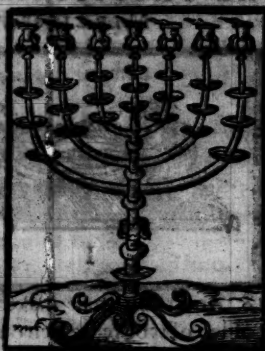
26 After, thou shalt make for it four rings of golde, and shalt put the rings in the four corners that are in the four feete thereof:

27 Over against the border shall the rings be for places for barres to beare the Table.

THE CANDLESTICKE.

Because the fashion of the Candlestick is so plaine and euident, it needeth not to describe the particular parts thereof according to the order of letters. Onely whereas it is said in the 34 verse, that there shall bee four boules or cuppes in the Candlestick, it must be understood of the shaft or shank: for there are but three for every one of the other branches.

Also the knops of the Candlestick are those which are vnder the branches as they issue out of the shaft on either side.



28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with golde, that the Table may be borne with them.

h To set the bread vpon.

29 Thou shalt make also ^b dishes for it, and incense cuppes for it, and coverings for it, and goblets, where with it shall be couered, ^c even of fine golde shalt thou make them.

30 And thou shalt set vpon the Table Shew bread before me continually.

^a Chap. 37. 17.
i It shall not be molten, but beaten out of the lump of golde with the hammer.

31 ^a Also thou shalt make a Candlestick of pure gold: of ⁱ worke beaten out with the hammer shall the Candlestick be made, his shaft, and his branches, his boules, his knops: and his floures shall be of the same.

32 Six branches: Ifo shall come out of the sides of it: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

33 Three boules like vnto almonds, one knop and one floure in one branch: and three boules like almonds in the other branch, one knop and one floure: so throughout the six branches that come out of the Candlestick.

34 And in the ^b shaft of the Candlestick shall be four boules like vnto almonds, his knops and his floures.

35 And there shall bee a Loop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the six branches comming out of the Candlestick.

36 Their knops and their branches shall be thereof, all this shall be one beaten worke of pure gold.

37 And thou shalt make the seven lampes thereof: and the lampes thereof shalt thou put thereon, to giue light toward that that is before it.

k This was the talent weight of the Temple, and weighed 120 pound.

38 Also the snuffers and snuffe dishes thereof shall be of pure gold.

39 Of a ^k talent of fine gold shalt thou make it with all these instruments.

40 * Look therefore that thou make them after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

1 The forme of the Tabernacle and the apperainances, 33 The place of the Arkes, of the Table, of the Table, and of the Candlestick.

Afterward thou shalt make the Tabernacle with ten curtaines of fine twined linen, and blewē filke, and purple, and skarlet: and in them thou shalt make Cherubims of ^a broidered worke.

2 The length of one curtaine shall be eight and twentie cubites, and the breadth of one curtaine, four cubites: every one of the curtaines shall haue one measure.

a That is, of most cunning or fine worke.

THE FIRST COVERING OF THE TABERNACLE.

NORTH.



A B C D The ten curtaines, which were eight and twenty cubites long of Cherubim work. A E The breadth of a curtaine was four cubites, and so the tenne were forty cubites broad. F G Two curtaines and an halfe: so that the whole laid together declareth that the Tabernacle was thirtie cubites long.

and twelue broad. F H Taches or bookes to tie the curtaines together.

3 Fiue curtaines shall be coupled one to another: and the other fiue curtaines shall be coupled one to another.

4 And thou shalt make strings of blewē filke vpon the edge of the one curtaine, which is in the seluedge ^b of the coupling: and likewise shalt thou make in the edge of the other curtain in the seluedge in the second coupling.

b On the side that the curtains might be tied tog:ther.

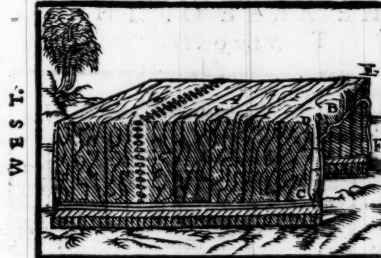
5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the ^c second coupling: the strings shall be one right against another.

c In tying together both the sides.

6 Thou shalt make also fiftie ^d taches of ^e Or, bookes, golde, and couple the curtaines one to another with the taches, and it shall be one ^f tabernacle. ^g Or, partition.

THE CURTAINES OF GOATES HAIRE.

NORTH.



These eleuen curtains of goates haire were put about the other tenne, A and the eleuenth hanged before the entrie of the Tabernacle, looke B. These also were thirtie cubites long, and the other but eight and twentie, ^h therefore on the South side they were a cubite

longer then the other, looke C. And also another on the North side, that the boards might be couered, E.

7 ⁱ Also

7 ¶ Also thou shalt make curtaines of goats haire, to bee a couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaines.

8 The length of a curtaine shall bee thirtie cubits, & the bredth of a curtaine foure cubits: the eleuen curtaines shall be of one measure.

9 And thou shalt couple five curtaines by themselves, and the fixe curtaines by themselves: but thou shalt double the fixe curtaine vpon the forefront of the couering.

10 And thou shalt make fiftie strings in the edge of one curtaine, in the seluedge of the coupling, and fifty strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fifty [atches of brasse, & fasten them on the strings, & shalt couple the couering together, that it may be one.

12 And the remnant that resteth in the curtaines of the couering, *even* the halfe curtaine that resteth, shall be left at the backe side of the Tabernacle,

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreover, for that couering thou shalt make a couering of rammes skinned red, and a couering^h of badgers skinned aboue.

15 ¶ Also thou shalt make boardes for the Tabernacle of Shittim wood to stand vp.

16 Ten cubits shall be the length of a board, and a cubit and an halfe cubit the bredth of one board.

17 Two tenons shall bee in one board set in order as the teete of a ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

THE TABERNACLE.



A Twenty boards on the South side, and as many on the North side, which were of tenne cubites in length, that is frō E to E. The bredth of each was a cubit and halfe, by reason whereof, all ioyned together, made thirtie cubits, which was the length of the Tabernacle. Iosephus writeth that each board was an handfull thicke. *B* The nether part of the boardes which was cut into two tenons. *C* The two mortises for each tenon one, wrought in two pieces apart, wherein when the boards were put, they receiued the tenons, & held the boards vp. *D D D D* Signifie five barres to hold the boards in order: foure passed without the boards, the other most went thorow the thicknes of the boards, wherein holes were made therefore. *E E* Two rings, one at the upper part, and another at the nether part of the boards, which ioyned the sides of the Tabernacle, and the boards of the West end together. *F F* Rings wherethorow the barres passed. *G H* A vaile hanging on foure pillars, and wrought of Cherubims, which did separate the holy place from the most Holy. *I* The most Holy place. *K* The holy place, wherein on the South side the Candlesticke was placed, and on the North side against it, the Table of Shewbread. *L* Eight boards that close vp the Tabernacle on the West end, which was the uppermost end of the place. *M* A hanging or vaile, which was at the entry of the Tabernacle, being at the East end, which was fastened to hang at five pillars,

18 And thou shalt make boardes for the Tabernacle, *even* twenty boardes on the South side, *even* full South.

19 And thou shalt make fourty [ockets of siluer vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

20 In like manner on the other side of the Tabernacle toward the North side shall be twentie boardes,

21 And their fourty sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

22 And on the side of the Tabernacle, toward the West shalt thou make fixe boards.

23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shall bee ioyned beneath, and likewise they shall bee ioyned aboue to a ring: thus shall it be for them two: they shall be for the two corners.

25 So they shall be eight boardes hauing sockets of siluer, *even* fixteene sockets, that is, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then thou shalt make five barres of Shittim wood for the boards of one side of the Tabernacle,

27 And five barres for the boards of the other side of the Tabernacle: also five barres for the boards of the side of the Tabernacle toward the West side.

28 And the middle bar shall go thorow the mids of the boards, from end to end.

29 And thou shalt couer the boardes with gold, and make their rings of gold for places for the barres, and thou shalt couer the barres with golde.

30 So thou shalt reare vp the Tabernacle, * according to the fashion thereof, which was shewed thee in the mount.

31 ¶ Moreover, thou shalt make a vaile of blew filke and purple, and scarlet, and fine twined linen: thou shalt make it of brodered work with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose hooks shall be of gold) standing vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile on the hookes, that thou mayest bring in thither, that is, (within the vaile) the Arke of the Testimony: and the vaile shall make you a separation betweene the holy place, and the most Holy place.

34 Also thou shalt put the Mercy seat vpon the Arke of the Testimony in the most Holy place,

35 And thou shalt set the Table without the vaile, and the Candlesticke ouer against the Table on the South side of the Tabernacle, and thou shalt set the Table on the North side.

36 Also

d Left raine and weather should marre it.

e That is, five on the one side, and five on the other, & the fixe should hang ouer the doors of the Tabernacle.

f Or, hookes.

f For these curtaines were two cubits longer then the curtains of the Tabernacle: so that they were fider by a cubite on both sides.

g To be put vpon the couering that was made of goats haire.

h This was the third couering for the Tabernacle.

Or, brasse pieces wherein were the mortises for the tenons.

i The Hebrew word signifies twines: declaring that they should be so perfect & well ioined as were possible.

** Chap. 25. 9, 40. hebr 8. 5 after 7.*

k Somereade, heads of the pillars. *l* Ebr. under the hookes: meaning, that it should hang downward from the hookes. *m* Whereunto the hie Priest only entred once a yere.

m Meaning, in the holy place.

n This hanging
or vaile was be-
tweene the holy
place, and there
where the peo-
ple were.

36 Also thou shalt make an hanging for the doore of the Tabernacle of blew silke, and purple, & scarlet, and fine twined linen wrought with needle.

37 And thou shalt make for the hanging five pillars of Shittim, & couer them with gold: their heads shall be of golde, and thou shalt cast five sockets of brasie for them.

CHAP. XXVII.

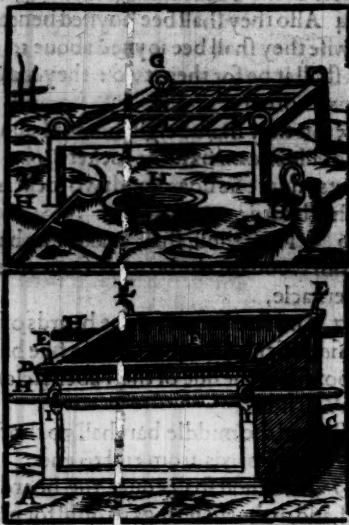
1 The altar of the burnt offering. 9 The court of the Tabernacle. 20 The lamps continually burning.

a For the burnt offering.

Moreover, thou shalt make the altar of Shittim wood, five cubits long and five cubits broad (the altar shall be foure square) and the height thereof three cubits,

THE ALTAR OF BURNT OFFERING.

A B The length containing five cubits.
B C The breadth as much.
A D The height three cubits.
E The foure hornes or foure corners. F The grate which was put with in the altar, and whereupon the sacrifice was burnt.
G Foure rings to lift up the grate by, when they avoided the ashes. H The barres to carry the Altar.
I The rings thorow the which the bars were put.
H H H Ashpans, besoms, fleshhookes, basins, and such instruments appertaining to the altar.



b Of the same wood and matter not fastened vnto it.

|| Or, fire panes.

† Ebr. net.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall be of it selfe, and thou shalt couer it with brasie.

3 Also thou shalt make his ashpans for his ashes, and his besomes, and his basins, and his fleshhookes, and his censers: thou shalt make all the instruments thereof of brasie.

4 And thou shalt make vnto it a grate like networke of brasie: also vpon that grate shalt thou make foure beaten rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may bee in the mids of the altar.

6 Also thou shalt make barres for the altar, barres of Shittim wood, and shalt couer them with brasie.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the Altar: beare it.

8 Thou shalt make the altar hollowe betwene the boards: as God shewed thee in the mount, so shall they make it.

c This was the first entry into the Tabernacle, where the people abode.

9 ¶ Also thou shalt make the court of the Tabernacle in the south side, euen full South: the court shall haue curtaines of fine twined

linnen, of an hundred cubits long for one side, 10 And it shall haue twenty pillars, with their twentie sockets of brasie: the heads of the pillars, and their fillets shall be siluer.

11 Likewise on the North side in length there shall be hangings of an hundred cubits long, and the twentie pillars thereof with their twentie sockets of brasie: the heads of the pillars and the fillets shall be siluer.

12 ¶ And the breadth of the court on the West side shall haue curtaines of fiftie cubites, with their ten pillars and their ten sockets.

13 And the breadth of the court Eastward, full East shall haue fiftie cubits.

14 Also hangings of fiftie cubits shall be on the one side with their three pillars and their three sockets.

15 Likewise on the other side shall be hangings of fiftie cubites, with their three pillars and their three sockets.

16 ¶ And in the gate of the court shall be a vaile of twentie cubites, of blew silke, and purple, and scarlet, and fine twined linen wrought with needle, with the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue fillets of siluer round about, with their heads of siluer, and their sockets of brasie.

18 ¶ The length of the court shall be an hundred cubits, and the breadth fifty at either end, and the height five cubites, and the hangings of fine twined linnen, and their sockets of brasie.

19 All the vessels of the Tabernacle for all manner seruice thereof, & all the pinnes thereof, and all the pinnes of the court shall be brasie.

20 ¶ And thou shalt command the children of Israel, that they bring vnto thee pure oyle beaten, for the light, that the lampes may alway burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimonie, shall Aaron and his sons dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, so be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 4 Their garments. 12. 29 Aaron entred into the Sanctuary in the name of the children of Israel. 30 Vrim and Thummim. 38 Aaron beareth the iniquity of the Israelites offerings.

AND cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: I meane, Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, glorious and beautifull,

3 Therefore thou shalt speake vnto all cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to consecrate him, that he may serue mee in the Priests office.

d They were certaine hornes or circles for to beautifie the pillar.

e Meaning, curtaines of fiftie cubits. f Of the doore of the court.

† Ebr. fiftie in fiftie.

g Or stakes, wherewith the curtaines were fastened to the ground.

h Such as cometh from the olive, when it is first pressed or beaten. || Or, as cometh up.

i That mightier the Israel Godward.

j Of the

k Where his office may be knowne to be glorious and excellent. † Ebr. wife in heart. b Which is to separate him from the rest.

4 Now

Now these shall be the garments, which they shall make, a breastplate, and an Ephod, and a robe, and a broidered coate, a miter, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priests office.

THE GARMENTS OF THE HIGH PRIEST

A The Ephod, or upper coate, which was like cloth of golde and was girded vnto him, wherein was the breast-plate with the twelve stones, which was tied about with two chains to two rings, & beneath with two laces.

B The robe which was next vnder the Ephod, wherein were sowed the pomegranates and bells of gold.

C The tunicle or broidered coate, which was vnder the robe and longer then it, and was also without sleeves.



Therefore they shall take gold, & blew silke, and purple, and skarlet, and fine linnen,

And they shall make the Ephod of golde blew silke, and purple, skarlet, and fine twined linnen of broidred worke.

The two shoulders thereof shall be ioyned together by their two edges: so shall it be closed.

And the embroidered gard of the same Ephod, which shall bee vpon him, shall be of the selfe same worke and stuffe, euen of golde, blew silke, and purple, and skarlet, and fine twined linnen.

And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel:

Six names of them vpon the one stone, and the six names that remaine, vpon the second stone, according to their generations.

Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signets, that worketh and graeth in stone, and shall make them to bee set and embossed in golde.

And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

So thou shalt make bosses of golde;

And two chaines of fine golde at the end, of wrethed worke shalt thou make them, and shalt fasten the wrethed chaines vpon the bosses.

Also thou shalt make the breastplate of iudgement with broidred worke like the worke of the Ephod shalt thou make it: of golde, blew silke, and purple, and skarlet, and fine twined linnen shalt thou make it.

Four square it shall be and double, an hand breadth long, & an hand breadth broad.

Then thou shalt set it full of places for stones, euen foure rowes of stones: the order shall bee thus, a rubie, a topaze, and a carbuncle in the first row.

And in the second rowe thou shalt set an Iemeraud, a saphir, and a diamond.

And in the third row a turkeis, an achate, and an hematite.

And in the fourth row a chrysolite, an onix, and a iasper: and they shall bee set in gold in their embossments.

And the stones shall be, according to the names of the children of Israel, twelue, according to their names, grauen as signets, euerie one after his name, and they shall bee for the twelue tribes.

Then thou shalt make vpon the breastplate two chaines at the ends of wrethē worke of pure gold.

Thou shalt make also vpon the breastplate two rings of gold, and put the two rings on the two ends of the breastplate.

And thou shalt put the two wrethen chaines of golde in the two rings in the endes of the breastplate.

And the other two ends of the two wrethen chaines, thou shalt fasten in the two embossments, and shalt put them vpon the shoulders of the Ephod on the fore side of it.

Also thou shalt make two rings of golde, which thou shalt put in the two other ends of the breastplate, vpon the border thereof, toward the inside of the Ephod.

And two other rings of gold thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it ouer against the coupling of it vpon the broidered gard of the Ephod.

Thus they shall binde the breastplate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it may be fast vpon the broidred gard of the Ephod, & that the breastplate be not loosed from the Ephod.

So Aaron shall beare the names of the children of Israel in the breastplate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.

Also thou shalt put in the breastplate of iudgement the Vrim and the Thummim, which shall be vpon Aarons heart, when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

And thou shalt make the robe of the Ephod altogether of blew silke.

And the hole for his head shall be in the middes of it, hauing an edge of wouen worke round about the collar of it: so it shall be as the collar of an habergion that it rent not.

And beneath vpon the skirts thereof thou shalt make pomegranates of blew silke, and purple, and skarlet, round about the skirts thereof,

Or, Sardaine,
Or, Emeraud.

Or, Carbuncle,
Or, Iasper.

Elr. Turbith.

Which are
vponest toward
the shoulder.

Which are
beneath.

m Aaron shall
not enter into
the holy place
in his owne
name, but in
the name of all
the children of
Israel.

n Vrim signifi-
eth light, and
Thummim per-
fection: decla-
ring that the
stones of the
breastplate were
most cleare, and
of perfect beau-
tie: by Vrim al-
so is meant
knowledge, and
Thummim bo-
lineffe, shewing
what vertues are
required in the
Priests.

d Which went
about his up-
per coate.

e As they were
in age, so should
they be grauen
in order.

f That Aaron
might remember
the Israelites to
Godward.

g Of the bosses.

h It was so cal-
led, because the
high Priest could
not giue sentence
in iudgement
without that
on his breast.
i The description
of the breast-
plate.

thereof, and belles of golde betweene them round about:

* Exod. 25. 35.

34 *Thou* shalt make a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.

35 So it shall be vpon Aaron, when he ministereth, and his sound shall be heard, when he goeth into the holy place before the Lord, and when he cometh out, and he shall not die.

36 *Also* thou shalt make a plate of pure golde, and graue thereon, as signets are grauen,

o Holiness appertaineth to the Lord: for he is most holy, and nothing vnholie may appeare before him.

HOLINES TO THE LORD.

37 And thou shalt put it on a blew silke lace, and it shall be vpon the miter: *even* vpon the forefront of the miter shall it be.

p Their offerings could not be so perfect, but some fault would be therein: which finise the high Priest bare, and pacified God.

38 So it shall be vpon Aarons forehead, that Aaron may *beare* the iniquitie of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroider the fine linnen coat, and thou shalt make a miter of fine linnen, but thou shalt make a girdle of needle worke.

40 Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and bonets shalt thou make them for glorie and comeliness.

q That is, consecrate them by giuing them things to offer, and thereby admit them to their office.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and fill their hands, and sanctifie them, that they may minister vnto me in the Priests office.

42 Thou shalt also make them linnen breeches to couer their priuities: from the loines vnto the thighes shall they reach.

r Or, wisdom.

43 And they shall bee for Aaron and his sonnes when they come into the Tabernacle of the Congregation, or when they come vnto the altar to minister in the holy place, that they *commit* not iniquitie, and so die. *This shall be a law* for euer vnto him and to his seede after him.

CHAP. XXIX.

The manner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lord promisseth to dwell among the children of Israel.

This thing also shalt thou doe vnto them when thou consecratest them to bee my Priests. Take a yong calfe, and two rammes without blemish,

* Levit. 9. 2.

2 And vnleavened bread and cakes vnleavened tempered with oile, and wafers vnleavened anointed with oile: (of fine wheate flour shalt thou make them)

a To offer them in sacrifice.

3 Then thou shalt put them in one basket, and present them in the basket with the calfe and the two rammes,

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and

put vpon Aaron the tunicle, and the robe of the Ephod, and the Ephod, and the breastplate, and shalt close *them* to him with the broidered gird of the Ephod.

b Which was next vnder the Ephod.

6 Then thou shalt put the miter vpon his head, and shalt put the holy crowne vpon the miter.

* Chap. 28. 36.

7 And thou shalt take the anointing oile, and shalt powre vpon his head, & anoint him.

* Chap. 30. 25.

8 And thou shalt bring his sonnes, and put coats vpon them,

9 And shalt gird them with girdles *both* Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shall be theirs for a perpetuall lawe: thou shalt also fill the hands of Aaron, and the hands of his sonnes.

* Chap. 28. 41.

l Or, consecrate them.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, and Aaron and his sonnes shall put their hands vpon the head of the calfe.

* Levit. 1. 4.

c Signifying that the sacrifice was also offered for them, & that they did approve

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the Altar with thy finger, and shalt powre all the rest of the blood at the foote of the Altar.

13 Also thou shalt take all the fat that couereth the inwards, and the kall, *that is* on the liuer, and the two kidneis, & the fat that is vpon them, and shalt burne them vpon the Altar.

* Levit. 3. 3.

14 But the flesh of the calfe, and his skinnie, and his dung shalt thou burne with fire without the hofte: it is a sinne offering.

† Ebr. sinne,

3. cor. 5. 21.

15 Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprinkle it round about vpon the Altar.

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legs, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the Altar: for it is a burnt offering vnto the Lord for a sweete sauour: it is an offering made by fire vnto the Lord.

d Or a sauour of rest, which causeth the wrath of God to cease.

19 And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood and put it vpon the lap of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumb of their right hand, & vpon the great toe of their right foot, and shalt sprinkle the blood vpon the Altar round about.

e Meaning, the sole and neether part of the ear,

21 And thou shalt take of the blood that is vpon the Altar, and of the anointing oile, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so hee shall bee halowed,

f Wherewith the Altar must be sprinkled.

† Ebr. fill their hands,

halowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat and the rumpe, euen the fat that couereth the inwards, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the ramme of consecration)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer out of the basket of the vnleavened bread that is before the Lord.

24 And thou shalt put all this in the hands of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their hands, and burne them vpon the Altar besides the burnt offering for a sweet sauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the heaue offering, which was shaken to and fro, & which was heaued vp of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall bee an heaue offering of the children of Israel, of their peace offerings, euen their heaue offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, shall be his sonnes after him, to be anointed therein, & to be consecrate therin.

30 That sonne that shall bee Priest in his stead, shall put them on seuen dayes, when hee commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and seeth his flesh in the holy place.

32 * And Aaron and his sonnes shall eat the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eat these things, whereby their atonement was made, to consecrate them and to sanctifie them: but a stranger shall not eat thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to all things, which I haue commanded thee: seuen dayes shalt thou consecrate them,

36 And shalt offer euery day a calfe for a

sinne offering, for reconciliation: and thou shalt cleanse the altar, when thou hast offered vpon it for reconciliation, and shalt anoint it, to sanctifie it.

37 Seuen daies shalt thou cleanse the altar, and sanctifie it, so the altar shall bee most holy: and whatsoever toucheth the altar shall be holy.

38 ¶ Now this is that which thou shalt present vpon the altar: euen two lambes of one yeere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a tenth part of fine floure mingled with the fourth part of an Hin of beaten oyle, and the fourth part of an hin of wine, for a drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt do thereto according to the offering of the morning, and according to the drinke offering thereof, be, a burnt offering for a sweet sauour vnto the Lord.

42 This shall be a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make appointment with you, to speake there vnto thee.

43 There I will appoint with the children of Israel, and the place shall be sanctified by my glory.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my priests.

45 And I will dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the lande of Egypt, that I might dwell among them: I am the Lord their God.

CHAP. XXX.

1 The altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 28 The brasen laver. 33 The anointing Oyle. 34 The making of the perfume.

Furthermore, thou shalt make an altar for a sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubit (it shall be foure square) and the height thereof two cubites: the hornes thereof shall be of the same.

3 And thou shalt ouerlay it with fine gold, both the top thereof and the sides thereof round about, and his hornes: also thou shalt make vnto it a crowne of gold round about.

4 Besides this, thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may bee as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

G

6 After

m To appease Gods wrath, that sinne may be pardoned.

* Num. 28. 3.

n That is, an Omer, residue chap. 6. 16. o Which is about a pinte.

¶ Or, declare my selfe to you.

p Because of my glorious presence.

* Levit. 26. 12. 2. cor. 6. 16.

q It is I the Lord that am their God.

a Vpon the which the sweet perfume was burnt, verse 34.

b Of the same wood and matter.

¶ Or a circle and border.

g Which is offered for the consecration of the Priest.

h This sacrifice the Priest did moue toward the East, West, North & South. f So called, because it was not onely shaken to and fro, but also lifted vp.

k Which were offerings of thanksgiving to God for his benefices.

* Levit. 8. 31. and 24. 9. mat. 12. 4.

l That is, by the sacrifices.

† Ebr. fill their hands.

^c That is, in the
Sanctuarie, and
not in the Ho-
liest of all.

6 After thou shalt set it^c before the vaile,
that is neere the Arke of the Testimonie, be-
fore the Mercie seate: that is vpon the Testimo-
nie, where I will appeare with thee.

THE ALTAR OF SWEETE PERFUME.



This alt^r was
one cubite long,
and one cubite
broad, and in
height was two
cubits: the rest
may be vnder-
stood by the
former figures.

^d Meaning, when
he trimmeth
them, and refre-
sheth the oyle.

7 And Aaron shall burne thereon sweete
incense euery morning: when he^d dresseth the
lamps thereof, shall he burne it.

8 Likewise at euen, when Aaron setteth
vp the lamps thereof, hee shall burne incense:
this perfume shall be perpetually before the Lord
throughout your generations.

9 Ye shall offer no^e strange incense there-
on, nor burnt sacrifice, nor offering, neither
powre any drinke offering^f thereon.

10 And Aaron shall make reconciliation vp
on the hornes of it once in a yeere with the
blood of the sinne offering in the day of recon-
ciliation: once in the yeere shall hee make re-
conciliation vpon it throughout your genera-
tions: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Mo-
ses, saying,

12 * When thou takest the summe of the
children of Israel after their number, then they
shall giue euery man^g a redemption of his life
vnto the Lord, when thou tellest them, that
there bee no plague among them when thou
countest them.

13 This shall euery man giue, that goeth in-
to the number, halfe a shekel, after the^h she-
kel of the Sanctuary: (*a shekel is twentie ge-
rahs) the halfe shekel shall be an offering to the
Lord.

14 All that are numbred from twentie yeere
olde and aboue, shall giue an offering to the
Lord.

15 The rich shall not passe, and the poore
shall not diminish from halfe a shekel, when ye
shall giue an offering vnto the Lord, for the re-
demption of your liues.

16 So thou shalt take the money of the re-
demption of the children of Israel, and shalt
put it vnto the vse of the Tabernacle of the
Congregation, that it may be a memoriall vn-
to the children of Israel before the Lord for the
redemption of your liues.

17 ¶ Also the Lord spake vnto Moses, saying,

THE LAVER OF BRASSE.



Because the
manner of this
figure is most
particularly
described, wee
haue put it in
this forme: af-
well for that it
agreeth with
the text, as also
it is after this
fashion in other
copies of sundry
languages.

18 Thou shalt also make a lauer of brasſe,
and his foote of brasſe to wash, and shalt put it
betweene the Tabernacle of the Congregation
and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shall^k wash
their hands and their feete thereat.

20 When they goe into the Tabernacle of
the Congregation, or when they goe vnto the
Altar to minister, and to make the perfume of
the burnt offering to the Lord, they shall wash
themselves with water, least they die.

21 So they shall wash their hands and their
feet that they die not: and this shall be to them
an ordinance^l for euer, both vnto him and to
his seede throughout their generations.

22 ¶ Also the Lord spake vnto Moses,
saying,

23 Take thou also vnto thee principall spi-
ces, of the most pure myrrhe five hundredth
^m shekels, of sweet Cinamon halfe so much, that
is, two hundredth and fiftie, and of sweetⁿ Cala-
mus, two hundredth, and fiftie:

24 Also of Cassia five hundredth, after the
shekel of the Sanctuary, & of oyle oliue an^o hin.

25 So thou shalt make of it the oyle of holy
ointment, ^{en} a most precious ointment after
the heart of the Apothecarie: this shall be the oile
of holy ointment.

26 And thou shalt anoint the^p Tabernacle
of the Congregation therewith, and the Arke
of the Testimonie:

27 Also the Table, and all the instruments
thereof, and the Candlestick, with all the in-
struments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all
his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they
shall bee most holy: all that shall touch them,
shall be holy.

30 Thou shalt also anoynt Aaron and his
sonnes, & shalt consecrate them, that they may
minister vnto me in the Priests office.

31 Moreouer thou shalt speake vnto the
children of Israel, saying, This shall be an holy
oynting oyle vnto me, throughout your gene-
rations.

32 None shall anoint^q mans flesh there-
with, neither shall yee make any composition
like vnto it: for it is holy, and shall be holy vnto
you.

33 Whosoever shall make the like oynt-
ment

^e Otherwise
made then this,
which is delati-
bed.

^f But it must
only serue to
burne perfume.

^g Num. 1. 2. 5.

^h Whereby he
testified that he
redeemed his life
which he had
forſaite, as is de-
clared by Dauid,
2. Sam. 24. 1.

ⁱ This shekel
valued twocom-
mon shekels: and
the gerah valued
about 12. pence,
after five thil-
lings sterling the
ounce offiluer.

^j Levit. 27. 25.
Num. 3. 47.
Exek. 45. 12.

^k That God
should be mer-
cifull vnto you.

^k Signifying
that he that co-
meth to God
must be washed
from all filth
and corruption.

^l So long as the
Priesthood shall
last.

^m Weighing
so much,
n It is a kinde
of a reede of a
very sweet sau-
our within, and is
used in powders
and odours.
^o Chap. 29. 40.

^p All things
which apper-
taine to the Ta-
bernacle.

^b This is
that hand-
crafts are
gifts of G
spirit, and
fore ought
cleemed.

^c Thau
ed them
increased
knowledge

^d So called
cause of the
ning and a
fed therein
cause the w
was beaten
of one piec

^e Which
was to ano
the Priests
instruments
the Tabern
and not to

q Either a stranger, or an Israelite, save only the Priests. In Hebrew, Sheheleth; which is a sweet kinde of gumme and shineth as the nail.

r Only dedicate to the use of the Tabernacle.

f Only dedicate to the use of the Tabernacle.

a I haue chosen, and made meet; chap. 35. 30.

b This sheweth that handie crafts are the gifts of Gods spirit, and therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge.

d So called, because of the cunning and art used therein, or because the whole was beaten out of one piece.

e Which onely was to anoint the Priests & the instruments of the Tabernacle, and not to burne

ment, or whosoever shall put any of it vpon a stranger, euen he shall bee cut off from his people.

34 And the Lord said vnto Moses, Take vnto thee these spices, pure myrrhe and cleare gumme, and galbanum, these odours with pure frankincense, of each like weight:

35 Then thou shalt make of them perfume composed after the arte of the Apothecarie, mingled together, pure and holy.

36 And thou shalt beate it to powder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shall be vnto you most holy.

37 And yee shall not make vnto you any composition like this perfume, which thou shalt make: it shall bee vnto thee holy for the Lord.

38 Whosoever shall make like vnto that: to smell thereto, euen he shall be cut off from his people.

CHAP. XXXI.

1 God maketh Bezaleel and Aholiab meete for his worke. 12 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

And the Lord spake vnto Moses, saying, 2 Behold, I haue called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah,

3 Whom I haue filled with the Spirit of God, in wisdom, and in vnderstanding, and in knowledge, and in all workmanship:

4 To finde out curious workes to worke in gold, and in siluer, and in brasse.

5 Also in the art to set stones, and to carue in timber, and to worke in all maner of workmanship.

6 And behold, I haue ioyned with him Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of all that are wise hearted, haue I put wisdom to make all that I haue commanded thee:

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercies seat that shall be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the pure Candlestick with all his instruments, and the Altar of perfume:

9 Likewise the Altar of burnt offering with all his instrumentes, and the Lauer with his foote:

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the anointing oyle, and sweet perfume for the Sanctuarie: according to all that I haue commanded thee, shall they doe.

12 ¶ Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Is-

rael, and say, Notwithstanding keepe yee my Sabbaths: for it is a signe betweene me and you in your generations, that yee may knowe that I the Lord doe sanctifie you.

14 * Ye shall therefore keepe the Sabbath: for it is holy vnto you: he that defileth it, shall die the death: therefore whosoever worketh therein, the same person shall bee euen cut off from among his people.

15 Sixe dayes shall men worke, but in the seventh day is the Sabbath of the holy rest to the Lord: whosoever doeth any worke in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the rest throughout their generations for an euermore lasting couenant.

17 It is a signe betweene mee and the children of Israel for euer: * for in sixe dayes the Lord made the heauen & the earth, and in the seventh day he ceased, and rested.

18 Thus (when the Lord had made an end of communing with Moses vpon mount Sinai) * he gaue him two Tables of the Testimonie, euen Tables of stone, written with the finger of God.

CHAP. XXXII.

4 The Israelites impute their delinuerance to the calfe. 14 God appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses Zeale for the people.

But when the people saw, that Moses taried long or he came down from the mountaine, the people gathered themselues together against Aaron, and said vnto him, Vp, make vs gods to goe before vs: for of this Moses (the man that brought vs out of the lande of Egypt) wee know not what is become of him.

2 And Aaron said vnto them, Plucke off the golden eareings, which are in the eares of your wiues, of your sonnes, & of your daughters, and bring them vnto me.

3 Then all the people pluckt from themselues the golden eareings, which were in their eares, & they brought them vnto Aaron.

4 * Who receiued them at their handes, and fashioned it with the grauing tooles, and made of it a molten calfe: then they saide, These be thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron saw that, he made an Altar before it: and Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.

6 So they rose vp the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people sate them downe to eate and drinke, and rose vp to play.

7 Then the Lord saide vnto Moses, * Go, get thee downe: for thy people which thou hast brought out of the lande of Egypt, hath corrupted their waies.

8 They are soone turned out of the way,

f Though I command these workes to be done yet will I not that you breake my Sabbath daies. Chap. 30. 8. 22. 10. 12. g God repeateth this point, because the whole keeping of the law standeth in the true use of the Sabbath, which is to cease from our workes, and to obey the will of God.

h Or, Sabbath.

* Gen. 1. 31. and 2. 2.

h From creating his creatures but not from governing and preserving them. * Dent. 9. 10. i Whereby he declared his will to his people.

a The roote of idolatry is, when men think that God is not at hand except they see him carnally. b Thinking that they would rather forgoe idolatry, then to resigne their most precious iewels. c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires. * Psal. 106. 19. d They smelled of their leauen of Egypt, where they saw calves, oxen, and serpents worshipped. * 1. King. 12. 28.

* 1. Cor. 10. 7. * Dent. 9. 12. e Whereby we see what necessity we haue to pray earnestly to God, to keepe vs in his true obedience, and to send vs good guides.

which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto saying, *These be thy gods, O Israel, which haue brought the out of the land of Egypt.

9 Again the Lord saide vnto Moses, *I haue seene this people, and behold, it is a stiff-necked people.

10 Now^f therefore let me alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mightie people.

11 *But Moses prayed vnto the Lord his God, and said, O Lord, why doeth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power, and with a mightie hand?

12 *Wherefore shall the Egyptians speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth? turne from thy fierce wrath, and change thy minde from this euill toward thy people.

13 Remember Abraham, Izhak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saidst vnto them, *I will multiply your seed, as the starres of the heauen, and all this lande, that I haue spoken of, will I giue vnto your seede, and they shall inherite it for euer.

14 Then the Lord changed his minde from the euill, which he threatned to doe vnto his people.

15 So Moses returned & went downe from the mountaine with the two Tables of the Testimonie in his hande: the Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and^h this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noise of the people, as they shouted, hee saide vnto Moses, There is a noise of warre in the hoste.

18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are ouercome: but I doe heare the noyse of singing.

19 Now, as soone as he came nere vnto the hoste, he saw the calfe and the dancing: so Moses wrath waxed hote, and hee cast the Tables out of his handes, and brake them in pieces beneath the mountaine.

20 *After, hee tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israelⁱ drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lord waxe fierce: Thou knowest this people, that they are enen set on mischiete.

23 And they said vnto mee, Make vs gods to goe before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said to them, Ye that haue golde, plucke it off: and they brought it me, and I did cast it into the fire, and therof came this calfe.

25 Moses therefore saw that the people were^k naked (for Aaron had made them naked vnto their shame among their enemies)

26 And Moses stood in the gate of the campe, and said, Who pertainto the Lord? let him come to me. And all the sonnes of Leui gathered themselves vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side: goe to and fro, from gate to gate, through the hoste, and slay euery man his brother, and euery man his companion, and euery man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euen euery man vpon his^m sonne, and vpon his brother, that there may be giuen you a blessing this day.)

30 And when the morning came, Moses saide vnto the people, Yee haue committed a grievous crime: but now I will goe vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 Therefore now if thou pardon their sinne, thy mercie shall appeare: but if thou wilt not, I pray thee, rase meeⁿ out of thy booke, which thou hast written.

33 Then the Lord said to Moses, Whosoever hath sinned against mee, I will put him out of my^o booke.

34 Go now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shal goe before thee, but yet in the day of my visitation I wil^p visite their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which hee made.

CHAP. XXXIII.

2 The Lord promisseth to send an Angel before his people. 4 They are sad because the Lord demeth to goe vp with them 9 Moses talketh familiarly with God. 13 Hee prayeth for the people, 18 and desireth to see the glory of the Lord.

Afterward the Lord saide vnto Moses, Depart, *goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak, and to Iakob, saying, Vnto thy seede will I giue it.

2 And *I will send an Angel before thee, and

* 1. Kin. 12. 28.
* Chap. 33. 3.
Deut. 9. 13.

f God sheweth that the prayers of the godly stay his punishment.

* Psal. 106. 23.

* Num. 14. 13.
1 Or, blasphemous.

h Or, repent.

g That is, thy promise made to Abraham.

* Gen. 12. 7. and 15. 7. and 28. 16.

h All these repetitions shew how excellent a thing they defrauded themselves of by their idolatry.

* Deut. 9. 21.

i Partly to despise them of their idolatry, and partly that they should haue none occasion to remember it afterward.

k Both deficients of Gods fauour, and an occasion to their enemies to speake euill of their God.

l This fast did so please God, that he turned the curse of Iakob against Leui, to a blessing, Deut. 33. 9.

m In reuenging Gods glory, we must haue no respect to person, but put off all carnal affections.

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation. o I will make it known that he was neuer predestinate in mine eternall counsell to life euertlasting. p This declareth how grievous a sinne idolatry is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hills: so they, that entred into it, must passe vp by the hills.

* Gen. 12. 7.
* Chap. 23. 27.
Iob. 24. 11.
Deut. 7. 22.

† Ebr. face, f Signifying that the Israelites should cell through Gods fauour other people verse 16.

and will cast out the Canaanites, the Amorites, and the Hittites, & the Perizzites, the Hivites, and the Jebusites:

3 To a land, *I say*, that floweth with milke and hony: for I will not goe vp with thee, * because thou art a stiffe necked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they sorowed, and no man put on his best raiment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Yee are a stiffe necked people, I will come suddenly vpon thee, and consume thee: therefore now put thy costly raiment from thee, that I may know what to doe vnto thee)

6 So the children of Israel laid their good raiment from them, *after Moses came downe from the mount Horeb.*

7 Then Moses tooke his Tabernacle, and pitched it without the hoste farre off from the hoste, and called it * Ohel-moed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the hoste.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And as soone as Moses was entred into the Tabernacle, the cloudie pillar descended and stode at the doore of the Tabernacle, and the Lord talked with Moses.

10 Now when all the people saw the cloudie pillar stand at the Tabernacle doore, all the people rose vp, and worshipped euery man in his tent doore.

11 And the Lord spake vnto Moses, ^d face to face, as a man speaketh to his friend. After hee turned againe into the hoste, but his seruant Ioshua the sonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses said vnto the Lord, See, thou sayest vnto me, lead this people forth, and thou hast not shewed me whom thou wilt send with me: thou hast said moreouer, I know thee by * name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shewe mee now thy way, that I may know thee, and that I may find grace in thy sight: consider also that this nation is thy people.

14 And he answered, My ^f presence shall goe with thee, and I will giue thee rest.

15 Then he said vnto him, If thy presence goe not with vs, cary vs not hence.

16 And wherein now shall it bee knowen, that I and my people haue found fauour in thy sight? shall it not be when thou goest with vs? so I, and thy people shal haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I will

doe this also that thou hast saide: for thou hast found grace in my sight, and I know thee by name.

18 Again he saide, I beseech thee, shewe me thy * glory.

19 And hee answered, I will make all my ^h good goe before thee, and I will ⁱ proclaim the name of the Lord before thee: * for I will shew ^k mercie to whom I wil shew mercie, and will haue compassion on whome I will haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shal no man see me, and ^l liue.

21 Also the Lord said, Behold, *there is* a place by ^m me, and thou shalt stand vpon the rocke:

22 And while my glorie passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I passe by.

23 After I will take away mine hande, and thou shalt see my ⁿ backe parts: but my face shall not bee seene.

CHAP. XXXIII.

1 The Tables are renewed. 6 The description of God. 12 All fellowship with Idolaters is forbidden. 18 The three feasts. 28 Moses is fourtie daies in the mount. 30 His face shineth, and he couereth it with a vail.

And the Lord said vnto Moses, * Hew thee two Tables of stone, like vnto the first, and I wil write vpon the Tables the words that were in the first Tables, which thou brakest in pieces.

2 And be readie in the morning, that thou mayest come vp earely vnto the mount of Sinai, and ^t waite there for me in the top of the mount.

3 But let no man come vp with thee, neither let any man bee seene throughout all the mount, neither let the sheepe nor cattell feede ^u before this mount.

4 ¶ Then Moses ^v hewed two tables of stone like vnto the first, and rose vp earely in the morning, & went vp vnto the mount of Sinai, as the Lord had commaunded him, and tooke in his hand two Tables of stone.

5 And the Lord descended in the cloude, and stood with him there, and proclaimed the Name of the Lord.

6 So the Lord passed before his face, and ^w cried, The Lord, The Lord, strong, mercifull, and gracious, slowe to anger, and abundant in goodnesse and trueth,

7 Reseruing mercie for thousands, forgiving iniquitie, and transgression and sinne, and not ^x making the wicked innocent, * visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste and bowed himselfe to the earth, and worshipped,

9 And saide, O Lord, I pray thee, if I haue found grace in thy sight, that the Lorde would now goe with vs (^y for it is a stiffe necked people) and pardon our iniquitie and our

* Chap. 32. 9.
deut. 9. 13.

b That either I
may shew mercy
if thou repent, or
else punish thy
rebellion.

c That is, the
Tabernacle of
the congrega-
tion: so called, be-
cause the people
resorted thither,
wher they should
be instructed of
the Lords will.

d Most plainly
and familiarly
of all others,
Num. 12. 7, 8.
deut. 34. 10.

e I care for thee
and will preserve
the in this thy
vocation.

f Ebr face,
Signifying
that the Israe-
lites should ex-
cell through
Gods fauour all
other people,
verse 16.

g Thy face, thy
substance, and
thy maiestie.
h My mercie
and fatherly care
i Reade Chap.
34. verse 6, 7.

k For finding
nothing in man
that can deserue
mercie, he will
freely saue his.
l For Moses saw
not his face in
full maiestie, but
as mans weak-
nes could beare,
m In mount
Horeb.

n So much of
my glory as in
this mortall life
thou art able to
see.

* Deut. 10. 1.

t Ebr stand so me.

¶ Or, about.

¶ Or, polished.

a This ought to
be referred to the
Lord, and not to
Moses proclai-
ming: as chap.
33. verse 19.
† Ebr. not ma-
king innocent.
* Deut. 5. 9.
verse 32. 18.

b Seeing the
people are thus
of nature, the ru-
lers haue neede
to call vpon God
that he would
alwaies be pre-
sent with his
spirit.

sinne, and take vs for thine inheritance.

10 And he answered, Behold, * I will make a couenant before all thy people, and will doe marueiles, such as haue not bene done in all the world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I command thee this day: Beholde, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuities, and the Iebusites.

12 * Take heed to thy selfe, that thou make no compact with the inhabitants of the lande whither thou goest, lest they bee the cause of ruine among you.

13 But ye shall overthrow their altars, and breake their images in pieces, and cut downe their ^dgroues,

14 (For thou shalt bow downe to none other god, because the Lord, whose Name is * Ielous, is a ielous God)

15 Lest thou make a * compact with the Inhabitants of the land, and when they goe a whoring after their gods, and doe sacrifice vnto their gods, *some men* call thee, and thou * eat of his sacrifice:

16 And *least* thou take of their * daughters, vnto thy sonnes, and their daughters go awhoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of ^emetall.

18 ¶ The feast of * vnleauened bread shalt thou keepe: seuen dayes shalt thou eate vnleauened bread, as I commanded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 * Euery male, that first openeth the wombe, shall be mine: also all the first borne of thy flock shall be reckoned mine, both of beees and sheepe.

20 But the first of the asse thou shalt buy out with a lambe: and if thou redeeme him not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before me * ^femptie.

21 ¶ Sixe dayes shalt thou worke, and in the seuenth day thou shalt rest: both in earing time, and in the haruest thou shalt rest.

22 ¶ * Thou shalt also obserue the feast of weekes in the time of the first fruits of wheate haruest, and the feast of gathering fruites in the end of the yeere.

23 ¶ * Thrice in a yeere shall all your men children appeare before the Lord Ichouah God of Israel.

24 For I will cast out the nations before thee, and enlarge thy coastes, so that no man shall desire thy land, when thou shalt come vp to appeare before the Lord thy God thrice in the yeere.

25 ¶ Thou shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Pascheuer bee left vnto the morning.

26 The first ripe fruits of thy land thou shalt bring vnto the house of the Lord thy God: yet shalt thou not see the kid in his mothers milke.

27 And the Lord saide vnto Moses, Write thou these words: for after the tenour of * these words, I haue made a couenant with thee and with Israel.

28 So he was there with the Lord * fourtie dayes and fourtie nights, and did neither eate bread nor drinke water: and hee wrote in the Tables * the words of the couenant, *even the* ten commandements.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonies were in Moses hande, as hee descended from the mount: (now Moses wist not that the skin of his face shone bright, after that God had talked with him)

30 And Aaron and all the children of Israel looked vpon Moses, and beholde, the skinne of his face shone bright, and they were ⁱafraide to come neere him.

31 But Moses called them: And Aaron and all the chiefe of the Congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, and he charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an ende of communing with them, * and had put a couering vpon his face.

34 But, when Moses came ^mbefore the Lord to speake with him, hee tooke off the couering vntill he came out: then he came out, & spake vnto the children of Israel that which hee was commanded.

35 And the children of Israel sawe the face of Moses, how the skin of Moses face shone bright: therefore Moses put the couering vpon his face, vntill he went to speake with God.

CHAP. XXXV.

2 The Sabbath. 5 The free gifts are required. 21 The readinesse of the people to offer 30 Bezaleel and Aholiab are praised of Moses.

Then Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the words which the Lord hath commanded, that ye should doethem:

2 * Sixe dayes thou shalt worke, but the seuenth day shall bee vnto you the holy * Sabbath of rest vnto the Lord: whosoever doeth any worke therein, shall die.

3 Yee shall kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commaundeth, saying,

5 Take

*Dmt. 5.2.

*Dmt. 7.2.

c If thou follow their wickednes, and pollute thy selfe with their idolatrie. d Which pleasant places they chuse for their idoles.

*Chap. 30.5. *Chap. 23.32. deut. 7.2.

*1. Cor. 8.10.

*1. King. 11.2.

e As gold, silver, brasse, or any thing that is molten: And herein is condemned all manner of idoles, whatsoever they be made of.

*Chap. 23.15. *Chap. 13.4. *Chap. 13.2. and 22.29. exek. 44.30.

*Chap. 23.15. eccl. 10.4. f Without offering some thing. *Chap. 23.12.

*Chap. 23.16.

g Which was in September, when the sunne declined, which in the count of political things they called the end of the yeere.

*Dmt. 16.16. chap. 23.14, 17. h God promieth to defend them and theirs, which obey his commandment.

*Chap. 23.18.

i Resde Chap. 23. 19. deut. 14.21.

*Chap. 24.18. deut. 9.9.

k This miracle was to confirme the authoritie of the Law, and ought no more to be followed then other miracles.

*Dmt. 4.13.

l Or, words.

1 Resde 1. Cor. 3.7.

*1. Cor. 3.13.

m Which was in the Tabernacle of the Congregation.

d Such a taine to the vice of the bemaie.

† Chr. list. 27.

h Or, bookes.

^a Chap. 25. 2. Take from among you an offering vnto the Lord: whosoever is of a ^{*} willing heart, let him bring this offering vnto the Lord, *namely* gold, and siluer, and brasse:

6 Also blewes filke, and purple, and scarlet, and fine linnen, and goats *haire*,

7 And raimmes skinned red, and badgers skinned with Shittim wood:

8 Also oyle for light, and spices for the anointing oyle, and for the sweet incense,

9 And onix stones, and stones to bee set in the Ephod, and in the brestplate.

10 And all the wise ^b hearted among you, shall come, and make all that the Lorde hath commanded:

11 *That is,* the ^{*} Tabernacle, the pavilion thereof, and his couering, and his taches, and his boards, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof: the Mercy seat, and the vail that ^c couereth it,

13 The Table, and the barres of it, and all the instruments thereof, and the shew bread:

14 Also the Candlestick of light, and his instruments, and his lampes with the oyle for the light:

15 ^{*} Likewise the Altar of perfume and his barres, and the anointing oyle, and the sweet incense, and the vail of the doore at the entring in of the Tabernacle,

16 The ^{*} Altar of burnt offering with his brasen grate, his barres and all his instruments, the lauer and his foot,

17 The hangings of the Court, his pillars, and his sockets, and the vail of the gate of the Court,

18 The pinnes of the Tabernacle, and the pinnes of the Court with their cords,

19 The ^{*} ministering garments to minister in the Holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priestes office.

20 ¶ Then all the congregation of the children of Israel departed from the presence of Moses.

21 And euery one, whose heart [†] encouraged him, and euery one whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Both men and women, as many as were free hearted, came and brought || taches and earerings, and rings, and bracelets, all *were* iewels of gold: and euery one that offered an offering of gold vnto the Lord:

23 Euery man also, which had blewes filke, and purple, and scarlet, and fine linnen, and goats *haire*, and raimmes skinned red, and badgers skinned, brought them.

24 All that offered an oblation of siluer and of brasse, brought the offering vnto the

Lord: and euery one, that [†] had Shittim wood for any manner worke of the ministration, brought it.

25 And all the women that were ^e wise hearted, did spin with their hands, and brought the spun work, *euery* the blew filke, and the purple, the scarlet, and the fine linnen.

26 Likewise all the women, ^f whose hearts were moued with knowledge, spunne goats *haire*.

27 And the rulers brought Onix stones, and stones to bee set in the Ephod, and in the brestplate:

28 Also spice, and oyle for light, and for the ^{*} anointing oyle, and for the sweet perfume. ^{*} Chap. 30. 23.

29 Euery man and woman of the children of Israel, whose hearts moued them willingly to bring for all the work which the Lord had commanded them to make ^g by the hand of Moses, brought a free offering to the Lord.

30 ¶ Then Moses said vnto the children of Israel, Behold, ^{*} the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah,

31 And hath filled him || with an excellent ^h spirit of wisdom, of vnderstanding, and of knowledge, and in all manner worke,

32 To find out curious works, to worke in gold, and in siluer, and in brasse,

33 And in grauing stones to set them, and in caruing of wood, *euery* to make any manner of fine worke.

34 And he hath put in his heart that he may teach *other*: both he, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath hee filled with wisdom of heart to worke all manner of ⁱ cunning ^{*} and broidered and needle worke: in blew filke, and in purple, in scarlet, and in fine linnen and weaving, *euery* to doe all manner of worke and subtil inuentions.

CHAP. XXXVI.

⁵ The great readinesse of the people, in so much that hee commanded them to cease. ⁸ The curtaines made. ¹⁹ The coverings. ²⁰ The boards. ³¹ The barres. ³⁵ And the vails.

Then wrought Bezaleel, and Aholiab, and all [†] cunning men to whom the Lord gaue wisdom, and vnderstanding, to know how to worke all manner worke for the seruice of the ^a Sanctuary, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, & all the wise hearted men, in whose hearts the Lord had giuen wisdom, *euery* as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also ^b they brought still vnto him free gifts euery morning.

4 So all the wise men that wrought all the

[†] Ebr. with whom was found.

^e Which were wittie and expert.

^f That is, which were good spinners.

^g Vnto Moses as a minister thereof.

^{*} Chap. 31. 2.

^h Or, with the spirit of God.

ⁱ Pertaining to grauing or caruing, or such like.

^{*} Chap. 26. 1.

[†] Ebr. wise in heart.

^a By the Sanctuary he meaneth here all the Tabernacle.

^b Meaning, the Israelites.

^a Chap. 25. 2.

^b Read Chap. 28. 3.

^c Chap. 26. 31.

^e Which hanged before the Mercy seat, that it could not be seen.

^{*} Chap. 30. 1.

^{*} Chap. 27. 1.

^d Such as appertaine to the seruice of the Tabernacle.

[†] Ebr. lifted him up.

^h Or, bookes.

the holy work, came every man from his work which they wrought,

5 And spake to Moses, saying, The people bring too much, and more then ynough for the vse of the work, which the Lord hath commanded to be made.

6 Then Moses giue a commaundement, and they caused it to bee proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had was sufficient for all the worke to make it, and too much.

8 ¶ All the cunning men therefore among the workmen, made for the Tabernacle ten curtaines of fine twined linnen, and of blew filke, and purple, and scarlet: Cherubims of broyded worke made they vpon them.

9 The length of one curtaine was twentie and eight cubites, and the breadth of one curtaine foure cubites: and the curtaines were all of one size.

10 And he coupled fve curtaines together, and other fve coupled he together.

11 And hee made strings of blew filke by the edge of one curtaine, in the seluedge of the coupling: likewise he made on the side of the other curtaine in the seluedge in the second coupling.

12 ¶ Fiftie strings made hee in the one curtaine, and fiftie strings made hee in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

13 After, he made fifty taches of gold, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

14 ¶ Also he made curtaines of goats haire for the couering vpon the Tabernacle: he made them to the number of eleuen curtaines.

15 The length of one curtaine had thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one size.

16 And he coupled fve curtaines by themselves, and fixe curtaines by themselves:

17 Also he made fifty strings vpon the edge of one curtaine in the seluedge in the coupling, and fiftie strings made he vpon the edge of the other curtaine in the second coupling.

18 Hee made also fiftie taches of brasse to couple the couering that it might be one.

19 And he made a couering vpon the pavilion of rammes skins died red, and a couering of badgers skynes aboue.

20 ¶ Likewise hee made the boards for the Tabernacle of Shittim wood to stand vp.

21 The length of a board was en cubites, and the breadth of a board was a cubite, and an halfe.

22 One board had two tenons, set in order as the feet of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So he made twenty boards for the South side of the Tabernacle, euen full South.

24 And fortie sockets of siluer made he vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twentie boards,

26 And their fortie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise towards the West side of the Tabernacle he made fixe boards.

28 And two boards made he in the corners of the Tabernacle, for either side,

29 And they were ioyned beneath, & likewise were made sure aboue with a ring: thus he did to both in both corners.

30 So there were eight boards, and their fixteene sockets of siluer, vnder euery board two sockets.

31 ¶ After, hee made barres of Shittim wood, fve for the boards in the one side of the Tabernacle,

32 And fve barres for the boards in the other side of the Tabernacle, and fve barres for the boards of the Tabernacle on the side toward the West.

33 And he made the middest barre to shoot through the boards, from the one end to the other.

34 He ouerlaid also the boards with golde, and made the rings of golde for places for the barres, and couered the barres with gold.

35 ¶ Moreouer hee made a vaile of blew filke, and purple, and of scarlet, & of fine twined linnen: with Cherubims of broyded worke made he it:

36 And made thereunto foure pillars of Shittim, and ouerlaid them with gold: whose hookes were also of gold, and he cast for them foure sockets of siluer.

37 And he made an hanging for the Tabernacle doore of blew filke, & purple, and scarlet, and fine twined linnen, and needle worke,

38 And the fve pillars of it with their hookes, and ouerlaid their chapiters and their fillets with gold, but their fve sockets were of brasse.

CHAP. XXXVII.

1 The Arke. 6 The Merciesseate. 10 The Table. 17 The Candlesticke. 25 The Altar of incense.

After this, Bezaleel made the Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe high:

2 And ouerlaide it with fine golde within and without, and made a crowne of gold to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also

c A rare example and notable to see the people so ready to serue God with their goods.

* Chap. 26. 34.

d Which were little pictures with wings, in the forme of children.

* Chap. 26. 10.

¶ Or, bookes.

¶ Or, pavilion.

e These two were about the couering of goats haire.

f And to beare vp the curtaines of the Tabernacle.

g Or, toward the sea, which was the sea called Medierraneum Westward from Ierusalem. * Chap. 26. 34.

* Chap. 26. 28. and 30. 43.

h Which was between the Sanctuary and the Holiest of all.

¶ Or, heads.

i Which was between the Court and the Sanctuary.

¶ Or, granes borders.

* Chap. 25. 10.

a Like battlements.

4 Also hee made barres of Shittim wood, and couered them with gold,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 ¶ And he made the *Mercy seat of pure gold: two cubites and an halfe ^{was} the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of golde, vpon the two ends of the Mercy seate: ^{each} of worke beaten with the hammer made he them.

8 One Cherub on the one end, & another Cherub on the other end: ^b of the Mercy seate made he the cherubims, at the two ends thereof.

9 And the Cherubims spread out their wings on hie, and couered the Mercy seat with their wings, and their faces ^{were} one towards another: toward the Mercy seat were the faces of the Cherubims.

10 ¶ Also hee made the Table of Shittim wood: two cubites ^{was} the length thereof, and a cubit the breadth thereof, and a cubit and an halfe the height of it.

11 And he ouerlaid it with fine golde, and made thereto a crowne of gold round about.

12 Also hee made thereto a border of an hand breadth round about, and made vpon the border a crowne of gold round about.

13 And he cast for it foure rings of golde, and put the rings in the foure corners that ^{were} in the foure feet thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And hee made the barres of Shittim wood, and couered them with golde to beare the Table.

16 * Also hee made the instruments for the Table of pure gold: dishes for it, & incense cups for it, and goblets for it, and coverings for it, wherewith it should be couered.

17 ¶ Likewise he made the Candlestick of pure gold: of worke beaten out with the hammer made he the candlestick: and his shaft, and his branch, his bolles, his knops, and his floures were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

19 In one branch three bolles made like almonds, a knoppe and a floure: and in another branch three bolles made like almonds, a knop and a floure: and so thorowout the six branches that proceeded out of the Candlestick.

20 And vpon the Candlestick ^{were} foure bolles after the fashion of almonds, the knops thereof, and the floures thereof:

21 That is, vnder euery two branches a knop ^{made} thereof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the sixe branches comming out of it.

22 Their knops and their branches were of

the same: it was all one *beaten worke of pure *gold. ^{Chap. 25. 31.}

23 And he made for it seuen lamps with the snuffers, and snuffdishes thereof of pure gold.

24 Of a talent of pure gold made he it with all the instruments thereof. ^{c Reade Chap. 25. 39.}

25 ¶ Furthermore hee made the *perfume altar of Shittim wood: the length of it ^{was} a cubit, and the breadth of it a cubit (it was square) and two cubits hie, and the hornes thereof were of the same, ^{Chap. 30. 1, 2, 3, 4.}

26 And he couered it with pure gold, both the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of gold round about.

27 And hee made two rings of golde for it: vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and ouerlaid them with gold.

29 And he made the holy *anointing oyle, ^{*Chap. 30. 23, 35} and the sweet pure incense after the Apothecaries arte:

C H A P. XXXVIII.

1 The altar of burnt offerings 8 The brazen Laver. 9 The Court. 24 The summe of that the people offered.

Also he made the altar of the burnt offering of Shittim wood: five cubites ^{was} the length thereof, and five cubits the breadth thereof: it ^{was} square and three cubits high. ^{*Chap. 27. 11}

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he ouerlaid it with brasie.

3 Also he made all the instruments of the altar: the *ashpans, and the besoms, and the basins, the fleshhookes, and the censers: all the instruments thereof made he of brasie. ^{*Chap. 27. 3.}

4 Moreouer, hee made a brazen grate, wrought like a net to the Altar, vnder the compass of it beneath in the ^a mids of it,

5 And cast foure rings of brasie for the foure ends of the grate to put barres in. ^{a So that the gridyde or grate was halfe so hie as the Altar, and stood within it.}

6 And he made the bars of Shittim wood, and couered them with brasie.

7 The which barres hee put into the rings on the sides of the Altar to beare it withall, and made it ^{*hollow} within the boards. ^{*Chap. 27. 3.}

8 ¶ Also he made the Laver of brasie, and the foot of it of brasie of the ^b glasses of the women that did assemble & came together at the doore of the Tabernacle of the Congregation. ^{b Rab. Kimhi sayth, that the women brought their looking glasses which were of brasie or fine metal, and offered them freely vnto the vie of the Tabernacle: which was a bright thing, and of great maiesty.}

9 ¶ Finally, hee made the Court on the South side ful South: the hangings of the court were of fine twined linnen, hauing an hundreth cubites.

10 Their pillars were twenty, and their brasen sockets twenty: the hookes of the pillars, and their fillets were of siluer.

11 And on the North side the hangings were an hundreth cubits: their pillars twentie, and their sockets of brasie twenty, the hookes of the pillars, and their fillets of siluer.

The peoples offering. Exodus. Ephod, and Brestplate.

12 On the West side also were hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars, and their filets of filuer.

13 And toward the East side, full East were hangings of fiftie cubits.

14 The hangings of the one side were fiftene cubites, their three pillars, and their three sockets:

15 And of the other side of the Court gate on both sides were hangings of fiftene cubits, with their three pillars, and their three sockets.

16 All the hangings of the Court round about were of fine twined linnen:

17 But the sockets of the pillars were of brasie: the hookes of the pillars and their filets of filuer, and the couering of their chapters of filuer: and all the pillars of the court were hooded about with filuer.

18 He made also the hanging of the gate of the Court of needle worke, blew filke, and purple, and scarlet, and fine twined linnen, euen twenty cubites long, and fve cubites in height and breadth, like the hangings of the Court.

19 And their pillars were foure with their foure sockets of brasie: their hookes of filuer, and the couering of their chapters, and their filets of filuer.

20 But all the pinnis of the Tabernacle and of the Court round about were of brasie.

21 ¶ These are the parts of the Tabernacle, I meane, of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the Leuites, by the hand of Ithamar sonne to Aaron the Priest.

22 So Bezaleel the sonne of Uri the sonne of Hur, of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a cunning workeman, and an embroiderer, and a worker of needle worke in blew filke, and in purple, and in scarlet, and in fine linnen.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the golde of the offering) was nine and twentie talents, and seuen hundred and thirtie shekels, according to the shekel of the Sanctuary.

25 But the filuer of them that were numbred in the Congregation, was an hundred talents, and a thousand seuen hundred seuentie and fve shekels after the shekel of the Sanctuary.

26 A portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twenty yeere old and aboue, among fixe hundred thousand, & three thousand, and fve hundred and fiftie men.

27 Moreover there were an hundred talents of filuer, to cast the sockets of the Sanctuary, and the sockets of the vaile: an hundred sockets of an hundred talents, a talent for a socket.

28 But he made the hooks for the pillars of a thousand seuen hundred and seuentie and fve

shekels, and ouerlaid their chapters, and made filets about them.

29 Also the brasie of the offering was seuentie talents, and two thousand, and foure hundred shekels.

30 Whereof hee made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, and the brasen grate which was for it, with all the instruments of the altar,

31 And the sockets of the Court round about, and the sockets for the Court gate, and all the pins of the Tabernacle, and all the pinnis of the Court round about.

CHAP. XXXIX.

1 The apparel of Aaron and his sonnes, 32 All that the Lord commanded, was made, and finished. 43 Moses blest the people.

Moreover, they made garments of ministration to minister in the Sanctuary, of blew filke, and purple, and scarlet: they made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of gold, blew filke and purple, and scarlet, and fine twined linnen.

3 And they did beat the golde into thinne places, and cut it into wyers, to worke it in the blew filke, and in the purple, and in the scarlet, and in the fine linnen, with broidered worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broydered gard of his Ephod that was vpon him, was of the same stuffe, and of like worke: euen of gold, of blew filke, and purple, and scarlet, and fine twined linnen, as the Lord had commanded Moses.

6 ¶ And they wrought two onix stones closed in ouches of gold, and graued, as signets are grauen, with the names of the children of Israel,

7 And put them on the shoulders of the Ephod, as stones for a remembrance of the children of Israel, as the Lord had commanded Moses.

8 ¶ Also he made the brestplate of broidered worke like the worke of the Ephod: to wit, of golde, blew filke, and purple, and scarlet, and fine twined linnen.

9 They made the brestplate double, and it was square, an handbreadth long, and an handbreadth broad: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first row:

11 And in the second rowe, an Emeraud, a Saphir, and a Diamond:

12 Also in the third rowe, a Turkeis, an Achate, and an Hematite:

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Iasper: closed and set in ouches of gold.

14 So the stones were according to the names of the children of Israel, euen twelue after their names,

c Reade the weight of a talent, Cha. 35. 39

* Chap. 27. 19.

a As coverings for the Arke, the Candlesticke, the Altars, and such like. * Chap. 31. 10. and 35. 9.

* Chap. 27. 14.

† Ebr. ouer against.

* Chap. 27. 19.

c That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num. 3. 4.

d As a grauer, or carpenter, Chap. 31. 4.

Or, halfe a shekel.

* Chap. 28. 9. b That is, of very fine and curious workmanship.

* Chap. 28. 13.

* Chap. 28. 43.

c Or, a figure, which stone authors write that it cometh of the vrine of the beast called Lynx, d Tharic, every tribe had his name written in a stone.

* Chap. 28. 36.

names, grauen like signets euery one after his name, according to the twelue tribes.

15 After, they made vpon the breſtplate chaines at the ends, of wrethen worke and pure golde.

16 They made alſo two boſſes of gold, and two golde rings, and put the two rings in the two corners of the breſtplate.

17 And they put the two wrethen chaines of golde in the two rings, in the corners of the breſtplate.

18 Alſo the two other ends of the two wrethen chaines, they faſtened in the two boſſes, and put them on the ſhoulders of the Ephod vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of the breſtplate vpon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two other golden rings, and put them on the two ſides of the Ephod, beneath on the forſide of it, and ouer againſt his coupling about the broidered gard of the Ephod.

21 Then they faſtened the breſtplate by his rings vnto the rings of the Ephod, with a lace of blew filke, that it might bee faſt vpon the broidered gard of the Ephod, and that the breſtplate ſhould not bee looſed from the Ephod, as the Lord had commanded Moſes.

22 Moreouer, he made the robe of the Ephod of wouen worke, altogether of blew filke.

23 And the hole of the robe was in the mids of it, as the collar of an habergion, with an edge about the collar, that it ſhould nor rent.

24 And they made vpon the ſkirtes of the robe pomegranates, of blew filke, and purple, and ſcarlet, and fine linnen twined.

25 They made alſo *bels of pure gold, and put the bels betweene the pomegranates vpon the ſkirtes of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the ſkirtes of the robe to miniſter in, as the Lord had commaunded Moſes.

27 After they made coats of fine linnen, of wouen worke for Aaron and for his ſonnes.

28 And the miter of fine linnen, and goodly bonets of fine linnen, and linnen *breeches of fine twined linnen,

29 And the girdle of fine twined linnen, and of blew filke, and purple, and ſcarlet, *euery* of needle worke, as the Lord had commaunded Moſes.

30 Finally, they made the plate for the holy crowne of fine golde, and wrote vpon it a ſuperſcription like to the graving of a ſignet, ***HOLINES TO THE LORD.**

31 And they tyed vnto it a lace of blew filke, to faſten it on high vpon the miter, as the Lord had commanded Moſes.

32 Thus was all the worke of the Taber-

nacle, *euery* of the *Tabernacle of the Congregation finiſhed: and the children of Iſrael did according to all that the Lord had commanded Moſes: ſo did they.

33 Afterward they brought the Tabernacle vnto Moſes, the Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his ſockets,

34 And the couering of rammes ſkinnes died red, and the couerings of badgers ſkinnes, and the *g* couering vaile.

35 The Arke of the Teſtimonie, and the barres thereof, and the Mercie ſeat,

36 The Table, with all the instruments thereof, and the ſhewe bread,

37 The pure Candleſticke, the lamps thereof, *euery* the lamps *h* ſet in order, and all the instruments thereof, and the oyle for light:

38 Alſo the golden Altar and the anointing oyle, and the ſweet incenſe, and the hanging of the Tabernacle doore,

39 The braſen Altar with his grate of braſſe, his barres, and all his instruments, the lauer and his foot.

40 The curtaines of the Court with his pillars, and his ſockets, & the hanging to the court gate, and his coardes, and his pinnes, and all the instruments of the ſeruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the miniſtring garments to ſerue in the Sanctuary, and the holy garments for Aaron the Priſt, and his ſonnes garments to miniſter in the Priſts office.

42 According to euery point that the Lord had commanded Moſes, ſo the children of Iſrael made all the worke.

43 And Moſes behelde all the worke, and behold, they had done it as the Lord had commanded: ſo had they done: and Moſes *k* bleſſed them.

CHAP. XL.

1 The Tabernacle with the appertinances is reared vp. 34 The glory of the Lord appeareth in the cloude couering the Tabernacle.

Then the Lord ſpake vnto Moſes, ſaying, 1 In the **first* day of the *first* moneth, in the *very first* of the *same* moneth ſhalt thou ſet vp the Tabernacle, called the Tabernacle of the Congregation:

2 And thou ſhalt put therein the arke of the Teſtimony, and couer the arke with the vaile,

3 Alſo thou ſhalt bring in the *Table, and ſet it in order as it doth require: thou ſhalt alſo bring in the candleſticke, and light his lamps,

4 And thou ſhalt ſet the incenſe Altar *b* of gold, before the Arke of the Teſtimony, & put the *c* hanging at the doore of the Tabernacle.

5 Moreouer, thou ſhalt ſet the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

6 And thou ſhalt ſet the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein,

8 Then

** Chap. 27. 27.*

*g So called, be-
cauſe it hang-
ed before the Mer-
cy ſeat, and cou-
ered it from ſight,
Chap. 35. 12.*

*h Or, which Aa-
ron dreſſed and
refreſhed with
oyle euery mor-
ning, Chap. 30. 7*

*i Signifying, that
in Gods matters
man may neither
adde nor di-
miniſh.
k Praiſed God
for the peoples
diligence, and
praiſed for them,*

*Which was
next vnder the
Ephod.
Where he
ſhould put tho-
row his head.*

** Chap. 28. 33.*

** Chap. 28. 42.*

** Chap. 28. 36.*

*a After that Mo-
ſes had bin forty
dayes and fortie
nights in the
mount, that is,
from the begin-
ning of Auguſt
to the tenth of
Septēber, he came
downe, & cauſed
this worke to be
done: which be-
ing finiſhed, was
ſet vp in Abib,
which moneth
containeth halfe
March and halfe
April.*

** Reade Chap.
26. 35.*

*b That is, the
altar of perfume,
or to burne in-
cenſe on.*

*c This hanging
or vaile was be-
tweene the San-
ctuary and the
Court.*

8 Then thou shalt appoint the Court round about, and hang vp the hanging at the Court gate.

9 After, thou shalt take the anointing oile, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be an Altar most holy.

11 Also thou shalt anoint the Lauer and his foot, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, and sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

And shalt anoint them as thou diddest anoint their father, that they may minister vnto me in the Priests office: for their anointing shall be a signe, that the Priesthood shall be euerslasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ Thus was the Tabernacle reared vp the first day of the first moneth, in the second yeere.

18 Then Moses reared vp the Tabernacle, and fastened his sockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And hee spread the couering ouer the Tabernacle, and put the couering of that couering on hie about it, as the Lord had commanded Moses.

20 ¶ And he tooke and put the Testimony in the Arke, and put the barres in the rings of the Arke, and set the Mercie seat on high vpon the Arke.

21 Hee brought also the Arke into the Tabernacle, and hanged vp the couering vaile, and couered the Arke of the Testimonie, as the Lord had commanded Moses.

22 Furthermore hee put the Table in the Tabernacle of the Congregation in the North

side of the Tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also hee put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the South side of the Tabernacle.

25 And hee lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreover, hee set the golden Altar in the Tabernacle of the Congregation, before the vaile;

27 And burnt sweet incense thereon, as the Lord had commanded Moses.

28 ¶ Also hee hanged vp the vaile at the doore of the Tabernacle.

29 After, hee set the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise hee set the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feet thereat.

32 When they went into the Tabernacle of the congregation, and when they approached to the Altar, they washed; as the Lord had commanded Moses.

33 Finally, he reared vp the Court round about the Tabernacle and the Altar, and hanged vp the vaile at the court gate: so Moses finished the worke.

34 ¶ Then the cloud covered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloud ascended vp from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloud ascended not, then they iourneyed not till the day that it ascended.

38 For the cloud of the Lord was vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, thorowout all their iourneys.

d Till both the Priesthood and the ceremonies should end, which was at Christs coming.

* Num 7. 1. e After they came out of Egypt, Num. 7. 1.

f That is, the Tables of the law, Cha. 3. 1. 18. and 34. 29.

* Chap 35. 12.

* Because in this booke is chiefly treated of the Levites, and of things pertaining to their office.

g Betweene the Sanctuary and the Court.

* Num 9. 15. 1. King. 8. 10.

h Thus the presence of God preferred and guided them night and day, till they came to the land promised.

i Or, a favour, which p. feth the ang. of the Lord.

g Reade ver. h Before the tar of the Lo

† Ebr. into bi pieces. Or, far.

THE THIRD BOOKE OF MOSES, CALLED

*LEVITICVS.

THE ARGVMENT.

AS God daily by most singular benefits declared himselfe to be mindfull of his Church: so he would not that they should have any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his Diuine Service and Religion. Therefore hee ordeined diuers kindes of oblations and sacrifices, to assure them of forgiveness of their offences (if they offered

offered them in true faith and obedience. All he appointed shew Priest and Levites, their apparell, offices, conuersation and portion: he shewed what feasts they should obserue, and in what sort. More-
over, he declared by these sacrifices and ceremonies that the reward of sinne is death; and that without the blood of Christ the innocent Lamb of God there can be no forgiveness of sinne. And because they should giue place to their own inuentions (which thing God most detesteth) as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, at what beasts they should offer, and what manner of sacrifices were requisite, and in what order they should take for all manner of filthinesse and pollution to purge it, whose companie they should flee: what marriages were law-
full, and what politike lawes were profitable. Which things declared he by many fauours and blessing as thou shalt see hereinafter, and the cause of his lawe to them that transgressed them.

CHAP. I.

Of the burnt offering for particular persons. 1. 10. and 14.
of the burnt offering of the bullocke, and of the sheepe and birds.

¶ **O**ver the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

¶ **S**peake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of cattell, of beemes and of the sheepe.

¶ **I**f his sacrifice be a burnt offering of the heard, he shall offer a male without blemish, presenting him of his owne volunarie will at the doore of the Tabernacle of the Congregation before the Lord.

¶ **A**nd he shall put his hand vpon the head of the burnt offering, and it shall bee accepted to the Lord to be his atonement.

¶ **A**nd he shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the Altar, that is by the doore of the Tabernacle of the Congregation.

¶ **T**hen shall hee flay the burnt offering, and cut it in pieces.

¶ **S**o the sonnes of Aaron the Priest shall put fire vpon the Altar, and lay the wood in order vpon the fire.

¶ **T**hen the Priestes Aarons sonnes shall lay the parts in order, the head and the kalle, vpon the wood that is in the fire which is vpon the Altar.

¶ **B**ut the inwards thereof and the legges thereof hee shall wash in water, and the Priest shall burne all on the Altar: for it is a burnt offering, an oblation made by fire, for a sweet sauour vnto the Lord.

¶ **A**nd if his sacrifice for the burnt offering be of the flocks (as of the sheepe, or of the goats) he shall offer a male without blemish,

¶ **A**nd he shall kill it on the North side of the Altar before the Lord, and the Priestes Aarons sonnes shall sprinkle the blood thereof round about vpon the Altar.

¶ **A**nd he shall cut it in pieces, separating his head and his kalle, and the Priest shall lay them in order vpon the wood that lieth in the fire which is on the Altar:

¶ **B**ut he shall wash the inwards, and the

legges with water, and the Priest shall offer the whole and burne it vpon the Altar: for it is a burnt offering, an oblation made by fire, for a sweet sauour vnto the Lord.

¶ **A**nd if his sacrifice be a burnt offering to the Lord of the fowles, then hee shall offer his sacrifice of the turtle doves, or of the young pigeons.

¶ **A**nd the Priest shall bring it vnto the Altar, and wing the necke of it afunder, and burne it on the Altar: and the blood thereof shall be shed vpon the side of the Altar.

¶ **A**nd he shall plucke out his naue with his fethers, and cast them beside the Altar on the East part in the place of the ashes.

¶ **A**nd he shall cleaue it with his wings, but not diuide it afunder: and the Priest shall burne it vpon the Altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweet sauour vnto the Lord.

CHAP. II.

Of the meate offering. 1. 14. and of the oyle in the eare.

¶ **A**nd when any will offer a meate offering vnto the Lord, his offering shall be of fine flour, and he shall powre oyle vpon it, and put incense thereon,

¶ **A**nd shall bring it vnto Aarons sonnes the Priestes, and he shall take thence his handfull of the flour, and of the oyle with all the incense, and the Priest shall burne it for a memorial vpon the Altar: for it is an offering made by fire for a sweet sauour vnto the Lord.

¶ **B**ut the remnant of the meate offering shall be Aarons and his sonnes: for it is a most holy of the Lords offrings made by fire.

¶ **I**f thou bring also a meate offering baken in the oven, it shall be an vnleauened cake of fine flour mingled with oyle, or an vnleauened water anointed with oyle.

¶ **B**ut if thy meate offering be an oblation of the frying pan, it shall be of fine flour vnleauened, mingled with oyle.

¶ **A**nd thou shalt part it in pieces, and powre oyle thereon: for it is a meate offering.

¶ **A**nd if thy meate offering be an oblation made in the caldron, it shall be made of fine flour with oyle.

¶ **A**fter, thou shalt bring the meate offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shall bring it to the Altar,

The Hebrew word signifies to pinch off with the naile.
Or, straine, or pressed.
On the side of the court gate in the pans which stood with ashes Exod. 27. 3.

a Because the burnt offering could not be without the meate offering.
b The Priest.
c To signifie that God remember him that offereth.
d Therefore none could eat of it but the Priestes.

e Which is a gift offered to God to pacifie him.

So they could offer of none other sort, but of those which were commanded.
Exod. 29. 10.
Meaning within the court of the Tabernacle.

Hereby, Moses declared that he taught nothing to the people, but that which he received of God.

So they could offer of none other sort, but of those which were commanded.
Exod. 29. 10.
Meaning within the court of the Tabernacle.

Or, the body of the beast, or the fat.

Or, a sauer of rest, which pacifieth the anger of the Lord.

Reade verse 5.

Before the Altar of the Lord.

Ebr. into his pieces.

Or, far.

7 The Priest also shall put ^{some} of the blood before the Lord, vpon the hornes of the Altar of sweet incense, which is in the ^{*} Tabernacle of the Congregation, then shall he powre ^{*} all the rest of the blood of the bullocke at the foot of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fat of the bullocke for the sinne offering: to wit, the fatte that covereth the inwards, and all the fatte that is about the inwards.

9 He shall take away also the two kidnies, and the fatte that is vpon them, and vpon the flanks, and the kall vpon the liuer with the kidnies.

10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them vpon the Altar of burnt offering.

11 But the skinne of the bullocke, and all his flesh, with his head, and his legges, and his inwards, and his dung ^{shall he beare out}.

12 So he shall carie the whole bullocke out of the ^{*} hoste vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 And if the ^{*} whole Congregation of Israel shall sinne through ignorance, and the thing be ^{*} hid from the eyes of the multitude, and haue done ^{against} any of the Commandements of the Lord which should not be done, and haue offended:

14 When the sinne which they haue committed shall be knowne, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and he shall kil the bullocke before the Lord.

16 Then the Priest that is anoynted, shall bring of the bullockes blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, ^{even} before the vaile.

18 Also he shall put ^{some} of the blood vpon the hornes of the Altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall hee powre all the ^{rest} of the blood at the foote of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

19 And hee shall take all his fat from him, and shall burne it vpon the Altar.

20 And the Priest shall doe with this bullocke, as he did with the bullocke for his sinne: so shall he doe with this: so the Priest shall make an atonement for them, and it shall be forgiven them.

21 For hee shall cary the bullocke without the hoste, and burne him as he burned the first

bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance ^{against} any of the Commandements of the Lord his God, which should not be done, and shall offend,

23 If one shewe vnto him his sinne, which he hath committed, then shall he bring for his offering an ^{||} he goat without blemish,

24 And shall lay his hand vpon the head of the hee goat, and kill it in ^b the place where hee should kill the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering Altar, and shall powre ^{the rest} of his blood at the foot of the burnt offering Altar.

26 And shall burne all his fat vpon the Altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sinne, and it shall be forgiven him.

27 ¶ Likewise if any of the ^{||} people of the land shall sinne through ignorance in doing ^{against} any of the commandements of the Lord, which should not be done, and shall offend,

28 If one shew him his sinne which he hath committed, then he shall bring for his offering, ^{||} a shee goat without blemish for his sin which he hath committed,

29 And he shall lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering Altar, and powre all the ^{rest} of the blood thereof at the foote of the Altar,

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the Altar for a ^{*} sweet saour vnto the Lord, and the Priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lambe for his sinne offering, hee shall bring a female without blemish,

33 And shall lay his ^{||} hande vpon the head of the sinne offering, and he shall slay it for a sin offering in the place where hee should kill the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre all the ^{rest} of the blood thereof at the foot of the Altar.

35 And he shall take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the Altar ^m with the oblations of the Lord made by fire, & the Priest shall make an atonement for him concerning his sinne that he hath committed, and it shall be forgiven him.

^e Which was in the court, meaning by the Tabernacle the Sanctuary: and in the end of this verse is taken for the court.

^f Or, the male goat of the fold.

^g That is, the Priest shall kill it: for it was not lawful for any out of that office to kill the beast.

^h Exod. 29. 14. numb. 19. 5.

ⁱ Or, the male goat of the fold.

^j Hk. 13. 11. and the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

^k The multitude excoth not the sinne, but if all haue sinned, they must all be punished.

^l Chap. 5. 3, 34.

^m For all the people could not lay on their hands, therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation.

ⁿ Or, the Priest.

^o Or, make a perfume with it.

^p Or, the male goat of the fold.

^q Wherein he represented Iesus Christ.

^r Or, private person.

^s Or, the female of the goats.

^t Read ver. 24.

^u Exod. 29. 18.

^v Meaning that the punishment of his sin should be laid vpon that beast, or, that he had received all things of God, and offered this willingly.

^w Or, besides the burnt offerings, which were daily offered to the Lord.

CHAP. V.

1 Of him that testifieth not the truth, if hee heare another sweare falsely. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicated to the Lord.

† Ebr. a soule.
‡ Or, if the Judge hath taken an oath of any other.
a Whereby it is commanded to beare witness to the truth, and disclose the iniquitie of the wickedly.

ALso if any haue sinned, that is, if hee haue heard the voice of an othe, and hee can be a witness, whether hee hath seene or knowen of it, if he doe not utter it, hee shall beare his iniquitie.

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet he is vncleane, and hath offended.

3 Either if hee touch any vncleannesse of man (whatsoever vncleannesse it be, that hee is defiled with) and is not ware of it, & after cometh to the knowledge of it, he hath sinned.

b Or, vow rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same.

4 Either if any sweare and pronounce with his lips to doe euill, or to do good (whatsoever it be that a man shall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of these points.

c Which hee bene mentioned before in this Chapter.

5 When hee hath sinned in any of these things, then he shall confesse that he hath sinned therein.

6 Therefore shall he bring his trespass offering vnto the Lord for his sin which he hath committed, *euen a female from the flocke, be it a lambe or a shee* goat for a sinne offering, and the Priest shall make an atonement for him concerning his sinne.

† Ebr. if his hand cannot touch, meaning for his power.

7 But if he be not able to bring a sheepe, he shall bring for his trespass which hee hath committed, two turtle doves, or two yong pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

* Chap. 3. 15.

8 So he shall bring them vnto the Priest, who shall offer the sinne offering first, and wring the necke of it asunder, but not plucke it cleane off.

‡ Or, poured.

9 After hee shall sprinkle of the blood of the sinne offering vpon the side of the Altar, and the rest of the blood shall bee shed at the foote of the Altar: for it is a sinne offering.

‡ Or, according to the Law.
d Or, declare him to be purged of that sinne.

10 Also he shall offer the second for a burnt offering as the manner is: so shall the Priest make an atonement for him (for his sinne which hee hath committed) and it shall be forgiven him.

* Verse 7.

11 But if hee be not able to bring two turtle doves, or two yong pigeons, then hee that hath sinned, shall bring for his offering, the tenth part of an Ephah of fine flour for a sinne offering, he shall put none oyle thereto, neither put any incense thereon: for it is a sinne offering.

e Which is about a pottle.
† As in the meat offering, Chap. 2. 1.

12 Then shall he bring it to the Priest, and the Priest shall take his handfull of it for the remembrance thereof, and burne it vpon the Altar with the offerings of the Lord made by fire: for it is a sinne offering.

* Chap. 2. 2.

* Chap. 4. 35.

13 So the Priest shall make an atonement for him, as touching his sinne that he hath committed in one of these points and it shall be forgiven him: and the remnant shall be the Priests; as the meate offering.

14 And the Lord spake vnto Moses, saying, 15 If any person transgresse against me through ignorance, & by taking away things consecrated vnto the Lord, he shall then bring for his trespass offering vnto the Lord a ramme without blemish out of the flocke, worth two shekels of silver by thy estimation after the shekel of the Sanctuary, for a trespass offering.

† As touching the first fruits, or tithes, due to the Priests and Leuites.

h By the estimation of the Priest, Chap. 27. 12.

16 So he shall restore that wherein hee hath offended, in taking away of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

* Chap. 4. 2.

17 Also if any sinne, and doe against any of the commandements of the Lord, which ought not to be done, and know not and sin, and beare his iniquitie.

i That is, afterward remembrance that he hath sinned when his conscience doeth accuse him.

18 Then shall he bring a ram without blemish out of the flocke, in thy estimation worth two shekels for a trespass offering vnto the Priest: & the priest shall make an atonement for him concerning his ignorance wherein he erred, & was not ware: so it shall be forgiven him.

* Exe. 30. 13.
k Els if his sinne against God come of malice, he must die. Num. 15. 30.

19 This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

6 The offering for finnes which are done willingly. 9 The law of the burnt offerings. 13 The fire must abide evermore vpon the altar. 14 The law of the meate offering. 20 The offering of Aaron, and his sonnes.

And the Lord spake vnto Moses, saying, 2 If any sinne and commit a trespass against the Lord, and denie vnto his neighbour that which was taken him to keepe, or that which was put to him of trust, or doth by robbery, or by violence oppresse his neighbour,

a To bestowe and occupie for the vse of him that gaue it.
b By any guile or vnlawfull meanes.

3 Or hath found that which was lost, and denieth it, and sweareth falsely, for any of these things that a man doeth, wherein hee sinneth.

* Numb. 5. 6.
c Wherein he can not but sin: or, wherein a man accusmeth to sinne by perjury, or such like thing.

4 When I say, he thus sinneth, & trespasseth, he shall then restore the robbery that hee robbed, or the thing taken by violence which hee took by force, or the thing which was deliuered him to keepe, or the lost thing which he found,

* Numb. 5. 7.

5 Or for whatsoeuer he hath sworn falsely, he shall both restore it in the whole summe, and shall adde the fift part more thereto, & giue it vnto him to whom it pertaineth, the same day that he offereth for his trespass.

‡ Or, for him.

6 Also he shall bring for his trespass vnto the Lord, a ramme without blemish out of the flocke in thy estimation worth two shekels for a trespass offering vnto the Priest.

* Chap. 5. 15.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him, whatsoever thing he hath done and trespassed therein.

8 ¶ Then

8 ¶ Then the Lord spake vnto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the law of the burnt offering, (it is the burnt offering because it burneth vpon the Altar all the night vnto the morning, and the fire burneth on the Altar)

10 And the Priest shall put on his linnen garment, & shal put on his linnen breeches vpon his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the altar.

11 After, he shall put off his garments, and put on other raiment, and cary the ashes forth without the host vnto a cleane place.

12 But the fire vpon the Altar shall burne thereon and neuer bee put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, & he shall burne thereon the fat of the peace offerings.

13 The fire shal euer burne vpon the Altar, and neuer goe out.

14 ¶ Also this is the law of the meate offering, which Aarons sonnes shall offer in the presence of the Lord, before the Altar.

15 He shal euen take thence his handfull of fine floure of the meate offering & of the oyle, and all the incense which is vpon the meate offering, and shall burne it vpon the altar for a sweet sauour, as a memoriall thereof vnto the Lord:

16 But the rest thereof shall Aaron and his sonnes eate: it shall be eaten without leauen in the Holy place: in the court of the Tabernacle of the Congregation they shall eate it.

17 It shall not bee baked with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the sinne offering and as the trespass offering.

18 All the males among the children of Aaron shall eate of it: It shall be a statute for euer in your generations concerning the offerings of the Lord, made by fire: whatsoeuer toucheth them shall be holy.

19 ¶ Againe the Lord spake vnto Moses, saying,

20 This is the offering of Aaron & his sons, which they shal offer vnto the Lord in the day when he is anointed: the tenth part of an Ephah of fine floure for a meate offering perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying pan it shall be made with oyle: thou shalt bring it fried, and shalt offer the baken pieces of the meate offering for a sweete sauour vnto the Lord.

22 And the Priest that is anointed in his stead, among his sons shal offer it: It is the Lords ordinance for euer, it shalbe burnt altogether.

23 For euery meate offering of the Priest shalbe burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, & vnto his sonnes,

and say, This is the law of the sinne offering, In the place where the burnt offering is killed shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sin offering, shall eat it: in the holy place shall it be eaten in the court of the tabernacle of the congregation.

27 Whatsoeuer shal touch the flesh thereof shall be holy: and when there droppeth of the blood thereof vpon a garment, thou shalt wash that whereon it droppeth in the Holy place.

28 Also the earthen pot, that it is sodden in, shalbe broke, but if it be sodden in a brasen pot, it shall both be scoured & washed with water.

29 All the males among the Priests shal eat thereof, for it is most holy.

30 * But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shalbe eaten, but shalbe burnt in the fire.

CHAP. VII.

1 The law of the trespass offering: 11 Also of the peace offering. 23 The fat and the blood may not be eaten.

Likewise this is the law of the trespass offering, it is most holy.

2 In the place where they kill the burnt offering, shall they kill the trespass offering, and the blood thereof shall hee sprinkle round about vpon the Altar.

3 All the fat thereof also shal he offer, the rumpe, and the fat that couereth the inwards.

4 After he shall take away the two kidnies, with the fat that is on them & vpon the flanks, and the kall on the liuer with the kidneis.

5 Then the Priest shall burne them vpon the Altar, for an offering made by fire vnto the Lord: this is a trespass offering.

6 All the males among the Priests shal eat thereof, it shalbe eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespass offering, one law serueth for both: that where with the Priest shall make atonement, shall be his.

8 Also the Priest that offereth any mans burnt offering, shal haue the skinned of the burnt offering which he hath offered.

9 And all the meate offering that is baken in the oven, & that is dressed in the pan, and in the frying pan, shalbe the Priests that offereth it.

10 And euery meate offering mingled with oyle, and that is dry, shall pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the law of the peace offerings, which he shall offer vnto the Lord.

12 If he offer it to giue thanks, then he shall offer for his thanks offering, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oyle, and fine floure fried with the cakes mingled with oyle.

13 He shall offer also his offering with cakes of leauened bread, for his peace offerings, to giue thanks.

H 3.

14 And

d That is, the Ceremonies which ought to be observed therein.

e Vpon his sacerdot parts, Exod. 28. 41. f In the apparels appointed for the Priests.

* Chap. 2. 1. numb. 15. 40

* Chap. 2. 9.

g Or kneed with leauen, and after baken.

* Exod. 29. 37.

* Exod. 16. 36. h So oft as the Priest shall be elected and anointed.

i Or, fried.

j His sonne that shall succeed him.

k Meaning, the garment of the Priest.

l Which was in the liuer, Exod. 30. 13.

* Chap. 4. 5. hebr. 13. 11.

m Out of the campe, Chap. 4. 12.

a Which is for the smaller finnes and such as are committed by ignorance b At the court gate.

c The Priest.

d The same ceremonies: notwithstanding that this word Trespass signifieth lesse then sinne.

e Meaning, the rest which is left and not burnt.

f Because it had no oyle nor li-cour.

g Peace offerings containe a confession and thanksgiving for a benefit received, and also a vow, and free offering to receive a benefit.

14 And of all the sacrifice he shall offer one cake for an heave offering vnto the Lord, and it shall be the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thanksgiving, shall be eaten the same day that it is offered: he shall leaue nothing thereof vntill the morning.

16 But if the sacrifice of his offering bee a vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, hee shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it shall beare his iniquitie.

19 The flesh also that toucheth any vnclean thing, shall not be eaten, but burnt with fire: but of this flesh all that be cleane shall eat thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his vncleannes vpon him, euen the same person shall be cut off from his people.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Again the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, Ye shall eat no fat of beecues, nor of sheep, nor of goats:

24 Yet the fat of the dead beast, and the fat of that which is torne with beasts, shall be occupied to any vse, but ye shall not eate of it.

25 For whosoever eateth the fatte of the beast, of the which hee shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither shall ye eate any blood, either of foule, or of beast in all your dwellings.

27 Euery person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, Hee that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

30 His hands shall bring the offerings of the Lord made by fire: euen the fat with the breast shall he bring, that the breast may be shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the Altar, and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall ye giue vnto the Priest for an heave offering of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the anointing of Aaron, and the anoynting of his sonnes concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lord commanded to giue them in the day that hee anoynted them from among the children of Israel, by a statute for euer in their generations.

37 This is also the law of the burnt offering, of the meate offering, and of the sinne offering, and of the trespass offering, and of the consecrations, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

Afterward the Lord spake vnto Moses, saying,

2 ¶ Take Aaron and his sonnes with him, and the garments, and the anointing oyle, and a bullocke for the sinne offering, and two rams, and a basket of vneleavened bread,

3 And assemble all the company at the doore of the tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, & the company was assembled at the doore of the tabernacle of the Congregation.

5 Then Moses saide vnto the companie, This is the thing which the Lord hath commanded to doe,

6 And Moses brought Aaron, and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broidred gard of the Ephod, and bound it vnto him therewith.

8 After he put the breastplate thereon, & put in the breastplate the Vrim & the Thummim.

9 Also he put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anoynting oyle, and anointed the Tabernacle and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the Altar seuen

h If he make a vow to offer for els the flesh of the peace offerings must be eaten the same day.

i The sinne, wherefore he offered, shall remaine.
k After it be sacrificed.
l Of the peace offering, that is cleane.

* Chap. 15. 3.

* Chap. 3. 17.

* Gen. 9. 4.
chap. 17. 14.

m And should not lend it by another.

* Exod. 29. 24.

n That is, his privilege, reward and portion.

o Which sacrifice was offered when the Priests were consecrated Exod. 29. 22.

a So called, because this super-scription, Holiness to the Lord, was given in it.
b That is, the Holiest of all, the Sanctuary and the Court.

* Exod.

seven times, and anointed the Altar and all his instruments, and the luer, and his foot, to sanctifie them)

12 * And he powred of the anointing oyle, vpon Aarons head, and anoynted him, to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 * Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moses slewe him, and tooke the blood, which hee put vpon the hornes of the Altar round about with his finger, and purified the altar, and powred *therest* of the blood at the foote of the Altar: so he sanctified it, to make reconciliation vpon it.

16 Then hee tooke all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneys, with their fat, which Moses burnt vpon the Altar.

17 But the bullocke and his hide, and his flesh, and his dounge, he burnt with fire without the hofte as the Lord had commanded Moses.

18 ¶ Also hee brought the ramme for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards and the legs in water: so Moses burnt the ram euery whit vpon the altar: for it was a burnt offering for a sweet sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ After, he brought the other ramme, the ramme of consecrations, and Aaron and his sonnes layd their hands vpon the head of the ramme,

23 Which Moses slewe, & tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

24 Then Moses brought Aarons sonnes, and put of the blood on the lappe of their right eares, & vpon the thumbs of their right hands, and vpon the great toes of their right feet, and Moses sprinkled *therest* of the blood vpon the Altar round about.

25 And he tooke the fat and the rumpe, and all the fat that was vpon the inwardes, and the kall of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vnleauened bread that was before the Lord, one vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put *all in Aarons hands, and in his

sonnes handes, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their handes, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweet sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the breast of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses portion, as the Lord had commanded Moses.

30 Also Moses tooke of the anointing oyle, and of the blood which was vpon the altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, & on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, Seethe the flesh at the doore of the Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shal eat it.

32 But that which remaineth of the flesh and of the bread shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven dayes, vntill the dayes of your consecrations be at an end: * for seven dayes, said the Lord, shall he consecrate you,

34 As he hath done this day: so the Lord hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night seven dayes, and ye shall keepe the watch of the Lord, that yee die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the hand of Moses.

CHAP. IX.

8 The first offerings of Aaron. 22 Aaron blesteth the people. 23 The glory of the Lorde is shewed. 24 The fire commeth from the Lord.

And in the eighth day Moses called Aaron and his sonnes, and the Elders of Israel:

2 * Then he said vnto Aaron, Take thee a yong calfe for a sinne offering, and a ramme for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goat for a sinne offering, and a calfe, and a lambe, both of a yere old, without blemish for a burnt offering:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meate offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commaunded before the Tabernacle of the Con-

* Exod. 29. 26.

g At the doore of the court. * Exod. 29. 32. chap. 24. 9.

* Exod. 29. 35. * Ebr. fill your hands. * Or, as I have done.

h By commission given to Moses.

a After their consecration: for the seven dayes before the Priests were consecrate. * Exod. 29. 1.

b Aaron entred into the possession of the priesthood, and offered the foure principall sacrifices: the burnt offering, the sinne offering, the peace offering, and the meat offering.

* Exod. 29. 15. * Exod. 29. 32.

* Exod. 29. 1. chap. 9. 2.

c Of the burnt offering.

d To offer for the sinnes of the people.

e In other burnt offerings, which are not of consecration, or offering for himselfe, the Priest hath the skinne. Chap. 7. 8.

* Exod. 29. 31.

f Moses did this because that the Priests were not yet established in their office.

* Exod. 29. 24.

And ye shall eat it in the holy place, because it is thy due, and thy sonnes due of the offerings of the Lord made by fire: for so I am commanded.

14 Also the shaken breast, and the heave shoulder shall ye eat in a cleane place: thou, and thy sonnes, and thy daughters with thee: for they are given as thy due and thy sonnes due, of the peace offerings of the children of Israel.

15 The heave shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before the Lord, and it shall bee thine and thy sonnes with thee by a lawe for ever, as the Lord hath commanded.

16 ¶ And Moses sought the goate, that was offered for sinne, and loe, it was burnt: therefore he was angry with Eleazar and Itamar the sonnes of Aaron, which were left alive, saying,

17 Wherefore have yee not eaten the sinne offering in the holy place, seeing it is most Holy? and God hath given it you, to beare the iniquitie of the congregation, to make an atonement for them before the Lord.

18 Behold, the blood of it was not brought within the Holy place: ye should have eaten it in the Holy place, as I commanded.

19 And Aaron said vnto Moses, Behold, this day I have offered their sinne offering, and their burnt offering before the Lord, and such things as thou knowest are come vnto mee: if I had eaten the sinne offering to day, should it have bene accepted in the sight of the Lord?

20 So when Moses heard it, hee was content.

CHAP. XI.

Of beasts, fishes, and birds, which be cleane, and which be vncleane.

After, the Lorde spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, These are the beasts which ye shall eat, among all the beasts that are on the earth.

3 Whatsoever parteth the hoofe, and is clouen footed, and cheweth the cud among the beasts, that shall ye eat:

4 But of them that chew the cud, or diuide the hoofe onely, of them ye shall not eat: as the camell, because he cheweth the cud, and diuideth not the hoofe, he shall be vncleane vnto you.

5 Likewise the cony, because he cheweth the cud and diuideth not the hoofe, he shall be vncleane to you.

6 Also the hare, because hee cheweth the cud, and diuideth not the hoofe, he shall be vncleane to you.

7 ¶ And the swine, because he parteth the hoofe and is clouen footed, but cheweth not the cud, he shall be vncleane to you.

8 Of their flesh shall ye not eat, and their

carkeis shall ye not touch: for they shall be vncleane to you.

9 ¶ These shall ye eat, of all that are in the waters: whatsoever hath finnes and scales in the waters, in the seas, or in the riuers, them shall ye eat.

10 But all that have not finnes nor scales in the seas, or in the riuers, of all that moueth in the waters, and of all living things that are in the waters, they shall be an abomination vnto you.

11 They, I say, shall be an abomination to you: ye shall not eat of their flesh, but shall abhorre their carkeis.

12 Whatsoever hath not fins nor scales in the waters, that shall be abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules; they shall not be eaten: for they are an abomination, the eagle, and the goshawke, and the osprey:

14 Also the vulture, and the kite after his kinde:

15 And all rauens after their kinde:

16 The ostrich also, and the night crowe, and the seameaw, and the hawke after his kinde:

17 The little owle also, and the cormorant, and the great owle.

18 Also the redshanke, and the pelicane, and the swan:

19 The stork also, the heron after his kind, and the lapwing, and the bakke:

20 Also euery foule that creepeth and goeth vpon all foure, such shall be an abomination vnto you.

21 Yet these shall ye eat: of euery foule that creepeth, and goeth vpon all foure, which haue their feet and legs all of one to leap withall vpon the earth,

22 Of them yee shall eat these, the grasshopper after his kinde, and the solean after his kinde, the hargol after his kinde, and the hagab after his kind.

23 But all other foules that creepe, and haue foure feete, they shall be abomination vnto you.

24 For by such ye shall be polluted: whosoever toucheth their carkeis, shall be vncleane vnto the euening.

25 Whosoever also beareth of their carkeis, shall wash his clothes, and be vncleane vntill euen.

26 Euery beast that hath clawes diuided, and is not clouen footed, nor cheweth the cud, such shall be vncleane vnto you: euery one that toucheth them, shall be vncleane.

27 And whatsoever goeth vpon his pawes among all maner beasts that goeth on all foure, such shall be vncleane vnto you: who so doeth touch their carkeis shall be vncleane vntill the euen.

28 And he that beareth their carkeis, shall wash his clothes, and be vncleane vntill the euen:

*Exod. 19. 14.
Or, where it is
uncleanesse.

e For the breast
and shoulders of
the peace offer-
ing might be
brought to their
families, so that
their daughters
might eat of
them, as also of
the offerings of
first fruits, the
first borne, and
the Easter lamb,
Reade Chap.
35. 12. 13.
Or, ye shall
eat of them.

f And hee was
fumed at Nadab
and Abihu.

* Chap. 6. 16.
g That is, Nadab
and Abihu.
h Moses bare
with his infirmi-
ty, considering
his great sorrow,
but doeth not
leave an example
to forgive them,
that maliciously
transgress the
commandment
of God.

* Gen. 7. 3.
deut. 14. 4.
leuit. 10. 14.
a Or, whereof
ye may eat.
b Hee noeth
four sorts of
beasts: some chew
the cud onely, and
some haue onely
the foot cleft: o-
thers neither
chew the cud, nor
haue the hoofe
cleft: the fourth
both chew the
cud and haue the
hoofe diuided,
which may be
eaten.

* 1. Ma. 6. 18.
c God would
that hereby for a
time they should
be discerned as
his people from
the Gentiles.

d As little fish
indred of the
slime.
e As they which
come of gene-
ration.

Or, gryphon, as it
is in the Greeke.

Or, cuckew.

Or, porphyrio.

Or, haue no bow-
ings on their feet.

f These were
certaine kinds
of grasshoppers,
which are not
now properly
knowne.

g Out of this
campe.

Or, hath not his
foot cleft in two.

cuen: for such shall be vncleane vnto you.

29 ¶ Also these shall be vncleane to you among the things that creepe and mooue vpon the earth, the weasell, and the mouse, and the

^h The Greene frog that sitteth on the bushes, ^h Or, crocodile.

^h frog, after his kind:

30 Also the rat, and the lizard, and the camelion, and the stellio, and the molle.

31 These shall be vncleane to you among all that creepe: whosoever doth touch them when they be dead, shall be vncleane vntill the euen.

32 Also whatsoever any of the dead carkeises of them doeth fall vpon, shall be vncleane, whether it be vessell of wood, or raiment, or skin, or sacke: whatsoever vessell it bee that is occupied, it shall be put in the water as vncleane vntill the euen, and so be purified.

ⁱ As a bottle or bagge.

33 But every earthen vessell, whereinto any of them falleth, whatsoever is within it shall be vncleane, and * ye shall breake it.

* Chap. 6. 28.

34 All meate also that shall be eaten, if any such water come vpon it, shall be vncleane: and all drinke that shall be drunke in all such vessels shall be vncleane.

35 And euery thing that their carkeis fall vpon, shall be vncleane: the furnace or the pot shall be broken: for they are vncleane, and shall be vncleane vnto you.

36 Yet the fontaines & wells, where there is plenty of water shall be cleane: but that which toucheth their carkeises, shall be vncleane.

^k So much of the water as toucheth it.

37 And if there fall of their dead carkeis vpon any seed which vseth to be sown, it shall be vncleane.

^l He speaketh of seed, that is laid to sleepe before it be sown.

38 But if any water bee powred vpon the seed, and there fall of their dead carkeis thereon, it shall be vncleane vnto you.

39 If also any beast, whereof ye may eat, die, he that toucheth the carkeis thereof, shall be vncleane vntill the euen.

40 And hee that eateth of the carkeis of it, shall wash his clothes, and be vncleane vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shall be an abomination, and not be eaten.

42 Whatsoever goeth vpon the breast, and whatsoever goeth vpon all foure, or that hath many feet amongal creeping things that creep vpon the earth, ye shall not eat of them, for they shall be abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shall not, I say, be defiled by them.

^m He sheweth why God did chuse them to be his people, 1. Pet. 1. 5.

44 For I am the Lord your God: be sanctified therefore, and be holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the lawe of beasts, and of fowles, and of euery living thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may be a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

2. A lawe how women should be purged after their deliuerance.

¶ And the Lord spake vnto Moses, saying, ^a Speake vnto the children of Israel, and say, When a woman hath brought forth seed, & borne a man child, she shall be vncleane * seven daies like as she is vncleane when she is put apart for her * disease.

3 (* And in the eight day, the foreskin of the childes flesh shall be circumcised)

4 And shee shall continue in the blood of her purifying three^b and thirtie dayes: shee shall touch no^c hallowed thing, nor come into the^d Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid child, then she shall be vncleane two^e weekes, as when she hath her disease: and she shall continue in the blood of her purifying threecore and sixe dayes.

6 Nowe when the dayes of her purifying are out, (whether it bee for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeere olde for a burnt offering, and a young pigeon or a turtle doue for a sinne offering, vnto the doore of the^f Tabernacle of the Congregation,

7 Who shall offer it before the Lord, and make an atonement for her: so she shall be purged of the issue of her blood: this is the law for her that hath borne a male or female.

8 But if she be not able to bring a lambe, shee shall bring two^g turtles, or two young pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

CHAP. XIII.

2. What considerations the Priest ought to obserue in iudging the leprosie, 29 The blacke spot or scab, 47 And the leproy of the garment.

¶ Moreover the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh a swelling or a scabbe, or a white spot, so that in the skinne of his flesh^a it bee like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests.

3 And the Priest shall looke on the sore in the skinne of his flesh: if the haire in the sore be turned into white, and the sore seeme to be^b lower then the skin of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and^c pronounce him vncleane.

4 But

^a That it may be suspected to be the leproy.

^b That is, shrunk in, and be lower then the rest of the skinne.

^c Ebr. shall pronounce him.

^d That is, into the court gate, till after fortie dayes.

^e Twofold so long as if the bare manchild.

^f Where the burnt offerings were wont to be offered.

^g Ebr. if her hand find not the worth of a lambe.

^h Luke 2. 24.

ⁱ Ebr. if her hand find not the worth of a lambe.

^j Luke 2. 24.

^k That it may be suspected to be the leproy.

^l That is, shrunk in, and be lower then the rest of the skinne.

^m Ebr. shall pronounce him.

ⁿ That is, into the court gate, till after fortie dayes.

^o Twofold so long as if the bare manchild.

^p Where the burnt offerings were wont to be offered.

^q Ebr. if her hand find not the worth of a lambe.

^r Luke 2. 24.

But if the white spot be in the skin of his flesh, and seeme not to be lower then the skin, nor the haire thereof be turned vnto white, then the Priest shall shut vp him that hath the plague seven dayes.

After, the Priest shall looke vpon him the seventh day: and if the plague seeme to him to abide still, and the plague growe not in the skin, the Priest shall shut him vp yet seven daies more.

Then the Priest shall looke on him againe the seventh day, and if the plague bee darke, and the sore growe not in the skin, then the Priest shall pronounce him cleane, for it is a scab: therefore hee shall wash his clothes, and be cleane.

But if the scab growe more in the skin, after that hee is seen of the Priest for to be purged, he shall be seene of the Priest yet againe.

Then the Priest shall consider, and if the scab growe in the skin, then the Priest shall pronounce him vn-cleane: for it is leprosie.

When the plague of leprosie is in a man, he shall be brought vnto the Priest.

And the Priest shall see him: and if the swelling be white in the skinne, and haue made the haire white, and there bee raw flesh in the swelling,

It is an old leprosie in the skin of his flesh: and the Priest shall pronounce him vn-cleane, and shall not shut him vp, for he is vn-cleane.

Also if the leprosie breake out in the skin, and the leprosie couer all the skinne of the plague, from his head euen to his feet, wherefore the Priest looketh,

Then the Priest shall consider: and if the leprosie couer all his flesh, hee shall pronounce the plague to be cleane, because it is all turned into whitenesse: so he shall be cleane.

But if there be raw flesh on him when he is seene, he shall be vn-cleane.

For the Priest shall see the raw flesh, and declare him to be vn-cleane: for the raw flesh is vn-cleane, therefore it is the leprosie.

Or if the raw flesh change and be turned into white, then he shall come to the Priest,

And the Priest shall behold him: and if the sore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

The flesh also in whose skinne there is a bile and is healed,

And in the place of the bile there bee a white swelling, or white spot somewhat reddish, it shall be seene of the Priest.

And when the priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him vn-cleane: for it is a plague of leprosie, broken out in the bile.

But if the Priest looke on it, and there be no white haire therein, and if it be not lower then the skin, but be darker, then the Priest shall

shut him vp seven dayes.

And if it spread abroad in the flesh, the Priest shall pronounce him vn-cleane, for it is a sore.

But if the spot continue in his place, and growe not, it is a burning bile: therefore the Priest shall declare him to be cleane.

If there be any flesh in whose skinne there is an hore burning, and the quick flesh of the burning haue a white spot, somewhat reddish or pale,

Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vn-cleane: for it is the plague of leprosie.

But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the other skin, but be darker, then the priest shall shut him vp seven dayes.

After, the Priest shall looke on him the seventh day: if it be growen abroad in the skin, then the Priest shall pronounce him vn-cleane: for it is the plague of leprosie.

And if the spot abide in his place, not growing in the skin, but is darke, it is a rising of the burning: the Priest shall therefore declare him cleane, for it is the drying vp of the burning.

If also a man or woman hath a sore on the head or in the beard,

Then the Priest shall see the sore: and if it appeare lower then the skin, and there be in it a small yellow haire, then the Priest shall pronounce him vn-cleane: for it is a blacke spot and leprosie of the head or of the beard.

And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skin, nor haue any black haire in it, then the Priest shall shut vp him that hath the sore of the blacke spot, seven dayes.

After, in the seventh day the Priest shall looke on the sore: and if the blacke spot growe not, and there bee in it no yellow haire, and the blacke spot seeme not lower then the skinne,

Then he shall be shauen, but the place of the blacke spot shall he not shau: but the priest shall shut vp him that hath the black spot, seven dayes more.

And the seventh day the Priest shall looke on the blacke spot, and if the blacke spot growe not in the skinne, nor seeme lower then the other skinne, then the Priest shall cleanse him, and hee shall wash his clothes, and be cleane.

But if the blacke spot grow abroad in the flesh after his clensing,

Then the Priest shall looke on it: and if the blacke spot grow in the skinne, the Priest shall not seeke for the yellow haire: for he is vn-cleane.

37 But

b If he haue a white spot in the place where the burning was, and was after healed.

Or, swelling.

i Which was not wont to be there, or else smaller then in any other part of the body.

k He shall not care whether the yellow haire bee there, or no.

c As having the skinne drawn together, or blackish.

d Eze. in his eyes.

e As having the skinne drawn together, or blackish.

f That is, declareth that the flesh is not found but is in danger to be leprosie.

g None were exempted, but if the Priest pronounced him vn-cleane, he was put out from among the people, as appeareth by Mary the propheticke, Num. 12. 14. and by king Vzziah, 2. Chron. 26. 30.

h Or, impostume.

i None were exempted, but if the Priest pronounced him vn-cleane, he was put out from among the people, as appeareth by Mary the propheticke, Num. 12. 14. and by king Vzziah, 2. Chron. 26. 30.

j He shall not care whether the yellow haire bee there, or no.

37 But if the black spot seeme to him to abide, & that black haire grow therein, the black spot is healed, hee is cleane, and the Priest shall declare him to be cleane.

38 ¶ Further more if there be many white spots in the skin of the flesh of man or woman.

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat dark and white washall, it is but a white spot broken out in the skin: therefore he is cleane.

40 And the man whose haire is fallen off his head and is bald is cleane.

41 And if his head lose the haire on the forehead, and is bald before, he is cleane.

42 But if there be in the bald head, or in the balde forehead a white reddish sore, it is a leprosie springing in his bald head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, and if the sifings of the sore be white reddish in his bald head, or in his bald forehead, appearing like leprosie in the skinned of the flesh.

44 He is a leper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the sore is in his head.

45 The leper also in whome the plague is, shall haue his clothes rent, and his head bare, and shall put a covering vpon his lips, and shall cry, I am vncleane, I am vncleane.

46 As long as the disease shall be vpon him, he shall be polluted, for he is vncleane: he shall dwell alone, without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warpe or in the woofe of finnen or of wollen, either in a skin, or in any thing made of skinned.

49 And if the sore be greene or somewhat reddish in the garment or in the skinned, or in the warpe, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie, and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp it that hath the plague, seven daies,

51 And shall looke on the plague the seuenth day: if the plague growe in the garment, or in the warpe, or in the woofe, or in the skin, or in any thing that is made of skin, that plague is a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, therefore it shall be burnt in the fire.

53 If the Priest yet see that the plague growe not in the garment, or in the woofe, or in whatsoever thing of skinned it be,

54 Then the Priest shall command them to wash the thing wherein the plague is, and hee shall shut it vp seven dayes more.

55 Again the Priest shall looke on the

plague after it is washed: & if the plague haue not changed his colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a fret inward, whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, he shall cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinned, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoever thing of skinned it be, if the plague be departed therefrom, then shall it be washed the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane or vncleane.

CHAP. XIII.

The cleansing of the Leper. 34 And of the house that is defiled.

¶ And the Lord spake vnto Moses, saying, This is the law of the leper in the day of his cleansing: that is, he shall be brought vnto the Priest.

¶ And the Priest shall go out of the campe, and the Priest shall consider him: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest command to take for him that is cleansed, two sparrows alieue and cleane, and cedar wood, and a scarlet lace, and hyssope.

5 And the Priest shall command to kill one of the birds ouer pure water in an earthen vessel.

6 After, he shall take the liue sparrow with the Cedar wood, and the scarlet lace, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrow slaine, ouer the pure water,

7 And hee shall sprinkle vpon him, that must be cleansed of his leprosie, seven times, and cleane him, and shall let goe the liue sparrow into the broad field.

8 Then he that shall be cleansed, shall wash his clothes, and shau off all his haire, and wash himselfe in water, so he shall be cleane: after that shall he come into the hoste, but shall tary without his tent seven daies.

9 So in the seuenth day he shall shau off all his haire, both his head, and his beard, and his eiebroes: euen all his haire shall he shau off, and shall wash his clothes, and shall wash his flesh in water: so he shall be cleane.

10 Then in the eighth day he shall take two hee lambs without blemish, and an ewe lambe of a yeere olde without blemish, and three

q But remaine as it did before.

r Or, whether it be in any bare place before, or behind.

s After the Priest shall looke on the

t To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

u To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

v To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

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bz To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

1 By tickneth, or any other inconvenience.

m In signe of sorrow and lamentation. n Either in token of mourning, or for fear of infecting others. * Num. 5. 3. 2. King 15. 5.

o Whether it be garment, vessel, or instrument.

p But abide still in one place, as verse 37.

* Math. 8. 3. mark. 1. 40. Luke 5. 1. 2. a Or, the ceremony which shall be vied in his purgation.

|| Or, little birds. b Of birds which were permitted to be eaten.

c Running water, or of the fountains.

d Signifying that he that was made cleane, was set at liberty, and restored to the company of others.

e Which hath no imperfection in any member.

f Ebr. causeth g Wh. Omer, Exod.

h Or, that thou art ring that is kept to an

^f This measure in Ebrew is called Log, and containeth fixe egges in measure

tenth deales of fine flower for a meate offering, mingled with oyle, ^e and a pint of oyle.

11 And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespass offering, and the pinte of oyle, and ^{*} shake them to and fro before the Lord.

13 And he shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, ^{even} in the Holy place: for as the ^{*} sinne offering is the Priests, ^{so} is the trespass offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the lap of the right eare of him that shalbe clenfed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of oyle, & powre it into the palme of his left hand,

16 And the Priest shall dippe his [†] right finger in the oyle that is in his left hand, & sprinkle of the oyle with his finger seuen times before the Lord.

17 And of the rest of the oyle that is in his hand, shall the Priest put vpon the lappe of the right eare of him that is to be clenfed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, [†] where the blood of the trespass offering was put.

18 But the remnant of the oyle that is in the Priests hand, he shall powre vpon the head of him that is to be clenfed: so the Priest shal make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to bee clenfed of his vncleanness: then after shall he kill the burnt offering.

20 So the Priest shal offer the burnt offering, and the meate offering vpon the Altar, and the Priest shal make an atonement for him: so hee shall be cleane.

21 But if he be poore, and [†] not able, then he shall bring one lambe for a trespass offering to bee shaken, for his reconciliation, and a tenth deale of fine flower mingled with oyle, for a meate offering, with a pinte of oyle.

22 Also two Turtle doves, or two yong pigeons, as he is able, whereof the one shall bee a sin offering, and the other a burnt offering,

23 And he shal bring them the eight day for his clenfing vnto the Priest at the doore of the tabernacle of the cōgregation before the Lord.

24 Then the Priest shall take the Lambe of the trespass offering, and the pinte of oyle, and the Priest shall ^h shake them to and fro before the Lord.

25 And hee shall kill the lambe of the trespass offering, and the Priest shall take of the blood of the trespass offering, and put it vpon the lappe of his right eare that is to be clenfed,

and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shall powre of the oyle into the palme of his owne [†] left hand.

27 So the Priest shall with his right finger sprinkle of the oyle that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lappe of the right eare of him that is to be clenfed, & vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place of the blood of the trespass offering.

29 But the rest of the oyle that is in the Priests hand, he shal put vpon the heade of him that is to be clenfed, to make an atonement for him before the Lord.

30 Also he shall present one of the Turtle doves, or of the yong pigeons, ⁱ as he is able:

31 Such, I say, as hee is able, the one for a sinne offering, and the other for a burnt offering ^{||} with the meate offering: so the Priest shall make an atonement for him that is to bee clenfed before the Lord.

32 This is the ^k law of him which hath the plague of leprosie, who is not able in his clenfing to offer the whole.

33 [¶] The Lord also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the land of Canaan, which I giue you in possession, If I send the plague of leprosie in an house of the land of your possession,

35 Then he that oweth the house, shal come and tell the Priest, saying, Mee thinke there is like a plague of leprosie in the house.

36 Then the Priest shall command them to emptie the house before the Priest goe into it to see the plague, that all that is in the house bee not made vncleane, and then shall the Priest go in to see the house,

37 And hee shall marke the plague: and if the plague be in the wals of the house, and that there bee ^{||} deepe spots, greenish or reddish, which seeme to be lower then the wall,

38 Then the Priest shal go out of the house to the doore of the house, and shal cause to shut vp the house seuen dayes.

39 So the Priest shal come againe the seuenth day: and if he see that the plague bee increased in the walles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shal cast them into a ^{||} foule place without the citie.

41 Also hee shall cause to scrape the house within round about, and powre the dust, that they haue pared off, without the citie in ^m an vncleane place.

42 And they shall take other stones, and put them in the places of those stones, and shall take other morter, to plaster the house with.

43 But if the plague come againe, and
I
breaks

[†] Ebr. into the palme of the Priests left hand.

^{||} Or, where the blood of the trespass offering was put: as verse 17.

ⁱ Whether of them he can get.

^{||} Or, besides the meate offering.

^k This order is appointed for the poore man.

^{||} This declareth that no plague nor punishment cometh to man without Gods providence and his sending.

^{||} Or, blacknes, or hollow fractures.

^{||} Or, polluted.

^m Where earlons were cast, and other filth, that the people might not be therewith infected.

^{*} Exod. 29. 24.

^{*} Chap. 7. 17.

[†] Ebr. the finger of his right hand.

[†] Ebr. vpon the blood of the trespass offering.

[†] Ebr. his hand cannot take it.

^g Which is an Omer, Reade Exod. 16. 16.

^h Or, shall offer them as the offering that is shaken to and fro.

hath
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amber.

brake out in the house, after that he hath taken away the stones, and after that he hath scraped and plaistred the house,

44 Then the Priest shall come and see: and if the plague grow in the house, it is a fretting leprosie in the house: it is therefore vncleane.

45 And he shall breake downe the house, with the stones of it, and the timber therof, and all the mortar of the house, and hee shall carie them out of the citie vnto an vncleane place.

46 Moreouer he that goeth into the house all the while that it is shut vp, hee shall bee vncleane vntill the euen.

47 Hee also that sleepeeth in the house, shall wash his clothes: he likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see, that the plague hath spread no further in the house, after the house bee plaistred, the Priest shall pronounce that house cleane, for the plague is healed.

49 Then shall he take to purifie the house, two sparrowes, and Cedar wood, and skarlet lace, and hyssope.

50 And he shall kill one sparrow ouer pure water in an earthen vessell,

51 And shall take the Cedar wood, and the hyssope, and the skarlet lace with the liue sparrow, and dippe them in the blood of the slaine sparrow, and in the pure water, and sprinkle the house seuen times:

52 So shall hee cleanse the house with the blood of the sparrow, and with the pure water, and with the liue sparrow, and with the Cedar wood, and with the hyssope, and with the skarlet lace.

53 Afterward hee shall let goe the liue sparrow out of the towne into the broad fields: so shall he make atonement for the house, and it shall be cleane.

54 This is the law for euery plague of leprosie and blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the swelling, and of the scab, and of the white spot.

57 This is the lawe of the leprosie to teach when a thing is vncleane, and when it is cleane.

CHAP. XV.

2.19. The maner of purging the vncleane issues both of men and women. 31 The children of Israel must be separate from all vncleaneesse.

Moreouer the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoever hath an issue from his flesh, is vncleane, because of his issue.

3 And this shall be his vncleaneesse in his issue: when his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his vncleaneesse.

4 Euery bed whereon hee lieth that hath

the issue, shall bee vncleane, and euery thing whereon he sitteth, shall be vncleane.

5 Whosoever toucheth his bed, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

6 And he that sitteth on any thing, whereon he sate that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

7 Also he that toucheth the flesh of him that hath the issue, shall wash his clothes, and wash himselfe in water, and shall bee vncleane vntill the euen.

8 If hee also, that hath the issue, spit vpon him that is cleane, hee shall wash his clothes, and wash himselfe in water, and shall bee vncleane vntill the euen.

9 And what saddle soeuer he rideth vpon, that hath the issue, shall be vncleane,

10 And whosoever toucheth any thing that was vnder him, shall be vncleane vnto the euen: and he that beareth those things, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

11 Likewise whosoever he toucheth that hath the issue, & hath not washed his hands in water, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

12 And the vessell of earth that he toucheth, which hath the issue, shall be broken: and euery vessell of wood shall be rinsed in water.

13 But if he that hath an issue, bee clenfed of his issue, then shall he count him seuen daies for his clensing, and wash his clothes, and wash his flesh in pure water: so shall he be cleane.

14 Then the eighth day hee shall take vnto him two Turtle doves, or two yong pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shall make of the one of them a sinne offering, and of the othra burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seed depart from him, he shall wash all his flesh in water, and be vncleane vntill the euen.

17 And euery garment, and euery skinne wherupon shall be issue of seed, shall be euen washed with water, & be vncleane vnto the euen.

18 If he that hath an issue of seed do lie with a woman, they shall both wash themselues with water, and be vncleane vntill the euen.

19 Also when a woman shall haue an issue, and her issue in her flesh shall be blood, shee shall be put apart seuen daies: and whosoever toucheth her, shall be vncleane vnto the euen.

20 And whatsoeuer she lieth vpon in her separation, shall be vncleane, and euery thing that she sitteth vpon, shall be vncleane.

21 Whosoever also toucheth her bed, shall wash his clothes, and wash himselfe with water, and shall be vncleane vnto the euen.

22 And

n That is, hee shall command it to be pulled downe, as ver. 40. Or, dust.

o It seemeth that this was a lace or string to bind the hyssope to the wood, and so was made a sprinkle: the Apostle to the Hebrewes calleth it skarlet wooll, Hebr. 9. 19.

† Ebr. citie. † Ebr. on the face of the field.

* Chap. 13. 30

|| Or, rising.

† Ebr. in the day of the vncleane, and in the day of the cleane.

a Whose seede either in sleepe or else of weaknesse of nature issueth at his secret part. b Or the thing wherefore hee shall be vncleane.

c On whom the vncleane man did spit.

d The word significeth euery thing whercon a man rideth,

* Chap. 6. 36.

e That is, be restored to his old state, and be healed thereof.

f Meaning, all his bodie.

|| Or, secret part.

g That is, when she hath her flowres, whereby she is separate from her husband, from the Tabernacle, and from touching of any holy thing.

18 Go of h and we his, filch be p the b sus C we le test a

* Chap.

Exod 3 Hebr. 9. 7. a The hi Priest en to the Ho all but or yere. eue mureth o tember.

22 And whosoever toucheth any thing that she late vpon, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vnto the euen.

23 So that whether he touch her bedde, or any thing whercon she hath sinned, he shall be vncleane vnto the euen.

24 And if a man lie with her, and the flowers of her separation^b touch him, hee shall be vncleane seuen daies, and all the whole bed wheron he lieth, shall be vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her flowers, or when she hath an issue, longer then her flowers, all the dayes of the issue of her vncleannesse she shall be vncleane, as in the time of her flowers.

26 Euery bed whercon she lieth (as long as her issue lasteth) shall be to her as her bed of her separation: and whosoever she sitteth vpon, shall be vncleane, as her vncleannesse when she is put apart.

27 And whosoever toucheth these things, shall be vncleane, and shal wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

28 But if she be clenfed of her issue, then she shall count her seuen dayes, and after she shall be cleane.

29 And in the eight day she shall take vnto her two Turtles, or two young pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannes.

31 Thus shall yee separate the children of Israel from their vncleannesse, that they die not in their vncleannesse, if they defile my Tabernacle that is among them.

32 This is the law of him that hath an issue, and of him from whom goeth an issue of seede whereby he is defiled:

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 8 The Scape goate. 14 The purging of the Sanctuary. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of cleansing sinnes.

Furthermore the Lord spake vnto Moses, after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died:

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, that he come not at all times into the Holy place within the vaile, before the Mercie seate, which is vpon the Arke, that hee die not: for I will appeare in the

cloud vpon the Mercie seate.

3 After this sort shall Aaron come into the Holy place: *even* with a young bullocke for a sinne offering, and a ramme for a burnt offering.

4 He shall put on the holy linnen coate, and shall haue linnen breeches vpon his flesh, and shall be girded with a linnen girdle, and shall couer his head with a linnen miter: these are the holy garments: therefore shall he wash his flesh in water, when he doeth put them on.

5 And he shall take of the congregation of the children of Israel, two hee goates for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, and make an atonement for himselfe, and for his house.

7 And he shall take the two hee goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goates: one lot for the Lord, and the other for the Scape goate.

9 And Aaron shall offer the goate, vpon which the Lords lot shall fall, and make him a sinne offering.

10 But the goate, on which the lot shall fall to be the Scape goate, shall be presented aliuie before the Lord, to make reconciliation by him, and to let him goe (as a Scape goate) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, and for his house, and shall kil the bullocke for his sinne offering.

12 And he shall take a censer full of burning coales from off the Altar before the Lord, and his handfull of sweete incense beaten small, and bring it within the vaile,

13 And shall put the incense vpon the fire before the Lord, that the cloud of the incense may couer the Mercie seate that is vpon the Testimonie: so he shall not die.

14 And hee shall take of the blood of the bullocke, and sprinkle it with his finger vpon the Mercie seate Eastward: and before the Mercie seate shall he sprinkle of the blood with his finger, seuen times.

15 Then shall he kill the goate that is the peoples sinne offering, and bring his blood within the vaile, and do with that blood, as he did with the blood of the bullock, and sprinkle it vpon the Mercie seate, and before the Mercie seate.

16 So he shall purge the Holy place from the vncleannesse of the children of Israel, and from their trespasses of all their sinnes: so shall he doe also for the Tabernacle of the Congregation placed with them, in the mids of their vncleannesse.

17 And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill he come out and haue made an atonement for

^b If any of her vncleannesse did touch him in the bed, for she the man that accompanied with such a woman should die, Cha. 20, 18.
[†] Her separation.

ⁱ Shall be vncleane as the bed whercon she lay when she had her natural disease.

^k After the time that she is recovered.

^l Seeing that God requireth of his puritie and cleanness: we cannot bee his, except our filth and sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

^b In Ebrewé it is called Azazel, which some say, is a mountaine tene Si-nai, whether this goat was sent: but rather it is called the Scape goate, because he was not offered, but sent into the desert, as verse 21.

^c The Holiest of all.

^d Or, the smoke.

^e Or, Arke.

^f Hebr. 9, 13.

^g and 10, 4.

^h Chap. 4, 6.

ⁱ That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

^j Placed among them which are vncleane.
^k Luke 1, 10.

for himselfe, and for his household, and for all the Congregation of Israel.

^f Whereupon the sweete incense and perfume was offered.

18 After, he shall goe out vnto the ^f Altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the Altar round about:

19 So shall he sprinkle of the blood vpon it with his finger seuen times, and cleanse it, and hallow it from the vncleannesse of the children of Israel.

20 ¶ When he hath made an end of purging the Holy place, and the Tabernacle of the Congregation, and the Altar: then he shall bring the liue goate:

21 And Aaron shall put both his hands vpon the head of the liue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their sins, putting them ^g vpon the head of the goate, and shall send him away (by the hand of a man appointed) into the wilderness.

^g Herein this goate is a true figure of Iesus Christ, who beareth the finnes of the people, Isa. 53. 4. [†] Ebr. the land of separation.

22 So the goate shall beare vpon him all their iniquities into [†] the land that is not inhabited, and he shall let the goate go into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leaue them there.

^h In the Court where was the Lauer. Exod. 30. 18.

24 He shall wash also his flesh with water in ^h the Holy place, & put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himselfe, and for the people.

25 Also the fat of the sinne offering shall he burne vpon the Altar.

26 And he that caried forth the goate, called the Scape gate, shall wash his clothes, and wash his flesh in water, & after that shall come into the hoste.

27 Also the bullocke for the burnt offering, and the goat for the sinne offering (whose blood was brought to make a reconciliation in the Holy place) shall one ^{*} carie out without the hoste to be burnt in the fire, with their skinnies, and with their flesh, and with their dounge.

^{*} Chap. 6. 30. hebr. 1. 34. 11.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the hoste.

29 ¶ So this shall be an ordinance for euer vnto you: the tenth day of the seventh moneth, ye shall ^k humble your soules, and do no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

ⁱ Which was Tisri, and answered to part of September, and part of October.

^k Meaning, by abstinence and fasting, Num. 29. 7.

[†] Or a rest which ye shall keepe most diligently. ^m Whom the Priest shall appoint by Gods commandment to succeed in his Fathers roome,

30 For that ^{*} day shall the Priest make an atonement for you to cleanse you: ye shall be cleane from all your finnes before the Lord.

31 This shall be a [†] Sabbath of rest vnto you, and ye shall humble your soules by an ordinance for euer.

32 And the Priest ^m whom he shall anoint, and whom he shall consecrate (to minister in his

fathers stead) shall make the atonement, & shall put on the linnen clothes and Holy vestments,

33 And shall purge the Holy Sanctuary and the Tabernacle of the Congregation, and shall cleanse the Altar, and make an atonement for the Priests, and for all the people of the Congregation.

34 And this shall be an euerlasting ordinance vnto you, to make an atonement for the children of Israel for all their finnes ^{*} once a yeere: and as the Lord commanded Moses, he did.

^{*} Exod. 30. 10. hebr. 9. 7.

CHAP. XVII.

⁴ All sacrifices must bee brought to the doore of the Tabernacle. ⁷ To deuils may they not offer. ¹⁰ They may not eat blood.

And the Lord spake vnto Moses, saying, ² Speake vnto Aaron, & to his sons, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath ^a commanded, saying,

3 Whosoever ^{be} of the house of Israel that ^b killeth a bullocke, or lambe, or goate in the hoste, or that killeth it out of the hoste,

^a Left they should practise that idolatrie, which they had learned among the Egyptians. ^b To make a sacrifice or offering thereof.

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation, to offer an offering vnto the Lord before the tabernacle of the Lord, ^c blood shall be imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

^c I doe as much abhorre it, as though he had killed a man, as Isa. 66. 3.

5 Therefore the children of Israel shall bring their offerings, which they would offer ^d abroad in the field: and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, & offer them for peace offerings vnto the Lord.

^d Wherefore they were moued with foolish deuotion to offer it.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, & burne the fat for a ^{*} sweete sauour vnto the Lord.

^{*} Exod. 29. 18. chap. 4. 31.

7 And they shall no more offer their offerings vnto ^e deuils, after whome they haue gone a ^f whoring: this shall be an ordinance for euer vnto them in their generations.

^e Meaning, whatsoeuer is not the true God, 1. Cor. 10. 20. psal. 95. 5.

8 ¶ Also thou shalt say vnto them, Whosoever ^{be} of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering or sacrifice,

^f For idolatry is spirituall whoredome, because faith toward God is broken,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation, to offer it vnto the Lord, euen that man shall be cut off from his people.

10 ¶ Likewise whosoever ^{be} of the house of Israel, or of the strangers that sojourn among them, that eateth any blood, I will euen set ^g my face against that person that eateth blood, and will cut him off from among his people:

^g I will declare my wrath by taking vengeance on him, as chap. 20. 3.

11 For the life of the flesh is in the blood, and I haue giuen it vnto you ^{to offer} vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger

^{*} Chap. d. vii. Repr.

^e Either ther borne age of

13 Moreover, whoſoever he bee of the children of Iſrael, or of the ſtrangers that ſojourne among them, which by hunting ſhall any beaſt or foule that may be eaten, he ſhall powre out the blood thereof, and cover it with duſt: For the life of all fleſh is his blood: it is poured with his life: therefore I ſaid, ſay to the children of Iſrael, Ye ſhall eate the blood of no fleſh: for the life of all fleſh is the blood thereof: whoſoever eateth it, ſhall be cut off.

14 And every perſon that eateth it, which bech alone, or that which is come with beaſts, whether it be one of the tame cattel, or a ſtranger, he ſhall boyle with his clothes, and waſh himſelfe in water, and bee vncleane unto the euen: after he ſhall be cleane.

15 But if hee waſh him not, nor waſh his fleſh, then he ſhall beare his iniquitie.

Conſanguinitie hindring Marriage.



CHAP. XXVIII.

1 And the Lord ſpake unto Moſes, ſaying, Speake vnto the children of Iſrael, and ſay vnto them, I am the Lord your God. After the coming of the land of Egypt, wherein yee dwelt, ſhall yee not doe: and after the manner of the land of Canaan, whither I will bring you, ſhall yee not doe, neither walke in their ordinances.

2 Ye doe after my Iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

3 Yee ſhall keepe therefore my ſtatutes, and my iudgements, which if a man doe, hee ſhall then live in them: I am the Lord.

4 None ſhall come neere to any of the kined of his fleſh to vncouer her ſhame: I am the Lord.

Affinitie hindring Marriage.



As Moſes cannot contract matrimonie with the women that are ſo of kinne to him, as is aboue ſpecified, ſo alſo cannot Marie his ſiſter Marie with the men that are in the like degree. Note alſo, that beſides the perſons here ſpecified, there are alſo meant thoſe that aſcend or deſcend of the ſame line, be it of blood or kinned.

- 7 Thou ſhalt not vncouer the ſhame of thy father, nor the ſhame of thy mother: for ſhee is thy mother, thou ſhalt not diſcouer her ſhame.
- 8 * The ſhame of thy fathers wife ſhalt thou not diſcouer: for it is thy fathers ſhame.
- 9 Thou ſhalt not diſcouer the ſhame of thy ſiſter, the daughter of thy father, or the daughter of thy mother, whether ſhe be borne at home, or borne without: thou ſhalt not diſcouer their ſhame.
- 10 The ſhame of thy ſonnes daughter, or of thy daughters daughter, thou ſhalt not, I ſay, vncouer their ſhame: for it is thy ſhame.
- 11 The ſhame of thy fathers wifes daughter, begotten of thy father (for ſhe is thy ſiſter) thou ſhalt not, I ſay, diſcouer her ſhame.
- 12 * Thou ſhalt not vncouer the ſhame of thy fathers ſiſter: for ſhe is thy fathers kinſwoman.
- 13 Thou ſhalt not diſcouer the ſhame of thy mothers ſiſter: for ſhe is thy mothers kinſwoman.

* Chap. 20. 17. d Which is thy Repmother. e Either by father or mother, borne in marriage or other wiſe

f They are her children whole ſhame thou haſt vncouered. * Chap. 20. 17. Or, ſecretly.

* Chap. 20. 10.
 8 Which thine vnle doth dil-
 couer.
 * Ebr. thy fathers
 brothers wife.
 * Chap. 20. 12.
 h Because the
 idolaters thinking
 within Gods
 people had done
 and could dwell
 were given to
 these heathen
 idols, God
 charged his
 people to beware of
 i By feeling
 thine affection
 more than to her
 sister thou wilt.
 * Chap. 20. 17.
 k Or whiles she
 hath her mother
 * Chap. 20. 18.
 l Or whiles she
 hath her father
 * Chap. 20. 19.
 m Which was an
 idol of the Am-
 monites, vnto
 whom they bur-
 ned and sacrific-
 ed their chil-
 dren, 2. King.
 23. 10. This fe-
 med to be the
 chiefe and prin-
 cipall of all idols
 and as the Iewe
 write, was of a
 great stature, an
 hollow within,
 hauing seven
 places or cham-
 bers within him
 one was to re-
 ceive meale that
 was offered: an-
 other Turtle
 doves: the third
 a sheepe: the
 fourth a ramme:
 the fift a calfe:
 the sixt an ox:
 the seuenth a
 childe. This
 idoles face was
 like a calfe, his
 hands were euer
 stretched out to
 receiue gifts.
 his Priests were
 called Chem-
 rims: Reade
 2. King. 23. 5.
 hosea. 10. 5.
 zeph. 1. 4.
 * Chap. 20. 15.
 n Or confusion
 m I will punish
 the land where
 such incestuous
 marriages and
 pollutions are
 suffered.
 n He comparerh
 the wicked to e-
 uill humors and
 surfering, which
 corrupt the sto-
 mach and op-
 press nature,
 and therefore
 must be cast out
 by vomite.
 o Both for their wicked marriages, vn lawfull copulations, idolatry or spirituall
 whoredome with Molech and such like abominations. p Either by the ciuill sword,
 or by some plague that God will send vpon such.

14 * Thou shalt not couer the shame of
 thy fathers brother: that is, thou shalt not goe
 in to his wife: for there is thine house.
 15 * Thou shalt not discover the shame of
 thy daughter in law: for she is thy sonnes wife:
 therefore shalt thou not couer her shame.
 16 * Thou shalt not discover the shame of
 thy brothers wife: for it is thy brothers shame.
 17 * Thou shalt not discover the shame of the
 wife of thy brother, neither shalt thou take
 her sonnes daughter, nor her daughters daugh-
 ter, to couer her shame: for they are thy kind-
 red, as if they were wicked.
 18 Also thou shalt not take a wife with her
 sister, during her life: so I vnto thee, in couer-
 ing her shame vpon her.
 19 * Thou shalt not also goe vnto a woman
 to couer her shame, as long as she is put a-
 part for her uncle.
 20 Moreover, thou shalt not giue thy child-
 ren to thy neighbours wife for carnall copulation
 to be defiled with her.
 21 * Also thou shalt not give thy child-
 ren to offer them vnto Molech, neither shalt
 thou defile the Name of thy God: for I am the
 Lord.
 22 Thou shalt not lie with the male as one
 lieth with a woman: for it is abomination.
 23 * Thou shalt not also lie with any beast
 to be defiled therewith, neither shall any wo-
 man stand before a beast, to lie down thereto:
 for it is abomination.
 24 Ye shall not defile your selues in any of
 these things: for in all these the nations are de-
 filed, which I will cast out before you:
 25 And the land is defiled: therefore I will
 visite the wickednesse therof vpon it, and the
 land shall vomite out her inhabitants.
 26 Yee shall keepe therefore mine ordina-
 nces, and my iudgements, and commit none of
 these abominations, as well hee that is, of the
 same country, as the stranger that sojourneth
 among you.
 27 (For all these abominations haue the
 men of the land done, which were before you,
 and the land is defiled:
 28 And shall not the land spewe you out if
 yee defile it, as it spewed out the people that
 were before you?)
 29 For whosoeuer shall commit any of these
 abominations, the persons that doe so, shall be
 cut off from among their people.
 30 Therefore shall yee keepe mine ordina-
 nces that ye doe not any of the abominable
 customes, which haue bene done before you,
 and that ye defile not your selues therein: for I
 am the Lord your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

And the Lord spake vnto Moses, saying,
 2 Speake vnto all the Congregation

of the children of Israel, and say vnto them, Ye
 shall bee holy, for I the Lord your God am
 holy.
 3 * Yee shall feare euery man his mother,
 and his father, and that keep my Sabbaths: for
 I am the Lord your God.
 4 * Yee shall not turne vnto idols: nor make
 you molten gods: I am the Lord your God.
 5 * And when ye shall offer peace offer-
 ing vnto the Lord, ye shall offer it freely:
 6 And it shall be eaten the day ye offer it, or
 on the morrow: and that which remaineth vnto
 the third day shall be burnt in the fire.
 7 * For if it be eaten the third day, it shall bee
 vncleane, it shall not be accepted.
 8 * Therefore he that eateth it, shall beare
 his iniquitie, because he hath defiled the hal-
 lowed thing of the Lord, and that person shall
 be cut off from his people.
 9 * When ye reape the harvest of your
 land, yee shall not reape euery corner of your
 field: neither shalt thou gather the gleanings
 of thy harvest.
 10 * Thou shalt not gather the grapes of thy
 vineyard cleane, neither gather euery grape of
 thy vineyard, but thou shalt leave them for the
 poore and for the stranger: I am the Lord your
 God.
 11 * Ye shall not steale, neither deale false-
 ly, neither lie one to another.
 12 * Also yee shall not sweare by my
 name falsly, neither shalt thou defile the name
 of thy God: I am the Lord.
 13 * Thou shalt not doe thy neighbour
 wrong, neither rob him. * The workemans
 hire shall not abide with thee vntill the mor-
 ning.
 14 * Thou shalt not curse the deafe, * nei-
 ther put a stumbling blocke before the blinde,
 but shalt feare thy God: I am the Lord.
 15 * Yee shall not doe vniuently in iudge-
 ment. * Thou shalt not fauour the person of the
 poore, nor honour the person of the mightie,
 but thou shalt iudge thy neighbour iustly.
 16 * Thou shalt not walke about with tales
 among thy people. Thou shalt not stand a-
 gainst the blood of thy neighbour: I am the
 Lord.
 17 * Thou shalt not hate thy brother in
 thine heart, but thou shalt plainly rebuke thy
 neighbour, and suffer him not to sinne.
 18 * Thou shalt not auenge, nor be mind-
 full of wrong against the children of thy people,
 * but shalt loue thy neighbour as thy selfe: I am
 the Lord.
 19 * Yee shall keepe mine ordinances.
 Thou shalt not let thy cattell gender with o-
 thers of diuers kinds. Thou shalt not sowe thy
 field with mingled seede, neither shall a gar-
 ment of diuers things, as of linnen and wollen
 come vpon thee.
 20 * Whosoeuer also lieth and medleth
 with a woman that is a bond maid affianced

* Chap. 22. 44.
 and 20. 7.
 1. Pet. 1. 16.
 a That is, voide
 of all pollution,
 idolatry, and lu-
 perition both of
 soule & body,
 and from all
 carnall desires
 b Of your owne
 accord.
 * Chap. 9. 16.
 c To wit, of
 God.
 * Chap. 22. 22.
 d In that which
 is committed to
 your credit.
 * Exod. 20. 7.
 deut. 5. 11.
 matth. 5. 34.
 e Or, oppress him
 by violence.
 * Deut. 24. 14, 15
 16. 4. 14.
 * Deut. 27. 18.
 * Exod. 23. 3.
 deut. 1. 17. and
 16. 19.
 pre. 24. 23.
 eam. 2. 2.
 f As a slanderer,
 backbiter, or
 quarrell picker.
 g By consoling
 to his death, or
 conspiring with
 the wicked.
 h Ebr. suffer not
 sinne vpon him.
 * Matth. 5. 41.
 rom 13. 9. gal. 3.
 14. rom 13. 8.
 i As a horse to
 keepe an asse, or
 a mule a mule.
 o As in
 ring the
 * 1. Pet. 1. 16.
 p By the
 measures
 meaneth
 ther. Of
 reade Ex
 36. and o
 Exod. 29

2 They that give of their seede to Molech, must die. 6
They that have recourse to Sorcerers. 10 The man that
committeth adultery. 12 The man that committeth fornication.

Committee advisory, 11 Incest, or fornication with

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466
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nor come neere the altar, because he hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 *Who ought to abstaine from eating the things that were offered. 19 What oblations should be offered.*

AND the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and to his sons, that they be separated from the holy things of the children of Israel, and that they pollute not mine holy Name, in those things, which they hallow vnto me: I am the Lord.

3 Say vnto them, Whosoever *bee be* of all your seede among your generations after you, that *toucheth* the holy things which the children of Israel hallow vnto the Lord, hauing his vncleannes vpon him, euen that person shall be cut off from my sight: I am the Lord.

4 * Whosoever also of the seede of Aaron is a leper, or hath a running issue, he shal not eat of the holy things vntill he be cleane: and who so toucheth any that is vncleane, *by reason* of the dead, or a man whose issue of seed runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may bee made vncleane, or a man by whom he may take vncleannes, *whatsoever* vncleannes he hath.

6 The person that hath touched such, shall therefore be vncleane vntill the euen, and shall not eat of the holy things, *except* he haue washed his flesh with water.

7 But when the Sunne is downe, he shal be cleane, & shal afterward eat of the holy things: for it is his *food*.

8 * Of a beast that dieth, or is rent *with* beastes, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, lest they beare *their* sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shal no *stranger* also eat of the holy thing, neither *the* ghest of the Priest, neither shall an hired seruant eat of the holy thing:

11 But if the Priest buy any with money, he shall eat of it, also he that is borne in his house: they shall eat of his meat.

12 If the Priestes daughter also bee married vnto a *stranger*, she may not eat of the holy offerings.

13 Notwithstanding if the Priestes daughter be a widow or diuorced, and haue no child, but is returned vnto her fathers house, she shal eate of her fathers bread, as she did in her *youth*: but there shall no stranger eat thereof.

14 ¶ If a man eate of the holy thing vniawittingly, he shall put the *5* fist part thereunto, and giue it vnto the Priest with the hallowed thing.

15 So they shall not defile the holy things

of the children of Israel which they offer vnto the Lord,

16 Neither cause the *people* to beare the iniquitie of *their* *trespasse*, while they eate their holy thing: for I the Lord doe hallow them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoever *bee be* of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto the Lord, for a burnt offering,

19 Yee shall offer of your free minde a male without blemish of the beeuies, of the sheepe, or of the goats.

20 Yee shall not offer any thing that hath a blemish: for that shall not bee acceptable for you.

21 * And whosoever bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering of the beeuies, or of the sheepe, his free offering shal be perfect, no blemish shall be in it.

22 Blind, or broken, or maimed, or hauing a wen, or sciruy, or scabbed: these shall yee not offer vnto the Lord, nor make an offering by fire of these vpon the altar of the Lord.

23 Yet a bullocke, or a sheepe that hath *any member* superfluous, or lacking, such mayest thou present for a free offering, but for a vowe it shall not be accepted.

24 Ye shall not offer vnto the Lorde that which is bruised or crushed or broken, or cut away, neither shall ye make *an offering thereof* in your land.

25 Neither *of* the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption *is* in them, there is a blemish in them: *therefore* shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goate shal be brought forth, it shal be euen seuen daies vnder his dam: and from the eight day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cowe or the ewe, ye shall not *kill* her, and her yong *both* in one day.

29 So when yee will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The same day it shall be eaten, yee shall leaue *none* of it vntill the morrow: I am the Lord.

31 Therefore shall ye keepe my commandments, and do them: *for* I am the Lord.

32 Neither shall yee *pollute* mine holy Name, but I will bee hallowed among the children of Israel: I the Lord sanctifie you,

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP.

h For if they did not offer for their error, the people by their example might commit the like offence.

** Dent. 15. 21. ecclui. 35. 1. 2.*

107. 1. 2.

** Chap. 21. 1. 8.*

i Ye shall not receive any vperfection of a stranger, to make it the Lords offering: which he calleth the bread of the Lord.

** Dent. 22. 6.*

** Chap. 7. 15.*

k For whosoever doth otherwise then God commandeth, polluteth his name.

a Meaning, that the Priests abstaine from eating so long as they are polluted.

b To eat thereof.

** Chap. 15. 2.*

c By touching any dead thing, or being at buriall of the dead.

f Ebr. according to all his vncleanness.

107. vntill.

*107. bread. * Dent. 22. 31. eccl. 44. 1.*

d Which is not of the tribe of Levi.

e Some read, the seruant which had his ears bored, and would not goe free, Exo. 21. 6.

f Who is not of the Priestes kindred.

** Chap. 10. 14.*

g He shall giue that and a fifth part ouer.

CHAP. XXIII.

2 The feastes of the Lord. 3 The Sabbath. 4 The Pasche. 5 The feast of vnleauened bread. 10 The feast of first fruits. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say vnto them, The feasts of the Lord which ye shall call the holy assemblies, *euē* these are my feasts.

Or, conuocations.
*Exod. 30.9, 10.

Or, yermay worke.

Or, assembly.

3 Six dayes shall worke bee done, but in the seuenth day shall bee the Sabbath of rest, an holy conuocation: ye shall doe no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 These are the feastes of the Lord, and holy conuocations, which ye shall proclaime in their seasons.

a For the Sabbath was kept euery weeke, and these other were kept but once euery yere.

5 In the first moneth, and in the fourteenth day of the moneth at euening shall be the Pasche of the Lord,

*Exod. 12.15.
num. 28.17.

6 And on the fifteenth day of this moneth shall be the feast of vnleauened bread vnto the Lord: seuen daies ye shall eat vnleauened bread.

7 In the first day ye shall haue an holy conuocation: ye shall doe no seruile worke therein.

b Or, bodily labour, saue about that which one must eat, Exod. 12.16.

c The first day of the feast, and the seuenth were kept holy: in the rest they might worke, except any feast were intermeddied, as the feast of vnleauened bread the fifteenth day, and the feast of sheaves the sixteenth day.

Or, an Omer, reade Deut. 24. 19.
p/sal 129.7.
d That is, the second Sabbath of the Pascheouer.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes, and in the seuenth day shall be an holy conuocation: ye shall doe no seruile worke therein.

9 And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye become into the land which I giue vnto you, and reape the harvest thereof, then ye shall bring a sheafe of the first fruits of your harvest vnto the Priest,

11 And he shall shake the sheafe before the Lorde, that it may be acceptable for you: the morrow after the Sabbath, the Priest shall shake it.

12 And that day when ye shake the sheafe, shall ye prepare a lambe without blemish of a yere old, for a burnt offering vnto the Lord:

13 And the meate offering thereof shall bee two tenth deales of fine floure mingled with oyle, for a sacrifice made by fire vnto the Lord of sweet sauour: and the drinke offering thereof the fourth part of an Hin of wine.

e Which is the fifth part of an Ephah, or two Omers: reade Exod. 16. 16.
f Reade Exod. 29. 40.

14 And ye shall eate neither bread nor parched corne, nor greene eares, vntill the selfe same day that ye haue brought an offering vnto your God: *this shall be a law for euer* in your generations, and in all your dwellings.

Or, full eares.

15 Ye shall count also to you from the morrow after the Sabbath, *euē* from the day that ye shall bring the sheafe of the shake offering, seuen Sabbaths, they shall be compleat.

g That is, the seuenth day after the first Sabbath of the Pascheouer.
Or, weekes.

16 Vnto the morrow after the seuenth Sabbath shall ye number fiftie dayes, then ye shall bring a new meate offering vnto the Lord.

17 Ye shall bring out of your habitations

bread for the shake offering: they shall be two loanes of two tenth deales of fine floure, which shall be baken with leauen for first fruits vnto the Lord.

h Because the Priest should eat them, as Chap. 7. 13. and they should not be offered to the Lord vpon the altar.

18 Also ye shall offer with the bread seuen lambes without blemish of one yere old, and a yong bullocke and two rams: they shall be for a burnt offering vnto the Lord, with their meate offerings, & their drinke offerings, for a sacrifice made by fire of a sweet sauour vnto the Lord.

19 Then ye shall prepare an hee goate for a sinne offering, and two lambes of one yere old for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first fruites before the Lord, and with the two lambes: they shall be holy to the Lord, for the Priest.

i That is, offered to the Lord, and the rest should be for the Priests

21 So ye shall proclaime the same day, that it may bee an holy conuocation vnto you: ye shall doe no seruile worke therein: it shall be an ordinance for euer in all your dwellings, throughout your generations.

*Chap. 19.9.
deut. 24.19.

22 And when you reape the harvest of your land, thou shalt not rid cleane the corners of thy fildes when thou reapest, neither shalt thou make any after gathering of thy harvest, but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the seuenth moneth, and in the first day of the moneth, shall ye haue a Sabbath, for the remembrance of blowing the trumpets, an holy conuocation.

k That is, about the end of September.

l Or, an holy day to the Lord.

m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Iubile.

*Chap. 16. 29, 30

num. 29.7.

n By fasting, and praier,

25 Ye shall doe no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 And the Lord spake vnto Moses, saying,

27 The tenth also of this seuenth moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shall humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And ye shall doe no work that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euē bee cut off from his people.

30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall doe no maner worke therefore: *this shall be a law for euer* in your generations, throughout all your dwellings.

32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euē, from euē to euē shall ye celebrate your Sabbath.

o Which continueth a night and a day: yet they tooke it but for their natural day.
The rest year Sabbath.

33 And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say,

* Num. 29. 12.
John 7. 37.

say, * In the fifteenth day of this seventh month *shalbe* for seven dayes the feast of Tabernacles vnto the Lord.

35 In the first day *shalbe* an holy conuocation: ye shall doe no seruile worke *therein*.

* Exod. 29. 8.

36 Seven dayes yee shall offer * sacrifice made by fire vnto the Lord, and in the eighth day *shalbe* an holy conuocation vnto you, & ye shall offer sacrifices made by fire vnto the Lord: it is the *solemne* assemblie, ye shall doe no seruile worke *therein*.

p Or, a day wherein the people are stayed from all worke.

37 These are the feasts of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, as burnt offering, and meat offering, *s* sacrifice, and drink offerings, every one vpon his day.

g Or, peace offering.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offerings, which ye shall giue vnto the Lord.

39 But in the fifteenth day of the seventh month, when ye haue gathered in the fruites of the land, ye shall keepe an holy feast vnto the Lord seven daies: in the first day *shalbe* a Sabbath: likewise in the eighth day *shalbe* a Sabbath.

r Or, a solempne feast.

40 And ye shall take you in the first day the fruites of goodly trees, branches of palme trees, and the boughes of *thicke* trees, and willowes of the brooke, and shall reioyce before the Lord your God seven daies.

h Or of boughes sticke with leaues.

41 So ye shall keepe this feast vnto the Lord seven dayes in the yeere, by a perpetuall ordinance thorow your generations: in the seventh month shall you keepe it.

42 Ye shall dwell in boothes seven daies: all that are Israelites borne shall dwell in boothes,

43 That your posteritie may know that I haue made the children of Israel to dwell in boothes, when I brought them out of the land of Egypt: I am the Lord your God.

f In the wilderness, forasmuch as they would not credit Iohua and Caleb, when they returned from spying the land of Canaan.

44 So Moses declared vnto the children of Israel the feasts of the Lord.

CHAP. XXIII.

2 The oyle for the lamps. 5 The shewbread. 14 The blasphemer shall be stoned. 17 He that killeth shall be killed.

And the Lord spake vnto Moses, saying, 2 * Command the children of Israel that they bring vnto thee pure oyle oliue beaten, for the light, to cause the lampes to burne continually.

a Reade Exod. 27. 30.

3 Without the vaile *b* of the Testimony, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: *this shall bee* a law for euer through your generations.

b Which vaile separated the holiest of all where was the Arke of the Testimony from the Sanctuary.

4 He shall dresse the lampes vpon the * pure Candlestick before the Lord perpetually.

* Exod. 31. 8.

5 ¶ Also thou shalt take fine floure, and bake twelue * cakes thereof: two *c* tenth deales shall be in one cake.

* Exod. 25. 30. c That is, 20 Omer: reade Exod. 16. 16.

6 And thou shalt set them in two rowes, six in a row vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that *d* in stead of the bread it may be for a remembrance, and an offering made by fire to the Lord.

d For it was burnt every Sabbath, when the bread was taken away.

8 Euerie Sabbath hee shall put them in rowes before the Lorde euermore, *receiving* them of the children of Israel for an euerlasting couenant.

9 * And the bread shall be Aarons and his sons, and they shall eat it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

* Exod. 29. 33. chap. 8. 31. mat. 12. 1, 5.

10 ¶ And there went *e* out among the children of Israel the son of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

e Meaning, out of his tent.

11 So the Israelitish womans sonne *f* blasphemed the name of the Lord, and cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

f By swearing, or despising God.

12 And they * put him in ward, till he tolde them the mind of the Lord.

* Num. 15. 34.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the hoste, & let all that heard him, * put their hands vpon his head, & let all the Congregation stone him.

* Deut. 17. 9. and 27. 7.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shall *g* beare his sinne.

g Shall be punished.

16 And hee that blasphemeth the Name of the Lord, shall be put to death: all the Congregation shall stone him to death: as wel the stranger, as he that is borne in the land, when he blasphemeth the name of the Lord, let him be slain.

17 ¶ * Hee also that *h* killeth any man, hee shall be put to death.

* Exod. 21. 12. deut. 19. 4, 11. h Ebr. smiteth the soule of any man. i Ebr. soule for soule.

18 And he that killeth a beast, hee shall restore it, *i* beast for beast.

19 Also if a man cause *any* blemish in his neighbour: as he hath done, so shall it be done to him.

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath made in any, such shall be repaid to him.

* Exod. 21. 24. deut. 19. 21. mat. 5. 38.

21 And he that killeth a beast shall restore it: but he that killeth a man shall be slaine.

22 Ye shall haue * one law: it shall be as well for the stranger, as for one borne in the country: for I am the Lord your God.

* Exod. 12. 49. h Because the punishment was not yet appointed by the Law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

23 ¶ Then *b* Moses told the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

2 The Sabbath of the seventh yeere. 8 The iubile in the fiftieth yeere. 14 Not to oppresse their brethren. 23 The sale, and redeeming of lands, houses and persons.

And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say

The Iubile. Leuiticus. Redeeming of lands.

^a Exod. 23. 10.
[†] Ebr. shall rest
a rest.
^a The Iewes be-
gan the count of
this yere in Sep-
tember: for then
all the fruits
were gathered.

^b By reason of
the corne that fel
out of the eares
the yere past.
^c Or, which thou
hast separated
from thy selfe,
and consecrated
to God for the
poore.
^d That which
the land bring-
eth forth in her
rest.

[¶] Or, weekes.

^e In the begin-
ning of the fiftie
yere was the Iu-
bile, so called, be-
cause the ioyfull
tidings of liberty
was publicly
proclaimed by
the found of a
corner.
^f Which were
in bondage.

^g Because the
tribes should
neither haue
their possessions
or families dimi-
nished nor con-
founded.

^h By deceit or
otherwise.
ⁱ If the Iubile to
come be neere,
thou shalt sell
better cheape: if
it be farre off,
dearer.

^k And not the
full possession of
the land.

[¶] Or, boldly with-
out feare.

say vnto them, When yee shall come into the
land which I giue you, the ^a land shall [†] keepe
Sabbath vnto the Lord.

3 ^a Sixe yeeres thou shalt sowe thy fielde,
and fixe yeeres thou shalt cut thy vineyard, and
gather the fruit thereof.

4 But the seuenth yere shall be a Sabbath
of rest vnto the land: ^{it shall be} the Lords Sab-
bath: thou shalt neither sowe thy field, nor cut
thy vineyard.

5 That which groweth of it ^b owne accord
of thy harvest, thou shalt not reape, neither ga-
ther the grapes: that thou hast left vnlaboured:
for it shall be a yere of rest vnto the land.

6 And the ^c rest of the land shall be meate
for you, ^{euen} for thee, and for thy seruant, and
for thy maide, and for thy hired seruant, and for
the stranger that sojourneth with thee:

7 And for thy cartel, and for the beafts that
are in thy land shall all the increase thereof be
meat.

8 [¶] Also thou shalt number seuen [¶] Sab-
baths of yeres vnto thee, ^{euen} seuen times seuen
yeeres, and the space of the seuen Sabbaths of
yeres will be vnto thee nine and fortie yeeres.

9 ^a Then thou shalt cause to blow the trump-
et of the Iubile in the tenth day of the seuenth
moneth: ^{euen} in the day of the reconciliation
shall ye make the trumpet blow, thorowout all
your land.

10 And ye shall hallow that yeere, ^{euen} the
fiftieth yeere, and proclaime libertie in the land
to all the ^f inhabitants thereof: it shall be the
Iubile vnto you, and ye shall returne euery man
vnto his possession, and euery man shall returne
vnto his family.

11 This fiftieth yeere shall be a yere of Iubile
vnto you: ye shall not sowe, neither reape that
which groweth of it selfe, neither gather the
grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it shall be holy vnto
you: ye shall eate of the increase thereof out of
the field.

13 In the yere of this Iubile, ye shall returne
euery man vnto his possession.

14 And when thou sellest ought to thy
neighbour, or buyest at thy neighbours hand,
ye shall ^h not oppresse one another:

15 ⁱ But according to the number of yeeres
after the Iubile thou shalt buy of thy neigh-
bour: ^{also} according to the number of the yeres
of the reuenues, he shall sell vnto thee.

16 According to the multitude of yeeres,
thou shalt increase the price thereof, and accord-
ing to the fewnesse of yeres, thou shalt abate
the price of it: for the number of ^k fruits doeth
he sell vnto thee.

17 Oppresse not yee therefore any man his
neighbour, but thou shalt feare thy God: for I
am the Lord your God.

18 [¶] Wherefore yee shall obey mine ordi-
nances, and keepe my lawes, and doe them, and
ye shall dwell in the land [¶] in safetie.

19 And the land shall giue her fruit, and ye
shall eat your fill, and dwell therein in safetie.

20 And if ye shall say, What shall we eat the
seuenth yeere, for we shall not sowe, nor gather
in our increase?

21 I will [†] send my blessing vpon you in the
sixt yeere, and it shall bring forth fruit for three
yeeres.

22 And ye shall sowe the eight yere, and eat
of the old fruit vntill the ninth yeere: vntill the
fruit thereof come, ye shall eat the old.

23 [¶] Also the land shall not be solde to bee
cut off ^{from the family}: for the land is mine, and
ye be but strangers and sojourners with me.

24 Therefore in all the land of your posses-
sion ye shall [¶] grant a redemption for the land.

25 [¶] If thy brother bee impouerished, and
sell his possession, then his redeemer shall come,
^{euen} his neere kinsman, and buy out that which
his [¶] brother sold.

26 And if hee haue no redeemer, but [†] hath
gotten and found to buy it out,

27 Then shall he ^a count the yeres of his sale,
and restore the ouerplus to the man to whome
he sold it: so shall he returne to his possession.

28 But if hee cannot get sufficient to re-
store to him, then that which is solde, shall re-
maine in the hand of him that hath bought it,
vntill the yeere of the Iubile: and in the Iubile
it shall come ^a out, and he shall returne vnto his
possession.

29 Likewise if a man sell a dwelling house
in a walled citie, he may buy it out againe with-
in a whole yeere after it is solde: within a yeere
may he buy it out.

30 But if it bee not bought out within the
space of a full yeere, then the house that is in
the walled citie shall bee established [¶] as cut off
^{from the family}, to him that bought it, through-
out his generations: it shall not goe out in the
Iubile.

31 But the houses of villages, which haue
no walles round about them, shall bee este-
med as the field of the countrey: they may bee
bought out againe, and shall [¶] goe out in the
Iubile.

32 Notwithstanding, the Cities of the
Leuites, and the houses of the cities of their
possession, may the Leuites redeeme [†] at all
seasons.

33 And if a man purchase of the Leuites, the
house that was solde, and the citie of their pos-
session shall go out in the Iubile: for the houses
of the cities of the Leuites are their possession
among the children of Israel.

34 But the fielde of the [¶] suburbs of their
cities, shall not be sold: for it is their perpetuall
possession.

35 [¶] Moreover, if thy brother be impoue-
rished, and fallen in decay with thee, thou shalt
relieue him, and ^{as} a stranger and sojourner, so
shall he liue with thee.

36 ^a Thou shalt take no vsurie of him, nor
vantage

[†] Ebr. I will com-
mand.

[¶] It could not be
sold for euer, but
must returne to
the family in the
Iubile.
[¶] Ye shall sell it
on condition
that it may be
redeemed.

[¶] Or, kinsman,
[†] Ebr. his hand
hath gotten.

[¶] Abating the
money of the
yeres past, and
paying for the
rest of the yeres
to come.

[¶] From his
hands that
bought it.

[¶] That is, for
ouer, redee-
me verse 23.

[¶] Or, returne.

[†] Ebr. for euer.

[¶] Where the
Leuites kept
their cattell.
[¶] In Ebrew it is,
if his hand shake
meaning, if hee
stretch forth his
hand for helpe as
one in misery.
[¶] Exod. 22. 25.
[¶] Exod. 23. 19. [¶] Lev.
25. 36. [¶] Exod. 22. 25.
and 22. 12.

vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lende him thy vitales for increase.

38 I am the Lorde your God, which haue brought you out of the lande of Egypt, to giue you the lande of Canaan, and to be your God.

39 ¶ If thy brother also, that dwelleth by thee bee impouerished, and bee solde vnto thee, thou shalt not compell him to serue as a bond seruant.

40 But as an hyred seruant, and as a sojourner he shall be with thee: he shall serue thee vnto the yeere of Iubile.

41 Then shall he depart from thee, both he, and his children with him, and shall returne vnto his familie, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whome I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

43 ¶ Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruant also, and thy bond maid, which thou shalt haue, shall be of the heathen that are round about you: of them shall ye buy seruants and maids.

45 And moreouer of the children of the strangers, that are sojourners among you, of them shall ye buy, and of their families that are with you, which they begate in your land: these shall be your possession.

46 So ye shall take them as inheritance for your children after you, to possesse them by inheritance, ye shall vse their labours for euer: but ouer your brethren the children of Israel yee shall not rule one ouer another with crueltie.

47 ¶ If a sojourner or a stranger dwelling by thee get riches, and thy brother by him be impouerished, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stock of the strangers familie,

48 After that hee is solde, hee may bee bought out: one of his brethren may buy him out,

49 Or his vnckle, or his vnckles sonne may buy him out, or any of the kindred of his flesh among his familie, may redeeme him: either if hee can get so much, hee may buy himselfe out.

50 Then hee shall reckon with his buyer from the yeere that hee was solde to him, vnto the yeere of Iubile: and the money of his sale shall bee according to the number of yeeres: according to the time of an hyred seruant shall hee be with him.

51 If there be many yeeres behinde, according to them hee shall giue againe for his deliuerance, of the money that hee was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 Hee shall be with him yeere by yeere as an hyred seruant: hee shall not rule cruelly ouer him in thy fight.

54 And if he bee not redeemed thus, hee shall goe out in the yeere of Iubile, hee, and his children with him.

55 For vnto mee the children of Israel are seruants: they are my seruants, whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that keepe the commandments. 14 The curse to those that breake them. 42 God promisseth to remember his covenant.

YE shall make you none idols nor grauen image, neither reare you vp any pillar, neither shall yee set any image of stone in your lande to bow downe to it: for I am the Lord your God.

2 Yee shall keepe my Sabbaths, and reuerence my Sanctuarie: I am the Lord.

3 ¶ If yee walke in mine ordinances, and keepe my commaundements, and doe them,

4 I will then send you raine in due season, and the land shall yeelde her increase, and the trees of the field shall giue their fruit.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eate your bread in plenteousnesse, and dwell in your lande safely.

6 And I will send peace in the land, and yee shall sleepe and none shall make you afraid: also it wil rid euill beasts out of the land, and the sworde shall not goe through your land.

7 Also ye shall chase your enemies, and they shall fall before you vpon the sword.

8 ¶ And siue of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For I will haue respect vnto you, and make you increase, and multiply you, and establish my couenant with you.

10 Yee shall eate also old store, and carie out old because of the new.

11 ¶ And I will set my Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will bee your God, and yee shall bee my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the bonds of your yoke, and made you goe vpright.

¶ Thou shalt not suffer him to intreat him rigorously, if thou know it.

Exod. 30. 4. deut. 5. 8. psal. 97. 7. Or, thou shalt have any images.

Leuit. 19. 30.

Deut. 28. 14.

¶ By promising abundance of earthly things, he stirreth the mindes to consider the rich treasures of the spiritual blessings.

Iob. 1. 19.

¶ Ebr. I will cause the euill beast to cease. b Ye shall haue no warre.

Ios. 23. 19.

¶ Ebr. I will turne vnto you.

c Performe that which I haue promised.

Exod. 37. 26. 2. cor. 6. 16. d I will be daily present with you

e I haue set you at full libertie, where as before ye were as beasts tied in bands,

Threatnings for **Leuiticus.** transgressing the Law.

* *Dent.* 28. 15.
Lament. 2. 17.
Malac. 2. 2.

14 ¶ But if yee will not obey me, nor doe all these commandements,

15 And if ye shall despise mine ordinances, either if your soule abhorre my lawes, so that ye will not doe all my commandements, but breake my ^e couenant,

f Which I made with you in charging you to be my people.
|| *Or,* *an* *holy* *plague.*

16 Then will I also doe this vnto you, I wil appoint ouer you ^u fearefulnesse, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shall fowe your seed in vaine: for your enemies shall eate it:

g Reade chap. 17. 10.

17 And I will set ^e my face against you, and ye shall fall before your enemies; and they that hate you, shall raigne ouer you, * and ye shall flee when none pursueth you.

* *Prov.* 28. 1.

h That is, more extremely.

18 And if yee will not for these things obey me, then will I punish you ^h seuen times more, according to your sinnes,

19 And I will breake the pride of your power, and I will make your heauen as ⁱ iron, and your earth as brasse:

i Ye shall haue drought and barrennes, *Agge.* 2. 10.
|| *Or,* *labour.*

20 And your ^u strength shall bee spent in vaine: neither shall your land giue her increase, neither shall the trees of the lande giue their fruit.

k Or as some reade, by fortune, impairing my plagues to chance and fortune.

21 ¶ And if ye walke ^k stubbornly against me, and will not obey me, I will then bring seuen times moe plagues vpon you, according to your sinnes.

22 I will also send wild beastes vpon you, which shall ^l spoile you, and destroy your cattel, and make you fewe in number: so your hie wayes shall be desolate.

l Of your children, *a. king.* 17. 25.
m Because none dare passe therby for feare of beastes.

23 Yet if by these ye will not bee reformed by me, but walke stubbornly against me,

* *2. Sam.* 22. 37.
psal. 18. 26.

24 Then will I also walke ^{*} stubbornly against you, and I will smite you yet seuen times for your sinnes:

25 And I will send a sword vpon you, that shall auenge the quarrel of my couenant: and when ye are gathered in your cities, I will send the pestilence among you, and yee shall be deliuered into the hand of the enemy.

n That is, the strength, whereby the life is sustained, *Ezek.* 4. 16. and 5. 16.
o One ouen shall be sufficient for ten families.

26 When I shall breake the ⁿ staffe of your bread, then ten women shall bake your breade in one ^o ouen, and they shall deliuer your bread againe by weight, and ye shall eate, but not bee satisfied.

27 Yet if ye will not for this obey me, but walke against me stubbornly,

28 Then will I walke stubbornly in mine anger against you, and I will also chastise you seuen times more according to your sinnes.

* *Dent.* 28. 53.

29 * And ye shall eate the flesh of your sons, and the flesh of your daughters shall yee deuoure.

* *2. Chron.* 34. 7.
|| *Or,* *carious.*

30 I will also destroy your hie places, and cut away your images, and cast your carkeises vpon the ^u bodies of your idoles, and my soule shall abhorre you.

31 And I will make your cities desolate,

and bring your Sanctuarie vnto nought, and I will not smell the sauour of your sweete odours:

p I will not accept your sacrifices.

32 I will also bring the lande vnto a wilderness, and your enemies which dwell therein, shall be astonished thereat.

33 Also I will scatter you among the heathen, and ^q will drawe out a sword after you, and your land shall be waste, and your cities shall be desolate.

q Signifying, that no enemy can come with our Gods lending.
* *Chap.* 25. 2.

34 Then shall the lande enioy her ^r Sabbaths, as long as it lieth voide, and yee shall be in your enemies land: then shall the land rest and enioy her Sabbaths.

35 All the daies that it lieth voide, it shall rest, because it did not rest in your ^r Sabbaths, when ye dwelt vpon it.

r Which I commanded you to keepe.

36 And vpon them that are left of you, I will send euen a ^s faipnesse into their hearts in the land of their enemies; and the sound of a leafe shaken shall chase them, and they shall flee as fleeing from a sword, and they shall fall, no man pursuing them.

s Or, cowardnesse.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and yee shall not bee able to stand before your enemies:

t As if their enemies did chase them.

38 And yee shall perish among the heathen, and the land of your enemies shall eat you vp.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies lands, and for the iniquities of their fathers shall they pine away with ^t them also.

t Forasmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers.

40 Then they shall confesse their iniquitie, and the wickednesse of their fathers for their trespasses, which they haue trespassed against mee, and also because they haue walked stubbornly against me.

41 Therefore I wil walke stubbornly against them, and bring them into the land of their enemies, so then their vncircumcised hearts shall bee humbled, and then they shall willingly beare the ^u punishment of their iniquitie.

u Or, pray for their sinne.

42 Then I will remember my couenant with Iakob, and my couenant also with Izhak, and also my couenant with Abraham will I remember, and will remember the land.

43 ¶ The lande also in the meane season shall bee left of them, and shall enioy her Sabbaths, while shee lieth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my lawes, and because their soule abhorred mine ordinances.

v While they are captiues, and without repentance.

44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not cast them away, neither will I abhorre them, to destroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:

* *Dent.* 4. 31.
rom. 11. 26.

x Made to their forefathers.

45 But I will remember for them the covenant of old when I brought them out of the land of Egypt, in the sight of the heathen that I might be their God: I am the Lord.

y Fifte daies after they came out of Egypt.

46 These are the ordinances, & the iudgements, and the lawes, which the Lord made betwene him, & the children of Israel in mount Sinai, by the hand of Moses.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same. 28 A thing separate from the vse of man cannot be sold nor redeemed, but remaineth to the Lord.

Moreouer the Lord spake vnto Moses, saying,

a As of his son or his daughter. b Which are the Priest.

2 Speake vnto the children of Israel, and say vnto them, If any man shall make a vowe of a person vnto the Lord, by ^b thy estimation,

c Read the value of the shekel, Exod. 30. 13.

3 Then thy estimation shall be ^c thus: a male from twentie yere old vnto sixtie yere old shall be by thy estimation euen fiftie shekels of siluer, after the shekel of the Sanctuary.

d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

4 But if it be a female, then thy valuation shall be thirtie shekels.

e If he be not able to pay after thy valuation.

5 And from fiue yere old to twentie yere olde, thy valuation shall be for the male twentie shekels, and for the female ten shekels.

f Which is cleane, Chap. 11. 3.

6 But from a ^d moneth olde vnto fiue yere old, thy price of the male shall be fiue shekels of siluer, and thy price of the female, three shekels of siluer.

g That is, consecrate to the Lord.

7 And from sixtie yere old and aboue, if ^e he be a male, then thy price shall be fiftene shekels, and for the female ten shekels.

8 But if he be poorer ^e then thou hast esteemed him, then shall he present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that vowed, so shall the Priest value him.

9 And if it be a ^f beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shall be holy.

10 He shal not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then ^g both this and that, which was changed for it, shall be ^g holy.

11 And if it be any vncleane beast, of which men doe not offer a sacrifice vnto the Lord hee shall then present the beast before the Priest,

12 And the Priest shal value it, whether it be good or bad: and as thou valuest it, ^h which art the Priest, so shall it be.

13 But if he will buy it againe, then he shall giue the fift part of it more, aboue thy valuation.

h Euer, so it shall stand.

14 ¶ Also when a man shall dedicate his houte to be holy vnto the Lord, then the Priest shall value it, whether it be good or bad, ⁱ and as the Priest shall prise it, ⁱ so shall the value be.

15 But if hee that sanctified, will redeeme

his house, then he shal giue therto the first part of money more then thy estimation, and it shal be his.

16 If also a man dedicate to the Lord, any ground of his inheritance, then shalt thou estimate it according to the ^j seede thereof: an Homer of barley seed shall be at fiftie shekels of siluer.

17 If hee dedicate his field ^k immediately from the yeere of Iubile, it shall be worth as thou doest esteeme it.

18 But if hee dedicate his field after the Iubile, then the Priest shal reckon him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shall be abated by thy estimation.

19 And if he that dedicateth it, will redeeme the field, then hee shall put the fift part of the price, that thou esteemest it at, thereunto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest ^k sell the field to another man, it shal be redeemed no more.

21 But the field shall be holy to the Lord, when it goeth out in the Iubile, as a field ^l separate from common vses: the possession thereof shall be the Priests.

22 If a man also dedicate vnto the Lord a field which he hath bought, which is not of the ground of his inheritance,

23 Then the Priest shal set the price to him, as ^m thou esteemest it, vnto the yeere of Iubile, and he shall giue ^m thy price the same day, as a thing holy vnto the Lord.

24 But in the yeere of Iubile, the field shall returne vnto him, of whome it was bought: to him, ⁿ If say, whose inheritance the land was.

25 And all thy valuation shall be according to the shekel of the ^o Sanctuary: a shekel containeth twentie gerahs.

26 ¶ Notwithstanding the first borne of the beasts, because it is the Lords first borne, none shal dedicate such, be it bullock or sheep: for it is the ^o Lords.

27 But if it be an vncleane beast, then hee shall redeeme it by thy valuation, and giue the fift part more thereto: and if it be not redeemed, then it shall be sould, according to thy estimation.

28 ¶ Notwithstanding, nothing separate from the common vse that a man doeth separate vnto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be sold nor redeemed: for euery thing separate from the common vse is most holy vnto the Lord.

29 Nothing separate from the common vse, which shall be separate from man, shall be redeemed, but ^p die the death.

30 Also all the tithe of the land ^q both of the seede of the ground, and of the fruit of the trees, is the Lords: ^q it is holy to the Lord.

h Valuing the price thereof, according to the seede that is sown, or by the seed that it doeth yield.

i Homer is a measure containing ten Ephahs: read of Ephah, Exod. 16. 36.

k For their own necessitie or godly vies.

l That is, which is dedicate to the Lord with a curse to him that doeth turne it to his private vse, Num. 2. 1. 2. deut. 1. 3. 15. ioh. 9. 17.

m Verse 12. n The Priests valuation.

o Exod. 30. 13. num. 3. 47. 12. 45. 12. Exod. 13. 2. 6. 23. 29. num. 3. 13.

p It was the Lords already.

q Is. 6. 19.

r It shall remain without redemption.

p Besides the value of the thing it selfe.
q All that which is numbered: that is, every tenth, as he filleth by tale, without exception or respect.

32 But if a man will redeeme any of his tithes, he shall adde the fift part thereto.

33 And every tithes of bullocke, and of sheepe, and of all that goeth vnder the rod, the tenth shall be holy vnto the Lord.

33 He shall not looke if it be good or bad,

neither shall he change it: else if he change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the commandements which the Lord commanded by Moses vnto the children of Israel in mount Sinai.

THE FOWRTH BOOKE OF MOSES, CALLED NUMBERS.

THE ARGUMENT.

By called, because of the diversity and multitude of numbers, which are here chiefly contained both of mens names and places.

Forasmuch as God hath appointed that his Church in this world should be under the Crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: he did not straightway bring his people, after their departure out of Egypt, into the land which he promised them: but led them to and fro for the space of fortie yeeres, and kept them in continuall exercises before they enjoyed it, to trie their faith, and to teach them to forget the world, and to depend on him. Which triall did greatly profite to discerne the wicked and the hypocrites from the faithfull and true seruants of God, who serued him with pure heart, where as the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lusts, and despised them whose God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages to beware how they abuse Gods word, preferre their owne lusts to his will, or despise his ministers. Notwithstanding God is ever true in his promise, and governeth his by his holy Spirit, that either they fall not to such inconueniences, or els retorne to him quickly by true repentance: and therefore he continueth his graces toward them, hee giueth them ordinances and instructions, as well for religion as outward policie: hee preserveth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoid all controuersies that might arise, he taketh away the occasions, by diuiding among all the tribes, both the land, which they had wonne, and that also which he had promised, as seemed best to his godly wisdom.

CHAP. I.

2 Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to number them that are able to goe to warre. 49 The Lewites are exempted for the service of the Lord.

THe Lord spake againe vnto Moses in the wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the second moneth, in the second yeere after they were come out of the land of Egypt, saying,

2 * Take ye the summe of all the Congregation of the children of Israel, after their families, and households of their fathers with the number of their names: to wit, all the males man by man:

3 From twentie yeere olde and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shall bee c men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that

shall stand with you, of the tribe of Reuben, Elizur the sonne of Shedeur:

6 Of Simeon, Shelumieli the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab.

8 Of Issachar, Nethaneel the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama, the sonne of Amihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Benjamin, Abidan, the sonne of Gideon:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliafaph, the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Euan.

16 These were famous in the Congregation, c princes of the tribes of their fathers, and heads ouer thousands in Israel.

17 ¶ Then Moses and Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together, in the first day of the second moneth, who declared their kindreds by their families,

d And assist you when ye number the people,

a In that place of the wilderness that was neere to mount Sinai.
b Which containeth part of Aprill and part of May.

* Exod. 30. 12.

† Ebr. by their heads.

c That is, the chiefeest man of euery tribe.

e Or captains, and gouernours.

f In shewing euery man his tribe, and his ancelters.

lies, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, man by man.

19 As the Lord had commanded Moses, so he numbred them in the wilderness of Sinai.

20 So were the sonnes of Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the number of their names, man by man, every male from twenty yeere old and aboue, as many as went forth to warre.

21 The number of them, I say, of the tribe of Reuben, was sixe and fourtie thousand, and five hundred.

22 Of the sonnes of Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of their names, man by man, every male from twenty yeere old and aboue, all that went forth to warre:

23 The summe of them, I say, of the tribe of Simeon was nine and fiftie thousand, and three hundred.

24 Of the sonnes of Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names from twenty yeere old and aboue, all that went forth to warre:

25 The number of them, I say, of the tribe of Gad was sixe and fourtie thousand, and sixe hundred and fiftie.

26 Of the sonnes of Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

27 The number of them, I say, of the tribe of Iudah was threescore and fouretee thousand, and sixe hundred.

28 Of the sonnes of Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure and fiftie thousand and foure hundred.

30 Of the sonnes of Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

31 The number of them also of the tribe of Zebulun was seven and fiftie thousand & foure hundred.

32 Of the sonnes of Ioseph, namely of the sonnes of Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was forty thousand & five hundred.

34 Of the sons of Manasse by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

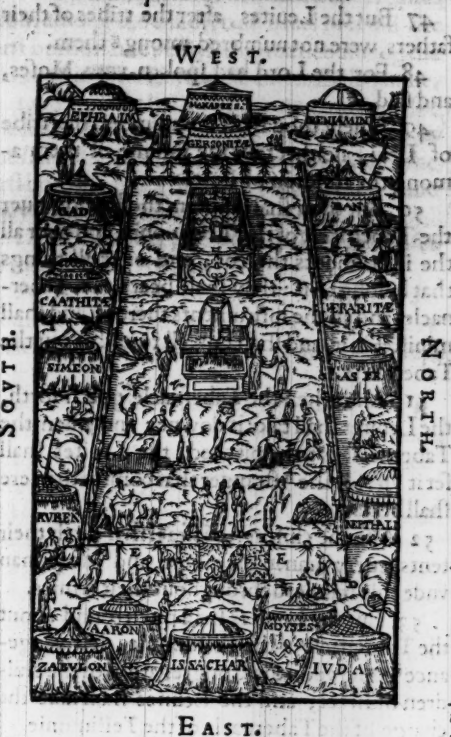
35 The number of them also of the tribe of Manasse was two and thirty thousand and two hundred.

36 Of the sonnes of Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

37 The number of them also of the tribe of Benjamin was five and thirtie thousand & foure hundred.

38 Of the sonnes of Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

THE FIGURE OF THE TABERNACLE ERECTED, AND OF THE Tents pitched round about it.



A B The length of the Court, of an hundred cubits, on the South side: in the which space there were 20. pillars of 5. cubites height a piece, whereto the curtaynes were tied, to enclose the Court. C D The North side, which was in all points like. B C The West end, which was of fiftie cubites wide. In this space there were 10. pillars of a quall height with the rest, wherunto the curtaynes were fastened, to close the Court in on that side.

A D The East end, which was also of fiftie cubites breadth, so that the whole Court was in length, twice the breadth. The romming in was at the East end, right at it there hanged a wrought hanging of twenty cubites long, fastened to foure pillars. E At the sides of the hanging there were curtaynes of fiftie cubites in length, which were fastened on this side of the hanging, to three pillars, and on the other side to as many, as the Figure sheweth.

39 The number of them also of the tribe of Dan was threescore and two thousand and seven hundred.

40 Of the sonnes of Asher by their generations, by their families, and by the houses

of their fathers, according to the number of their names, from twentie yeere olde and above, all that went forth to warre:

41 The number of them also of the tribe of Asher was one and fortie thousand and five hundred.

42 ¶ Of the children of Naphtali, by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went to the warre:

43 The number of them also of the tribe of Naphtali, was three and fiftie thousand, and four hundred.

44 These are the summes which Moses, and Aaron numbred, and the princes of Israel, the twelue men, which were euery one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie yeere old and above, all that went to the warre in Israel,

46 And all they were in number sixe hundred and three thousand, five hundred and fiftie.

47 But the Levites, after the tribes of their fathers, were not numbred among them.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Levites ouer the Tabernacle of the Testimonie, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

51 And when the Tabernacle goeth forth, the Levites shall take it downe: and when the Tabernacle is to be pitched, the Levites shall set it vp: for the stranger that commeth neere shall be slaine.

52 Also the children of Israel shal pitch their tents, euery man in his campe, and euery man vnder his standerd throughout their armies.

53 But the Levites shall pitch round about the Tabernacle of the Testimonie, lest vengeance come vpon the Congregation of the children of Israel, and the Levites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

² The order of the Tents, and the names of the Captaines of the Israelites.

And the Lord spake vnto Moses, and to Aaron, saying,

2 Every man of the children of Israel shal campe by his standerd, and vnder the ensigne of their fathers house: farre off about the

Tabernacle of the Congregation shall they pitch.

3 On the Eastside toward the rising of the sunne, shall they of the standerd of the hoste of Iudah pitch according to their armies: & Nahshon the sonne of Aminadab shall be captaine of the sonnes of Iudah.

4 And his hoste and the number of them were seuentie and foure thousand and sixe hundred.

5 Next vnto him shall they of the tribe of Issachar pitch, and Nethaneel the sonne of Zuar shall be the captaine of the sonnes of Issachar:

6 And his hoste, and the number thereof were foure and fiftie thousand, and foure hundred.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, and the number thereof seven and fiftie thousand and foure hundred.

9 The whole number of the hoste of Iudah were an hundred and fourescore and sixe thousand, and foure hundred according to their armies: they shall first set forth.

10 ¶ On the South side shall be the standerd of the hoste of Reuben according to their armies, and the captaine ouer the sonnes of Reuben shall be Elizur the sonne of Shedeur.

11 And his hoste, and the number thereof sixe and fortie thousand and five hundred.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon shall be Shelumiel the son of Zurishaddai:

13 And his hoste, and the number of them, nine and fiftie thousand and three hundred.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shall be Eliasaph the son of Deuel:

15 And his hoste and the number of them were five and fourtie thousand, sixe hundred and fiftie.

16 All the number of the campe of Reuben were an hundred and one and fiftie thousand, and foure hundred and fiftie according to their armies, and they shall set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe with the hoste of the Levites, in the mids of the campe as they haue pitched so shall they goe forward, euery man in his order according to their standers.

18 ¶ The standerd of the campe of Ephraim shall be toward the West according to their armies: and the captaine ouer the sonnes of Ephraim shall be Elishama the sonne of Amihud:

19 And his hoste and the number of them were fortie thousand and five hundred.

20 And by him shall be the tribe of Manasseh, and the captaine ouer the sonnes of Manasseh, shall be Gamliel the sonne of Pedahzur:

21 And

[Naphtali.

[Or, full come.

g Which were warriors, but were appointed to the vie of the Tabernacle.

† Ebr, campe.

h Whosoever is not of the tribe of Leui.

i By not hauing due regard to the Tabernacle of the Lord.

a In the twelue tribes were foure principall standers, so that euery three tribes had their standerd.

[Or, prince.

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standerd.

c Of them which were contained vnder that name

d Reuben and Simeon, the sonnes of Leah, and Gad the sonne of Zilpah her maid, were of the second standerd.

[Or, Reuel.

e Because it might be in equall distance from each one, and all indifferently haue recourse therunto. f Because Ephraim and Manasseh supplid the place of Joseph their father, they are taken to be Rabels children so they and Benjamin make the third standerd.

i For one principall standerd, vers keep in order

a Or, and his

* Exod.

* Exod. chap. 26. i. corymb. b Or, be Alcar

21. And his hoste and the number of them were two and thirtie thousand, and two hundred.

22. And the tribe of Benjamin, and the captaine over the sonnes of Benjamin shall be Abidan the sonne of Gideon:

23. And his hoste, and the number of them were five and thirtie thousand and foure hundred.

24. All the number of the campe of Ephraim were an hundred & eight thousand and one hundred according to their armies, and they shall goe in the third place.

25. ¶ The stander of the hoste of Dan shall be toward the North according to their armies: and the captaine over the children of Dan shall be Ahiezer the sonne of Ammishaddai:

26. And his hoste and the number of them were two and threescore thousand, and seven hundred.

27. And by him shall the tribe of Asher pitch, and the captaine over the sonnes of Asher shall be Pagiel the sonne of Ocran:

28. And his hoste and the number of them were one & fortie thousand and five hundred.

29. ¶ Then the tribe of Naphtali, and the captaine over the children of Naphtali shall be Ahira the sonne of Enan:

30. And his hoste and the number of them were three and fiftie thousand and foure hundred.

31. All the number of the hoste of Dan was an hundred and seven and fiftie thousand and six hundred: they shall goe hindmost with their standers.

32. ¶ These are the ^b summes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, six hundred and three thousand, five hundred and fiftie.

33. But the Levites were not numbred among the children of Israel, as the Lord had commanded Moses.

34. And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their ⁱ standers, and so they journeyed euery one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Levites. 12. 35 Why the Lord separated the Levites for himselfe. 16 Their number, families and captaines. 40 The first borne of Israel is redeemed by the Levites. 47 The overplus is redeemed by money.

These also were the ^a generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron, ^{*} Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sons of Aaron the anointed Priests, whom ^{Moses} did ^c consecrate to minister in the Priests office.

4 ^{*} And Nadab and Abihu died ^b before

the Lord, when they offered ^{*} strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar served in the Priests office in the ^c sight of Aaron their father.

5 Then the Lord spake vnto Moses, saying,

6 Bring the tribe of Levi, & ^d set them before Aaron the Priest that they may serue him,

7 And take the charge with him, euen the charge of the whole congregation: before the Tabernacle of the Congregation, to doe the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and ^e haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Levites vnto Aaron and to his ^f sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their Priests office: and the ^g stranger that cometh neere, shall be slaine.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Beholde, I haue euen taken the Levites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Levites shall be mine,

13 Because all the first borne are mine: for the same day that I smote all the first borne in the land of Egypt, ^{*} I sanctified vnto me all the first borne in Israel, both man and beast: mine they shall be: I am the Lord.

14 ¶ Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the houses of their fathers, in their families: euery male from a moneth old and aboue shalt thou number.

16 Then Moses numbred them according to the word of the Lord, as he was commanded.

17 And these were the sons of Levi by their names, ^{*} Gershon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families, Mahli, and Musli. These are the families of Levi, according to the houses of their fathers.

21 Of Gershon came the family of the Libnites, and the family of the Shimeites: these are the families of the Gershonites.

22 The lumme whereof ^h after the number of all the males from a moneth olde and aboue) was counted seven thousand and five hundred.

23 ¶ The families of the Gershonites shall pitch behind the Tabernacle Westward.

24 The captaine and ⁱ ancient of the house of the Gershonites shall be Eliasaph the sonne of Lael,

25 And

^{*} Levit. 10. 1, 2.

^c Whiles their father liued.

^d Offer them vnto Aaron for the vie of the Tabernacle.

^e Which appertained to the executing of the his Priests commandment, to the oversight of the people, & the seruice of the Tabernacle.

^f Aarons sonnes the Priests serued in the Sanctuary in praying for the people and offering sacrifice: the Levites serued for the inferior vies of the same. ^g Any that would minister, not being a Levite.

^{*} Exod. 13. 1. and 34. 19. leuit. 27. 26. chap. 8. 16. lake 2. 23.

^{*} Gen. 46. 11. 1 Chron. 6. 15. 26. 37. 1 Chron. 6. 1. and 23. 6.

^h Onely numbring the male children.

ⁱ Or, father.

^g Dan & Naphtali the sonnes of Bilha Rahels maid, with Asher the sonne of Zilpah make the fourth stander.

^b Which were of twenty yeres and aboue.

ⁱ For vnder euery one of the foure principall standers were diuers signes to keep euery band in order.

^a Or, families and kindreds.

^{*} Exod. 6. 23. ^{*} Exod. 28. 3. ^{*} Levit. 10. 1, 2. chap. 26. 6. 1 Chron. 24. 3. ^b Or, before the Altar.

The Levites charge. Numbers. First borne numbered.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation shall be the Tabernacle, and the partition, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

26 And the hanging of the Court, and the vaile of the doore of the Court, which is neere the Tabernacle, & neere the altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath were the family of the Amramites, & the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth old and aboue was eight thousand and fixe hundred, hauing the charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on the South side of the Tabernacle.

30 The captaine and ancient of the house and families of the Kohathites shall be Elezaphan the sonne of Uzziel.

31 And their charge shall be the Arke, and the Table, and the candlesticke, and the Altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serueth thereto.

32 And Eleazar the son of Aaron the Priest shall be chiefe captaine of the Levites, hauing the ouersight of them that haue the charge of the Sanctuary.

33 ¶ Of Merari were the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males from a moneth old and aboue was fixe thousand and two hundred.

35 The captaine & the ancient of the house of the families of Merari shall be Zurriel the sonne of Abihail: they shal pitch on the North side of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari shall be the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serueth thereto.

37 With the pillars of the Court round about, with their sockets, and their pinnes and their coards.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say of the Congregation Eastward shall Moses and Aaron & his sonnes pitch, hauing the charge of the Sanctuary, and the charge of the children of Israel: but the stranger that cometh neere shall be slaine.

39 The whole summe of the Levites, which Moses and Aaron numbred at the commandement of the Lord throughout their families, euen all the males from a moneth old and aboue was two and twentie thousand.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the

children of Israel, from a moneth olde and aboue, and take the number of their names.

41 And thou shalt take the Levites to mee for all the first borne of the children of Israel, (I am the Lord) and the cattell of the Levites for all the first borne of the cattell of the children of Israel.

42 And Moses numbred, as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name from a moneth old and aboue, according to their number were two and twentie thousand, two hundred seentie and three.

44 And the Lord spake vnto Moses, saying,

45 Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell; and the Levites shall be mine, (I am the Lord)

46 And for the redeeming of the two hundred seentie and three, (which are more then the Levites) of the first borne of the children of Israel,

47 Thou shalt take five shekels for euery person: after the weight of the Sanctuary shalt thou take it: the shekel is twentieth parte of a min.

48 And thou shalt giue the money, where-with the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Levites:

50 Of the first borne of the children of Israel tooke he the money: euen a thousand three hundred threescore and fixe shekels, after the shekel of the Sanctuary.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

5 The offices of the Levites, when the hosts remoued. 46 The number of the three families of Kohath, Gershon, and Merari.

And the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

3 From a thirtie yere old, and aboue, euen vntill fiftie yere olde, all that enter into the assembly to doe the worke in the Tabernacle of the Congregation.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation about the Holiest of all.

5 ¶ When the hoste remoueth, then Aaron and his sonnes shall come and take downe the covering vaile, and shall couer the Arke of the Testimony therewith.

6 And they shall put thereon a covering of

p So that now the Levites should suffice vnto the Lord for the first borne of Israel, saue for the 273, which were more then the Levites, for whom they paid money.

* Exod. 30. 13. leuit. 27. 25. d. q. 18 & 6. ex. 45. 12.

q Of the two hundred seentie and three, which were more then the Levites.

a The Levites

were numbred after three sorts: first, at a moneth old when they were consecrate to the Lord, next at 25 yere old, when they were appointed to serue in the Tabernacle, & at 30 yere old, to beare the burthens of the Tabernacle, b Which diuided the Sanctuary from the holiest of all.

i Their charge was to carry the coverings and hangings of the Tabernacle.

k Doing every one his duety in the Sanctuary.

l The chief things within the Sanctuary were committed to the Kohathites.

m Of prince of prince.

n The woodworkes and the rest of the instruments were committed to their charge.

o That none should enter into the Tabernacle contrary to Gods appointment.

p So that the first borne of the children of Israel were mo by 273, as verse 43.

of badgers skinnēs, and shall spread vpon it a cloth altogether of blewē silke, and put to the barres thereof:

7 And vpon the table of shew bread they shall spread a cloth of blewē silke, and put thereon the dishes, and the incense cups, and goblets, and coverings to couer it with, and the bread shall be thereon continually:

8 And they shall spread vpon them a couering of scarlet, and couer the same with a couering of badgers skinnēs, and put to the bars thereof:

9 Then they shall take a cloath of blewē silke, and couer the candlestick of light with his lampes and his snuffers, and his snuffe dishes, and all the oile vessels thereof, which they occupy about it.

10 So they shall put it, & all the instruments thereof in a couering of badgers skins, and put it vpon the barres.

11 Also vpon the golden altar they shall spread a cloth of blewē silke, and couer it with a couering of badgers skins, and put to the bars thereof.

12 And they shall take all the instruments of the ministry, wherewith they minister in the Sanctuary, and put them in a cloth of blewē silke, and couer them with a couering of badgers skinnēs, and put them on the barres.

13 Also they shall take away the ashes from the altar, and spread a purple cloth vpon it.

14 And shall put vpon it all the instruments thereof, which they occupy about it: the censers, the fleshhooks and the besoms, and the basins, euen all the instruments of the altar: and they shall spread vpon it a couering of badgers skins, and put to the barres of it.

15 And when Aaron and his sonnes haue made an end of couering the Sanctuary, and all the instruments of the Sanctuary, at the remo- uing of the hoste, afterward the sonnes of Kohath shall come to beare it, but they shall not touch any holy thing, lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the sonne of Aaron the Priest pertai- neth the oile for the light, and the sweet incense and the daily mear offering, and the anointing oile, with the ouersight of all the Tabernacle, and of all that therein is, both in the Sanctuary and in all the instruments thereof.

17 ¶ And the Lord spake vnto Moses, and to Aaron, saying,

18 Ye shall not cut off the tribe of the families of the Kohathites from among the Levites:

19 But thus doe vnto them, that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folden vp, lest they die.

21 ¶ And the Lord spake vnto Moses, say- ing,

22 Take also the summe of the sons of Gershon, euery one by the houses of their fathers throughout their families:

23 From thirtie yeere old and aboue, vntill fiftie yeere old shalt thou number them, all that enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shall be the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinnēs, that is on high vpon it, and the vaile of the doore of the Tabernacle of the Congregation:

26 The curtaines also of the court, and the vaile of the entring in of the gate of the court, which is neere the Tabernacle and neere the Altar round about, with their cords, and all the instruments for their seruice: and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges, and in all their seruice, and yee shall appoynt them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shall bee vnder the hand of Ithamar the sonne of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirtie yeere olde and aboue, euen vnto fiftie yeere old shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to al their seruice in the Tabernacle of the Congregation: the boards of the Tabernacle with the barres thereof, and his pillars, and his sockets.

32 And the pillars round about the Court, with their sockets and their pins, & their cords, with all their instruments, euen for all their seruice: and by name ye shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere old, all that enter into the Assembly for the seruice of the Tabernacle of the Congregation.

c That is, put them vpon their shoulders to carry it, for the bars of the Arke could neuer be remoued, Exod. 25. 15.

* Exod. 25. 31.

* Exod. 25. 38.

e The Hebrew word significeth an instrument made of two staves or bars, f Which was to beare incense: reade Exo. 30. 1.

g Of the burnt offering.

h That is, in folding vp the things of the Sanctuary, as the Arke, &c.

i Before it bee couered.

* Exod. 30. 34. 35.

k Which was offered at morning & euening.

* Exo. 30. 23. 25.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish. m Shewing what part euery man shall beare.

n Which were receiued into the company of the that ministered in the Tabernacle of the Congregation.

o Which vaile hangd between the Sanctuary and the court.

p Which court compassed both the Tabernacle of the Congregation and the altar of burnt offering.

q Vnder the charge and ouersight.

* Exod. 26. 13.

r Ye shall make an inventory of all the things, which ye commit to their charge.

† Ebr. the numbred
of them.

36 So the numbers of them throughout
their families were two thousand, ſeven hun-
dred and fiftie.

37 Theſe are the numbers of the families of
the Kohathites, all that ſerue in the Tabernacle
of the Congregation, which Moſes and Aaron
did numbred according to the commandement
of the Lord by the hand of Moſes.

f. God appoin-
ting Moſes to be
the miniſter and
executor thereof.

38 Also the numbers of the ſonnes of Ger-
ſhon throughout their families and houſes of
their fathers,

39 From thirtie yeere old and vpward, euen
vnto fiftie yeere old, all that enter into the af-
ſembly for the ſeruite of the Tabernacle of the
Congregation.

40 So the numbers of them by their fami-
lies, and by the houſes of their fathers were two
thouſand ſixe hundred and thirtie.

e Which were of
competent age
to ſerue therein,
that is, between
30. and 50.

41 Theſe are the numbers of the families of
the ſonnes of Gerſhon: of all that did ſeruite
in the Tabernacle of the Congregation, whom
Moſes and Aaron did numbred according to the
commandement of the Lord.

42 ¶ The numbers alſo of the families of
the ſonnes of Merari by their families, and by
the houſes of their fathers,

43 From thirtie yeere old and vpward, euen
vnto fiftie yeere old: all that enter into the af-
ſembly for the ſeruite of the Tabernacle of the
Congregation.

44 So the numbers of them by their families
were three thouſand, and two hundred.

45 Theſe are the ſummes of the families of
the ſonnes of Merari, whom Moſes and Aaron
numbred according to the commandement of
the Lord, by the hand of Moſes.

46 So all the numbers of the Levites, which
Moſes, and Aaron, and the princes of Iſrael
numbred by their families and by the houſes of
their fathers,

47 From thirty yeere old and vpward, euen
to fiftie yeere old, euery one that came to doe
his duetie, office, ſeruite and charge in the Ta-
bernacle of the Congregation.

u Whoſoeuer of
the Levites that
had any manner
of charge in the
Tabernacle.

48 So the numbers of them were eight thou-
ſand ſixe hundred and foureſcore.

† Ebr. according
to the month, or
word.

49 According to the commandement of
the Lord by the hand of Moſes did Aaron num-
ber them, euery one according to his ſeruite,
and according to his charge. Thus were they of
that tribe numbred, as the Lord commaunded
Moſes.

x So that Moſes
neither added
nor diminished
from that which
the Lord com-
maunded him.

C H A P. V.

2 The leprous, and the polluted ſhalbe caſt forth. 6 The pur-
ging of ſinne. 15 The triall of the ſuſpected wife.

And the Lord ſpake vnto Moſes, ſaying,
2 Commaund the children of Iſrael
that they put out of the hoſte euery leper, and
euery one that hath an iſſue, and whoſoeuer
is defiled by the dead.

* Leuit. 13. 3.
* Leuit. 15. 2.
* Leuit. 21. 1.
¶ Or, in a place
out of the hoſt.
a There were
three manner
kinds: of the Lord,
of the Levites, &
of the Iſraelites.

3 Both male and female ſhall yee put out:
out of the hoſte ſhall yee put them, that they
defile not their tents among whom I dwell.

4 And the children of Iſrael did ſo, and put
them out of the hoſte, euen as the Lord had
commaunded Moſes, ſo did the children of Iſrael.

5 ¶ And the Lord ſpake vnto Moſes, ſay-
ing,

6 Speake vnto the children of Iſrael: When
a man or woman ſhall commit any ſinne that
men commit, and tranſgreſſe againſt the Lord,
when that perſon ſhall tranſgreſſe,

* Leuit. 6. 1.
b Commit any
fault willingly,
and aduocate

7 Then they ſhall confeſſe their ſinne which
they haue done, and ſhall reſtore the damage
thereof with his principal, and put the fifth part
of it more thereto, and ſhall giue it vnto him,
againſt whom he hath tranſgreſſed.

* Leuit. 6. 5.

8 But if the man haue no kinsman, to
whome hee ſhould reſtore the damage, the da-
mage ſhall be reſtored to the Lord for the Priests
vie, beſides the ram of the atonement, whereby
he ſhall make atonement for him.

c If he be dead,
to whome the
wrong is done,
and alſo haue no
kinsman.

9 And euery offering of all the holy things
of the children of Iſrael, which they bring vnto
the Priests, ſhall be his.

d Or things of-
fered to the Lord,
as fiſt fruits, &c.
* Leuit. 10. 13.

10 And euery mans hallowed things ſhall
bee his: that is, whatſoeuer any man giueth the
Priest, it ſhall be his.

11 ¶ And the Lord ſpake vnto Moſes, ſay-
ing,

12 Speake vnto the children of Iſrael, and
ſay vnto them, If any mans wife turne to euill,
and commit a tranſgreſſion againſt him,

e By breaking
the band of ma-
riage, and play-
ing the harlot.

13 So that another man lie with her fleſhly,
and it be hid from the eyes of her husband, and
kept cloſe, and yet ſhe be defiled, and there bee
no witneſſe againſt her, neither ſhe taken with
the manner,

14 ¶ If he be moued with a ielous mind,
ſo that he is ielous ouer his wife which is defi-
led, or if hee haue a ielous minde, ſo that hee is
ielous ouer his wife, which is not defiled,

† Ebr. If the ſpirit
of ielouſie come
vpon him.

15 Then ſhall the man bring his wife to the
Priest, and bring her offering with her, the tenth
part of an Ephah of barley meale, but hee ſhall
not powre oile vpon it, nor put incenſe thereon:
for it is an offering of ielouſie, an offering for a
remembrance calling the ſinne to mind:

f Onely, in the
ſinne offering, and
in this offering of
ielouſie were
neither oile nor
incenſe offered.

16 And the Priest ſhall bring her, and ſet her
before the Lord.

g Or making the
ſin known, and
not purging it.
h Which alſo is
called the water
of purification
or ſprinkling,
reade cha. 19. 9.

17 Then the Priest ſhall take the holy wa-
ter in an earthen veſſell, and of the duſt that is
in the floore of the Tabernacle, euen the Priest
ſhall take it, and put it into the water.

18 After, the Priest ſhall ſet the woman be-
fore the Lord, and vncover the womans head,
and put the offering of the memoriall in her
hands: it is the ielouſie offering, and the Priest
ſhall haue bitter and curſed water in his
hand.

i It was ſo called
by the effect, be-
cauſe it declared
the woman to be
accuſed and
turned to her
deſtruction.

19 And the Priest ſhall charge her by an
oath, and ſay vnto the woman, If no man haue
lien with thee, neither thou haſt turned to vn-
cleaneſſe from thine husband, bee free from
this bitter and curſed water.

20 But if thou haſt turned from thine huſ-
band,

o The ac-
cuſation
vpon
not b

a Whi-
rated th
from th
and ded
themſel
God: w
gure wa
plified

* Iudg. 1
1 ſaw, 1.

band, and so art defiled, and some man hath lien with thee beside thine husband,

21 (Then the Priest shal charge the woman with an oath of cursing, and the Priest shall say vnto the woman) The Lord make thee to bee accursed, and detestable for the oath among thy people, & the Lord cause thy thigh to rot, and thy belly to swell:

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answer, Amen; Amen.

23 After, the Priest shall write these curses in a booke, and shall blot them out with the bitter water,

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water turned into bitternesse, shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shal shake the offering before the Lord, and offer it vpon the Altar.

26 And the Priest shal take an handfull of the offering for a memoriall thereof, and burne it vpon the altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, (if she be defiled & haue trespassed against her husband) then shal the cursed water, turned into bitternesse, enter into her, and her belly shal swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be cleane, she shal be free, and shall conceiue and beare.

29 This is the law of Ielousie, when a wife turneth from her husband and is defiled,

30 Or when a man is moued with a ialous mind, being ialous ouer his wife, then shall he bring the woman before the Lord, & the Priest shall do to her according to all this law,

31 And the man shall be free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

1 The Law of the consecration of the Nazarites. 24 The manner to blesse the people.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselves to vow a vowe of a Nazarite to separate himselfe vnto the Lord,

3 Hee shall abstaine from wine and strong drinke, & shall drinke no sowre wine nor sowre drinke, nor shal drink any liquor of grapes, neither shall eat fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eate nothing that is made of the wine of the vine, neither the kernels, nor the huske.

5 While he is separate by his vow, the razor shal not come vpon his head, vntil the daies be out, in the which he separateth himselfe vnto the Lord, he shal be holy, and shall let the locks of the haire of his head grow:

6 During the time that he separateth himselfe vnto the Lord, he shall come at no dead body:

7 He shall not make himselfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon his head.

8 All the dayes of his separation he shal be holy to the Lord.

9 And if any die suddenly by him, or he be ware, then the head of his consecration shal be defiled, and he shal shau his head in the day of his cleansing: in the seuenth day he shal shau it.

10 And in the eight day he shall bring two Turtles, or two young pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the dead: so shal he hallow his head the same day.

12 And he shall consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yere old for a trespass offering, and the first daies shal be void: for his consecration was defiled.

13 This then is the law of the Nazarite: When the time of his consecration is out, hee shal come to the doore of the Tabernacle of the Congregation,

14 And he shall bring his offering vnto the Lord, an he lamb of a yere old without blemish for a burnt offering, and a she lambe of a yere old without blemish for a sinne offering, and a ram without blemish for peace offerings,

15 And a basket of vnleauened bread, of cakes of fine floure mingled with oyle, and wafers of vnleauened bread anointed with oyle, with their meat offering, & their drink offerings:

16 The which the Priest shall bring before the Lord, and make his sinne offering and his burnt offering.

17 He shall prepare also the ram for a peace offering vnto the Lord, with the basket of vnleauened bread, and the Priest shall make his meat offering, and his drinke offering.

18 And the Nazarite shall shau the head of his consecration at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his consecration, and put it in the fire, which is vnder the peace offering.

19 Then the Priest shall take the sodden shoulder of the ramme, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the hands of the Nazarite, after he hath shauen his consecration.

20 And the Priest shall shake them to and fro before the Lord: this is an holy thing for the Priest besides the shaken brest, and besides the heaue shoulder: so afterward the Nazarite may drinke wine.

21 This is the Law of the Nazarite, which he

k Both because she had committed so heinous a fault, & forwarde herselfe in denying the same.

l That is, be it so as thou wilt, as Psal. 41. 13. deut. 32. 35. m Shal wash the curses, which are written, in the water in the vessel.

n Where the incense was offered.

o Or innocent.

o The man might accuse his wife vpon suspicion, & not be reprobated.

a Which separated themselves from the world, and dedicated themselves to God: which figure was accomplished in Christ.

* Iudg. 13. 5. 1 Sam. 1. 11.

b As at burials or mourning.

c In that he suffered his haire to grow, he signified that he was consecrated to God.

d Which long haire is a signe that he is dedicated to God.

e By being present where the dead was.

f Beginning at the eight day, when he is purified.

g So that he shall begin his vow anew.

* Lewis. 2. 15.

* Acts 21. 24. h. In token that his vow is ended. i For the haire which was consecrated to the Lord, might not be cast into any profane place.

* Exod. 29. 27.

Or, with the brest.

he hath vowed; and of his offering vnto the Lord for his consecration, besides that that he is able to bring: according to the vow which he vowed, so shall he doe after the law of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shall ye bleesse the children of Israel, and say vnto them,

24 The Lord bleesse thee, and keepe thee.

25 The Lord make his face shine vpon thee, and be merciful vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put my Name vpon the children of Israel, and I will bleesse them.

CHAP. VII.

2 The heads or princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the Altar. 29 God speaketh to Moses from the Mercy seat.

Now when Moses had finished the setting vp of the Tabernacle, and anoynted it, and sanctified it, & all the instruments thereof, and the altar with all the instruments thereof, and had anointed them, and sanctified them,

2 Then the princes of Israel, heads ouer the houses of their fathers (they were the princes of the tribes, who were ouer them that were numbred) offered,

3 And brought their offering before the Lord, fixe covered charrets, & twelue oxen: one charet for two princes, & for euery one an ox, and they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take these of them, that they may bee to doe the seruice of the Tabernacle of the Congregation, & thou shalt giue them vnto the Leuites, to euery man according vnto his office.

6 So Moses took the charrets and the oxen, and gaue them vnto the Leuites:

7 Two charrets and foure oxen he gaue to the sonnes of Gershon, according vnto their office.

8 And foure charrets and eight oxen he gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the son of Aaron the Priest.

9 But to the sonnes of Kohath hee gaue none, because the charge of the Sanctuary belonged to them, which they did beare vpon their shoulders.

10 ¶ The princes also offered in the dedication for the Altar in the day that it was anointed: then the princes offered their offering before the Altar.

11 And the Lord saide vnto Moses, One Prince one day, and another Prince another day shall offer their offering, for the dedication of the Altar.

12 ¶ So then on the first day did Nahshon the sonne of Amminadab of the tribe of Iudah offer his offering.

13 And his offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meat offering,

14 An incense cup of gold of ten shekels, full of incense,

15 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullockes, fise rammes, fise hee goats, and fise lambes of yeere olde: this was the offering of Nahshon the sonne of Amminadab.

18 ¶ The second day Nethaneel the son of Zuar, prince of the tribe of Issachar did offer:

19 Who offered for his offering a siluer charger of an hundred & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meate offering,

20 An incense cup of gold of ten shekels, full of incense,

21 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

22 An hee goat for a sinne offering,

23 And for peace offerings, two bullockes, fise rammes, fise hee goats, fise lambes of a yeere old: this was the offering of Nethaneel the sonne of Zuar.

24 ¶ The third day Eliab the sonne of Helon, prince of the children of Zebulun offered.

25 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meate offering,

26 A golden incense cup of ten shekels, full of incense,

27 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullockes, fise rammes, fise hee goats, fise lambes of a yeere olde: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day Elizur the sonne of Shedeur, Prince of the children of Reuben offered.

31 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, full of incense,

33 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullockes, fise rammes, fise hee goats, and fise lambes of a yeere olde: this was the offering of Elizur the sonne of Shedeur.

36 ¶ The

k At the least he shall doe this, if he be able to offer no more.

l That is, pray for them, *Leuit. 10. 17.*

m They shall pray in my name for them.

* *Exod. 40. 18.*

¶ Or, vessels.

¶ Or, captaints.

a Like horse litters to keepe the things that were caried in them, from weather.

b That is, to cary things and stuffe in.

c For their vse to cary with.

d The holy things of the Sanctuary must be caried vpon their shoulders, and not drawn with oxen, *cha. 4. 16.*
e That is, when the first sacrifice was offered thereupon by Aaron, *Leuit. 9. 1.*

¶ The offering of Nahshon.

* *Leuit. 2. 1.*

¶ The offering of Nethaneel.

¶ The offering of Eliab.

¶ The offering of Elizur.

The offering of Gamliel.

¶ The offering of
Shelumiel.

36 ¶ The fife day ¶ Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

37 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

38 A golden *incense* cup of ten *shekels*, full of incense,

39 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offering, two bullockes, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Shelumiel the sonne of Zurishaddai.

¶ The offering of
Eliafaph.

42 ¶ The sixt day ¶ Eliafaph, the sonne of Deuel, prince of the children of Gad offered.

43 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

44 A golden *incense* cup of ten *shekels*, full of incense,

45 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullockes, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Eliafaph the sonne of Deuel.

¶ The offering of
Elishama.

48 ¶ The seuenth day ¶ Elishama the sonne of Ammiud, prince of the children of Ephraim offered.

49 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

50 A golden *incense* cup of ten *shekels*, full of incense,

51 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullockes, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Elishama the sonne of Ammiud.

¶ The offering of
Gamliel.

54 ¶ The eight day offered ¶ Gamliel the sonne of Pedazur, Prince of the children of Manassheh.

55 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

56 A golden *incense* cup of ten *shekels*, full of incense,

57 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullockes, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Gamliel the sonne of Pedazur.

60 ¶ The ninth day ¶ Abidan the sonne of Gideoni, prince of the children of Benjamin offered. ¶ The offering of Abidan.

61 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

62 A golden *incense* cup of ten *shekels*, full of incense,

63 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offering, two bullockes, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Abidan the sonne of Gideoni.

66 ¶ The tenth day ¶ Ahiezer the sonne of Ammishaddai, prince of the children of Dan offered. ¶ The offering of Ahiezer.

67 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

68 A golden *incense* cup of ten *shekels*, full of incense,

69 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offering, two bullockes, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Ahiezer the sonne of Ammishaddai.

72 ¶ The eleuenth day ¶ Pagiel the sonne of Ocran, prince of the children of Asher offered. ¶ The offering of Pagiel, or Phegiel.

73 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

74 A golden *incense* cup of ten *shekels*, full of incense,

75 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering.

76 An hee goat for a sinne offering,

77 And for a peace offering, two bullockes, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Pagiel the sonne of Ocran.

78 ¶ The twelfth day ¶ Ahira the sonne of Enan, prince of the children of Naphtali offered. ¶ The offering of Ahira.

79 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

80. A golden *incense* cup of ten *shekels*, full of *incense*.

81. A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

82. An hee goate for a sinne offering,

83. And for peace offerings, two bullockes, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Ahira the sonne of Enan.

f This was the offering of the princes, when Aaron did dedicate the Altar.

84. This was the dedication of the Altar by the princes of Israel, when it was anointed: twelve chargers of siluer, twelve siluer boules, twelve *incense* cups of gold,

85. Euery charger containing an hundreth and thirtie *shekels* of siluer, and euery boule sequentie: all the siluer vessell contained two thousand & fower hundreth *shekels*, after the shekel of the Sanctuarie.

86. Twelve *incense* cups of golde full of *incense*, containing ten *shekels* euery cup, after the shekell of the Sanctuarie: all the gold of the *incense* cups was an hundreth and twentie *shekels*.

87. All the bullockes for the burnt offering were twelve bullockes, the rammes twelve, the lambes of a yeere olde twelve, with their meat offerings, and twelve hee goates for a sinne offering.

88. And all the bullockes for the peace offerings were foure and twentie bullockes, the rammes sixtie, the hee goates sixtie, the lambes of a yeere old sixtie: this was the dedication of the Altar, after that it was anointed.

g By Aaron.
h That is, the Sanctuarie.

89. And when Moses went into the^h Tabernacle of the Congregation, to speake with God, hee heard the voice of one speaking vnto him from the Mercie seate, that was vpon the Arke of the Testimonieⁱ betweene the two Cherubims, and he spake to him.

i According as he had promised, Exod. 25. 22.

CHAP. VIII.

2 The order of the lamps. 6 The purifying and offering of the Levites. 24 The age of the Levites, when they are received to service, and when they are dimissed.

And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seven lampes shall giue light toward the^a forefront of the Candlestick.

a To that part which is ouer against the Candlestick, Exod. 25. 37.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the worke of the Candlestick, *even* of gold beaten out with the hammer, both the shaft, and the floures thereof * was beaten out with the hammer: according to the paterne, which the Lord had shewed Moses, so made he the Candlestick.

* Exod. 25. 18.
b And not set together of diuers pieces.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Levites from among the children of Israel, and purifie them.

c In Hebrew, it is called the water of sinne, because it is made to purge sinne, as Chap. 19. 9.

7 And thus shalt thou do vnto them, when thou purifiest them, Sprinkle^e water of purifi-

cation vpon them, and let them shade all their flesh, and wash their clothes: so they shall be cleane.

8 Then they shall take a yong bullocke, with his meate offering of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Levites before the Tabernacle of the Congregation, and assemble^d all the Congregation of the children of Israel.

d That thou maiest doe this in presence of them all.

10 Thou shalt bring the Levites also before the Lord, and the^e children of Israel shall put their hands vpon the Levites.

e Meaning, certainly of them in the name of the whole.

11 And Aaron shall offer the Levites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Levites shall put their hands vpon the heads of the bullocks, and make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou maiest make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Levites from among the children of Israel, and the Levites shall be^f mine.

* Chap. 3. 45.

15 And afterward shall the Levites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them as a shake offering.

16 For they are freely giuen^g vnto me from among the children of Israel, for^h such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

* Chap. 3. 6.
f That is, they that are the first borne.

17 * For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first bone in the land of Egypt, I sanctified them for my selfe.

* Exod. 13. 2.
Luke 2. 23.

18 And I haue taken the Levites for all the first borne of the children of Israel,

19 And haue giuen the Levites as a gift vnto Aaron, and to his sonnes from among the children of Israel to do the seruice of theⁱ children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto the^h Sanctuarie.

g Which serue the Israelites should else doe.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Levites, according vnto all that the Lord had commanded Moses concerning the Levites: so did the children of Israel vnto them.

h Because the Levites goe into the Sanctuarie in their name.

21 So the Levites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, & Aaron made an atonement for them, to purifie them.

22 And after that, went the Levites in to doe their seruice in the Tabernacle of the Congregation.

d And come Tabernacle when keep e So cleane they th at hom moneth granted them,

i In their presence, to ferue them.

Congregation, before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.

23 And the Lord spake vnto Moses, saying, moe shal the Lord say to Moses, saying,

24 This also belongeth to the Leuites: from five and twentie yeere olde and vpward, they shall go in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeeres, they shall cease from executing the office, and shal ferue no more.

26 But they shall minister with their brethren in the Tabernacle of the Congregation to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

CHAP. IX.

1 The Pascheouer is commanded againe. 13 The punishment of him that keepeth not the Pascheouer. 15 The cloud covered the Tabernacle through the wilderness.

And the Lord spake vnto Moses in the wilderness of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shal also celebrate the Pascheouer at the time appointed thereunto.

3 In the fourteenth day of this moneth at euen, yee shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shall yee keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Pascheouer.

5 And they kept the Pascheouer in the fourteenth day of the first moneth at euen in the wilderness of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 And certaine men were defiled by a dead man, that they might not keepe the Pascheouer the same day: and they came before Moses and before Aaron the same day.

7 And those men said vnto him, We are defiled by a dead man: wherefore are wee kept backe that wee may not offer an offering vnto the Lord in the time thereunto appointed among the children of Israel?

8 Then Moses said vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie, shall be vn-cleane by the reason of a corps, or be in a long journey, he shal keepe the Pascheouer vnto the Lord.

11 In the fourteenth day of the second moneth at euen they shall keepe it: with vn-leauened bread and sowe herbes shall they eate it.

12 They shal leaue none of it vnto the morning, nor breake any bone of it: according to all the ordinance of the Pascheouer shall they keepe it.

13 But the man that is cleane and is not in a journey, and is negligent to keepe the Pascheouer, the same person shall bee cut off from his people: because he brought not the offering of the Lord in his due season, that man shal beare his sinne.

14 And if a stranger dwell among you, and will keepe the Pascheouer vnto the Lord, as the ordinance of the Pascheouer, and as the manner thereof is, so shall hee doe: yee shall haue one law both for the stranger, and for him that was borne in the same land.

15 And when the Tabernacle was reared vp, a cloud couered the Tabernacle, namely the Tabernacle of the Testimonie: and at euen there was vpon the Tabernacle, as the appearance of fire vntill morning.

16 So it was alway: the cloud couered it by day, and the appearance of fire by night.

17 And when the cloud was taken vp from the Tabernacle, then afterward the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandement of the Lord the children of Israel journeyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, they lay still.

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Israel kept the watch of the Lord, and journeyed not.

20 So when the cloud abode a few daies vpon the Tabernacle, they abode in their tents, according to the commandement of the Lord: for they journeyed at the commandement of the Lord.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloud was taken vp in the morning, then they journeyed: whether by day or by night the cloud was taken vp, then they journeyed.

22 Or if the cloude taried two daies, or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Israel abode still, and journeyed not: but when it was taken vp, they journeyed.

23 At the commandement of the Lord they pitched, & at the commandement of the Lord they journeyed, keeping the watch of the Lord at the commandement of the Lord by the hand of Moses.

CHAP. X.

1 The use of the silver trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the hoste are numbred. 30 Hobab refuseth to goe with Moses his sonne in lawe.

And the Lord spake vnto Moses, saying,

2 Make thee two Trumpets of fil-

L 2

ucr:

* Exod. 12. 46.

ibid. 19. 36.

f When the Pascheouer is celebrated.

|| Or, punishment of his sinne.

* Exod. 12. 49.

* Exod. 40. 34.

g Like a pillott read Exod. 13.

† Ebr. moush, h Who taught them what to doe by the cloud.

* 1 Cor. 10. 1. † Ebr. camped.

i They waited when the Lord, would signifie either their departure, or their abode by the cloud. † Ebr. day of number.

* Exod. 40. 36. 37. read ver. 18.

k Under the charge and government of Moses.

* Exod. 12. 1. leuit. 23. 5 chap. 23. 16. dent. 16. 3. * Exod. 12. 6. dent. 16. 6. a Euen in all points as the Lord hath instituted it.

b By touching a corps, or being at the buriall.

c Or, celebrate the Pascheouer the fourteenth day of the first moneth.

d And cannot come where the Tabernacle is, when others keepe it. e So that the vn-cleane, and they that are not at home, haue a moneth longer granted vnto them.

a Or, of works
beaten out with
the hammer.

uer: of an whole piece shalt thou make them,
that thou maiest use them for the assembling of
the Congregation, and for the departure of the
campe.

3 And when they shall blowe with them,
all the Congregation shall assemble to thee be-
fore the doore of the Tabernacle of the Con-
gregation.

4 But if they blow with one, then the prin-
ces, or heads ouer the thousands of Israel shall
come vnto thee.

5 But if yee blowe an alarme, then the
campe of them that pitch on the East part, shall
goe forward.

6 If ye blowe an alarme the second time,
then the hoste of them that lie on the South-
side, shall march: for they shall blow an alarme
when they remooue.

7 But in assembling the Congregation, ye
shall blow without an alarme.

8 And the sons of Aaron the Priest shall
blow the trumpets, and yee shall haue them as
a law for euer in your generations.

9 And when yee go to warre in your land
against the enemie that vexeth you, yee shall
blow an alarme with the trumpets, and ye shall
be remembred before the Lord your God, and
shall be saued from your enemies.

10 Also in the day of your gladnesse, and
in your feast dayes, & in the beginning of your
moneths, ye shall also blow the trumpets ouer
your burnt sacrifices, and ouer your peace
offerings, that they may be a remembrance
for you before your God: I am the Lord your
God.

11 ¶ And in the second yeere, in the second
moneth, & in the twentieth day of the moneth,
the cloud was taken vp from the Tabernacle of
the Testimonie.

12 And the children of Israel departed on
their journeyes out of the desert of Sinai, and
the cloud rested in the wilderness of Paran.

13 So they first tooke their journey at the
commaundement of the Lord, by the hand of
Moses.

14 ¶ In the first place went the stander
of the hoste of the children of Iudah, according
to their armies: and Nahshon the sonne of Am-
minadab was ouer his band.

15 And ouer the band of the tribe of the
children of Issachar was Nethaneel the sonne of
Zuar.

16 And ouer the band of the tribe of the
children of Zebulun was Eliab the sonne of
Helon.

17 When the Tabernacle was taken downe,
then the sonnes of Gershon, and the sonnes of
Merari went forward bearing the Taber-
nacle.

18 ¶ After, departed the stander of the
hoste of Reuben, according to their armies,
and ouer his band was Elizur the sonne of She-
deur.

19 And ouer the band of the tribe of the
children of Simeon was Shelumiel the sonne of
Zurishaddai.

20 And ouer the band of the tribe of the
children of Gad was Eliasaph the sonne of
Deuel.

21 The Kohathites also went forward and
bare the Sanctuary, and the former did set
vp the Tabernacle against they came.

22 ¶ Then the stander of the hoste of the
children of Ephraim went forward according
to their armies, and ouer his band was Elishama
the sonne of Ammihudai.

23 And ouer the band of the tribe of the
sonnes of Manasse was Gamliel the sonne of
Pedazur.

24 And ouer the band of the tribe of the
sonnes of Benjamin was Abidan the sonne of
Gideon.

25 ¶ Last, the stander of the hoste of the
children of Dan marched, gathering all the
hostes according to their armies: and ouer his
band was Ahiezer the sonne of Ammishaddai.

26 And ouer the band of the tribe of the
children of Asher was Pagiel the son of Ocran.

27 And ouer the band of the tribe of the
children of Naphtali was Ahira the sonne of
Enan.

28 ¶ These were the remoouings of the chil-
dren of Israel according to their armies, when
they marched.

29 ¶ After, Moses said vnto Hobab the
sonne of Reuel the Midianite, the father in law
of Moses, We goe into the place, of which the
Lord said, I will giue it you: Come thou with
vs, and wee will doe thee good: for the Lord
hath promised good vnto Israel.

30 And hee answered him, I will not goe:
but I will depart to mine owne countrey, and to
my kined.

31 Then he said, I pray thee, leaue vs not:
for thou knowest our camping places in the
wildernesse: therefore thou maiest bee our
guide.

32 And if thou goe with vs, what goodnes
the Lord shall shew vnto vs, the same will wee
shew vnto thee.

33 ¶ So they departed from the mount of
the Lord, three daies journey: and the Arke of
the couenant of the Lord went before them in
the three dayes journey, to search out a resting
place for them.

34 And the cloude of the Lord was vpon
them by day, when they went out of the campe.

35 And when the Arke went forward, Mo-
ses said, Rise vp, Lord, and let thine enemies
be scattered, and let them that hate thee, flee
before thee.

36 And when it rested, he said, Returne, O
Lord, to the many thousands of Israel.

CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The
people lusteth after flesh. 6 They lothe Manna. 11 The
weake

b That is, the
hoste of Iudah
and they that
are vnder his
ensigne.
c meaning, the
hoste of Reuben.

d So that onely
the Priest must
blow the trum-
pets, so long as
the Priesthood
lasted.

e When yee-
ioyce that God
hath remooued
any plague.
¶ Or, when ye offer
burnt offerings.

¶ Or, in keeping this
order in their
journeys.

f From Sinai to
Paran. Cha. 33. 1

* Chap. 2. 3.

* Chap. 1. 7.

g With all the
appertinances
thereof.

h Vpon their
shoulders.
* Chap. 4. 4.
i The Merarites
and Gershonites.

k Learning some
behinde, or any
of the former
that fainter in
the way.

l This was the
order of their
hoste when they
remoued.

m Some thinke
that Reuel, Je-
thro, Hobab, and
Keniz were all
one: Kimhi saith
that Reuel was
Jethros father
so Hobab was
Moses father in
law. Iooke Exod.
3. 1. 8. & 3. 1. 1. &
18. and 18. 1. and
iudg. 4. 11.

† Ebr. eyes vnto vs

n Mount Sinai,
or Horeb.

o Psal. 68. 1. 3.
o Declare thy
might & power.

† Ebr. so the ten
thousand their
sands.

*weak faith of Moses. 16. The Lord divideth the burden of
the people from the Ancient. 21. The Lord sendeth
Quailes. 22. Their lust is punished.*

When the people became murmurers,
the displeased the Lord: and the Lord
heard it, therefore his wrath was kindled, and the
fire of the Lord burnt among them, and consumed
the utmost part of the hoste.

Then the people cried vnto Moses: and
when Moses praised vnto the Lord, the fire was
quenched.

And hee called the name of that place
Taberah, because the fire of the Lord burnt a-
mong them.

¶ And a number of people that was a-
mong them, fell a lusting, and turned away,
and the children of Israel also wept, and saide,
Who shall giue vs flesh to eat?

We remember the fish which we did eat
in Egypt for nought, the cucumbers, and the
pepons, and the leekes, and the onions, and the
garlicke.

But now our soules is dried away, we
can see nothing but this MAN.

(The MAN also was as a coriander
seed, and his colour like the colour of bdellium.

The people went about and gathered it,
and ground it in milles, or beat it in morters,
and baked it in a caldron, and made cakes of it,
and the taste of it was like vnto the taste of fresh
oyle.

And when the dew fell downe vpon the
hoste in the night, the MAN fell with it.)

¶ Then Moses heard the people weepe
throughout their families: euery man in the
doore of his tent, and the wrath of the Lord
was grievously kindled: also Moses was grie-
ued.

¶ And Moses said vnto the Lord, Where-
fore hast thou vexed thy seruant? and why
haue I not found fauour in thy sight, seeing
thou hast put the charge of all this people vpon
me?

¶ Haue I conceived all this people? or
haue I begotten them, that thou shouldst say
vnto me, Carie them in thy bosome (as a nurse
beareth the sucking childe) vnto the land, for
the which thou swarest vnto their fathers?

Where should I haue flesh to giue vnto
all this people? for they weepe vnto me, saying,
Giue vs flesh that we may eat.

I am not able to beare all this people a-
lone, for it is to heauie for me.

Therefore if thou deale thus with me, I
pray thee, if I haue found fauour in thy sight,
kill me, that I behold not my miserie.

¶ Then the Lord said vnto Moses, Ga-
ther vnto mee seuentie men of the Elders of Is-
rael, whom thou knowest, that they are the
Elders of the people, and gouernours ouer
them, and bring them vnto the Tabernacle of
the Congregation, and let them stand there
with thee,

And I will come downe, and talke with
thee there, and take of the spirit, which is vpon
thee, and put vpon them, and they shall beare
the burden of the people with thee: so thou
shalt not beare it alone.

¶ Furthermore thou shalt say vnto the
people, Be sanctified against to morrow, and
ye shall eat flesh: for you haue wept in the
eares of the Lord, saying, Who shall giue vs
flesh to eat? for wee were better in Egypt:
therefore the Lord will giue you flesh, and ye
shall eat.

¶ Ye shall not eat one day nor two daies,
nor five daies, neither ten daies, nor twentie
daies,

But a whole moneth, vntill it come out
at your nostrils, and bee loathsome vnto you, be-
cause ye haue contemned the Lord, which is
among you, and haue wept before him, say-
ing, Why came we hither out of Egypt?

¶ And Moses said, Six hundred thousand
fooremen are there of the people, among
whom I am: and thou sayest, I will giue them
flesh, that they may eat a moneth long.

¶ Shall the sheepe and the beecies be slaine
for them, to finde them? either shall all the fish
of the sea be gathered together for them to suf-
fice them?

¶ And the Lord said vnto Moses, Is the
Lords hand shortened? thou shalt see now whe-
ther my word shall come to passe vnto thee,
orno.

¶ So Moses went out, and told all the
people the words of the Lord, and gathered se-
uentie men of the Elders of the people, and set
them round about the Tabernacle.

¶ Then the Lord came downe in a cloud,
and spake vnto him, & tooke of the Spirit that
was vpon him, and put it vpon the seuentie An-
cient men: and when the Spirit rested vpon
them, then they prophesied, and did not cease.

¶ But there remained two of the men in
the hoste: the name of the one was Eldad, and
the name of the other Medad, and the Spirit
rested vpon them, (for they were of them that
were written, and went not out vnto the Ta-
bernacle) and they prophesied in the hoste.

¶ Then there ranne a yong man, and tolde
Moses, and said, Eldad and Medad doe pro-
phesie in the hoste.

¶ And Ioshua the sonne of Nun the ser-
uant of Moses one of his yong men answered
and said, My lord Moses, forbid them.

¶ But Moses said vnto him, Enuieest thou
for my sake? yea, would God that all the Lords
people were Prophets, and that the Lord would
put his Spirit vpon them.

¶ And Moses returned into the hoste, he
and the Elders of Israel.

¶ Then there went forth a winde from
the Lord, and brought Quailes from the
Sea, and let them fall vpon the campe, a dayes
journey on this side, and a dayes journey on
the

I will distri-
bute my Spirit
among them, as
I haue done to
thee.

I Prepare your
soules that ye be
not vnclean.

Or, call him
off, because ye
refused Manna
which I ap-
pointed as most
meete for you.
Who leadeth
and gouerneth
you.
Of whom I
haue the charge.

Isa. 50. 2. and
59. 1.

Or, separated, as
verse 17.

From that
day the spirit of
prophesie did
not faile them.

Or, a yong
man, whom he
had chosen from
his youth.
Such blinde
zeale was in the
Apostles, Mar.
9. 38. Luke 9. 49.

Exod. 16. 13.
Psal. 78. 26, 27.

the other side, round about the hoste, and they were about two cubits above the earth.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the Quailles: he that gathered the least, gathered ten Homers full, and they spread them abroad for their use round about the hoste.

33 While the flesh was yet betweene their teeth, before it was chewed, even the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague.

34 So the name of the place was called, Kibroth-hattavah: for there they buried the people that fell a lusting.

35 From Kibroth-hattavah the people took their journey to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses, to Miriam is stricken with leprosie, and healed at the prayer of Moses.

Afterward Miriam & Aaron spake against Moses, because of the woman of Ethiopia whom he had married (for he had married a woman of Ethiopia).

2 And they saide, What? hath the Lord spoken but onely by Moses? hath hee not spoken also by vs? and the Lord heard this.

3 (But Moses was a very meeke man, about all the men that were vpon the earth)

4 And by and by the Lord said vnto Moses, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and stood in the doore of the Tabernacle, and called Aaron and Miriam, & they both came forth.

6 And he said, Heare now my words, If there bee a Prophet of the Lord among you, I will bee knowne to him by a vision, and will speake vnto him by dreame.

7 My seruant Moses is not so, who is faithful in all mine house.

8 Vnto him will I speake mouth to mouth, and by vision, and not in darke words, but hee shall see the similitude of the Lord. Wherefore then were yee not afraid to speake against my seruant, euen against Moses?

9 Thus the Lord was very angry with them, and departed.

10 Also the cloud departed from the Tabernacle: and behold, Miriam was leprous like snow: and Aaron looked vpon Miriam, and behold she was leprous.

11 Then Aaron said vnto Moses, Alas, my Lord, I beseech thee lay not the sinne vpon vs, which we haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, be as one dead, of whom the flesh is halfe consumed, when hee commeth out of his mothers wombe.

13 Then Moses cried vnto the Lord, say-

ing, O God, I beseech thee, heale her now.

14 And the Lord said vnto Moses, If her father had spit in her face, should she not haue bene ashamed seuen daies? let her bee shut out of the hoste seuen dayes, and after she shall be receiued.

15 So Miriam was shut out of the hoste seuen dayes, and the people remooued not, till Miriam was brought in againe.

CHAP. XIII.

1 Certaine men are sent to search the land of Canaan: 24 The bringing of the fruit of the land: 31 Caleb comforteth the people against the discouraging of the other spies.

Then afterward the people remooued from Hazeroth, and pitched in the wilderness of Paran.

2 And the Lord spake vnto Moses, saying,

3 Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall ye send a man, such as are all rulers among them.

4 Then Moses sent them out of the wilderness of Paran at the commandement of the Lord: all those men were heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, Oshea the sonne of Nun:

10 Of the tribe of Benjamin, Palti the son of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi.

12 Of the tribe of Ioseph, Manasseh, Gaddi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the men, which Moses sent to spie out the land: and Moses called the name of Oshea the sonne of Nun, Iehoshua.

18 So Moses sent them to spie out the land of Canaan, and said vnto them, Goe vp this way toward the South, and goe vp into the mountaines.

19 And consider the land what it is, and the people that dwell therein, whether they bee strong or weake, either few or many,

20 Also what the land is that they dwell in, whether it bee good or bad: and what cities

they

1 Of Homer, 10000 Leuit. 27. 25 also it signifieth an heape, as Exod. 8. 14, iud. 15. 16.

* Psal. 78. 31.

1 Or, grasse of the

1 Or, murmured.

a Zipporah Moses wife was a Midianite, and became Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name.

* Ecclm. 45. 4.

b And so bare with their grudgings, although he knew them.

c These were the two ordinarie meanes.

d In all Israel which was his Church.

* Exod. 33. 11.

e So farre as any man was able to comprehend, which he calleth his backe parts, Exod. 33. 23.

f From the doore of the Tabernacle.

g As a child that commeth out of his mothers belly dead, hauing as it were but the skinne.

h In his displeasure. 13. 46.

i That is, in Kithna, which was in Paran, Chap. 33. 18.

b After the people had required of Moses, as it is in Deut. 1. 23, then the Lord spake to Moses to doe,

1 Or, spies.

1 Or, Iehoshua.

c Which in number were twelue, according to the twelue tribes.

1 Or, high country.

d Plentiful or barren.

they bee, that they dwell in, whether they dwell in tents, or in walled townes:

31 And what the land is, whether it bee fat or leane, whether there be trees therein, or not, and be of good courage, and bring of the fruite of the land (for then was the time of the first ripe grapes.)

32 So they went vp, and searched out the land, from the wilderness of Zin vnto Rehob, to go to Hamath,

33 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Sheshai and Talmi, the sonnes off Anak. And Hebron was built seuen yeere before Zoan in Egypt.

34 Then they came to the riuer of Eschol, and cut down thence a branch with one cluster of grapes, and they bare it vpon a bar betweene two, and brought of the pomegranates, and of the figges.

35 That place was called the riuer Eschol, because of the cluster of grapes, which the children of Israel cut downe thence.

36 Then after fourtie dayes, they turned againe from searching of the land.

37 And they went and came to Moses, and to Aaron, and vnto all the Congregation of the children of Israel, in the wilderness of Paran, to Kadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

38 And they told him, and said, Wee came vnto the land whither thou hast sent vs, & surely it floweth with milke and honie: and here is of the fruit of it.

39 Neuerthelesse, the people be strong that dwell in the land, and the cities are walled and exceeding great: and moreover, wee sawe the sonnes of Anak there.

40 The Amalekites dwell in the South Countrey, and the Hittites, and the Iebusites, and the Amorites dwell in the mountaines, and the Canaanites dwel by the sea, and by the coast of Iorden.

41 Then Caleb stilled the people before Moses, and said, Let vs goe vp at once, and possesse it: for vndoubtedly we shall ouercome it.

42 But the men that went vp with him said, We be not able to go vp against the people: for they are stronger then we.

43 So they brought vp an euil report of the land which they had searched for the children of Israel, saying, The land which we haue gone thorow to search it out, is a land that eateth vp the inhabitants thereof: for all the people that we saw in it, are men of great stature.

44 For there wee saw giants, the sonnes of Anak, which come of the giants, so that we seemed in our sight like grasshoppers: and so wee were in their sight.

CHAP. XIII.

2 The people murmure against Moses. 10 They would haue stoned Caleb and Ioshua. 13 Moses pacifieth God by his

prayer. 24 The people that would enter into the land contrary to Gods will, are slaine.

Then all the Congregation lifted vp their voice, and cried: and the people wept that night,

And all the children of Israel murmured against Moses and Aaron: and the whole assembly said vnto them, Would God wee had died in the land of Egypt, or in this wilderness: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wiues and our children shall be a pray: were it not better for vs to returne into Egypt?

4 And they said one to another, Let vs make a captaine, and returne into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel.

6 And Ioshua the sonne of Nun, and Caleb the sonne of Iephthah, two of them that searched the land, rent their clothes,

7 And spake vnto all the assembly of the children of Israel, saying, The land which wee walked thorow to search it, is a very good land.

8 If the Lord loue vs, he will bring vs into this land, & giue it vs, which is a land that floweth with milke and honie.

9 But rebell not yee against the Lord, neither feare ye the people of the land: for they are but bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude said, Stone them with stones: but the glorie of the Lord appeared in the Tabernacle of the Congregation before all the children of Israel.

11 And the Lord said vnto Moses, How long will this people prouoke me, & how long will it be yee they belecue me, for all the signes which I haue shewed among them?

12 I wil smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses said vnto the Lord, When the Egyptians shall heare it (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of the land, (for they haue heard that thou, Lord, art among this people, and that thou, Lord, art seene face to face, and that thy cloud standeth ouer them, and that thou goest before them by day time in a pillar of a cloud, and in a pillar of fire by night)

15 That thou wilt kill this people as one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lorde was not able to bring this people into the land, which he sware vnto them, therefore hath he slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord bee great, according as thou hast spoken, saying,

18 The

e Which was in the wilderness of Paran.
f Which were a kind of giants.
g Declaring the antiquity thereof.
h Called also Kadesh-barnea.
i That is, Moses.
k Ahiman, Sheshai, and Talmi, whom Caleb slew afterward, Josh. 14. 15, 16.

l On the valley of Eschol, that is, of grapes.

h Called also Kadesh-barnea.

i That is, Moses.

* Exod. 33. 3.

k Ahiman, Sheshai, and Talmi, whom Caleb slew afterward, Josh. 14. 15, 16.

l Or, murmuring against Moses.

m The Giants were so cruell, that they spoiled and killed one another, and those that came to them.

Such as were afraid at the report of the spies.

sheweth that the people were afraid of the report of the spies.

l Lamenting the people, and praying for them.

* Exod. 46. 9. 1. Mos. 3. 36.

d For sorrow, hearing their blasphemy.

e We shall easily overcome them.

f This is the condition of them that would perfwade in Gods cause, to be persecuted of the multitude.

* Exod. 32. 12.

† Ebr. eye to eye.

* Exod. 13. 21.

g So that none shall escape.

* Dent. 9. 18.

*Exod. 34.4.
*Psal. 103.8.
*Psal. 103.3.
*Exod. 10.5.
and 34.7.

*Exod. 34.4.
*Psal. 103.8.
*Psal. 103.3.
*Exod. 10.5.
and 34.7.

h In that he de-
stroied not them
utterly, but left
their posteritie
and certaine to
enue.

i That is, sundry
times and often.

k A meane, and
obedient spirit,
and not rebel-
lious.

l And lie in wait
for you.
m For I will not
defend you.

*Psal. 106.26.

*Chap. 36.65.
and 31.16.

*Dint. 1.35.

*Gen. 14.22.

n The word sig-
nifieth to be
shepherds, or to
wander like
shepherds to
and fro.
o Your infidelity
and disobedience
against God.
*Exod. 4.6.
*Psal. 95.10.
p Whether my
promise be true
or no.

18 The Lord is slow to anger, & of great
mercy, and *forgiving iniquitie, and sinne, but
not making the wicked innocent, and *visiting
the wickednes of the fathers vpon the children
in the third and fourth generation:

19 Be merciful, I beseech thee, vnto the in-
iquitie of this people; according to thy great
mercie, and as thou hast forgiven this people
from Egypt, euen vntill now.

20 And the Lord saide, I haue forgiven it,
according to thy request.

21 Notwithstanding, as I liue, all the earth
shall be filled with the glory of the Lord.

22 For all those men which haue seene my
glory, and my miracles which I did in Egypt,
and in the wilderness, & haue tempted me this
ten times, and haue not obeyed my voice,

23 Certainly they shall not see the land,
whereof I sware vnto their fathers: neither shall
any that provoke me, see it.

24 But my seruant *Caleb, because he had
another *spirit, and hath followed me stil, euen
him will I bring into the land whither he went,
and his seed shall inherit it.

25 Now the Amalekites & the Canaanites
remaine in the valley: wherefore turne backe to
morrow, and get you into the wilderness, by
the way of the red sea.

26 ¶ After, the Lord spake vnto Moses and
to Aaron, saying,

27 How long shall I suffer this wicked mul-
titude to murmur against mee? I haue heard
the murmurings of the children of Israel, which
they murmur against me.

28 Tell them, *As I liue, (saith the Lord) I
will surely do vnto you, euen as ye haue spoken
in mine eares.

29 Your carkeises shall fall in this wildernes,
and all you that were *counted thorow all your
numbers, from twentie yeere olde and aboue,
which haue murmured against me,

30 Yee shall not doubtlesse come into the
land, for the which *I lifted vp mine hand,
to make you dwell therein, saue Caleb the sonne
of Iephunneh, and Ioshua the sonne of Nun.

31 But your children, (which ye said should
bee a pray) them will I bring in, and they shall
know the land which ye haue refused:

32 But euen your carkeises shall fall in this
wildernes.

33 And your children shall *wander in the
wildernesse fourtie yeeres, and shall beare your
whoredomes, vntill your carkeises be wafted
in the wilderness.

34 After the number of the dayes, in the
which yee searched out the land, euen fourtie
dayes, *every day for a yeere shall ye beare your
iniquitie, for *fortie yeeres, and ye shall feelee
my breach of promise.

35 I the Lord haue said, Certainly I will do
so to all this wicked company, that are gathered
together against me: for in this wildernes they
shall be consumed, and there they shall die.

36 And the men which Moses had sent to
search the land (which, when they came againe,
made all the people to murmur against him,
and brought vp a slander vpon the land)

37 Euen those men that did bring vp that
vile slander vpon the land, *shall die by a plague
before the Lord.

38 But Ioshua the sonne of Nun, and Caleb
the son of Iephunneh, of those men that went
to search the land, shall liue.

39 ¶ Then Moses told these sayings vnto all
the children of Israel, and the people sorrowed
greatly.

40 And they rose vp early in the morning,
and gate them vp into the toppe of the moun-
taine, saying, Loe, we be ready to goe vp to the
place which the Lord hath promised: for wee
haue sinned.

41 But Moses said, Wherefore transgresse ye
thus the commandement of the Lord? it will
not so come well to passe.

42 Goe not vp (for the Lord is not among
you) lest yee be ouerthrowen before your ene-
mies.

43 For the Amalekites and the Canaanites
are there before you, and yee shall fall by the
sword: for in as much as ye are turned away fro
the Lord, the Lord also will not be with you.

44 Yet they presumed *obstinately to goe
vp to the top of the mountaine: but the Arke
of the couenant of the Lord, and Moses depar-
ted not out of the campe.

45 Then the Amalekites & the Canaanites
which dwelt in that mountaine, came downe,
and smote them, *and consumed them vnto
Hormah.

CHAP. XV.

2 The offerings which the Israelites should offer when they
came into the land of Canaan. 32 The punishment of him
that brake the Sabbath.

And the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel,
and say vnto them, *When yee bee come into
the land of your habitations, which I giue vn-
to you,

3 And will make an offering by fire vnto the
Lord, a burnt offering or a sacrifice *to fulfill a
vow, or a free offering, or in your feasts, to make
a *sweet sauour vnto the Lord, of the heard, or
of the flocke,

4 Then *let him that offereth his offering,
vnto the Lord, bring a meat offering of a tenth
deale of fine floure, mingled with the fourth
part of an ^b Hin of oyle.

5 Also thou shalt prepare the fourth part
of an Hin of wine to be powred on a lambe, ap-
pointed for the burnt offering, or any offering.

6 And for a ram, thou shalt for a meat offe-
ring, prepare two tenth deales of fine floure,
mingled with the third part of an Hin of oyle.

7 And for a *drinke offering, thou shalt offer
the third part of an ^b Hin of wine, for a sweet sa-
uour vnto the Lord.

*1. Cor. 10. 40.
beb. 3. 10. 17.
Iude 5.

*Dint. 1. 47.

q They confesse
they sinned by
rebelliing against
God, but consi-
der not they of-
fended in going
vp wthout Gods
commandement.

r They could
not be slayed by
any meanes.

*Dint. 1. 44.

*Leuit. 21. 10.
a Into the land
of Canaan.

*Leuit. 23. 21.
b Or, separate.

*Exod. 29. 18.

*Leuit. 21. 1.

b Reade Exod.
29. 40.

c The liquor
was so called,
because it was
powred on the
thing that was
offered.

8. And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfil a vow or a peace offering to the Lord,

9 They let him offer with the bullock a meat offering of [¶] three tenth deales of fine floure, mingled with halfe an Hin of oyle.

10 And thou shalt bring for a drink offering halfe an Hin of wine, for an offering made by fire of a sweet saour vnto the Lord.

11 Thus shall it bee done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number ^d that ye prepare to offer, so shall ye doe to euery one according to their number.

13 All that are borne of the countrey, shall doe these things thus, to offer an offering made by fire of sweet saour vnto the Lord.

14 And if a stranger sojourne with you, or whosoever bee among you in your generations, and will make an offering by fire of a sweete saour vnto the Lord, as yee doe, so hee shall doe.

15 * One ordinance shall be both for you of the congregation, and also for the stranger that dwelleth with you, ^e even an ordinance for euer in your generations: as you are, so shall the stranger be before the Lord.

16 One law and one maner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, When ye be come into the land, to the which I bring you,

19 And when yee shall eate of the bread of the land, ye shall offer an heaue offering vnto the Lord.

20 Ye shal offer vp a cake of the first of your dough for an heaue offering: ^f as the heaue offering of the barne, so ye shall lift it vp.

21 Of the first of your dough yee shall giue vnto the Lord an heaue offering in your generations.

22 ¶ And if ye haue ^g erred, and not obserued all these commandements, which the Lord hath spoken vnto Moses,

23 ^h *Even* all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and henceforward among your generations:

24 And if so be that ought be committed ignorantly of the Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweet saour vnto the Lord, with the meat offering and drinke offering thereto, according to the * maner, and an hee goat for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lord, and

their sinne offering before the Lord for their ignorance.

26 Then it shall be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ * But if any one person sinne through ignorance, then he shall bring a shee goate of a yeere old for a sinne offering. ⁱ *Leuit. 4. 27.*

28 And the Priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who so doth sin by ignorance.

30 ¶ But the person that doth ought [†] presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall be cut off from among his people, [‡] *Heb. with an high hand: that is, in contempts of God.*

31 Because he hath despised the word of the Lord, and hath broken his commandement: that person shall be utterly cut off: his iniquitie shall be vpon him. ^h *He shall strengthen the punishment of his sin.*

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered stickes vpon the Sabbath day.

33 And they that found him gathering stickes, brought him vnto Moses & to Aaron, and vnto all the Congregation,

34 And they put him in * ward: for it was not declared what should be done vnto him. ⁱ *Leuit. 24. 12.*

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoste.

36 And all the Congregation brought him without the hoste, and stoned him with stones, & he died, as the Lord had commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they * make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a riband of blew silke. ^j *Deut. 22. 12. match. 23. 5.*

39 And ye shall haue the fringes, that when ye looke vpon them, ye may remember all the commandements of the Lord, and doe them: and that yee seeke not after your owne heart, nor after your owne eyes, after the which ye go a ^k whoring:

40 That yee may remember and doe all my commandements, and bee holy vnto your God. ^l *By leauing Gods commandements, & following your owne fantasies,*

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

¹ *The rebellion of Korah, Dathan and Abiram. 31 Korah and his company perisheth. 41 The people the next day murmure. 49 14700. are slaine for murmuring.*

Now

[¶] Or, three omers.

^d Every sacrifice of beasts must haue their meat offering and drinke offering, according to this proportion.

^e Exod. 12. 49. chap. 9. 14.

^f Which is made of the first corne ye gather. *Leuit. 23. 14.*

^g As by oversight or ignorance, read *Leuit. 4. 2. 13.*

^h Some read, from the eyes of the congregation: that is, which is hid from the Congregation. *Leuit. 4. 1.*

* Cha 37, ecclu.
45. 18. iud. 11.
† Or, seek other
with him.

‡ Or, before Moses.

* Chap 6, 9.

a Or, let it suffice
you: meaning,
to have abused
them thus long.
b All are alike
holy: therefore
none ought to be
preferred above
other: thus the
wicked reason
against Gods
ordinance.

c To be the
Priest, and to
offer.

d He layeth the
same to their
charge justly,
where with they
wrongfully
charged him.

e To serve in the
Congregation,
as in the verse
before.

f Thus they
spake contem-
ptuously, prefer-
ring Egypt to
Canaan.

g Wilt thou
make them, that
searched y land,
beleue that they
saw not that
which they saw?
* Gen. 4. 4, 5.

h At the doore
of the Taber-
nacle.

NOW Korah the sonne of Izhar, the sonne
of Kohath, the sonne of Leui went apart
with Dathan, and Abiram the sonnes of Eliab,
and On the son of Peleth, the sons of Reuben.

2 And they rose vp against Moses, with
certaine of the children of Israel, two hundred
and fiftie capitaines of the assembly, famous in
the Congregation, and men of renowne.

3 Who gathered themselves together a-
gainst Moses, and against Aaron, and said vnto
them, * *Ye take too much vpon you, seeing all
the Congregation is holy, every one of them,*
and the Lord is among them: wherefore then lift
ye your selues above the Congregation of the
Lord?

4 But when Moses heard it, hee fell vpon
his face,

5 And spake to Korah and vnto all his com-
pany, saying, To morrow the Lord will shewe
who is his, and who is holy, and who ought to
approch neere vnto him: and whom hee hath
chosen, he will cause to come neere to him.

6 This do therefore, Take you censers, *both*
Korah and all his company,

7 And put fire therein, and put incense in
them before the Lord to morow: and the man
whom the Lord doeth chuse, the same shall be
holy: *d ye take too much vpon you, ye sonnes of*
Leui.

8 Againe Moses said vnto Korah, Heare, I
pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you, that
the God of Israel hath separated you from the
multitude of Israel, to take you neere to him-
selfe, to do the seruice of the Tabernacle of the
Lord, and to stand before the Congregation,
and to minister vnto them?

10 He hath also taken thee to * him, and all
thy brethren the sonnes of Leui with thee, and
seeke ye the office of the Priest also?

11 For which cause, thou and all thy com-
pany are gathered together against the Lord:
and what is Aaron, that ye murmure against
him?

12 ¶ And Moses sent to call Dathan, and
Abiram the sonnes of Eliab: who answered,
We will not come vp.

13 Is it a small thing that thou hast brought
vs out of a lande that floweth with milke and
hony, to kill vs in the wilderness, except thou
make thy selfe lord, and ruler ouer vs also?

14 Also thou hast not brought vs vnto a
land that floweth with milke and hony, neither
giuen vs inheritance of fields & vineyards: wilt
thou put out the eyes of these men? wee will
not come vp.

15 Then Moses waxed very angry, and said
vnto the Lord, * *Looke not vnto their offering:*
I haue not taken so much as an asse from them,
neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou and
all thy company *h* before the Lord: *both* thou,
they, and Aaron to morow:

17 And take euery man his censer, and put
incense in them, and bring yee euery man his
censer before the Lord, two hundred and fiftie
censers: thou also and Aaron, euery one his
censer.

18 So they tooke euery man his censer, and
put fire in them, and layd incense thereon, and
stood in the doore of the Tabernacle of the con-
gregation with Moses and Aaron.

19 And Korah gathered all the multitude
against them vnto the doore of the Tabernacle
of the Congregation: then the glory of the Lord
appeared vnto all the Congregation.

20 And the Lord spake vnto Moses, and to
Aaron, saying,

21 Separate your selues from among this
Congregation, that I may consume them at
once.

22 And they fell vpon their faces, and said,
O God, the God of the spirits of all flesh, hath
not one man *only* sinned, and wilt thou bee
wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say,
Get you away from about the Tabernacle of
Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Da-
than and Abiram; and the Elders of Israel fol-
lowed him.

26 And hee spake vnto the Congregation,
saying, Depart, I pray you, from the tents of
these wicked men, and touch nothing of theirs;
lest ye perish *k* in all their sinnes.

27 So they gatethem away from the Taber-
nacle of Korah, Dathan and Abiram on euery
side: and Dathan and Abiram came out & stood
in the doore of their tents, with their wiues,
and their sonnes, and their little children.

28 And Moses said, Hereby ye shall know
that the Lorde hath sent mee to doe all these
works: for *I haue not done them* of mine owne
minde.

29 If these men die the common death of all
men, or if they bee visited after the visitation of
all men, the Lord hath not sent me.

30 But if the Lord make *m* a new thing, and
the earth open her mouth, and swallow them
vp with all that they haue, and they goe downe
quicke into *n* the pit, then ye shall vnderstand
that these men haue prouoked the Lord.

31 ¶ And as soone as he had made an end of
speaking al these words, euen the ground claue
afunder that was vnder them,

32 And the earth *o* opened her mouth, and
swallowed them vp with their families, and
all the men that were with Korah, and all their
goods.

33 So they and all that they had, went
downe aliue into the pit, and the earth couered
them: so they perished from among the Con-
gregation.

34 And all Israel that were about them,
fled at the crie of them: for they said, *Let vs
flee,*

i All that were
of their faction,

l Or, of euery
generation.

k With them
that haue com-
mitted so many
sinnes.

l I haue not for-
ged them of
mine owne
brains.

m Or, shew a
strange light.

n Or, bill,
n Or, deepe and
darke places of
the earth.

* Chap 37. 3.
deut. 1. 6.
psal. 106. 17.

flee, lest the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundred and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that he take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed,

38 The censers, I say, of these sinners; that destroyed themselves: and let them make of them broad plates for a couering of the Altar: for they offered them before the Lord, therefore they shall be holy, and they shall be a signe vnto the children of Israel.

39 Then Eleazar the Priest took the brasen censers, which they that were burnt had offered, and made broad plates of them for a couering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that hee bee not like Korah and his company, as the Lord said to him by the hand of Moses.

41 ¶ But on the morow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they turned their faces toward the Tabernacle of the Congregation: and behold, the cloud couered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer and put fire therein of the Altar, and put therein incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, and ran into the mids of the Congregation, and beholde, the plague was begun among the people, and he put in incense, and made an atonement for the people.

48 And when he stood betweene the dead, & them that were aliue, the plague was staied.

49 So they died of this plague foureteene thousand and seven hundred, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the dore of the Tabernacle of the Congregation, and the plague was staied.

CHAP. XVII.

1. The twelve rods of the twelve princes of the tribes of Israel.

8 Aarons rod buddeth, and beareth blossomes, 10 For a testimony against the rebellious people.

And the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, *euery* twelve rods: and thou shalt write euery mans name vpon his rodde.

3 And write Aarons name vpon the rod of Leui: for euery rod shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, where I will declare my selfe to you.

5 And the mans rod whom I chuse, shall blossom: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, and all their princes gaue him a rod, one rod for euery prince, according to the houses of their fathers, *euery* twelve rods, and the rod of Aaron was among their rods.

7 And Moses laid the rods before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morrow went into the Tabernacle of the Testimonie, behold, the rod of Aaron for the house of Leui was budded, and brought forth buds, and brought forth blossoms, and bare ripe almonds.

9 Then Moses brought out all the roddees from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 ¶ After, the Lord said vnto Moses, Bring Aarons rod againe before the Testimonie to be kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, we are dead, we perish, we are all lost:

13 Whosoever commeth neere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1. 7 The office of Aaron and his sonnes, 2 With the Levites, 8 The Priests part of the offerings. 20 God is their portion, 26 The Levites haue the tithes, and offer the tenths thereof to the Lord.

And the Lord said vnto Aaron, Thou and thy sons and thy fathers house with thee, shall beare the iniquity of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquity of your Priests office,

2 And bring also with thee thy brethren of the tribe of Leui, of the family of thy father, which shall be ioyned with thee, and minister

vnto

a While he was in the dore of the Tabernacle.

Exod. 25. 22.

b To be the chief Priest.

c Though Josephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe, d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

e Heb. 9. 4.

f Grudging that Aaron should be high Priest.

f The Chaldee text describeth thus their murmuring: We die by the sword: the earth shall swallow vs vp: the pestilence doth consume vs.

a If you trespass in anything concerning the ceremonies of the Sanctuary, or your office, you shall be punished.

Which were the occasion of their own death.

P Of Gods judgments against rebels.

q Who presumed above his vocation.

r Or, led, to wit, Moses and Aaron

r For it was not lawfull to take any other fire, but of the Altar of burnt offering, Levit. 10. 1.

f God had begun to punish the people.

t God drew backe his hand and ceased to punish them.

vnto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

b That is, the things which are committed to thee: or which thou dost enjoyne them.

3 And they shall keep thy charge, even the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the Altar, lest they die, both they and you.

c Which was not of the tribe of Levi.

4 And they shall be ioyned with thee, and keep the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you.

* Chap. 3. 45.

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue taken your brethren the Levites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

1 Or, a gift.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the altar, and within the vaile: therefore shall ye serue: for I haue made your Priests office an office of seruice: therefore the stranger that commeth neere, shall be slaine.

d As the first fruit, first borne, and the tenth.

8 ¶ Againe the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine offerings of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anoyntings sake, and to thy sons, for a perpetuall ordinance.

e That which was not burned, should be the Priests.

9 This shall be thine of the most holy things reserved from the fire: all their offering of all their meat offering, and of all their sinne offering, and of all their trespasse offering, which they bring vnto mee, that shall bee most holy vnto thee, and to thy sonnes.

f That is, in the Sanctuary betweene the court and the holiest of all.

10 In the most holy place shalt thou eat it: euery male shall eat of it: it is holy vnto thee.

g Reade Leuit. 10. 14.

11 This also shall be thine: the heaue offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and vnto thy sons and to thy daughters with thee, to bee a duetie for euer: all the cleane in thine house shall eat of it.

h That is, the chiefest, or the best.

12 All the fat of the oyle, and all the fat of the wine, and of the wheat which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

* Leuit. 27. 8.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord, shall be thine: all the cleane in thine house shall eat of it.

* Exod. 13. 2. and 22. 29. Leuit. 27. 26. chap. 3. 13.

14 *Euery thing separate from the common vse in Israel, shall be thine.

15 All that first openeth the matrice of any flesh, which they shall offer vnto the Lord, of man or beast shall be thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt

thou redeeme from the age of a moneth, according to thy estimation, for the money of five shekels, after the shekell of the Sanctuary, which is twentie gerahs.

* Exod. 30. 13. Leuit. 27. 25. chap. 3. 47. Ezek. 45. 13.

17 But the first borne of a cow, or the first borne of a sheepe, or the first borne of a goat shalt thou not redeeme: for they are holy: thou shalt sprinkle their blood at the Altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweet saour vnto the Lord.

i Because they are appointed for sacrifice.

18 And the fleshy of them shall be thine, as the shake bread, and as the right shoulder shall be thine.

* Exod. 29. 26. Leuit. 7. 30.

19 All the heaue offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duetie for euer: it is a perpetuall covenant of salt before the Lord to thee, and to thy seed with thee.

k That is, sure, stable, and incorruptible.

20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritance in their land, neither shalt thou haue any part among them: I am thy part and thine inheritance among the children of Israel.

l Of Canaan. * Deut. 10. 9. and 18. 2. 19. 13. 4. 33. Ezek. 44. 28.

21 For behold, I haue giuen the children of Levi all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

m To serue therein: for the Levites are put in their place.

22 Neither shall the children of Israel any more come neere the Tabernacle of the Congregation, lest they sustaine sinne, and die.

n If they faile in their office, they shall be punished.

23 But the Levites shall do the seruice in the Tabernacle of the Congregation, and they shall beare their sinne: it is a lawe for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Levites for an inheritance: therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Levites and say vnto them, When yee shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heaue offering of that same for the Lord, even the tenth part of the tithe.

o As acceptable as the fruit of your owne ground or vineyard.

27 And your heaue offering shall be reckoned vnto you, as the corne of the barme, or as the abundance of the wine presse.

28 So yee shall also offer an heaue offering vnto the Lord of all your tithes, which ye shall receiue of the children of Israel, and yee shall giue thereof the Lords heaue offering to Aaron the Priest.

p Which ye haue receiued of the children of Israel. q Reade ver. 13.

29 Yee shall offer of all your giftes all the Lords heaue offerings: of all the fat of the same shall ye offer the holy things thereof.

30 Therefore thou shalt say vnto them, When yee haue offered the fat thereof, then it shall

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shall bee counted vnto the Leuites, as the increase of the corne floore, or as the increase of the wine presse.

31 And yee shall eat it in all places, yee, and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And yee shall beare no sinne by the reason of it, when ye haue offered the fat of it: neither shall yee pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

1 The sacrifice of the red kow. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

And the Lord spake to Moses and to Aaron, saying,

2 This is the ordinance of the law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And hee shall giue her vnto Eleazar the Priest, that he may bring her without the hofte, and cause her to be slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his finger, and sprinkle it before the Tabernacle of the Congregation seven times,

5 And cause the kowe to bee burnt in his sight, with her skin, and her flesh, and her blood, and her doung shall he burne her.

6 Then shall the Priest take cedar wood, and hyssope, and skarlet lace, and cast them in the mids of the fire where the kow burneth.

7 Then shall the Priest wash his clothes, and hee shall wash his flesh in water, and then come into the hofte, and the Priest shall be vn-cleane vnto the euen.

8 Also he that burneth her, shall wash his clothes in water, and wash his flesh in water and be vn-cleane vntill euen.

9 And a man, that is cleane, shall take vp the ashes of the kowe, and put them without the hofte in a cleane place: and it shall bee kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

10 Therefore hee that gathereth the ashes of the kow, shall wash his clothes, and remaine vn-cleane vntill euen: and it shall bee vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead body of any man, shall be vn-cleane euen seven daies.

12 He shall purifie himselfe therewith the third day, & the seuenth day he shall be cleane: but if he purifie not himselfe the third day, then the seuenth day he shall not be cleane.

13 Whosoever toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall be cut off from Israel, because the sprinkling water was not sprinkled vpon him:

he shall be vn-cleane, and his vn-cleannesse shall remaine still vpon him.

14 This is the law, when a man dieth in a tent, all that come into the tent, and all that is in the tent, shall be vn-cleane seven daies,

15 And all the vessels that be open, which haue no couering fastened vpon them, shall be vn-cleane.

16 Also whosoever toucheth one, that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vn-cleane seven daies.

17 Therefore for an vn-cleane person they shall take of the burnt ashes of the sinne offering, and pure water shall be put thereto in a vessel.

18 And a cleane person shall take hyssope and dip it in the water, and sprinkle it vpon the tent, & vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vn-cleane the third day, and the seuenth day, and hee shall purifie himselfe the seuenth day, and wash his clothes, and wash himselfe in water, and shall be cleane at euen.

20 But the man that is vn-cleane and purifieth not himselfe, that person shall bee cut off from among the Congregation, because hee hath defiled the Sanctuarie of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vn-cleane.

21 And it shall bee a perpetuall law vnto them, that hee that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall be vn-cleane vntill euen.

22 And whatsoeuer the vn-cleane person toucheth, shall be vn-cleane: and the person that toucheth him shall be vn-cleane vntill the euen.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 3 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25 28 The death of Aaron, in whose roome Eleazar succedeth.

Then the children of Israel came with the whole Congregation to the desert of Zin in the first moneth, and the people abode at Kadesh: where Miriam died, and was buried there.

2 But there was no water for the Congregation, and they assembled themselves against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God wee had perished, when our brethren died before the Lord.

4 Why haue yee thus brought the Congregation of the Lord vnto this wilderness, that both we, and our cattell should die there?

5 Wherefore now haue yee made vs to come vp from Egypt, to bring vs into this miserable place, which is no place of seede, nor figges, nor vines, nor pomegranates? neither

M

13

r As in the 11. verse.

f Ye shall not be punished therefore. e The offerings which the Israelites haue offered to God.

a According to this law and ceremony, ye shall sacrifice the red kow.

b By another Priest.

c Heb. 9. 13.

d Exod. 29. 14. leuit. 4. 11, 12.

e Meaning Eleazar.

d The interior Priest who killed her and burned her.

e Or the water of separation, because that they that were separate for their vn-cleannesse, were sprinkled therewith and made cleane, chap. 8. 7. It is also called holy water, because it was ordained to an holy vie, chap. 5. 17. f With the sprinkling water.

g So that hee should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

† Ebr. a covering of cloth.

h Of the red kow burnt for sinne.

i Water of the fountaine or river.

k One of the Priests which is cleane.

l Because he had bene among them that were vn-cleane: or els had touched the water, as vessel.

m That is vn-cleane.

a That was for the veeres after their departure from Egypt. b Moses and Aarons sister. c Another rebellion was in Raphidim. Exo. 17: and this was in Kadesh.

* Chap. 11. 33.

* Exod. 17. 1.

Water out of the rocke. Numbers. Aaron dieth. Fiery serpents.

Is there any water to drinke?

6 Then Moses and Aaron went from the assembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them.

7 And the Lord spake vnto Moses, saying,

8 Take the rod, and gather thou and thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: for thou shalt giue the Congregation, and their beastes drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses & Aaron gathered the Congregation together before the rocke, and they said vnto them, Heare now, ye rebels: shall we bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod he smote the rocke twice, and the water came out abundantly: so the Congregation, and their beastes drinke.

12 And againe the Lord spake vnto Moses, and to Aaron, Because ye beleueed me not, to sanctifie me in the presence of the children of Israel, therefore yee shall not bring this Congregation into the lande which I haue giuen them.

13 This is the water of Meribah, because the children of Israel stroue with the Lord, and he was sanctified in them.

14 Then Moses sent messengers from Kadesh vnto the king of Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

15 How our fathers went downe into Egypt, & we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers.

16 But when wee cried vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, we are in the citie Kadesh in thine vtmost border.

17 I pray thee that wee may passe through thy country: wee will not goe through the fields nor the vineyards: neither will we drinke of the water of the wells: wee will goe by the kings way, and neither turne vnto the right hand nor to the left, vntill we bee past thy borders.

18 And Edom answered him, Thou shalt not passe by mee, lest I come out against thee with the sword.

19 Then the children of Israel saide vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) go through on my feete.

20 He answered againe, Thou shalt not goe through. Then Edom came out against him with much people, and with a mightie power.

21 Thus Edom denied to giue Israel passage

through this country: wherefore Israel turned away from him.

22 And when the children of Israel with all the Congregation departed from Kadesh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall be gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because ye disobeyed my commandement at the water of Meribah.

25 Take Aaron and Eleazar his sonne, and bring them vp into the mount Hor.

26 And cause Aaron to put off his garments and put them vpon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: & they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: so Aaron died there in the top of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirtie daies.

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fierie serpents are sent for the rebellion of the people. 24 Sihon and Og are overcome in battell.

When king Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the way of the spies, then fought hee against Israel, and tooke of them prisoners.

2 So Israel vowed a vow vnto the Lord, and said, If thou wilt deliuer and giue this people into mine hand, then I will vtterly destroy their cities.

3 And the Lord heard the voice of Israel, and deliuered them the Canaanites: and they vtterly destroyed them and their cities, and called the name of the place Hormah.

4 After, they departed from the mount Hor by the way of the red Sea, to compass the land of Edom: and the people were foregriued because of the way.

5 And the people spake against God and against Moses, saying, Wherefore haue yee brought vs out of Egypt, to die in the wilderness? for here is neither bread nor water, and our soule lotheth this light bread.

6 Wherefore the Lord sent fierie serpents among the people, which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses and said, We haue sinned: for wee haue spoken against the Lord, and against thee: pray to the Lord, that he take away the serpents from vs: and Moses prayed for the people.

8 And

d Where with thou didst miracles in Egypt, and didst diuide the Sea,

10 And to the Lord, as he had commanded him.

e The punishment which followed hereof, declared that Moses and Aaron beleueed not the Lords promise, as appeareth, verse 12.

f That the children of Israel should beleue and acknowledge my power, and so honour me.
g Or, strife, and contention, Chap. 17. 14.
h By shewing himselfe almightie, and maintaining his glory.
i Because Iacob or Israel was Elaus brother, who was called Edom.

Or, his way.

Or, come not.

Or, the Edomites

k To passe by another way.

Chap. 33. 37.

l Reade Gen. 25. 8.

Or, rebeld.
Or, strife.

Chap. 33. 38.
Deut. 32. 50.

Deut. 10. 6.
and 32. 50.

Or, mourned.

Chap. 33. 40.

a By that way which their spies that searched the dangers found to be most safe.

Or, destruction, iudg. 1. 17.

b For they were forbidden to destroy it, Deut. 2.

Chap. 11. 6.
c Meaning Manna, which they thought did not nourish.

Wisd. 16. 1. 5.
1. cor. 10. 9.
d For they that were stung therewith, were so inflamed with the heat thereof, that they died.

h The
1 For
were
strong
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t Elv
k For
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bites
lies m
haue
Deut. 2.

8 And the Lord said vnto Moses, Make thee a fierie serpent, and set it vp || for a signe, that as many as are bitten, may looke vpon it, and liue.

9 * So Moses made a serpent of brasie, and set it vp for a signe: and when a serpent had bitten a man, then hee looked to the serpent of brasie, and || liued.

10 * And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched in || He-abarim, in the wilderness which is before Moab on the Eastside.

12 ¶ They remoued thence, and pitched vpon the riuer of Zared;

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wilderness, and cometh out of the coasts of the Amorites: (for Arnon is the border of Moab, betwene the Moabites and the Amorites)

14 Wherefore it shalbe spoken in the booke of the battels of the Lord, || what thing he did in the red sea, and in the riuers of Arnon,

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the well where the Lord saide vnto Moses, assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, || Rise vp well, f sing ye vnto it.

18 The princes digged this well, the captaynes of the people digged it, euen the lawgiuer, with their stauies, And from the wilderness they came to Mattanah,

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the toppe of Pisgah that looketh toward Ierihon.

21 ¶ Then Israel sent messengers vnto Sihon, king of the Amorites, saying,

22 * Let me goe through thy land: wee will not turne aside into the fields, nor into the vineyards, neither drinke of the waters of the wells: we will goe by the kings way, vntill we be past thy countrey.

23 * But Sihon gaue Israel no licence to passe through his countrey, but Sihon assembled all his people, and went out against Israel into the wilderness: and he came to Iahoz, and fought against Israel.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto ^b Iabok, euen vnto the children of Ammon: for the border of the children of Ammon was ⁱ strong.

25 And Israel tooke all these cities, & dwelt in all the cities of the Amorites in Heshbon and in all the ^t villages thereof.

26 For ^k Heshbon was the citie of Sihon the king of the Amorites, which had fought

before time against the king of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

27 Wherefore they that spake in prouerbs, say, Come to Heshbon, let the citie of Sihon be built and repaired:

28 For a fire is gone out of Heshbon and a flame from the citie of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

29 Woe bee to thee, Moab: O people of Chemosh, thou art vndone: he hath suffred his sonnes to be pursued, and his daughters to be in captiuitie to Sihon the king of the Amorites,

30 Their empire also is lost from Heshbon vnto Dibon, and we haue destroyed them vnto Nophah, which reacheth vnto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ And they turned and went vp toward Bashan: and Og the king of Bashan came out against them, he, and all his people, to fight at Edrei.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand and al his people, and his land. * and thou shalt do to him as thou diddest vnto Sihon the king of the Amorites, which dwelt at Heshbon.

35 They smote him therefore, and his sons, and al his people, vntill there was none left him: so they conquered his land.

CHAP. XXII.

1 King Balak sendeth for Balaam to curse the Israelites, 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, and his asse speaketh. 38 Balaam protesteth that he will speake nothing, but that which the Lord putteth in his mouth.

After, the children of Israel departed and pitched in the plaine of Moab on the ^a other side of Iorden from Iericho.

2 ¶ Now Balak the sonne of Zippor sawe all that Israel had done to the Amorites.

3 And the Moabites were fore afraide of the people, because they were many, and Moab fretted against the children of Israel.

4 Therefore Moab saide vnto the ^b Elders of Midian, Now shal this multitude licke vp all that are round about vs, as an ox licketh vp the grasse of the field: and Balak the sonne of Zippor was king of the Moabites at that time.

5 * He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the ^c riuer of the lande of the children of his folke) to call him, saying, Beholde, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

6 Come now therefore, I pray thee, and curse mee this people (for they are stronger

¶ Or, upon a pole.

* 2. King. 18. 4.
Iohn. 3. 14.

¶ Or, recovered.

* Chap. 33. 43.

¶ Or, in the heaps
of Abarim, or hills.

* Which seemeth to be the
booke of the
Iudges, or as
some thinke a
booke which is
lost.

¶ Or, (How God
destroyed) Uabab
(the citie, with a
whirlwinde, and
the valleys of
Arnon).

¶ Or, spring.

f Ye that receiue
the commoditie
thereof giue
praise for it.
g Moses and
Aaron heads of
the people onely
smote the rocke
with the rod of
staffe, which
gaue water as a
well that was
deepe digged.

* Deut. 2. 26.
Iudg. 11. 19.

* Deut. 29. 7.

* Iosh. 12. 39.
Iudg. 13. 5. 11.
Amos. 2. 9.

h The riuer.
i For the people
were tall and
strong like gi-
ants. Deut. 2. 20.
† Ebr daughters.
k For if it had
bene the Moa-
bites, the Israe-
lites might not
haue possessed it.
Deut. 2. 9.

1 Meaning,
warre.

m Chemosh was
the idole of the
Moabites. 1.
King. 11. 33.
who was not a-
ble to defend his
worshippers,
which tooke the
idole for their
father.
† Ebr, light.

* Deut. 3. 1.
and 29. 7.

* Psal. 135. 11.

a Being at Je-
richo, it was be-
yond Iorden:
but where the
Israelites were,
it was on this
side.

¶ Or, was vexed.

b Which were
the heads and
gouernours.

* Iosh. 24. 9.

c To wit, Eu-
phrates, vpon
the which stood
this citie Pethor.

then I so it may be that I shall be able to smite them, and to driue them out of the land: for I know that he, whom thou blestest, is blessed, and he whom thou cursest, shall be cursed.

^d Thinking to bribe him with gifts to curse the Israelites.

7 And the Elders of Moab, and the Elders of Midian departed, hauing ^d the reward of the soothsaying in their hand, and they came vnto Balaam, and told him the words of Balak.

^e Whom before he called Elders: meaning the gouernours, and after called them seruants: that is, subiects to their king.

8 Who answered them, Tary heere this night, & I wil giue you an answer, as the Lord shall say vnto me, So the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and said, What men are these with thee?

10 And Balaam said vnto God, Balak the sonne of Zippor, king of Moab hath sent vnto me, saying,

11 Behold, ^e there is a people come out of Egypt, and couereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to ouercome them in battell, and to driue them out.

^f He warned him by a dream, that he should not consent to the kings wicked request.

12 And God ^f said vnto Balaam, Goe not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your lande: for the Lord hath refused to giue me leau to goe with you.

^g Els he shewed himselfe willing, couetousnes had so blinded his heart.

14 So the princes of Moab rose vp, & went vnto Balak, and saide, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe moe princes, and more honourable then they.

^h the wicked secke by all meanes to further their naughty enterprises, though they know that God is against them.

16 Who came to Balaam, and saide to him, Thus saith Balak the sonne of Zippor, ^b Be not thou staid, I pray thee, from comming vnto mee.

17 For I will promote the vnto great honour, and will doe whatsoever thou sayest vnto me: come therefore, I pray thee, curse mee this people.

18 And Balaam answered and said vnto the seruants of Balak, * If Balak would giue mee his house full of siluer and gold, I cannot goe beyond the word of the Lord my God, to doe lesse or more.

* Chap. 24. 13.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will say vnto me ⁱ more.

ⁱ Because he tempted God to require him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.

20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, and goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and saddled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he ^k went: & the Angel of the Lord stood in the way to be against him, as hee rode vpon his asse, and his two seruants were with him.

^k Mooued rather with couetousnes then to obey God.

23 And ^{*} when the asse sawe the Angel of the Lord stand in the way, & his sword drawne in his hand, the asse turned out of the way and

went into the field. But Balaam smote the asse, to turne her into the way.

24 ¶ Againe the Angel of the Lord stood in a path of the vineyards, ^l hauing a wal on the one side, and a wall on the other. ^l The second time.

25 And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, & dashed Balaams foot against the wall: wherefore hee smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, ^m either to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lord, she lay downe vnder Balaam: therefore Balaam was very wroth, & smote the asse with a staffe. ⁿ Or, fell.

28 Then the Lord ⁿ opened the mouth of the asse, and she said vnto Balaam, What haue I done vnto thee, that thou hast smitten me now three times?

^m Gave her power to speake.

29 And Balaam said vnto the asse, Because thou hast mocked mee: I would there were a sword in mine hande, for now would I kill thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon ⁿ since thy first time vnto this day? haue I vsed at any time to doe thus vnto thee? Who saide, Nay.

ⁿ Since thou hast bene my master.

31 And the Lord ^o opened the eyes of Balaam, and hee sawe the Angel of the Lord standing in the way with his sword drawn in his hand, then he bowed himselfe, and fell flat on his face.

^o For whole eie the Lord doth not open, they can neither see his anger, nor his loue.

32 And the Angel of the Lord saide vnto him, Wherefore hast thou now smitten thine asse three times? beholde, I came out to withstand thee, because ^p thy way is not straight before me.

^p Both thy heart is corrupt, and thine enterprise wicked.

33 But the asse sawe me, and turned from me now three times: for els, if she had not turned from me, surely I had euen now slaine thee, and sau'd her aloue.

34 Then Balaam saide vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way ^q against mee: now therefore if it please thee, I will turne [†] home againe.

^q Or, before me, or, to meet me. [†] Ebr. I will returne to me.

35 But the Angel said vnto Balaam, Goe with the men: but ^r what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

^r Because his heart was euill, his charge was renewed, that he should not pretend ignorance.

36 And when Balak heard that Balaam came, hee went out to meet him vnto a citie of Moab, which is in the ^r border of Arnon, euen in the vtmost coast.

^r Neare the place where the Israelites camped.

37 Then Balak said vnto Balaam, Did I not send for thee to call thee? Wherefore camest thou not vnto me? am I not able indeed to promote thee vnto honour?

38 And Balaam made answer vnto Balak, Lo, I am come vnto thee, and can I now say

^e But relige apart f The multi the du earth g The Gods ments him to be ioy houtho brahan the wic their co wound the co Gods iu

¹ Of my selfe I can speake nothing: onely what God reuel-
leth, that will I
vttre, seeme it
good or bad.
² Or, offert: or,
a populous cisse.

^e Where the
idole Baal was
worshipped.

^a For among the
Gentiles the
kings oft times
vied to sacrifice,
as did the priests

^{||} Or, went up Bier.

^b Appeared vnto
him.

^c Taught him
what to say.

^{||} Or, prophesie.

^{||} Or, Syria.

^d Causeth that all
men may hate
and detest them.

^e But shall haue
religion & lawes
apart.

^f The infinite
multitude, as
the dust of the
earth.

^g The feare of
Gods iudge-
ments caused
him to wish to
be ioyned to the
houhold of A-
braham: thus
the wicked haue
their consciences
wounded, when
they consider
Gods iudgments.

say^f any thing at all? the word that God put-
teth in my mouth, that shall I speake.

39 So Balaam went with Balak, and they
came vnto the citie of Huzoth.

40 Then Balak offered bullocks and sheepe,
and sent thereof to Balaam, and to the princes
that were with him.

41 And on the morow Balak tooke Balaam,
and brought him vp into the hie places of Ba-
al; that thence he might see the vtmost part of
the people.

CHAP. XXIII.

¹ Balaam cansteth seven Altars to be built. ⁵ God teacheth
him what to answer. ⁸ In stead of cursing, he bleffeth Is-
rael. ¹⁹ God is not like man.

And Balaam said vnto Balak, Build mee
here seven altars, and prepare me here se-
uen bullocks, and seven rammes.

2 And Balak did as Balaam said, and Ba-
lak and Balaam offered on *euery* altar a bullocke
and a ramme.

3 Then Balaam saide vnto Balak, Stand by
thy burnt offering, and I will goe, if so be that
the Lord will come and meete mee: and what-
soeuer he sheweth me, I will tell thee: so he
went forth alone.

4 And God^b met Balaam, and Balaam said
vnto him, I haue prepared seven altars, and
haue offered vpon *euery* altar a bullocke and a
ramme.

5 And the Lord^c put an answer in Bala-
ams mouth, and said, Goe againe to Balak, and
say on this wise.

6 So when he returned vnto him, loe, hee
stood by his burnt offering, he, and all the prin-
ces of Moab.

7 Then he vttered his^{||} parable, and said,
Balak the king of Moab hath brought me from
Aram out of the mountaines of the East, say-
ing, Come, curse Iaakob for my sake: come, and
detest Israel.

8 How shall I curse, where God hath not
curfed? or how shall I detest, where the Lord
hath not detested?

9 For from the top of the rockes I did see
him, and from the hills I did behold him: loe, the
people shall dwell by themselves, and shall not
be reckoned among the^e nations.

10 Who can tell the^f dust of Iaakob, and
the number of the fourth part of Israel? Let me
die the death of the righteous, and let my last
end be like his.

11 Then Balak said vnto Balaam, What hast
thou done vnto me? I tooke thee to curse mine
enemies, and behold, thou hast blessed them al-
together.

12 And he answered, and saide, Must I not
take heed to speake that, which the Lord hath
put in my mouth?

13 And Balak said vnto him, Come, I pray
thee, with me vnto another place, whence thou
mayest see them and thou shalt see but the vt-
most part of them, and shalt not see them all:

therefore curse them out of that place for my
sake.

14 ¶ And he brought him into^{||} Sede-so-
phim to the top of Pitgah, & built seven altars,
and offered a bullocke, and a ram on *euery* altar.

15 After, he said vnto Balak, Stand hereby thy
burnt offering, and I will meet the Lord yonder.

16 And the Lord met Balaam, and^{*} put an
answer in his mouth, and said, Goe againe vn-
to Balak, and say thus.

17 And when he came to him, behold, hee
stood by his burnt offering, and the princes of
Moab with him: so Balak said vnto him, what
hath the Lord said?

18 And he vttered his parable, and said, Rise
vp, Balak, and heare: hearken vnto mee, thou
sonne of Zippor.

19^h God is not as man that hee should lie,
neither as the sonne of man that he should re-
pent: hath he said, and shall he not doe it? and
hath he spoken, and shall he not accomplish it?

20 Behold, I haue receiued *commandment*
to bleffe: for he hath blessed, and I cannot al-
ter it.

21 He seeth none iniquitie in Iaakob, nor
seeth no transgression in Israel: the Lord his
God is with him, and theⁱ ioyfull shoute of a
king is among them.

22 God brought them out of Egypt: their
strength is as an vnicorne.

23 For there is no forcerie in Iaakob, nor
soothsaying in Israel: ^k according to this time
it shall be said of Iaakob and of Israel, What
hath God wrought?

24 Beholde, the people shall rise vp as a ly-
on, and lift vp himselfe as a yong lion: he shall
not lie downe, till he eate of the pray, and till
he drinke the blood of the slaine.

25 ¶ Then Balak said vnto Balaam, Neither
curse, nor bleffe them at all.

26 But Balaam answered, and said vnto Ba-
lak, Told not I thee, saying, All that the Lord
speaketh that must I doe?

27 ¶ Againe Balak said vnto Balaam, Come
I pray thee, I wil bring thee vnto another place,
if so bee it will please God, that thou maiest
thence curse them for my sake.

28 So Balak brought Balaam vnto the top
of Peor, that looketh toward Ieshmon.

29 Then Balaam said vnto Balak, Make me
here seven Altars, and prepare mee here seven
bullocks, and seven rammes.

30 And Balak did as Balaam had saide, and
offered a bullocke and a ramme on *euery* altar.

CHAP. XXIIII.

⁵ Balaam prophesieth of the great prosperitie that should
come vnto Israel: ¹⁷ Also of the comming of Christ. ²⁰
The destruction of the Amalekites, and of the Kenites.

When Balaam saue that it pleased the
Lord to bleffe Israel, then hee went
not, as certaine times before, to fet diuinati-
ons, but set his face toward the^a wildernes.

2 And Balaam lift vp his eyes, and looked

^{||} Or, into the field
of them that
spied: to wit, least
the enemies should
approch.

^{*} Chap. 23. 35.

^h Gods enemies
are compelled to
confesse that his
gouernment is
iust, constant,
and without
change or re-
pentance.

ⁱ They triumph
as victorious
kings ouer their
enemies.

^k Considering
what God shall
worke this time
for the deliue-
rance of his peo-
ple, all the world
shall wonder.

^l Thus the wic-
ked imagine of
God, that that
which he will
not grant in one
place, he will doe
it in another.

^{*} Chap. 23. 35.

^a Where the Is-
raelites camped.

upon Israel, which dwelt according to their tribes, and the Spirit of God came upon him.

^a Chap. 23. 7, 18. 3 * And he uttered his parable, and saide, Balaam the sonne of Beor hath saide, and the man whose eyes ^b were shut vp, hath said,

4 He hath said, which heard the words of God, and saw the vision of the Almighty, and falling ^c in a trance had his eyes opened:

5 ¶ How goodly are thy tents, O Iakob, and thine habitations O Israel!

6 As the valleis, are they stretched forth, as gardens by the riuers side, as the ¶ aloe trees which the Lord hath planted, as the cedars beside the waters.

7 The ^d water droppeth out of his bucket, and his seed ^e shall be in many waters, & his king shall be higher then * Agag, and his kingdom shall be exalted.

8 God brought him out of Egypt: his strength ^f shall be as an vnicorne: he shall eate the nations his enemies, and bruiſe their bones, and shoote them through with his arrows.

9 * He coucheth and lieth downe as a yong lion, and as a lion: who shall stirre him vp? blessed is he that bleſſeth thee, and cursed is he that curſeth thee.

10 Then Balak was very angry with Balaam, and ^g smote his handes together: so Balak said vnto Balaam, I sent for thee to curse mine enemies, and beholde, thou hast blessed them now three times.

11 Therefore now flee vnto thy place: I thought surely to promote thee vnto honour, but loe, the ^h Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Tolde I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of siluer and gold, I cannot passe the commandment of the Lord, to doe ⁱ either good or bad of mine owne mind? what the Lord shall command, that same will I speake.

14 And now beholde, I goe vnto my people: come, I will ^j aduertise thee what this people shall doe to thy folke in the latter dayes.

15 And he uttered his parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes were shut vp, hath said,

16 Hee hath said that heard the words of God, & hath the knowledge of the most High, and saw the vision of the Almighty, and falling ^k in a trance had his eyes opened:

17 I shall see him, but not now: I shall beholde him, but not neere: there shall come a ^l starre of Iakob, and a scepter shall rise of Israel, and shall smite the ^m coasts of Moab, and destroy all the sonnes of Sheth.

18 And Edom shall bee possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 Hee also that shall haue dominion shall

be of Iakob, and shall destroy the remnant of the ⁿ citie.

20 ¶ And when he looked on Amalek, he uttered his parable, and said, Amalek was the first of the nations: but his latter ende shall come to destruction.

21 And he looked on the ¶ Kenites and uttered his parable, and said, Strong is thy dwelling place, and ^o put thy nest in the rocke.

22 Neuerthelesse, ¶ the Kenite shall be spoiled vntill Asshur cary thee away captiue.

23 Again he uttered his parable, and saide, Alas, ¶ who shall liue when God doeth this?

24 The ships also shall come from the coasts of Chittim, and subdue Asshur, and shall subdue Eber, and ^p hee also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: & Balak also went his way.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his covenant with Phinehas. 17 God commandeth to kill the Midianites.

NOW whiles Israel abode in * Shittim, the people began to commit whoredome with the ^q daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel ^r coupled himselfe vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord said vnto Moses, * Take all the heads of the people, and hang them vp ¶ before the Lord against the sunne, that the indignation of the Lords wrath may be turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Every one slay his ^s men that were ioyned vnto Baal Peor.

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses and in the sight of all the Congregation of the children of Israel, ^t who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest sawe it, hee rose vp from the middes of the Congregation, and tooke a ^u speare in his hand,

8 And followed the man of Israel into the tent, and thrust them both through: ^v to wit, the man of Israel, and the woman ¶ through her bellie: so the plague ceased from the children of Israel.

9 * And there died in that plague foure and twentie thousand.

10 Then the Lord spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee

^b His eyes were shut vp before in respect of the cleare visions which he saw after: some read, were open.
^c Though he lay as in a sleepe, yet the eyes of his mind were open.
¶ Or, tents.

^d His prosperity and posteritie shall be very great.
^e Which name was common to the kings of Amalek.

* Gen. 49. 9.

^f In token of anger.

^g Thus the wicked burden God when they can not compasse their wicked enterprises.

^h Ebr. counsell.
ⁱ He gaue also wicked counsell to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31. 16.

^j Meaning Christ.
^k That is, the Prince.
^l He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world.

^m Of the Edomites.

ⁿ The Amalekites first made warre against Israel, as Chap. 14. 45.

^o Or, Midianites.
^p Make thy selfe as strong as thou canst.
¶ Or, thou gainst.

^q Somerode, Oh, who shall not perish, when the enemy, that is, Antichrist, shall let himselfe up as God?

^r The Grecians and Romanes.
^s Meaning, Babel, or the Jewes, for rebelling against God.

* Chap. 33. 49.

^a With the women.

^b Worshipped the idole of the Moabites, which was in the hill Peor.
¶ Deut. 4. 3.
Isa. 22. 17.

^c Or, to the Lord.
^d Openly in the sight of all.

^e Let him see execution done of them that are vnder his charge.

^f Repenting that they had offended God.
¶ Psal. 106. 30.
1. Mac. 2. 54.

¶ Or, as in.

^g Or, in her tent.
Chad & Grot in her secrets.

* 1. Cor. 10. 8.

* Psal. 106. 30.

* Chap. 16.
^c In that lion wherof was h

f He was zealous to maintain my glory.

* Eccl. 45. 34.
1. Sam. 3. 54.

g He hath pacified Gods wrath

† Elv. of the house of the father.

* Chap. 3. 1. 2.
h Causing you to commit both corporall and spiritual fornication by Balaams counsel, Chap. 3. 16. reuel. 2. 14.

a Which came for their whoredome and idolatrie.

* Chap. 1. 3.

b Where the river is neere to Jericho.
* Chap. 1. 1.

* Gen. 46. 8. xxv. 6
14. 1. ch. 5. 1.
[Reuben,

* Chap. 16. 3.
c In that rebellion where of Korah was head.

hee was ^f zealous for my sake among them : therefore I haue not consumed the children of Israel in my ielousie.

12 Wherefore say to him, Beholde, * I giue vnto him my couenant of peace,

13 And he shall haue it, and his seede after him, ^g ~~even~~ the couenant of the Priests office for euer, because he was zealous for his God, and hath made an ^h atonement for the children of Israel.

14 And the name of the Israelite thus slaine, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince† of the family of the Simeonites.

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who [†] was head ouer the people of his fathers house in Midian.

16 ¶ Again the Lord spake vnto Moses, saying,

17 * Vexe the Midianites, and smite them :

18 For they trouble you with their ^a wiles, wherewith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

2 The Lord commandeth to number the children of Israel in the plaine of Moab, from twentie yeere olde and aboue.
57 The Levites and their families. 64 None of them that were numbred in Sinai, goe into Canaan, save Caleb and Ioshua.

And so after the ^a plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the Congregation of the children of Israel * from twentie yeere old and aboue thowout their fathers houses, all that go forth to warre in Israel.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden ^b toward Iericho, saying,

4 From twentie yeere old and aboue ye shall number the people, as the * Lord had commanded Moses and the children of Israel, when they came out of the land of Egypt.

5 ¶ * Reuben the first borne of Israel: the children of [Reuben] were : Hanoch, of ^c whom came the family of the Hanochites, and of Pallu the family of the Palluites :

6 Of Hefron, the family of the Hefronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fortie thousand, seuen hundred and thirtie.

8 And the sonnes of Pallu, Eliab :

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram : this Dathan and Abiram were famous in the Congregation, and * stroue against Moses and against Aaron in the assembly of Korah, when they stroue against the Lord.

10 And the earth opened her mouth, and

swallowed them vp with Korah, when the congregation died, what time the fire consumed two hundred and fiftie men, who were ^d for a signe :

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of [Simeon] after their families were : Nemuel, of ^e whom came the family of the Nemuelites : of Iamin, the family of the Iaminites : of Iachin, the family of the Iachinites :

13 Of Zerah, the family of the Zarhites : of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites: two and twenty thousand and two hundred.

15 ¶ The sonnes of [Gad] after their families were : Zephon, of ^f whom came the family of the Zephonites : of Haggi, the family of the Haggites : of Shuni, the family of the Shunites.

16 Of Ozni, the family of the Oznites : of Eri, the family of the Erites :

17 Of Arod, the family of the Arodites : of Areli, the family of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and fise hundred.

19 ¶ The sonnes of [Judah], Er and Onan : but Er and Onan died in the land of * Canaan.

20 So were the sonnes of Judah after their families : of Shelah came the family of the Shelanites : of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sonnes of * Pharez were : of Hefron, the family of the Hefronites: of Hamul, the family of the Hamulites.

22 These are the families of Judah after their numbers, seuentie and fixe thousand and fise hundred.

23 ¶ The sonnes of [Issachar] after their families were : Tola, of ^g whom came the family of the Tolaites : of Pua, the family of the Punites :

24 Of Iashub, the family of the Iashubites: of Shimron, the family of the Shimronites.

25 These are the families of Issachar, after their numbers, threescore and foure thousand and three hundred.

26 ¶ The sonnes of [Zebulun], after their families were : of Sered, the family of the Sardites: of Elon the family of the Elonites : of Iahleel, the family of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, threescore thousand, and fise hundred.

28 ¶ The sonnes of Ioseph, after their families were : [Manasseh] and Ephraim.

29 The sonnes of Manasseh were : of * Machir, the family of the Machirites : and Machir begate Gilead : of Gilead came the family of the Gileadites.

30 These are the sonnes of Gilead: of Iezer the

d That is, for an example that other should not murmure and rebel against Gods ministers.
[Simeon,

[Gad,

[Judah,
e Before Iacob went into Egypt, Gen. 38. 3, 7, 10, and 46. 12.

* Gen. 46. 12.

[Issachar,

[Zebulun,

[Manasseh,

* Iosb. 17. 1.

The tribes are Numbers. numbred. Levites.

the family of the Iezerites: of Helek, the family of the Helekites:

31 Of Asriel, the family of the Asrielites: of Shechem, the family of the Shichemites.

32 Of Shemida, the family of the Shemidaites: of Hopher, the family of the Hopherites.

33 And Zelophehad the sonne of Hopher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fiftie thousand and seven hundred.

35 These are the sonnes of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these are the sonnes of Shuthelah: of Eran, the family of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and five hundred, these are the sonnes of Ioseph after their families.

38 These are the sonnes of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiham, the family of the Ahihamites.

39 Of Shupham, the familie of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: of Naaman, the family of the Naamites.

41 These are the sonnes of Benjamin after their families, and their numbers, five and forty thousand and six hundred.

42 These are the sonnes of Dan after their families: of Shuham, the family of the Shuhamites: these are the families of Dan after their households.

43 All the families of the Shuhamites were after their numbers, threecore and foure thousand and foure hundred.

44 The sonnes of Asher after their families were: of Imnah, the family of the Iimnites: of Isui, the family of the Isuites: of Beri-ah, the family of the Beriites.

45 The sonnes of Beri-ah were, of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fifty thousand and foure hundred.

48 The sonnes of Naphtali, after their families were: of Iahzeel, the families of the Iahzeelites: of Guni, the family of the Gunites.

49 Of Iezer, the family of the Izrites: of Shillem, the family of the Shillemites.

50 These are the families of Naphtali according to their households, and their number, five and fortie thousand and foure hundred.

51 These are the numbers of the children of Israel: sixe hundred and one thousand, seven hundred and thirtie.

52 And the Lord spake vnto Moses, saying,

53 Vnto these the land shall be diuided for an inheritance, according to the number of names.

54 To many thou shalt give the more inheritance, and to few thou shalt give lesse inheritance: to euery one according to his number shall be given his inheritance.

55 Notwithstanding, the land shall be diuided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be diuided betweene many and few.

57 These also are the numbers of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These are the families of Leui, the family of the Libnites: the family of the Hebronites: the family of the Mahlites: the family of the Mushites: the family of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram Aaron, and Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab and Abihu, Eleazar, and Ithamar.

61 And Nadab and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three & twentie thousand, all males from a moneth olde and aboue: for they were not numbred among the children of Israel, because there was none inheritance given them among the children of Israel.

63 These are the numbers of Moses and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, neere Iorden, toward Iericho.

64 And among these there was not a man of them, whom Moses and Aaron the Priest numbred, when they told the children of Israel in the wilderness of Sinai.

65 For the Lord said of them, They shall die in the wilderness: so there was not left a man of them, save Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

CHAPTER XXVII.

1 The lawe of the heritage of the daughters of Zelophehad. 12 The land of promise is shewed vnto Moses. 16 Moses prayeth for a gouernour to the people. 18 Ioshua is appointed in his stead.

Then came the daughters of Zelophehad, the sonne of Hopher, the sonne of Gilead, the sonne of Machir, the sonne of Manasse, of the

This is the third time that they are numbred.

Or persons.

Chap. 33. 54.

Isa. 11. 33. and 14. 2.

Exod. 6. 16. 23. 13.

Exod. 2. 1. and 6. 20.

Leuit. 10. 1. chap. 3. 4. 1. chron. 24. 2.

Wherein appeareth the great power of God, that so wonderfully increased his people.

Chap. 14. 28. 29. 1. cor. 10. 5. 6.

Chap. 26. 33. and 36. 11. 1. Is. 17. 3.

And for a gouernour

the family of Manasseh, the sonne of Ioseph, (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.)

2 And stood before Moses, and before Eleazar the Priest, and before the princes, and all the assembly, at the doore of the Tabernacle of the Congregation, saying,

3 Our father died in the wilderness, and hee was not among the assembly of them that were assembled against the Lord in the company of Korah, but died in his sinne, and had no sonnes.

4 Wherefore should the name of our father be taken away from among his family, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their cause before the Lord.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherit among their fathers brethren, & shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then yee shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if he haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kinsman of his family, & he shall possesse it: and this shall be vnto the children of Israel a lawe of iudgement, as the Lord hath commanded Moses.

12 ¶ Againe the Lord said vnto Moses, Go vp into this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel.

13 And when thou hast seene it, thou shalt bee gathered vnto thy people also, as Aaron thy brother was gathered.

14 For ye were disobedient vnto my word in the desert of Zin, in the strife of the assembly, to sanctifie mee in the waters before their eyes. * That is the water of Meribah in Kadesh in the wilderness of Zin.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the spirits of all flesh appoint a man ouer the Congregation,

17 Who may goe out and in before them, and leade them out and in, that the Congregation of the Lord be not as sheepe, which haue not a shepheard.

18 And the Lord sayd vnto Moses, Take thee Ioshua the sonne of Nun, in whome is the Spirit, and put thine hands vpon him,

19 And set him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And giue him of thy glory, that all the Congregation of the children of Israel may obey.

21 And hee shall stand before Eleazar the Priest, who shall aske counsell for him by the iudgement of Vrim before the Lord: at his word they shall goe out, and at his word they shall come in, both hee, and all the children of Israel with him, and all the Congregation.

22 So Moses did as the Lord had commanded him, and hee tooke Ioshua, and set him before Eleazar the Priest, and before all the Congregation.

23 Then hee put his handes vpon him, and gaue him a charge, as the Lord had spoken by the hand of Moses.

CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Month. 16 Of the Passouer. 26 Of the first fruites.

And the Lord spake vnto Moses, saying, 2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto me in their due season mine offering, and my bread for my sacrifices made by fire for a sweet sauour vnto me.

3 Also thou shalt say vnto them, * This is the offering made by fire, which yee shall offer vnto the Lord, two lambes of a yeere old without spot, daily for a continuall burnt offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine flour for a meate offering mingled with the fourth part of an Hin of beaten oile.

6 This shall be a daily burnt offering, as was made in the mount Sinai for a sweet sauour: it is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare this for an offering made by fire of sweete sauour vnto the Lord.

9 ¶ But on the Sabbath day yee shall offer two lambes of a yeere olde without spot, and two tenth deales of fine flour for a meate offering mingled with oile, and the drinke offering thereof.

10 This is the burnt offering of euery Sabbath, beside the continuall burnt offering, and drinke offering thereof.

11 ¶ And in the beginning of your moneths yee shall offer a burnt offering vnto the Lord, two yong bullocks, and a ram, and seuen lambs of a yeere old, without spot.

12 And three tenth deales of fine flour for a meate offering mingled with oile for one bullocke, and two tenth deales of fine flour for a meate

g Command him to the people as meet for the office, and appointed by God.

h Exod. 28. 30. h According to his office: signifying that the civil magistrate could execute nothing but that which he knew to be the will of God.

i How he should gouerne himselfe in his office.

a By bread he meaneth all manner of sacrifice.

* Exod. 29. 38.

* Exod. 16. 36.

* Leuit. 2. 1.

* Exod. 29. 40.

b The meate offering and drinke offering of the euening sacrifice.

c Of the measure Ephah.

d Which was offered euery day at morning and at euening.

* Chap. 14. 35. and 26. 64. 65.

a According as all men die, for as much as they are sinners.

b That is, their matter to be iudged, to know what he should determine, as he did all hard matters.

c Meaning an ordinance to iudge by.

* Deut. 32. 49.

* Chap. 20. 34.

* Chap. 20. 11.

* Exod. 17. 7.

Of strife.

d Who as hee hath created, so he gouerneth the hearts of all men. That is, gouerne them, and do his duty, as Chron. 1. 10.

e And so appoint him gouernour.

* Chap. 26. 33.

16. 11.

17. 3.

meate offering, mingled with oyle for one ramme,

13 And a tenth deale of fine floure mingled with oyle for a meate offering vnto one lambe, for a burnt offering of sweet saour: it is an offering made by fire vnto the Lord.

14 And their drinke offerings shall be halfe an Hin of wine vnto one bullocke, and the third part of an Hin vnto a ram, and the fourth part of an Hin vnto a lambe: this is the burnt offering of euery month, thorowout the moneths of the yere.

15 And one he goat for a sinne offering vnto the Lord, shall be prepared, besides the continuall burnt offering, and his drinke offering.

16 Also the fourteenth day of the first moneth is the Pasche of the Lord.

17 And in the fifteenth day of the same moneth is the feast: seven dayes shall vnleavened bread be eaten.

18 In the first day shall be an holy conuocation, ye shall do no seruile worke therein.

19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two young bullockes, one ram, and seven lambes of a yere old: see that they be without blemish.

20 And their meate offering shall be of fine floure mingled with oyle: three tenth deales shall yee prepare for a bullocke, and two tenth deales for a ramme.

21 One tenth deale shalt thou prepare for euery lambe, *even* for the seven lambes.

22 And an hee goate for a sinne offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this maner ye shall prepare thorowout all the seven dayes, for the maintaining of the offering made by fire for a sweet saour vnto the Lord: it shall be done beside the continuall burnt offering, and drinke offering thereof.

25 And in the seventh day ye shall haue an holy conuocation, wherein yee shall doe no seruile worke.

26 Also in the day of your first fruites, when yee bring a new meate offering vnto the Lord, according to your weeks ye shall haue an holy conuocation, and yee shall doe no seruile worke in it:

27 But ye shall offer a burnt offering for a sweet saour vnto the Lord, two yong bullocks, a ramme, and seven lambes of a yere old,

28 And their meate offering of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seven lambes,

30 And an hee goat to make an atonement for you:

31 (Ye shall doe this besides the continuall burnt offering, and his meat offering:) see they be without blemish, with their drinke offerings.

CHAP. XXIX.

Of the three principall feasts of the seventh month: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

Moreover, in the first day of the seventh moneth ye shall haue an holy conuocation: ye shall doe no seruile worke therein: it shall be a day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a sweet saour vnto the Lord: one yong bullocke, one ramme, and seven lambes of a yere old without blemish.

3 And their meate offering shall be of fine floure mingled with oyle, three tenth deales vnto the bullock, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seven lambes.

5 And an hee goat for a sinne offering, to make an atonement for you.

6 Beside the burnt offering of the moneth, and his meate offering, and the continuall burnt offering, and his meat offering, and the drinke offerings of the same, according to their maner, for a sweet saour: it is a sacrifice made by fire vnto the Lord.

7 And ye shall haue in the tenth day of the seventh moneth, an holy conuocation: and ye shall humble your soules, and shall not doe any worke therein:

8 But ye shall offer a burnt offering vnto the Lord for a sweet saour: one yong bullocke, a ramme, and seven lambes of a yere old: see they be without blemish.

9 And their meate offering shall be of fine floure mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe thorowout the seven lambes,

11 An hee goat for a sinne offering, (beside the sinne offering to make the atonement, and the continuall burnt offering and the meat offering thereof) and their drinke offerings.

12 And in the fifteenth day of the seventh moneth, ye shall haue an holy conuocation: ye shall doe no seruile worke therein, but yee shall keepe a feast vnto the Lord seven dayes.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweet saour vnto the Lord, thirteene yong bullockes, two rammes, and fourteene lambes of a yere old: they shall be without blemish.

14 And their meat offering shall be of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullocks, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goat for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering.

17 And the second day ye shall offer twelue yong bullockes, two rammes, fourteene

^a That is, the wine that shall be poured vpon the sacrifice.

^b Exod. 12. 18. and 23. 15. ^c Leuit. 23. 5.

^d Leuit. 23. 7. ^e Or, solempne assembly.

^f Ebr. bread.

^g In counting seven weekes from the Pasche to Whitsuntide, as Leu. 23. 15.

^h Ebr. they shall be to you.

^a Which containeth part of September and part of October, ^b Leuit. 23. 24.

^b Which shall be offered in the beginning of euery moneth, ^c Which is for morning and evening.

^d Leuit. 16. 30, 31 and 23. 27. ^e Which is the feast of reconciliation, ^f Leuit. 16. 29.

^g That is, offered euery morning and evening.

^h Meaning the feast of the Tabernacles.

ⁱ The second day of the feast of Tabernacles.

teene lambs of a yeere old without blemish,

18 With their meat offering & their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after the maner,

19 And an hee goat for a sinne offering (beside the continuall burnt offering, and his meate offering) and their drinke offerings.

¶ The third day.

20 ¶ Also the || third day ye shall offer eleuen bullockes, two rammes, and fourteene lambs of a yeere old without blemish.

21 With their meat offering and their drinke offerings, for the bullockes, for the rammes, and for the lambs, after their number according to the maner,

g According to the ceremonies appointed thereunto.

22 And an hee goat for a sinne offering, beside the continuall burnt offering and his meat offering, and his drinke offering.

¶ The fourth day.

23 ¶ And the || fourth day ye shall offer tenne bullockes, two rammes, and fourteene lambs of a yeere old without blemish,

24 Their meat offering, and their drinke offerings, for the bullockes, for the rammes, and for the lambs, according to their number after the maner,

25 And an hee goat for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering.

¶ The fifth day.

26 ¶ In the || fifth day also ye shall offer nine bullockes, two rammes, and fourteene lambs of a yeere old without blemish,

27 And their meat offering, and their drinke offerings for the bullockes, for the rammes, and for the lambs, according to their number, after the maner,

28 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meat offering, and his drinke offering.

¶ The sixth day.

29 ¶ And in the || sixth day ye shall offer eight bullockes, two rammes, and fourteene lambs of a yeere old without blemish,

30 And their meat offering and their drinke offerings for the bullockes, for the rammes, and for the lambs, according to their number, after the maner,

31 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offerings.

¶ The seventh day.

32 ¶ In the || seventh day also yee shall offer seven bullockes, two rammes, and fourteene lambs of a yeere old without blemish,

33 And their meat offering and their drinke offerings for the bullockes, for the rammes, and for the lambs, according to their number, after their maner,

34 And an hee goat for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering.

¶ The eighth day.

35 ¶ In the || eighth day, yee shall haue * a solemne assembly: ye shall do no seruile worke therein.

36 But yee shall offer a burnt offering, a sacrifice made by fire for a sweet sauour vnto the

Lord, one bullocke, one ram, and seven lambs of a yeere old without blemish,

37 Their meat offering, and their drinke offerings for the bullocke, for the ramme, and for the lambs according to their number, after the maner,

38 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meat offering, and his drinke offering.

39 These things shall ye do vnto the Lord in your feasts, beside your vowes, & your free offerings, for your burnt offerings, and for your meat offerings, and for your drinke offerings, and for your peace offerings.

CHAP. XXX.

3 Concerning vowes. 4 The vow of the maid, 7 Of the wife, 10 Of the widow, or divorced.

¶ Then Moses spake vnto the children of Israel according to all that the Lord had commanded him.

1 Moses also spake vnto the heads of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

2 Whosoever voweth a vow vnto the Lord, or sweareth an oath to binde him selfe by a bond, hee shall not breake his promise, but shall do according to all that proceedeth out of his mouth.

3 If a woman also vowe a vowe vnto the Lord, and binde herselfe by a bond, being in her fathers house in the time of her youth,

4 And her father heare her vow and bond, wherewith she hath bound herselfe, and her father hold his peace concerning her, then all her vowes shall stand, and euery bond, wherewith she hath bound herselfe, shall stand.

5 But if her father disallow her the same day that hee heareth all her vowes and bonds, wherewith she hath bound herselfe, they shall not bee of value, and the Lord will forgieue her, because her father disallowed her.

6 And if shee haue an husband when she voweth or pronounceth ought with her lips, wherewith she bindeth herselfe,

7 If her husband heard it, and holdeth his peace concerning her, the same day he heareth it, then her vowe shall stand, and her bondes wherewith she bindeth herselfe, shall stand in effect.

8 But if her husband disallow her the same day that he heareth it, then shall hee make her vowe which shee hath made, and that that shee hath pronounced with her lips, wherewith she bound herselfe, of none effect: and the Lord will forgieue her.

9 But euery vowe of a widow, and of her that is diuorced (wherewith she hath bound herselfe) shall stand in effect with her.

10 And if she vowed in her husbands house, or bound herselfe straitly with an oath,

11 And her husband hath heard it, and held his peace concerning her, not disallowing her, then

h Beside the sacrifices that you shall vow or offer of your own minds.

i Ebr. Moses. a Because they might declare them to the Israelites.

j Ebr. his soule. k Ebr. violate his word.

b For in so doing he doeth aproue her.

c By not approving or consenting to her vow.

d Either by oath, or folemne promise.

e For she is in subiection of her husband, & can perform nothing without his consent.

f For they are not vnder the authoritie of the man.

g Her husband being aliue.

* Levit. 23, 36.

then all her vowes shall stand, and every bond, wherewith shee bound her selfe, shall stand in effect.

13 But if her husband disanulled them, the same day that he heard them, nothing that proceeded out of her lips concerning her vowes, or concerning her bonds, shall stand in effect: for her husband hath disanulled them: and the Lord will forgive her.

14 So every vowe, and every oath or bond, made to humble the soule, her husband may rublish it, or her husband may breake it.

15 But if her husband holde his peace concerning her from day to day, then hee stablisheth all her vowes and all her bonds which she hath made: hee hath confirmed them, because he held his peace concerning her the same day that he heard them.

16 But if he breake them after that he hath heard them, then shall he beare her iniquities.

17 These are the ordinances which the Lord commaunded Moses, betweene a man and his wife, and between the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

1 Five kings of Midian and Balaam are slaine. *18* Only the maids are reserved alive. *27* The pray is equally divided. *50* A present given of Israel.

And the Lord spake vnto Moses, saying, *2* *Reuenge the children of Israel of the Midianites, and afterward shalt thou be gathered vnto thy people.

3 And Moses spake to the people, saying, Harness some of you vnto warre, and let them go against Midian, to execute the vengeance of the Lord against Midian.

4 A thousand of euery tribe throughout all the tribes of Israel, shall ye send to the warre.

5 So there were taken out of the thousands of Israel, twelve thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the war, *euē* a thousand of euery tribe, & sent them with Phinehas the son of Eleazar the Priest to the war: and the holy instruments, that is, the trumpets to blow, were in his hand.

7 And they warred against Midian, as the Lord had commanded Moses, and slewe all the males.

8 They slewe also the kings of Midian among them that were slaine: *Eui and Rekem, and Zur, and Hur, and Reba, five kings of Midian, and they slewe Balaam the sonne of Beor with the sword:

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoyled all their cattell, and all their flocks, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their villages with fire.

11 And they tooke all the spoile and all the pray, both of men and beasts.

12 And they brought the captiues, and that which they had taken, & the spoile vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iordan toward Iericho.

13 Then Moses and Eleazar the priest, and all the princes of the Congregation went out of the campe to meet them.

14 And Moses was angry with the captains of the hoste, with the captains ouer thousands and captains ouer hundreds, which came from the warre and battell.

15 And Moses said vnto them, What haue ye sauēd all the women?

16 Behold, these caused the children of Israel thorow the counsell of Balaam to commit a trespass against the Lord, as concerning Peor, and there came a plague among the congregation of the Lord.

17 Now therefore, slay all the males among the children, and kill all the women that haue known man by carnall copulation.

18 But all the women children that haue not known carnall copulation, keepe alieue for your selues.

19 And ye shall remaine without the hoste seven daies, all that haue killed any person, and all that haue touched any dead, and purifie both your selues and your prisoners the third day and the seuenth.

20 Also ye shall purifie euery garment, and all that is made of skins, and all worke of goats haire, and all things made of wood.

21 And Eleazar the Priest said vnto the men of warre, which went to the battell, This is the ordinance of the lawe which the Lord commanded Moses.

22 As for gold, and siluer, brasse, yron, tinne, and lead:

23 *Euē* all that may abide the fire, ye shall make it go thorow the fire, & it shall be cleane: yet it shalbe purified with the water of purification: and all that suffereth not the fire, ye shall cause to passe by the water.

24 Yee shall wash also your clothes the seuenth day, and ye shalbe cleane: and afterward ye shall come into the hoste.

25 And the Lord spake vnto Moses, saying,

26 Take the summe of the pray that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the pray between the soldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the men of warre, which went out to battell: one perion of five hundred, both of the persons, and of the beecues, and of the asses, and of the sheepe.

29 Ye shall take it of their halfe, and giue it vnto

d As the women and little children.

e As though he said, Ye ought to haue spared none
*Chap. 25. 2.
*2. Pet. 2. 15.
f For worshiping of Peor.

*Judg. 21. 11.
g That is, all the men children.

*Chap. 19. 11.

[Or, continued in the law.
*Chap. 19. 11.

h The third day and before it be molten.
*Chap. 19. 9.
i It shalbe washed.

|| The pray is first diuided equally among all.

k Of the pray that falleth to the soldiers.

q The captiues by the firing, acknowledge the benefit of in prefering his people.

13 Eer the hands of her soule.

h To mortifie her selfe by abstinence, or other bodily exercises.
i And warne her not the same day that he heareth it, as verse 9.

k Not the same day he heard them, but some day after, the sin shalbe imputed to him, and not to her.

*Chap. 25. 17.
*Chap. 27. 13.

a As he had commanded, Chap. 25. 17. declaring also that the injury done against his people, is done against him.

b For his great zeale that he bare to the Lord, Chap. 25. 13.

*Ios. 13. 21.

c The false prophet who gaue counsell how to cause the Israelites to offend their God.

[Or, palaces and gorgeous buildings]

vnto Eleazar the Priest, as an heave offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take one, taken out of fiftie, both of the persons, of the beebes, of the asses, and of the sheepe, *even* of all the cattell, and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the bootie *was*, the rest of the pray which the men of warre had spoyled, was fixe hundredth seuentie and fise thousand sheepe,

33 And seuentie and two thousand beebes,

34 And threescore and one thousand asses,

35 And two and thirtie thousand persons in all, of women that had *li*en by no man.

36 And the halfe, *to wit*, the part of them that went out to warre rouching the number of sheepe, was three hundredth seuen and thirtie thousand, and fise hundredth.

37 And the *Lords* tribute of the sheepe was fixe hundredth and seuentie and fise.

38 And the beebes were fixe and thirtie thousand, wherof the Lords tribute was seuentie and two.

39 And the asses were thirtie thousand and fise hundredth, wherof the Lords tribute was threescore and one.

40 And *of* persons sixteene thousand, wherof the Lords tribute was two and thirtie persons.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the *halfe* of the children of Israel, which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto the Congregation, was three hundredth thirtie and seuen thousand sheepe and fise hundredth,

44 And fixe and thirtie thousand beebes,

45 And thirtie thousand asses, and fise hundredth,

46 And sixteene thousand persons.)

47 Moses, I say, tooke of the halfe that pertained vnto the *P* children of Israel, one taken out of fiftie, both of the persons, and of the cattell, and gaue them vnto the Leuites which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaines which were ouer thousands of the hoste, the captaines ouer the thousands, & the captaines ouer the hundreds came vnto Moses:

49 And said to Moses, Thy seruants haue taken the summe of the men of warre which are vnder *t* our authoritie, and there lacketh not one man of vs.

50 ¶ Wee haue therefore brought a present vnto the Lord, what euery man found ofiewels of gold, bracelets, and chaines, rings, eare rings, and ornaments of the legges, to make an at-

onement for our soules before the Lord.

51 And Moses and Eleazar the Priest tooke the gold of them, and all wrought iewels,

52 And all the gold of the offering that they offered vp to the Lord (of the captaines ouer thousands and hundreds) was *fixteene* thousand seuen hundredth and fiftie shekels,

53 (For the men of warre had spoyled euery man for him *selfe*)

54 And Moses and Eleazar the Priest tooke the gold of the captaines ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a *memo-* riall of the children of Israel before the Lord.

CHAP. XXXII.

2 The request of the Reubenites and Gadites. 16 And their promise vnto Moses. 20 Moses granteth their request. 33 The Gadites, Reubenites, and halfestribe of Manasseh, conquer and build cities on this side Iordan.

NOW the children of Reuben and the children of Gad had an exceeding great multitude of cattell: and they saw the land of Iazer, and the land of *b* Gilead, that it was an apt place for cattell.

2 Then the children of Gad, and the children of Reuben came, and spake vnto Moses and to Eleazar the Priest, and vnto the Princes of the Congregation, saying,

3 The land of Ataroth, and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which countrey the Lord smote before the Congregation of Israel, is a land *meete* for cattell, and thy seruants haue cattell:

5 Wherefore, said they, if wee haue found grace in thy sight, let this land bee giuen vnto thy seruants for a possession, and bring vs not ouer Iorden.

6 And Moses saide vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and ye tarie here?

7 Wherefore now discourage ye the heart of the children of Israel, to goe ouer into the land, which the Lord hath giuen them?

8 Thus did your fathers when I sent them from Kadesh-barnea to see the land.

9 For *** when they went vp euen vnto the ** Chap. 13. 34.* riuer of Eshcol, and sawe the land: they discouraged the heart of the children of Israel, that they would not goe into the land, which the Lord had giuen them.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

11 ¶ None of the men that came out of Egypt *† Ebr. if any of the men. * Chap. 14. 28, 29* from twentie yeere old and aboue, shall see the land for the which I sware vnto Abraham, to Izhak and to Iaakob, because they haue not *¶* wholly followed me,

12 Except Caleb the sonne of Iephunneh the Kenesite, and Ioshua the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lorde was very angry with Israel, and made them wander in the wilderness fortie yeres, vntill all the generation that

N had

r And gaue no portion to their captaines.

f That the Lord might remember the children of Israel.

a Reuben came of Leah, and G. d of Zilpah her handmaide. b Which mountaine was so named of the heape of stones that Iaakob made as a signe of the covenant betweene him and Laban, Gen. 31. 47.

I The Israelites which had not bene at warre, of euery fiftie paid one to the Lord: and the souldiers, one of euery fise hundredth.

† Ebr. not known the bed of man.

m This is the portion that the souldiers gaue to the Lord.

n Meaning, of the maidens, or virgines which had not companied with man.

o Of that part which was giuen vnto them in diuiding the spoyle.

p Which had not bene at war

† Ebr. vnder our hands.

q The captaines by the free offering, acknowledge the great benefit of God in preserving his people.

¶ Or, persevered and continued.

c Because they murmured, neither would believe their report, which told the truth, as concerning the land.

had done euill in the sight of the Lord were consumed.

14 And behold, yee are risen vp in your fathers stead, as an increase of sinfull men, still to augment the fierce wrath of the Lord, toward Israel.

d By our occasion,

15 For if ye turne away from following him, he will yet againe leaue the people in the wilderness, and ye shall destroy all this folke.

16 And they went neere to him, and said, We will build sheepfolds here for our sheepe, and for our cattell, and cities for our children.

e In the land of Canaan,

17 But we our selues will be readie armed to goe before the children of Israel, vntill we haue brought them vnto their place: but our children shall dwell in the defenced cities, because of the inhabitants of the land.

18 We wil not returne vnto our houses, vntill the children of Israel haue inherited, euery man his inheritance.

19 Neither will we inherit with them beyond Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

f Before the

Aske of the Lord

20 ¶ And Moses said vnto them, If yee will doe this thing, and goe armed before the Lord to warre:

21 And will goe euery one of you in harness ouer Iorden before the Lord, vntill hee hath cast out his enemies from his sight:

g That is, the inhabitants of the land.

22 And vntill the land bee subdued before the Lord, then ye shall returne and be innocent toward the Lord, and toward Israel: and this land shall be your possession before the Lord.

h The Lord will grant you this land which yee require, Iosh. 1. 15.

i Yee shall assuredly be punished for your sinne.

23 But if ye wil not doe so, behold, ye haue sinned against the Lord, and be sure, that your sinne will find you out.

24 Build you then cities for your children, and foldes for your sheepe, and do that ye haue spoken.

25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lord commandeth:

26 Our children, our wiues, our sheepe, and all our cattell shall remaine there in the cities of Gilead,

k Iosh. 4. 12.

27 But thy seruants will goe euery one armed to warre before the Lord for to fight, as my Lord faith.

k Moses gaue charge that his promise made to the Reubenites and others, should be performed after his death, so that they brake not theirs.

28 So concerning them, Moses commanded Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moses said vnto them, If the children of Gad, and the children of Reuben, will goe with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, yee shall giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the chil-

dren of Reuben answered saying, As the Lord hath said vnto thy seruants, so will we doe.

32 We wil goe armed before the Lord into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

33 ¶ So Moses gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasse the sonne of Ioseph, the kingdome of Sihon king of the Amorites, and the kingdome of Og king of Bashan, the land with the cities thereof and coasts, euen the cities of the countrey round about.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepfolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

39 And the children of Machir the sonne of Manasse went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasse, and he dwelt therein.

41 ¶ And Iair the sonne of Manasse went and tooke the small townes thereof, and called them Hauoth Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah, after his owne name.

CHAP. XXXIII.

1 Two and fortie iourneyes of Israel are numbred. 52 They are commanded to kill the Canaanites.

These are the iourneyes of the children of Israel, which went out of the land of Egypt according to their bands vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their iourneyes according to the commaundement of the Lord: so these are the iourneyes of their going out.

3 Now they departed from Rameses the first moneth euen the fifteenth day of the first moneth, on the morow after the Passouer: and the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their gods also the Lord did execution.)

5 And the children of Israel remoued from Rameses, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they remoued from Etham & turned againe vnto Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth,

l That is, attributed to the Lord which his messenger speaketh.

m Deut. 3. 13, Iosh. 1. 3, 8, and 22. 4.

n The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwell on this side: and Iosh. 10. 12. he speaketh of them that inhabited beyond Iorden.

o Gen. 50. 13.

p Deut. 3. 14.

q That is, the villages of Iair.

r From whence they departed, and whither they came.

s Exod. 13. 17.

t Either meaning their idols or their men of authority.

u Exod. 13. 20.

v At the commaundement of the Lord, Exod. 14. 2.

roth, and * we go through the middes of the sea into the wildeines, and went three dayes journey in the wildeines of Egipt, and pitched in Marah.

9 And they remooued from Marah, and came into * Elim, and in Elim were twelue fountaines of water, and seuenne palme trees, and they pitched there.

10 And they remooued from Elim, and camped by the red Sea.

11 And they remooued from the red Sea, and lay in the * wildeines of Sin.

12 And they took their iourney out of the wildeines of Sin, and set up their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alufh.

14 And they remooued from Alufh, and lay in * Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, and pitched in the * wildeines of Sinai.

16 And they remoued from the deserte of Sinai, and pitched in * Kibroth Hattaauah.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

18 And they departed from Hazeroth, and

pitched in Richmah.

19 And they departed from * Richmah, and pitched at Rimmon Perez.

20 And they departed from Rimmon Perez, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they remooued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remooued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.



This Mappe declareth the way, which the Israelites went for the space of fortie yeeres from Egypt through the wildeines of Arabia, untill they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie: It containeth also the 42. places where they pitched their tents, which are named in this 33. chap. of Numb. with the obseruation of the degrees, concerning their length and the breadth, and the places of their abode set out by numbers.

32 And they remooued from Bene-iaakan, lay in Ezion-gaber.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and

36 And they remooued from Ezion-gaber, and pitched in the * wildeines of Zin, which is Kadesh.

37 And they remooued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

N 2

38 (* And

* Chap. 10. 35.
dent. 32. 30.

d Which the
Ebrewes call
Ab, and anſwe-
reth to part of
Iuly and part of
Auguſt.

* Chap. 21. 2.

* Chap. 21. 4, 10.

* Chap. 21. 11.

|| Or, field.

* Chap. 25. 1.

* Dent. 7. 2.
ioſh. 11. 11, 12.

e Which were
ſet vp in their
high places to
worſhip.

* Chap. 26. 53, 54

* Ioſh. 23. 13.
iudg. 2. 3.
|| Or, kniues.

38 (* And Aaron the Prielt went vp into mount Hor, at the commandement of the Lord, and died there, in the fortieth yeere after the children of Iſrael were come out of the land of Egypt, in the firſt day of the fifth moneth.

39 And Aaron was an hundredth, and three and twentie yeere olde, when he died in mount Hor.

40 And * king Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Iſrael.

41 And they departed from mount * Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab.

45 And they departed from Iie, and pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the plaine of Moab, by Iorden toward Iericho.

49 And they pitched by Iorden, from Beth-ieſhmoth vnto * Abel-shittim in the plaine of Moab.

50 ¶ And the Lord ſpake vnto Moſes in the plaine of Moab, by Iorden toward Iericho, ſaying,

51 Speake vnto the children of Iſrael, and ſay vnto them, * When yee are come ouer Iorden to enter into the land of Canaan,

52 Ye ſhal then driue out all the inhabitants of the land before you, & deſtroy all their * pictures, and breake aſunder all their images of mettall, and plucke downe all their high places.

53 And ye ſhall poſſeſſe the land and dwell therein: for I haue giuen you the land to poſſeſſe it.

54 And ye ſhall inherit the land by lot, according to your families: * to the more ye ſhal giue more inheritance, and to the fewer the leſſe inheritance. Where the lot ſhall fall to any man, that ſhall bee his: according to the tribes of your fathers ſhall ye inherit.

55 But if yee will not driue out the inhabitants of the land before you, then thoſe which yee let remaine of them, ſhall be * || prickes in your eyes, and thornes in your ſides, and ſhall vex you in the land wherein yee dwell.

56 Moreouer, it ſhall alſo come to paſſe, that I ſhal do vnto you, as I thought to do vnto them.

CHAP. XXXIII.

3 The coaſts and borders of the land of Canaan. 17 Certaine men are aſſigned to diuide the land.

And the Lord ſpake vnto Moſes, ſaying,
2 Command the children of Iſrael,

and ſay vnto them, When yee come into the land of Canaan, this is the land that ſhall fall vnto your inheritance: *that is*, the land of Canaan with the coaſtes thereof.

3 * And your South quarter ſhall be from the wildeſſe of Zin to the borders of Edom: ſo that your South quarter ſhall bee from the ſalt ſea coaſt Eaſtward:

4 And the border ſhal compaſſe you from the South to || Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadeſh-barnea: thence it ſhall ſtretch to Hazar-addar, and goe alonge to Azmon.

5 And the border ſhal compaſſe from Azmon vnto the ^b riuer of Egypt, and ſhal goe out to the ſea.

6 And your Weſt quarter ſhal be the great ſea: ſuch that border ſhal be your Weſt coaſt.

7 And this ſhall bee your North quarter: ye ſhall marke out your border from the great Sea toward mount * Hor.

8 From mount Hor yee ſhall point out till it come vnto Hamath; and the end of the coaſt ſhal be at Zedad.

9 And the coaſt ſhal reach out to Ziphron, and goe out at Hazar-enan, this ſhall bee your North quarter.

10 And yee ſhall marke out your Eaſt quarter from Hazar-enan to Shepham.

11 And the coaſt ſhal goe downe from Shepham to Riblah, and from the Eaſt ſide of Ain: and the ſame border ſhal deſcend and goe out at the ſide of the ſea of * Chinnereth Eaſtward.

12 Alſo that border ſhal goe downe to Iorden, and leaue at the ſalt Sea, this ſhall bee your land with the coaſtes thereof round about.

13 ¶ Then Moſes commanded the children of Iſrael, ſaying, This is the land which yee ſhall inherite by lot, which the Lord commanded to giue vnto nine tribes, and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the houſholdes of their fathers, and the tribe of the children of Gad, according to their fathers houſholdes, and halfe the tribe of Manaſſeh, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this ſide of Iorden toward Iericho full Eaſt.

16 ¶ Againe the Lord ſpake to Moſes, ſaying,

17 Theſe are the names of the men which ſhall diuide the land vnto you: * Eleazar the

Prielt, and Ioſhua the ſonne of Nun.

18 And ye ſhall take alſo a ^f Prince of euery tribe to deuide the land.

19 The names alſo of the men are theſe: Of the tribe of Iudah, Caleb the ſonne of Iephunneh.

20 And of the tribe of the ſonnes of Simeon, Shemuel the ſonne of Ammihud.

a Meaning, the
deſcription of
the land.

* Ioſh. 5. 1.

|| Or, aſcending up
of ſcorpions.

b Which was
Nilus, or, as ſome
thinke, Rhinocora.

c Which is cal-
led Meditera-
neum.

d Which is a
mountaine neer
Tyre and Sidon,
and not that Hor
in the wildeſſe,
where Aaron
died.

e Which in the
Goſpel is called
the lake of Ge-
nazareth.

* Chap. 33. 33.
ioſh. 14. 2, 3.

* Ioſh. 19. 51.

f One of the
heads or chiefe
men of euery
tribe.

21 Of the tribe of Benjamin, Elidad the sonne of Chillon.

22 Also of the tribe of the sonnes of Dan, the Prince Bukki, the sonne of Logli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manassch, the Prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiptan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Aimmihud.

29 These are they, whom the Lord commanded to divide the inheritance vnto the children of Israel, in the land of Canaan.

CHAP. XXXV.

1 Vnto the Levites are given cities and suburbs. 21 The cities of refuge. 16 The law of murder. 20 For one mans witness shall no man be condemned.

And the Lord spake vnto Moses in the plaine of Moab by Iorden, toward Iericho, saying,

2 *Command the children of Israel, that they give vnto the ^a Levites of the inheritance of their possession, ^b cities to dwell in: yee shall giue also vnto the Levites the suburbs of the cities round about them.

3 So they shall haue the cities to dwell in, and their suburbs shall be for their cattell, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which ye shall giue vnto the Levites, from the wall of the citie outward, shall be a thousand cubites round about.

5 And yee shall measure without the citie of the East side, two thousand cubites: and of the South side, two thousand cubites: and of the West side, two thousand cubites: and of the North side, two thousand cubites: and the citie shall be in the mids, this shall bee the measure of the suburbs of their cities.

6 And of the cities which ye shall giue vnto the Levites, ^c there shall be fixe cities for refuge, which yee shall appoint, that hee which killeth, may flee thither: and to them yee shall add two and fortie cities moe.

7 All the cities which ye shall giue to the Levites, shall be eight and fortie cities: them shall ye giue with their suburbs.

8 And concerning the cities which ye shall giue, of the possession of the children of Israel: of many ye shall take moe, and of few yee shall take lesse: euery one shall giue of his cities vnto the Levites, according to his inheritance, which he inheriteth.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, *When ye be come ouer Iorden into the land of Canaan,

11 Yee shall appoint you cities to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shall be for you a refuge from the ^d auenger, that hee which killeth, die not, vntil he stand before the Congregation in iudgement.

13 And of the cities which ye shall giue, six cities shall ye haue for refuge.

14 Ye shall appoint three ^e on this side Iorden, and ye shall appoint three cities in the land of ^f Canaan which shall be cities of refuge.

15 These fixe cities shall be a refuge for the children of Israel, and for the stranger, and for him that dwelleth among you, that euery one which killeth any person vnwares, may flee thither.

16 *And if one ^g smite another with an instrument of yron that he die, hee ^h is a murdherer, and the murdherer shall die the death.

17 Also if he smite him by casting a ⁱ stone, wherewith he may be slaine, and he die, he is a murdherer, ^j and the murdherer shall die the death.

18 Or if he smite him with an hand weapon of wood, wherewith he may be slaine, if he die, he is a murdherer, ^k and the murdherer shall die the death.

19 The reuenger of the blood himselfe shall slay the murdherer: when he meeteth him, hee shall slay him.

20 But if hee thrust him ^l of hate, or hurle at him by laying of waite, that he die,

21 Or smite him through enimitie with his hand, that hee die, hee that smote him shall die the death: for hee is a murdherer: the reuenger of the blood shall slay the murdherer when hee meeteth him.

22 But if hee pushed him ^m vnadvisedly, and ⁿ not of hatred, or cast vpon him any ^o thing, without laying of waite,

23 Or any stone (whereby hee might bee slaine) and saw him not, nor caused it to fall vpon him, and he die, and was not his enimie, neither sought him any harme,

24 Then the Congregation shall iudge betweene the slayer and the ^p auenger of blood according to these lawes.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither he was fled: and he shall abide there vnto the death of the ^q high Priest, which is anoynted with the holy oyle.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fledde,

27 And the reuenger of blood finde him without the borders of the citie of his refuge, and the reuenger of blood slay the ^r murdherer, he shall be guiltlesse,

* Exod. 21. 12.
Deut. 19. 21.
Ios. 20. 2.

^d Meaning, from the next of the kindred, who ought to pursue the cause.

^e Among the Reubenites, Gadites, and halfe the tribe of Manassch, Deut. 4.

^f Ios. 20. 7.

^g Ebr. among them.

* Exod. 21. 14.
^h Wittingly, and willingly.

ⁱ That is, with a bigge, and dangerous stone in his hand.

* Deut. 19. 11.

^l Or suddenly.
* Exod. 21. 13.
^m Ebr. instrument.

^p That is, his next kinsman.

^q Vnder this figure is declared, that our finnes could not be remitted, but by the death of the high Priest Iesus Christ.

^r By the sentence of the Iudge.

^a And he Iudge, as our euery piece of ground that should fall to any by lot, so the inuent that all things might be done orderly and without contention.

Ios. 21. 2.

^a Because they had no inheritance assigned them in the land of Canaan.

^b God would haue them scattered through all the land, because the people might be preferred by them in the obedience of God and his law.

^c So that in all were three thousand: and in the compasse of these two thousand they might plant and sowe.

* Deut. 4. 41.
Ios. 20. 2.
and 21. 3.

Ios. 19. 51.

one of the
Is or chiefs
of euery
e.

28 Because he should haue remained in the citie of his refuge, vntill the death of the high Priest: and after the death of the high Priest, the slayer shall returne vnto the land of his possession.

1 A law to iudge murtherers done either of purpoſe or vnadvisedly.

2 Deut. 17. 6. and 19. 15. Mat. 18. 16. 3. Cor. 13. 1.

3 Which purpoſely hath committed murther.

4 Or murther. 5 So God is mindfull of the blood wrongfully ſhed, that he maketh his diuine creatures to demand vengeance thereof.

29 So these things shall be a law of iudgement vnto you, throughout your generations in all your dwellings.

30 Whoſoever ſlaleth any perſon, the Iudge ſhall ſlay the murtherer, through * witneſſes: but * one witneſſe ſhal not teſtifie againſt a perſon to cauſe him to die.

31 Moreouer y^e ſhall take no recompenſe for the life of the murtherer, which is ^{as} worthy to die: but he ſhall be put to death.

32 Alſo yee ſhall take no recompenſe for him that is fled to the citie of his refuge, that he ſhould come againe, and dwell in the land, before the death of the high Priest.

33 So yee ſhall not pollute the land where in yee ſhall dwell: for blood defileth the land: and the land cannot be ^{as} cleaſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

34 Defile not therefore the land which yee ſhall inhabit, for I dwell in the middes thereof: for I the Lord dwell among the children of Iſrael.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad.

7 The inheritance could not be giuen from one tribe to another.

Then ^a the chiefe fathers of the familie of the ſonnes of Gilead, the ſonne of Machir, the ſonne of Maniſſeh, of the families of the ſonnes of Ioseph, came and ſpake before Moſes, and before the Princes, the chiefe fathers of the children of Iſrael;

2 And ſaid, * The Lord commanded ^b my lord to giue the land to inherite by lot to the children of Iſrael: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to any of the ſonnes of the other tribes of the children of Iſrael, then ſhall their inheritance be taken away from the

inheritance of our fathers, and ſhall be put vnto the inheritance of the tribe whereof they ſhall be: ſo ſhall it be taken away from the lot of our inheritance.

4 Alſo when the ^c Iubile of the children of Iſrael commeth, then ſhall their inheritance be put vnto the inheritance of the tribe whereof they ſhall bee: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moſes commanded the children of Iſrael, according to the word of the Lord, ſaying, The tribe of the ſonnes of Ioseph haue ſaid well.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, ſaying, They ſhall be wiues, to whom they thinke beſt, only to the familie of the tribe of their father ſhall they marrie.

7 So ſhall not the inheritance of the children of Iſrael remoue from tribe to tribe, for euery one of the childre of Iſrael ſhal ioyn himſelfe to the inheritance of the tribe of his fathers.

8 And euery daughter that poſſelleth any ^c inheritance of the tribes of the children of Iſrael, ſhall be wiue vnto one of the familie of the tribe of her father: that the children of Iſrael may enioy euery man the inheritance of their fathers.

9 Neither ſhall the inheritance goe about from tribe to tribe: but euery one of the tribes of the children of Iſrael ſhall ſticke to his owne inheritance.

10 As the Lord commanded Moſes, ſo did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, & Noah the daughters of Zelophehad were married vnto their fathers brothers ſons.

12 They were wiues to certaine of the families of the ſonnes of Manaſſeh the ſonne of Ioseph: ſo their inheritance remained in the tribe of the familie of their father.

13 Theſe are the ^f commandements and lawes which the Lord commanded by the hand of Moſes, vnto the children of Iſrael in the plaine of Moab, by Iorden toward Iericho.

^c Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

^d For the tribe could not haue continued, if the inheritance which was the maintenance thereof ſhould haue bene abſtained to others.

^e When there is no male to inherit.

^f Chap. 27. 1.

^f Touching the ceremoniall and iudiciall lawes.

THE FIFTH BOOKE OF MOSES, CALLED

* DEUTERONOMIE.

THE ARGUMENT.

THE wonderfull loue of God toward his Church is linely ſet forth in this booke. For albeit through their ingratitude and ſundry rebellions againſt God, for the ſpace of 40. yeeres, Deut. 9. 7. they had deſerued to haue bene cut off from the number of his people, and for euer to haue bene deprived of the uſe of his holy word and Sacraments: yet he did euer preſerue his Church euen for his owne mercies ſake, and would ſtill haue his name called vpon among them. Wherefore he bringeth them into the land of Canaan, deſtroyeth their enemies, giueth them their countrey, townes, and goods, and exhorteth them by the example of their fathers (whoſe infidelitie, idolatry, adulteries, mumblings and rebellion, hee had moſt ſharply puniſhed) to feare and obey the Lord, to embrace and keepe his law without adding there-

* That is, a ſecond law: ſo called becauſe the lawe which God gaue in mount Sinai, is here repeated, as though it were a new law: and this booke is accompanie with exposition of the ten commandements.

[O, Sup]

* Gene. 1 and 17. 7.

g By the ſell of Ier father in 1 Exod. 18. 1.

therunto, or diminishing thereof. For by his word he would be knowne to be thir God, and they his people: by his word he would governe his Church, and by the same they should learne to obey him: by his word he would discerne the false prophet from the true, light from darknesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise up Kings and Gouvernours, for the setting forth of his word, and preservation of his Church: giuing vnto them an especial charge for the executing thereof: whom therefore he willesh to exercise themselves diligently in the continuall study and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoeuer offendeth the maiesty of God. And as he had tofore instructed their fathers in all things appertaining both to his spirituall seruice, and also for the maintenance of that society which is betwene men: so he prescribeth here anew, all such lawes and ordinances, which either concerne his diuine seruice, or else are necessary for a Common weale: appointing vnto euery estate and degree their charge and dutie: as well, how to rule and line in the feare of God, as to nourish friendship toward their neighbours, and to preserve that order which God hath establisshed among men: threatening withall, most horrible plagues to them that transgresse his Commandements, and promising all blessings and felicitie to such as obserue and obey them.

CHAP. I.

A briefe rehearsal of things done before, from Horeb vnto Kadesh-barnea. 32 Moses reproveth the people for their incredulitie. 44 The Israelites are overcome by the Amorites, because they fought against the commandment of the Lord.

THese bee the wordes which Moses spake vnto all Israel, on this side Iorden in the wilderness, in the plaine, ^a ouer against the red Sea, betwene Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

^b There are eleuen dayes journey from Horeb vnto Kadesh-barnea, by the way of mount Seir.

^c And it came to passe in the first day of the eleuenth moneth, in the fortieth yeere that Moses spake vnto the children of Israel, according vnto all that the Lord had giuen him in commandement vnto them,

^d After that he had slaine ^e Sihon the king of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Atheroth in Edrei.

^f On this side Iorden in the land of Moab ^g began Moses to declare this law, saying,

^h The Lord our God spake vnto vs in ⁱ Horeb, saying, Ye haue dwelt long enough in this mount,

^j Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neere therunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea side, to the land of the Canaanites, and vnto Lebanon: *even* vnto the great riuer, the riuer ^k Perath.

^l Behold, I haue set the land before you: goe in and ^m possesse that land which the Lord swore vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their seed after them.

ⁿ And I spake ^o vnto you the same time, saying, I am not able to beare you my selfe alone:

^p 10 The Lord your God hath ^q multiplied you: and behold, yee are this day as the starres of heauen in number:

^r 11 (The Lord God of your fathers make you a thousand times so many more as yee are, and blesse you, as he hath promised you)

^s 12 How can I alone ^t beare your cumbrance and your charge, and your strife?

^u 13 Bring you men of wisdome and of vnderstanding, and ^v knownen among your tribes, and I will make them rulers ouer you:

^w 14 Then ye answered me and said, The thing is good that thou hast commanded vs to doe.

^x 15 So I tooke the chiefe of your tribes ^y wife and knownen men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer tenne, and officers among your tribes.

^z 16 And I charged your Iudges that same time, saying, Heare the *controuersies* betwene your brethren, & ^{aa} iudge righteously betwene euery man and his brother, & the stranger that is with him.

^{ab} 17 Yee shall haue no respect of person in iudgement, ^{ac} but shall heare the small as well as the great: yee shall not feare the face of man: for the indgement is ^{ad} Gods: and the cause that is too hard for you, bring vnto mee, and I will heare it.

^{ae} 18 Also I commanded you the same time all the things which ye should doe.

^{af} 19 ¶ Then wee departed from Horeb, and went through all that great and terrible wilderness (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

^{ag} 20 And ^{ah} I said vnto you, Ye are come vnto the mountain of the Amorites, which the Lord our God doth giue vnto vs.

^{ai} 21 Behold, the Lord thy God hath laid the land before thee, goe vp and possesse it, as the Lord the God of thy fathers hath sayde vnto thee: feare not, neither be discouraged.

^{aj} 22 ¶ Then

^h Not so much by the course of nature, as miraculously.

ⁱ Signifying how great a burden it is to gouerne the people.

^k Whose godlines and vprightnes is knownen.

^l Declaring what sort of men ought to haue a publike charge, read Exo. 18. 21.

^m Iohn 7. 24.

ⁿ Gen. 15. 18. and 17. 7, 8.

^o In the second yeere and second moneth, Num. 10. 11.

^p Or, Euphrates.

^q So that the fault was in themselves that they did not sooner possesse the inheritance promised.

^a In the country of Moab.
^b So that the wilderness was betwene the sea and this plaine of Moab.

^c In Horeb or Sinai, forty yeeres before this the law was giuen: but because all that were then of age & iudgement were now dead, Moses repeateth the same to the youth which either then were not born, or had not iudgement.
^d By these examples of Gods fauour their minds are prepared to receiue the Law.

^e Num. 31. 24.
^f The second time.

^g In the second yeere and second moneth, Num. 10. 11.

^h Or, Euphrates.

ⁱ By the counsel of Iethro my father in law, Exod. 18. 19.

A repetition of Deuteronomie. things done before.

o Kade Num.
33. 1, 3.

22 ¶ Then ye came vnto me euery one, and said, Wee will send men before vs, to search vs out the land, and to bring vs word againe, what way we must go vp by, and vnto what cities we shall come.

23 So the saying pleased me wel, and I took twelue men of you, of euery tribe one.

* Chap. 13. 24.
¶ Or, valley of the cluster of grapes.

24 * Who departed, and went vp into the mountaine, and came vnto the river Eshcol, and searched out the land,

25 And tooke of the fruit of the land in their handes, and brought it vnto vs, and brought vs word againe, and said, It is a good land, which the Lord our God doth giue vs.

p To wit, Caleb and Ioshua: Mo- se; preferreth the better part to the greater, that is, two to ten.

26 Notwithstanding, ye would not goe vp, but were disobedient vnto the commandment of the Lord your God,

27 And murmured in your tents, and sayd, Because the Lord ^a hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs,

q Such was the Lewes vnthank- fulnes, that they counted Gods speciall loue, hatred.

r The other ten, not Caleb and Ioshua.

28 Whither shall we goe vp? our brethren haue discouraged our hearts, saying, The people is greater, and taller then we: the cities are great, and walled vp to heauen: and moreover, wee haue seene the sonnes of the Anakims there.

* Num. 13. 29.

29 But I said vnto you, Dread not, nor be afraid of them.

30 The Lord your God, ^f who goeth before you, hee shall fight for you, according to all that he did vnto you in Egypt before your eyes,

f Declaring that to renounce our owne force and constantly to follow our voca- tion, and depend on the Lord, is the true boldnes, and agreeable to God.

31 And in the wilderness, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which yee haue gone, vntill ye came vnto this place.

32 Yet for all this yee did not beleue the Lord your God,

* Exod. 13. 21.

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to go, and in a cloud by day.

34 Then the Lord heard the voice of your words and was wroth, and sware, saying,

* Num. 14. 29.

35 * Surely, there shal not one of these men of this froward generation, see that good land, which I sware to giue vnto your fathers,

* Ios. 14. 6.

36 Saue Caleb the sonne of Iephunneh: he shall see it, * and to him will I giue the land that he hath troden vpon, & to his children, because he hath constantly followed the Lord.

* Num. 20. 12. and 27. 14. * Chap. 3. 26. and 4. 21. and 34. 4.

37 * Also the Lord was angry with mee for your sakes, saying, * Thou also shalt not goe in thither,

e Which mini- stre h vnto thee.

38 But Ioshua the sonne of Nun, which standeth before thee, hee shall goe in thither: encourage him: for hee shall cause Israel to inherite it.

u Which were vnder twentie yeere olde, as Num. 14. 31.

39 Moreover, your children, which yee said should be a pray, and your sonnes, which in that day had no knowledge between good and euill, they shall goe in thither, and vnto them

will I giue it, and they shall possesse it.

40 But as for you, turne backe, and take your journey into the wilderness by the way of the red sea.

41 Then ye answered, and said vnto me, We haue sinned against the Lord, * we wil go vp and fight, according to all that the Lord our God hath commaunded vs: and ye armed you euery man to the warre, and were ready to go vp into the mountaine.

x This declareth mans nature, who will do that which God forbideth, and will not doe that which he commaundeth.

42 But the Lord said vnto mee, Say vnto them, Goe not vp, neither fight, (for I am not among you) lest ye fall before your enemies.

y Signifying that man hath no strength, but when God is at hand to helpe him.

43 And when I tolde you, yee would not heare, but rebelled against the commandment of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, & chased you (as bees vse to doe) and destroyed you in Seir, euen vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not heare your voice, nor incline his eares vnto you.

z Because ye- ther shewed your hypocritise, then true repentance: rather lamenting the losse of your brethren, then re- penting of your sinnes.

46 So yee abode in Kadesh a long time, according to the time that yee had remained before.

CHAP. II.

¶ Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon king of Heshbon is discomfited.

¶ Then we turned, and took our journey into the wilderness, by the way of the red sea, as the Lord spake vnto me: and we compassed mount Seir a long time.

a They obeyed, after that God had chastised them.

b Eight and thirtie yeere, as verse 14.

1 And the Lord spake vnto me, saying, 2 Ye haue compassed this mountaine long enough: turne you Northward.

3 And warnethou the people, saying, Ye shall goe through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heed therefore.

c This was the second time; for before they had caused the Isra- elites to returne, Num 20. 21.

4 Ye shal not prouoke them: for I wil not giue you of their land so much as a foot breadth, * because I haue giuen mount Seir vnto Esau for a possession.

* Gen 36. 8.

5 Ye shal buy meat of them for money to eat, and ye shall also procure water of them for money to drinke.

6 For the Lord thy God hath blessed thee in all the works of thine hand: he knoweth thy walking through this great wilderness, and the Lord thy God hath been with thee this fourtie yeere, and thou hast lacked nothing.

d And giuen thee means wherewith thou mayest make re- compense: also God will direct thee by his pro- uidence, as hee hath done.

7 And when we were departed from our brethren the children of Esau which dwelt in Seir, through the way of the plaine, from Elath, and from Ezion-gaber, we turned & went by the way of the wilderness of Moab.

[Or, wilderness]

8 Then the Lord said vnto me, Thou shalt not vex Moab, neither prouoke them to bat- tell: for I will not giue thee of their land for a posses- si-

[Or, best]

* Num. 21.

possession, because I haue giuen Ar vnto the children of Lot for a possession.

10 The Emims dwelt therein in times past, a people great and many, and tall, as the Anakims.

11 They also were taken for giants as the Anakims: whom the Moabites call Emims.

12 The Horims also dwelt in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwelt in their stead: as Israel shall do vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, sayde I, and get you ouer the riuer Zered: and we went ouer the riuer Zered.

14 This space also wherein we came from Kadesh-barnea, vntill wee were come ouer the riuer Zered, was eight and thirtie yeres, vntill all the generation of the men of war were wasted out from among the hoste, as the Lord sware vnto them.

15 For in deece the hand of the Lord was against them, to destroy them from among the hoste, till they were consumed.

16 So when all the men of war were consumed and dead from among all the people:

17 Then the Lord spake vnto me, saying,

18 Thou shalt goe through Ar the coaste of Moab this day:

19 And thou shalt come neere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue waire against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of giants: for giants dwelt therein afore time, whome the Ammonites called Zamzummims:

21 A people that was great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As he did to the children of Esau which dwelt in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.

23 And the Auims which dwelt in Hazerim came vnto Azzah, the Caphtorims which came out of Caphtor destroyed them, & dwelt in their stead.

24 Rise vp therefore, saide the Lord, take your journey, and passe ouer the riuer Arnon: beholde, I haue giuen into thy hand Sihon, the Amorite, king of Heshbon, and his land: begin to possesse it, and prouoke him to battell.

25 This day will I begin to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon king of Heshbon with words of peace, saying,

27 Let me passe thorow thy land: I will

go by the hie way: I wil neither turne vnto the right hand nor to the left.

28 Thou shalt sell mee meate for money for to eate, and shalt giue me water for money for to drinke: onely I will goe thorow on my foote,

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did vnto me) vntill I become ouer Iordene into the land which the Lord our God giueth vs.

30 But Sihon the king of Heshbon would not let vs passe by him: for the Lord thy God had hardened his spirit, and made his heart obstinate, because he would deliuer him into thine hand, as appeareth this day.

31 And the Lord sayd vnto mee, Behold, I haue begun to giue Sihon and his land before thee: begin to possesse and inherite his land.

32 Then came out Sihon to meet vs, himselfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him into our power, and wee smote him, and his fornes, and all his people.

34 And we took all his cities the same time, and destroyed euery citie, men, and women, and children: we let nothing remaine.

35 Only the cattell we tooke to our selues, and the spoile of the cities which we tooke.

36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered vp all before vs.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbade vs.

CHAP. III.

3 Og King of Bashan is slaine. 11 The bignesse of his bed. 18 The Reubenites and Gadites are commanded to go ouer Iordene armed before their brethren. 21 Ioshua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeis he desired it.

Then we turned, and went vp by the way of Bashan: and Og king of Bashan came out against vs, he, and all his people to fight at Edrei.

2 And the Lord sayd vnto mee, Feare him not, for I wil deliuer him, and all his people, and his land into thine hand, and thou shalt do vnto him as thou diddest vnto Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand, Og the King of Bashan, and all his people: and we smote him, vntill none was left him aliue.

4 And wee tooke all his cities the same time, neither was there a citie which we rooke not from them, euen threescore cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with high walles,

Which were the Moabites and Ammonites, signifying, that as these giants were driven out for their sinne to the wicked when their sinne are ripe, cannot away Gods plagues.

Hebrewly, that God is true in his promise: for his chastenings are in vain, as he saith, I will not be angry with you for ever, because I will be merciful, and will not be angry with you for ever.

i Who called themselves Rephaims: that is, preferers, or physicians to heale & reforme vices: but were in deece Zamzummims, that is, wicked and abominable.

||O, Gaze.

k According to his promise made to Abraham, Gen. 15. 21. I This declareth that the hearts of men are in Gods hands either to be made faint or bold.

*Num. 21. 32.

Which were the Moabites and Ammonites, signifying, that as these giants were driven out for their sinne to the wicked when their sinne are ripe, cannot away Gods plagues.

Because these are not examples of others could moue him, he could not complain of his iust destruction.

God in his election and reprobation doeth not only appoint the endes, but the meanes tending to the same.

*Num. 21. 33. I Ebr. before vs.

God had cursed Canaan, and therefore he would not that any of the wicked race should be preferred.

||Or, into our hand.

||Or, ferd.

*Num. 21. 33. chap 29. 7. a Therefore beside the commandment of the Lord they had iust occasion of his part to fight against him.

*Num. 21. 33.

7 For what nation is so great, vnto whome the Gods come so neere vnto them, as the Lord our God is neere vnto vs, in all that we cal vnto him for?

8 And what nation is so great, that hath ordinances and lawes so righteous, as all this law, which I set before you this day?

9 But take heede to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them heare my wordes, that they may learne to feare mee all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neere, and stood under the Mountaine, and the Mountaine burnt with fire vnto the mids of heauen, and there was darknesse, clouds and mist.

12 And the Lord spake vnto you out of the mids of the fire, and yee heard the voice of the words, but saw no similitude, saue a voice.

13 Then hee declared vnto you his Couenant which he commaunded you to do, when the ten Commandements, and wrote them vpon two Tables of stone.

14 And the Lord commaunded mee that same time, that I should teach you ordinances and lawes, which ye should obserue in the land, whither ye go to possesse it.

15 Take therefore good heede vnto your selues: for yee saw no image in the day that the Lord spake vnto you in Horeb out of the mids of the fire:

16 That yee corrupt not your selues, and make you a grauen image or representation of any figure: whether it be the likenesse of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any fethered foule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the Sun & the Moone and the flars with all the host of heauen, shouldest be driuen to worship them and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

20 But the Lord hath taken you & brought you out of the yron fornace, out of Egypt, to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with mee for your wordes, and sware that I should not go ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God gi-

ueth thee for an inheritance.

22 For I must die in this land, and shall not go ouer Iorden: but ye shall go ouer, and possesse that good land.

23 Take heed vnto your selues lest ye forget the Couenant of the Lord your God which he made with you, and lest yee make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a consuming fire, and a ielous God.

25 When thou shalt beget children, and childrens children, & shalt haue remained long in the land, if ye corrupt your selues, and make any grauen image, or likenesse of any thing, and work euil in the sight of the Lord thy God to prouoke him to anger,

26 I call heauen and earth to record against you this day, that yee shall shortly perishe from the land, whereunto ye goe ouer Iorden to possesse it: ye shall not prolong your dayes therein, but shall viterly be destroyed.

27 And the Lord shall scatter you among the people, and ye shall be left few in number among the nations, whither the Lord shall bring you:

28 And there yee shall serue gods, euen the worke of mans hand, wood, and stone, which neither see, nor heare, nor eat, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seek him with all thine heart, & with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, at the length if thou returne to the Lord thy God, and be obedient vnto his voice,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which he sware vnto them.

32 For inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, & aske from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bin heard.

33 Did euer people heare the voice of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assaied to go and take him a nation from among nations, by tentations, by signes and by wonders, and by war, and by a mighty hand, and by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest know, that the Lord hee is God, and that there is none but he alone.

36 Out of heauen hee made thee heare his voice to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voice out of the mids of the fire.

o Moses good affection appeareth in that that he being deprived of such an excellent treasure, doeth not enuy them that must enioy it.

p To those that come not vnto him with loue and reuerence, but rebel against him, i. br. 1. 3. 29. q Meaning hereby al superstition and corruption of the true seruice of God. r Though men would abscise you, yet their sensible creatures shall be witnesses of your disobedience.

f So that his curse shall make his former blessings of none effect.

t Not without outward shew or ceremony, but with a true confession of thy faults, i. br. in the latter dayes.

u To certifie them the more of the assurance of their saluation, x Mans negligence is partly cause that he knoweth not God.

y By so manifest proofs that none could doubt thereof.

z He sheweth the cause why God wrought these miracles.

a Freely, and not of their desire.

b God promiseth reward not for our works, but to encourage vs, and to assure vs that our labour shall not be lost.

c The articles and poynts of the covenant.

d That is, the salt sea.

e The first degree to keepe the commandments is to loue God.

f Meaning, first God permitte six dayes to our labours, that we ought willingly to dedicate the seventh to serue him wholly.

g Not for a shew, but with true obedience, and due reverence.

h He speaketh not only of that resolute will, but that there be no motion or affection.

i Or, i

j Or, i

k Or, i

l Or, i

m Or, i

n Or, i

o Or, i

37 And because hee loued thy fathers, therefore hee chose their seede after them, and hath brought thee out of Egypt in his sight by his mightie power,

38 To thrust out nations greater & mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance, as appeareth this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord he is God in heaven aboue, & vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his Commandements which I commaund thee this day, that it may be good with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side of Iordan toward the Sunne rising:

42 That the slaier should flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, Bezer in the wilderness, in the plaine country of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These re the witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt.

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Iorden toward the Sunne rising:

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine by Iorden Eastward, euen vnto the Sea of the plaine, vnder the springs of Pisgah.

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The Lawe is repeated. 23 The people are asfayde at Gods voyce. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

Then Moses called all Israel, and said vnto them, Heare, O Israel the ordinances and the Lawes which I propose to you this day, that ye may learne them, and take heede to obserue them.

2 * The Lord our God made a covenant with vs in Horeb.

3 The Lord made not this covenant with our fathers only, but with vs, euen with vs all here aliue this day.

4 The Lord talked with you face to face in the mount, out of the mids of the fire.

5 (At that time I stood betweene the Lord and you, to declare vnto you the word of the Lord: for yee were afraid at the sight of the fire, and went not vp into the mount) and he said,

¶ I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt haue none other gods before my face.

8 Thou shalt make thee no grauen image, or any likeness of that that is in heaven aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for I the Lord thy God am a ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate mee:

10 And shewing mercy vnto thousands of them that loue me and keepe my commandments.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes thou shalt labour, and shalt doe all thy worke:

14 But the seventh day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy mayde, nor thine ox, nor thine asse, neither any of thy cattel, nor the stranger that is within thy gates: that thy man seruant and thy maid may rest as well as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mightie hand and a stretched out arme: therefore the Lord thy God commaunded thee to obserue the Sabbath day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may bee prolonged, and that it may go wel with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Thou shalt not commit adultery.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witness against thy neighbour.

21 * Neither shalt thou couet thy neighbours wife, neither shalt thou desire thy neighbours house, his field, nor his man seruant, nor his

a Some reade, God made not this covenant, that is, in such ample sort, and with such signes and wonders, b So plainly, that you need not to doubt thereof.

c Exod. 20. 3. liuit. 26. 1. psal. 97. 7. 9. d Or, seruants, e God bindeth vs to serue him onely without superstition and idolatry.

f Exod. 34. 7. ier. 3. 18. d That is, of his honour, not permitting it to be giuen to other.

e The first degree to keepe the commandments is to loue God.

f Meaning, first God permitte six dayes to our labours, that we ought willingly to dedicate the seventh to serue him wholly.

g Not for a shew, but with true obedience, and due reverence.

h Matt. 5. 21. i Luke 18. 20.

j Rom. 13. 9.

k Rom. 9. 7. h He speaketh not only of that resolute will, but that there be no motion or affection.

his mayde, his oxe, nor his asse, nor ought that thy neighbour hath.

22 These wordes the Lord spake vnto all your multitude in the Mount out of the mids of the fire, the cloude and the darkenesse, with a great voyce, and added no more there: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when ye heard the voyce out of the mids of the darkenesse, (for the mountaine did burne with fire) then ye came to mee, all the chiefe of your tribes, and your Elders:

24 And ye said, Behold, the Lord our God hath shewed vs his glory and his greatnesse, and we haue heard his voyce out of the mids of the fire: we haue seene this day that God doth talke with man, and he liueth.

25 Now therefore, why should we die? for this great fire will consume vs: if wee heare the voyce of the Lord our God any more, wee shall die.

26 For what flesh was there euer, that heard the voyce of the liuing God, speaking out of the middes of the fire as we haue, and liued?

27 Goe thou neere, and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God saith vnto thee, and we will heare it, and doe it.

28 Then the Lord heard the voyce of your words, when ye spake vnto me: and the Lord said vnto mee, I haue heard the voyce of the words of this people, which they haue spoken vnto thee: they haue well saide, all that they haue spoken.

29 Oh that there were such an heart in them to feare mee, and to keepe all my commandements alway: that it might goe wel with them, and with their children for euer.

30 Goe say vnto them, Returne you into your tents.

31 But stand thou here with mee, and I will tell thee all the Commandements, and the ordinances, and the lawes, which thou shalt teach them: that they may do them in the land which I giue them to possesse it.

32 Take heed therefore, that yee doe as the Lord your God hath commanded you: turne not aside to the right hand nor to the left.

33 But walke in all the waies which the Lord your God hath commanded you, that ye may liue, and that it may goe well with you: and that ye may prolong your dayes in the land which ye shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements, 5 Which is, to loue him with all thine heart. 7 The same must bee taught to the posteritie. 16 Not to tempt God. 25 Righteousnesse is contained in the law.

THESE now are the Commandements, ordinances, and lawes, which the Lord your God commanded mee to teach you, that yee might doe them in the land whither yee goe to possesse it;

2 That thou mightest feare the Lord thy God, and keepe all his ordinances, and his commandements which I command thee, thou and thy sonne, and thy sonnes sonne, all the dayes of thy life, euen that thy dayes may bee prolonged.

3 Heare therefore, O Israel, and take heed to doe it, that it may goe well with thee, & that yee may increase mightily in the lande that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, the Lord our God is Lord onely.

5 And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 And these wordes which I command thee this day, shall be in thine heare.

7 And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, & when thou liest downe, and when thou risest vp:

8 And thou shalt bind them for a signe vpon thine hand, and they shall bee as frontlets betwene thine eyes.

9 Also thou shalt write them vpon the postes of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he sware vnto thy fathers, Abraham, Izhak, and Iacob, to giue to thee, with great & goodly cities which thou buildedst not:

11 And houses full of all manner of goods which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees which thou plantedst not, and when thou hast eaten and art full,

12 Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, and serue him, and shalt sweare by his Name.

14 Ye shal not walke after other gods after any of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among you) lest the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 Yee shall not tempt the Lord your God, as ye did tempt him in Massah:

17 But ye shall keepe diligently the Commandements of the Lord your God, & his testimonies, and his ordinances which hee hath commanded thee.

18 And thou shalt doe that which is right and good in the sight of the Lord: that thou maiest prosper, and that thou maist goe in, and possesse that good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath said.

O 20 When

a A reuerent feare and loue of God, is the first beginning to keepe Gods Commandements.

b Which hath abundance of all things appertaining to mans life.

c Some reade, thou shalt what thou shalt say to thy children, that they may print them in their hearts.

d That when thou entrest in, thou mayest remember them.

e Let not wealth and ease cause thee to forget Gods mercies whereby thou wast deliuered out of miserie. f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

g By doubting of his power, refusing lawfull meanes, and abusing his graces.

h Here he condemneth all mans good intentions,

God requires
not only that we
serve him all our
life, but also that
we take pains
that our service
may be
forth his glory.

And so put
difference be-
tween him and
idols.
Meaning, mani-
festly, or in
this life.

This covenant
is grounded up-
on his free
grace: therefore
in recompens-
ing their obedience,
he hath respect
to his mercy, and
not to their mer-
its.

Exo. 23. 26.
Exo. 9. 14.
and 15. 26.

Exo. 23. 32.
and 34. 12.

Exo. 23. 32.
and 34. 12.

Exo. 23. 32.
and 34. 12.

Exo. 23. 32.
and 34. 12.

Exo. 23. 32.
and 34. 12.

Exo. 23. 32.
and 34. 12.

20 When thy sonne shall aske thee in time
to come, saying, What meane these testimonies
and ordinances and lawes, which the Lord our
God hath commanded you?

21 Then thou shalt say vnto thy sonne, We
were Pharaohs bondmen in Egypt: but the
Lord brought us out of Egypt with a mightie
hand.

22 And the Lord shewed signes and won-
ders great & euill vpon Egypt, vpon Pharaoh,
and vpon all his household, before our eyes.

23 And he brought vs out from thence, to
bring vs in, and to giue vs the land which hee
swore vnto our fathers.

24 Therefore the Lord hath commanded
vs, to doe all these ordinances, and to feare the
Lord our God, that it may goe euill well with
vs, and that he may preferre vs aboue all at this
present.

25 Moreover, this shall be our righteous-
nesse before the Lord our God, if we take heed
to keepe all the Commandements, as he hath
commanded vs.

CHAP. VII.

1 The Israelites may make no covenant with the Gentiles.
2 They must destroy the idols. 3 The election dependeth
on the free loue of God. 4 The experience of the power
of God ought to confirme vs. 5 To avoid all occasion of
idolatry.

When the Lord thy God shall bring
thee in to the land whither thou goest
to possesse it, and shall roote out many na-
tions before thee: the Hittites, and the Gira-
shites, and the Amorites, and the Canaanites,
and the Perizzites, and the Hivites, and the Ie-
busites, such nations greater & mightier then
thou,

2 And the Lord thy God shall giue them
before thee, then thou shalt smite them: thou
shalt utterly destroy them: thou shalt make no
covenant with them, nor haue compassion on
them,

3 Neither shalt thou make mariages with
them, neither shalt thou giue thy daughter vnto his son,
nor take his daughter vnto thy sonne.

4 For if they will cause thy sonne to turne
away from me, and to serue other gods: then
will the wrath of the Lord waxe hote against
you and destroy thee suddenly.

5 But thus ye shall deale with them, Ye
shall ouerthrow their altars, and breake downe
their pillars, & ye shall cut downe their groues,
and burne their grauen images with fire.

6 For thou art an holy people vnto the
Lord thy God, the Lord thy God hath
chosen thee, to be a precious people vnto him-
selfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you,
nor chuse you, because ye were more in num-
ber then any people: for ye were the fewest of
all people:

8 But because the Lord loued you, and
because he would keepe the othe which he had

sworne vnto your fathers, the Lord hath
brought you out by a mightie hand, and deli-
uered you out of the house of bondage from
the hand of Pharaoh king of Egypt.

9 That thou maiest know, that the Lord
thy God, he is God, the faithfull God which
keepeth couenant and mercie vnto them that
loue him & keepe his Commandements, to a
thousand generations.

10 And rewardeth them to their face that
hate him, to bring them to destruction: he will
not deferre to reward him that hateth him, to
his face.

11 Keepe thou therefore the commande-
ments, and the ordinances, & the lawes, which
I command thee this day to doe them.

12 For if ye hearken vnto these lawes,
and obserue and doe them, then the Lord thy
God shall keepe with thee the couenant, and
the mercie which he swore vnto thy fathers.

13 And he wil loue thee, and blesse thee, and
multiplie thee: he will also blesse the fruite of
thy wombe, and the fruite of thy land, thy corne,
and thy wine, and thine oyle, and the increase of
thy kine, and the flocks of thy sheepe in the
land, which hee swore vnto thy fathers to giue
thee.

14 Thou shalt be blessed aboue all people:
there shall be neither male nor female barren
among you, nor among your cattell.

15 Moreover, the Lord will take away
from thee all infirmities, and will put none of
the euill diseases of Egypt (which thou knowest)
vpon thee, but will send them vpon all that
hate thee.

16 Thou shalt therefore consume all peo-
ple which the Lord thy God shall giue thee:
thine eye shall not spare them, neither shalt
thou serue their gods, for that shall be thy
destruction.

17 If thou say in thine heart, These nations
are more then I, how can I cast them out?

18 Thou shalt not feare them, but remem-
ber what the Lord thy God did vnto Pharaoh,
and vnto all Egypt:

19 The great temptations which thine eyes
saw, and the signes and wonders, and the
mightie hand and stretched out arme, whereby
the Lord thy God brought thee out: so shall
the Lord thy God doe vnto all the people,
whose face thou fearest.

20 Moreover, the Lord thy God will
send hornets among them vntill they that are
left, and hide themselves from thee, bee de-
stroyed.

21 Thou shalt not feare them: for the Lord
thy God is among you, a God mightie and
dreadfull.

22 And the Lord thy God will roote out
these nations before thee by litle & litle: thou
maiest not consume them at once, least the
beasts of the field increase vpon thee.

23 But the Lord thy God shall giue them
before

And so put
difference be-
tween him and
idols.

Meaning, mani-
festly, or in
this life.

This covenant
is grounded up-
on his free
grace: therefore
in recompens-
ing their obedience,
he hath respect
to his mercy, and
not to their mer-
its.

Exo. 23. 26.

Exo. 9. 14.
and 15. 26.

We ought not
to be mercifull
where God com-
mandeth seue-
ritie.

Exo. 23. 33.

Exo. 23. 38.
Ish. 24. 12.
There is not
so small a crea-
ture, which I will
not arme to fight
on thy side a-
gainst them.

So that it is
your commodity
that God accom-
plish not his pro-
mise so soone as
you would wish.

Where
are mines
metall.
For to
Gods bene-
fit and not
to thankfull
conscience
in them.

34 And he shall deliver their Kings into thine hand, and thou shalt destroy their name from vnder heauen: there shall no man bee able to stand before thee, vntil thou hast destroyed them.

36. Bring not therefore abomination into
thine house, lest thou be accursed like it, *but*
utterly abhorre it, and count it most abomina-
ble: for it is ^{so} accursed.

CHAP. VIII.

2. God humbleth the Israelites to trie what they have in their hearts : 5. God chastiseth them as his children. 14. The heart ought not to be proud for Gods benefits. 19. The forgetfulness of Gods benefits caneth destruction.

YE shall keepe all the commandments which I command thee this day, for^a to do them: that ye may liue, and be multiplied, and goe in, and possesse the land which the Lord sware vnto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this fourtie yeere in the wilderness, for to humble thee, and to^b prouue thee, to know what was in thine heart, whether thou wouldest keepe his commandments or no.

3 Therefore hee humbled thee, and made thee hungry, and fed thee with M A N, which thou knewest not, neither did thy fathers know it, that he might teach thee that man lieth not by bread onely, but by every word that proceedeth out of the mouth of the Lord, doeth a man live.

4 Thy rayment waxed not old vpon thee,
neither did thy foote ^d swell those fourtie
yeeres.

5 Know therefore in thine heart, that as a
man nutureth his sonne, so the Lord thy God
nutureth thee.

6 Therefore shalt thou keepe the commandments of the Lord thy God, that thou maist walke in his waies, and feare him.

17 For the Lord thy God bringeth thee into a good land, a land in the which are rivers of water and fountaines, and depths, that spring out of valleys and mountaines:

8 A land of wheat and barley, and of vine-
yards, and figtrees, and pomegranates: a land
of olive, and of honey:

9 A land wherein thou shalt eat bread
without scarcitie; neither shalt thou lacke any
thing therein; a land^f whose stones are iron,
and out of whose mountaines thou shalt digge
brasse.

10 And when thou hast eaten and filled thy
life, thou shalt blesse the Lord thy God for

11 Beware that thou forget not the Lord thy God, not keeping his commandments, and his lawes, and his ordinances, which I command thee this day :

13. Left *when* thou hast eaten and filled thy
felfe, and haft built goodly houfes and dwelt
therein.

13 And thy beasts, and thy sheepe are increased, and thy siluer and gold is multiplyed, and all that thou hast is increased,

14 Then thine heart^h be lifted vp and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and terrible wilderness (*wherein were* fierce serpents, and scorpions, and drought, where *was* no water, *who brought forth water for thee out of the rock of flint;

16 Who fed thee in the wilderness with
M A N, which thy fathers knew not) to hum-
ble thee, and to prooue thee, that he might doe
thee good at thy latter end.

17 *Beware* lest thou say in thine heart, My power, and the strength of mine owne hande hath prepared me this abundance.

18 But remember the Lord thy God : for
it is hee which giueth thee power to get sub-
stance to stablish his couenant which he swa-
re vnto thy fathers, as *appeareth* this day.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I ^k testifie vnto you this day that ye shall surely perish.

10 As the nations which the Lord destroyeth before you, so ye shall perish, because ye could not be obedient vnto the voyce of the Lord your God.

4 God doeth them not good for their owne righteousness, but
for his owne sake. 7 Moses putteth them in remembrance of
their sinnes. 17 The two Tables are broken. 26 Moses
prayeth for the people.

HEare O Israel, thou shalt passe over Iordan^a this day, to go in *and* to possesse nations greater and mightier then thy selfe, *and* cities great and walled vp to heauen,

3 A people great and tall, *even* the children of the Anakims, whom thou knowest, and of *whom* thou hast ^bheard/say, Who can stand before the children of Anak?

3 Vnderstand therefore that this day the Lord thy God is he which goeth ouer before thee as a consuming fire : hee shall destroy them, and hee shall bring them downe before thy face : so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

4 Speake not thou in thine heart (after
that the Lord thy God hath cast them out be-
fore thee) saying, For my^d righteousness the
Lord hath brought me in, to possesse this land :

h By attributing Gods benefits to thine owne wisdoms and labour; or to good fortune

* *NAMW*, 10, 18

* Exod. 16. 15.

If things concerning this life proceed onely of Gods mercies: & much more spirituall gifts and life everlasting. Or, take to witnesse the heauen & the earth, is Chap. 4. 26.

Meaning,
shortly.

By the report
of the spies
number 3.29.

To guide thee
d'gouverne
ee.
Man of him
e can deferue
thing but
ds anger,
if God spare
it commeth
his great
cie.

but for the wickednesse of these nations the Lord hath cast them out before thee.

5 For thou enrest not to inherite their land for thy righteousness, or for thy upright heart: but for the wickednesse of those nations, the Lord thy God hath cast them out before thee, and that he might performe the worde which the Lord thy God swore vnto thy fathers, Abraham, Izhak, and Iaakob.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousness: for thou art a stiffnecked people.

e Like stubburne oxen, which will not endure their masters yoke.

f He proueth by the length of time, that their rebellion was most great and intolerable.

7 Remember and forget not, how thou prouokedst the Lord thy God to anger in the wilderness: since the day that thou diddest depart out of the land of Egypt, vntill ye came vnto this place yee haue rebelled against the Lord.

8 Also in Horeb ye prouoked the Lord to anger so that the Lord was wroth with you *euē* to destroy you.

* Exod. 43. 18. and 34. 28.

* Exod. 31. 18. g That is miraculously, and not by the hand of men.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables, *I say*, of the couenant, which the Lord made with you: and I abode in the mount fortie dayes and fortie nights, and I neither ate bread nor yet drank water:

10 Then the Lord deliuered me two Tables of stone, written with the finger of God, and in them *was contained* according to all the words which the Lord had said vnto you in the mount out of the mids of the fire, in the day of the assembly.

11 And when the fortie dayes and fortie nights were ended, the Lord gaue mee the two tables of stone, the tables, *I say*, of the couenant.

* Exod. 33. 7.

h So soone as man declineth from the obedience of God, his waies are corrupt.

12 And the Lord said vnto me, * Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue *corrupt their waies*: they are soone turned out of the way which I commaunded them: they haue made then a molten image.

13 Furthermore, the Lord spake vnto mee, saying, I haue seene this people, and behold, it is a stiffnecked people.

i Signifying that the prayers of the faithful are a barre to stay Gods anger, that he consume not all.

14 Let me alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation, and greater then they be.

15 So I returned, and came downe from the mount (and the mount burned with fire, and the two Tables of the couenant were in my two hands)

k That is, from the Law: wherein he declareth what is the cause of our perdition.

16 Then I looked, and behold, yee had sinned against the Lord your God: for yee had made you a molten calfe, & had turned quickly out of the way which the Lord had commaunded you.

17 Therefore I tooke the two Tables, and cast them out of my two hands, & brake them before your eyes.

18 And I fell downe before the Lord, forty dayes, and fourtie nights, as before: I neither ate bread nor dranke water, because of all your sinnes, which ye had committed, in doing wickedly in the sight of the Lord, in that yee prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, *euē* to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, *euē* to destroy him: but at that time I prayed also for Aaron.

l Why erch by he sheweth what danger they are in, that haue authoritie, and resist not wickednesse.

21 And I tooke your sinne, *I mean* the calfe which yee had made, and burnt him with fire, and stamped him, and ground him small, *euē* vnto verie dust: and I cast the dust thereof into the riuer, that descended out of the mount.

m Horeb, or Sinai. * Num. 11. 1. 3. * Ex. 17. 7. * Num. 11. 34.

22 Also in * Taberah, and in * Massah, * and in Kibroth-hattaauh yee prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Goe vp, and possesse the land which I haue giuen you, then yee rebelled against the commandement of the Lord your God, and belecued him not, nor hearkened vnto his voyce.

n At the returne of the spies.

24 Ye haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord * fortie dayes and fourtie nights, as I fell downe before, because the Lord had said, that he would destroy you.

o Whereby is signified that God requireth earnest continuance in prayer.

26 And I prayed vnto the Lord, and saide, O Lord God, destroy not thy people and thine inheritance which thou hast redeemed through thy greatnesse, whom thou hast brought out of Egypt by a mightie hand.

27 Remember thy seruants Abraham, Izhak, and Iaakob: looke not to the stubburnesse of this people, nor to their wickednesse, nor to their sinne.

p The godly in their prayers ground on Gods promise, and confesse their sinnes.

28 Left the country, whence thou broughtest them, say, * because the Lord was not able to bring them into the Land which hee promised them, or because he hated them, he caried them out to slay them in the wilderness.

* Num. 14. 16.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mightie power, and by thy stretched out arme.

CHAP. X.

5 The second tables put in the Arke. 8 The tribe of Levi is dedicated to the seruice of the Tabernacle. 12 What the Lord requirerh of his people. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

IN the same time the Lord saide vnto mee, Hew thee two Tables of stone like vnto the first, and come vp vnto me into the Mount, and make thee an Arke of wood,

* Exod. 34. 1.

2 And I will write vpon the Tables, the words that were vpon the first Tables, which thou

* Pl. 24 g Although was Lord of heauen & earth yet would he chuse none you.

h Cut off all euil affection Ierem. 4. 4.

* 2 Chron. 13. 14. 19. rem. 3. 11.

thou brakeſt, and thou ſhalt put them in the Arke.

And I made an Arke of Shittim wood, and hewed two Tables of ſtone like vnto the firſt, and went vp into the mountaine, and the two Tables in mine hand.

Then he wrote vpon the Tables according to the firſt writing (the ten commandments, which the Lord ſpake vnto you in the Mount, out of the middes of the fire in the day of the aſſembly) and the Lord gaue them vnto mee.

And I departed, and came downe from the Mount, and put the Tables in the Arke which I made: and there they be, as the Lord commanded me.

¶ And the children of Iſrael tooke their journey from Beeroth of the children of Iaakan to Moſera, where Aaron died, and was buried, and Eleazar his ſonne became Priſt in his ſtead.

¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iorbath, a land of running waters.

¶ The ſame time the Lord ſeparated the tribe of Leui to beare the Arke of the covenant of the Lord, and to ſtand before the Lord, to miniſter vnto him, and to bleſſe in his Name vnto this day.

¶ Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his inheritance, as the Lord thy God hath promiſed him.

¶ And I taried in the mount, as at the firſt time, fourtie daies and fourtie nights, and the Lord heard mee at that time alſo, and the Lord would not deſtroy thee.

¶ But the Lord ſaid vnto mee, Ariſe, goe forth in the iourney before the people, that they may goe in and poſſeſſe the land, which I ſware vnto their fathers to giue vnto them.

¶ And now, Iſrael, what doth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his waies, and to loue him, and to ſerue the Lord thy God with all thine heart, and with all thy ſoule,

¶ That thou keepe the commandements of the Lord, and his ordinances, which I command thee this day, for thy wealth?

¶ Behold, heauen, and the Heauen of heauens is the Lords thy God, and the earth, with all that therein is.

¶ Notwithſtanding, the Lord ſet his delight in thy fathers to loue them, and did chuſe their ſeede after them, *even* you aboue all people, as appeareth this day.

¶ Circumciſe therefore the foreskin of your heart, and harden your necks no more.

¶ For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible which accepteth no persons nor taketh reward:

¶ Who doeth right vnto the fatherleſſe

and widow, and loueth the ſtranger, giuing him food and raiment.

¶ Loue ye therefore the ſtranger, for yee were ſtrangers in the land of Egypt.

¶ Thou ſhalt feare the Lord thy God: thou ſhalt ſerue him, and thou ſhalt cleaue vnto him, and ſhalt ſweare by his Name.

¶ He is thy praiſe, and he is thy God, that hath done for thee theſe great and terrible things, which thine eyes haue ſeene.

¶ Thy fathers went downe vnto Egypt with ſeuentie perſons, and now the Lord thy God hath made thee, as the ſtarrs of the heauen in multitude.

CHAP. XI.

An exhortation to loue God, and keepe his law. 10 The praifer of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Bleſſing and curſing.

¶ Therefore thou ſhalt loue the Lord thy God, and ſhalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes, and his commandements alway.

¶ And conſider this day (for I ſpeake not to your children, which haue neither knowen nor ſeene) the chaſtiſement of the Lord your God, his greatneſſe, his mightie hand, and his ſtretched out arme,

¶ And his ſignes, and his actes, which hee did in the middes of Egypt vnto Pharaoh the King of Egypt and vnto all his land:

¶ And what he did vnto the hoſt of the Egyptians, vnto their horſes, and to their charrets, when hee cauſed the waters of the red Sea to ouerflow them, as they purſued after you, and the Lord deſtroyed them vnto this day:

¶ And what he did vnto you in the wilderneſſe, vntill ye came vnto this place:

¶ And what he did vnto Dathan and Abiram the ſonnes of Eliab the ſonne of Reuben, when the earth opened her mouth, and ſwallowed them with their houſholdes and their tents, and all their ſubſtance that they had in the mids of all Iſrael.

¶ For your eyes haue ſeene all the great actes of the Lord which he did.

¶ Therefore ſhall yee keepe all the commandements, which I command you this day, that ye may be ſtrong, and goe in and poſſeſſe the land whither ye goe to poſſeſſe it:

¶ Alſo that ye may prolong your dayes in the land, which the Lord ſware vnto your fathers to giue vnto them and to their ſeed, *even* a land that floweth with milke and honie.

¶ For the land whither thou goeſt to poſſeſſe it, is not as the lande of Egypt, from whence ye came, where thou ſowedſt thy ſeed, and wateredſt it with thy foot as a garden of herbes:

¶ But the land whither yee goe to poſſeſſe it, is a land of mountaines and valleis, and drincketh water of the raine of heauen.

¶ This land doeth the Lord thy God care for:

a Which mood is of long continuance.

b When you were aſſembled to receive the law.

c This mountaine was alſo called Moſera, Num. 33. 28.

d That is, to offer ſacrifices and to declare the Law to the people.

e So God turned the curſe of Iſaiah, Gen. 49. 7, vnto bleſſing.

f For all our finnes and tranſgreſſions God requireth nothing but to turne to him and obey him.

g Pſal. 14. 1. Although he was Lord of heauen & earth, yet would he chuſe none but you.

h Cut off al your euil affections, Ierem. 4. 4.

i 2 Chron. 19. 7. Job. 34. 19. Rom. 2. 11.

* Chap. 6. 13.

mat. 4. 10.

i Read Chap. 6. 13.

* Gen. 46. 27.

mat. 13. 3.

* Gen. 15. 5.

a Ye which haue ſeene Gods graces with your eyes ought rather to be moued then your children which haue only heard of them.

b As well concerning his benefices, as his corrections.

† Ebr. was at their feet.

c Becauſe ye haue felt both his chaſtiſements and his benefices.

Or labour. d As by making gutters for the water to come out of the riuer Nilus to water the land.

for mine eyes of the Lord thy God are alwaies vpon it, from the beginning of the yeere euen vnto the end of the yeere.

13 ¶ If ye shall hearken therefore vnto my commandments, which I command you this day, that ye love the Lord your God and serue him with all your heart, & with all your soule;

14 I also will giue raine vnto your lande in due time, the first raine and the latter, that thou maist gather in thy wheat, and thy wine, and thine oyle.

15 Also I will send grasse in thy fields for thy cattel, that thou maist eat, & haue enough.

16 But beware lest your heart deceiue you, and leaue ye turne aside, and serue other gods, and worship them.

17 And so the anger of the Lord be kindled against you, and hee shut vp the heauen; that there be no raine, and that your land yeeld not her fruit, and ye perish quickly from the good land, which the Lord giueth you.

18 ¶ Therefore shall yee lay vp these my words in your heart & in your soule, and bind them for a signe vpon your hande, that they may be as a froetlet betweene your eyes.

19 And ye shall teach them your children, speaking of them, when thou sitest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest vp.

20 And thou shalt write them vpon the posts of thine house, and vpon thy gates.

21 That your daies may be multiplied, and the dayes of your children, in the land which the Lord swore vnto your fathers to giue them, as long as the heauens are aboue the earth.

22 ¶ For if yee keepe diligently all these commandments, which I command you to do: that is, to loue the Lord your God, to walk in all his wayes, and to cleaue vnto him;

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 ¶ All the places whereon the soles of your feet shall tread, shall be yours: your coast shall be from the wilderness and from Lebanon, and from the riuer, euen the riuer Perath vnto the uttermost sea.

25 No man shall stand against you: for the Lord your God shall cast the feare and dread of you vpon all the land that ye shall tread vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a blessing and curse:

27 ¶ The blessing, if ye obey the commandments of the Lord your God which I command you this day:

28 And the curse, if ye will not obey the commandments of the Lord your God, but turne out of the way, which I command you this day, to go after other gods, which ye haue not known.

29 ¶ When the Lord thy God therefore

hath brought thee into the lande, which thou goest to possesse it; then thou shalt put the blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Iordan on that part, where the sun goeth downe in the lande of the Canaanites, which dwell in the plaine ouer against Gilgal, beside the groue of Moreh?

31 For ye shall passe ouer Iordan, to goe in to possesse the land, which the Lord your God giueth you, and ye shall possesse it, and dwell therein.

32 Take heede therefore that yee doe all the commandments and the lawes, which I set before you this day.

CHAP. XII.

To destroy the idolatrous places. 5. 8 To serue God where he commandeth, and as he commandeth, and not as men fantasie. 19 The Levites must be nourished. 31 To delate no harme their children to their gods. 32 To adde nothing to Gods word.

These are the ordinances and the lawes, which ye shall obserue and do in the land, (which the Lord God of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

1 ¶ Yee shall utterly destroy all the places wherein the nations which yee shall possesse, serued their gods vpon the hie mountaines and vpon the hills, and vnder euery green tree.

2 ¶ Also yee shall ouerthrow their altars, and breake downe their pillars, and burne their groues with fire: and yee shall hew downe the grauen images of their gods, and abolish their names out of that place.

3 ¶ Ye shall not so doe vnto the Lord your God.

4 ¶ But yee shall seeke the place which the Lord your God shall chooe out of all your tribes, to put his Name there; and there to dwel, and thither thou shalt come.

5 ¶ And yee shall bring thither your burnt offerings, and your sacrifices, and your tithes, and the offering of your hands, & your vowe, and your free offerings, and the first borne of your kine and of your sheepe.

6 ¶ And there ye shall eat before the Lord your God; and ye shall reioyce in all that ye put your hand vnto, both ye, and your households, because the Lord thy God hath blessed thee.

7 ¶ Yee shall not doe after all these things that we do here this day, that is, euery man whatsoeuer seemeth him good in his owne eyes.

8 ¶ For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee.

9 ¶ But when ye goe ouer Iordan, and dwel in the land, which the Lord your God hath giuen you to inherite, and when hee hath giuen you rest from all your enemies round about, and ye dwell in safetie.

10 ¶ When there shall be a place which the Lord

a In the seed time, and toward harvest.

b By desiring to your selues foolish deuotions according to your owne fantasies.

* Chap. 6. 8.

* Chap. 4. 10. and 6. 6. 7.

g As long as the heauens endure.

* 1. 10. 3. h This was accomplished in Dauids and Salomons time.

i Called Mediterraneum.

* Chap. 28. 2. and 30. 1.

* Chap. 28. 15. k He reproveth the malice of men which leaue that which is certaine, to follow that which is vncertaine.

* Chap. 27. 12. 13. 14. 15.

l Meaning, in Samaria.

m Or, plaine.

* Chap. 5. 32.

a Whereby they are admonished to seeke none other God.

* Chap. 7. 5.

* 1. 10. 3.

b Wherein they sacrificed to their idoles.

c Ye shall not serue the Lord with superstitions.

* 1. King. 8. 19. 2. Chron. 6. 5. and 7. 12. 16.

d Meaning, the first fruits.

e Where his Ark shall be.

f Not that they sacrificed after their fantasies, but that God would be served more purely in the land of Canaan.

g It had not bene enough to conquer, except God had maintained them in rest vnder his protection.

h Or, be strong or constant. m Because the life of beasts is their blood.

Lord your God that chuse to cause his name to dwell there, thither shal ye bring all that I com-
mand you: your burnt offerings, and your sacri-
fices, your tithes, and the offering of your hands,
and all your speciall vowes which ye vow vn-
to the Lord.

12 And yee shall reioyce before the Lorde
your God, ye, & your sonnes, and your daugh-
ters, and your seruants, and your maidens, and
the Leuite that is within your gates: for hee
hath no part nor inheritance with you.

13 Take heed that thou offer not thy burnt
offerings in euery place that thou seest:

14 But in the place which the Lorde shall
chuse in one of thy tribes, there thou shalt of-
fer thy burnt offerings, and there thou shalt doe
all that I command thee.

15 Nor withstanding thou mayst kill and eat
flesh in all thy gates, whatsoeuer thine heart
desireth, according to the blessing of the Lord
thy God which he hath giuen thee: both the vn-
cleane and the cleane may eat thereof, as of the
roe bucke, and of the Hart.

16 Onely yee shall not eat the blood, but
powre it vpon the earth as water.

17 Thou maiest not eat within thy gates
the tithe of thy corne, nor of thy wine, nor of
thine oile, nor the first borne of thy kine, nor of
thy sheepe: neither any of thy vowes which
thou vowest, nor thy free offerings, nor the of-
fring of thine hands,

18 But thou shalt eat it before the Lord thy
God, in the place which the Lord thy God
shal chuse, thou, and thy sonne, and thy daugh-
ter, and thy seruant, and thy maid, and the Le-
uite that is within thy gates: and thou shalt re-
ioyce before the Lord thy God, in all that thou
puttest thine hand to.

19 Beware that thou forsake not the Le-
uite as long as thou liuest vpon the earth.

20 When the Lord thy God shall enlarge
thy border, as he hath promised thee, & thou
shalt say, I will eat flesh, (because thine heart
longeth to eat flesh) thou maiest eat flesh, what-
soeuer thine heart desireth.

21 If the place which the Lorde thy God
hath chosen to put his Name there, be far from
thee, then thou shalt kill of thy bullocks, and of
thy sheepe which the Lord hath giuen thee, as
I haue commanded thee, and thou shalt eat in
thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke, and the Hart is
eaten, so shalt thou eat them: both the vn-
cleane and the cleane shall eat of them alike.

23 Onely bee sure that thou eate not the
blood: for the blood is the life, and thou
maiest not eat the life with the flesh.

24 Therefore thou shalt not eat it, but
powre it vpon the earth as water.

25 Thou shalt not eat it, that it may go well
with thee, & with thy children after thee, when
thou shalt doe that which is right in the sight of
the Lord.

16 But thine holy things which thou hast
and thy vowes thou shalt take up, and come vn-
to the place which the Lord shall chuse.

17 And thou shalt make thy burnt offerings
of the flesh, and of the blood vpon the altar of
the Lord thy God, and the blood of thine offer-
ings shall be powred vpon the altar of the Lord
thy God, and thou shalt eat the flesh.

18 Take heed, and heare all these wordes
which I command thee, that it may goe well
with thee, and with thy children after thee for-
euer, when thou doest that which is good and
right in the sight of the Lord thy God.

19 When the Lord thy God shall deli-
uer the nations before thee, whither thou goest to
possesse them, and thou shalt possesse them, and
dwell in their land,

20 Beware lest thou be taken in a snare af-
ter them, after that they be destroyed before
thee, and lest thou aske after their gods, saying,
How did these nations serue their gods? that I
may doe so likewise.

21 Thou shalt not doe so vnto the Lord thy
God: for all abomination, which the Lord ha-
teth, haue they done vnto their gods: for they
haue burned both their sonnes & their daugh-
ters with fire to their gods.

22 Therefore whatsoeuer I command you,
take heed you doe it: thou shalt put nothing
thereto, nor take ought therefrom.

CHAP. XIII.

The insinners to idolatry must be slain, because they neuer so
holly: 6. So many of kindred or friendship: 12. Or great in
multitude or power.

If there arise among you a prophet, or a dreamer
of dreams, (and giue thee a signe or
wonder,

2 And the signe and the wonder, which he
hath told thee, come to passe,) saying, Let vs go
after other gods, which thou hast not known, and
let vs serue them,

3 Thou shalt not hearken vnto the words of
that prophet, or vnto that dreamer of dreames:
for the Lord your God proueth you, to know
whether ye loue the Lord your God with all
your heart, and with all your soule.

4 Ye shall walke after the Lord your God
and feare him, and shall keepe his commaunde-
ments, and hearken vnto his voice, and ye shall
serue him, and cleaue vnto him.

5 But that prophet, or that dreamer of
dreames, hee shall be slaine, because he hath
spoken to turne you away from the Lord your
God (which brought you out of the land of E-
gypt, and deliuered you out of the house of
bondage) to thrust thee out of the way, wherein
the Lord thy God commanded thee to walke:
so shalt thou take the euill away foorth of the
mids of thee.

6 If thy brother, the son of thy mother,
or thine owne son, or thy daughter, or the wife
that lieth in thy bosome, or thy friend, which is
as thine owne soule, intise thee secretly, saying,
Let

n That which
thou wilt offer
in sacrifice.

God by a
misfortune
himselfe to
good to them
that obey his
word.

As following
their supersti-
tions & idolatries,
and thinking to
serue me thereby.

q They thought
nothing too
deare to offer to
their idoles: W
Chap. 4. 2. m
Chap. 17. 7. p
6. rme. 2. 1. 6.

a Which faith
that he hath
things reuiled
vnto him in
dreames, q
b He sheweth
whereunto the
false prophets
tend.

d Being conuict
by testimonies,
and condemned
by the Iudge.

e All naturall
affections must
giue place to
Gods honour
f Whom thou
louest as thy life.

h As was declar-
ed ener by the
placing of the
Arke, as in Shi-
loh 243. yeres,
or as some write
more then 300.
yeres, and in o-
ther places till
the Temple was
built.
i As God hath
giuen thee pow-
er and ability,
k Every one
might eat at
home, as well the
beast appointed
for sacrifice as
the other.
l Meaning, what-
soeuer was offered
to the Lord
might not be ea-
ten, but where he
had appointed.

* Chap. 10. 9.

h As was declar-
ed ener by the
placing of the
Arke, as in Shi-
loh 243. yeres,
or as some write
more then 300.
yeres, and in o-
ther places till
the Temple was
built.
i As God hath
giuen thee pow-
er and ability,
k Every one
might eat at
home, as well the
beast appointed
for sacrifice as
the other.
l Meaning, what-
soeuer was offered
to the Lord
might not be ea-
ten, but where he
had appointed.

* Eccl. 7. 12.

* Gen. 28. 14.
chap. 19. 8.

l v. be frang-
or constare.
m Because the
life of beasts is in
their blood.

chaw and f
the gods
banished

Let vs goe and serue other gods, (which thou hast not knowen, thou, I say, nor thy fathers)

7 Any of the gods of the people which are round about you, I cere vnto thee or farre off from thee, from the one ende of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pity him, nor shew mercy, nor keepe him secret:

9 But thou shalt euen kill him: is thine hand shall be first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that he die: because hee hath gone about to thrust thee away fro the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

11 That all Israel may heare and feare, and do no more any such wickednes as this among you.

12 If thou shalt heare say (concerning any of thy cities which the Lord thy God hath giuen thee to dwell in)

13 Wicked men are gone out from among you, and haue drawen away the inhabitants of their city, saying, Let vs goe and serue other gods, which ye haue not knowen,

14 Then thou shalt seeke, & make search and inquire diligently: and if it be true, and the thing certaine, that such abominatio is wrought among you,

15 Thou shalt euen slay the inhabitants of that citie with the edge of the sword: destroy it vtterly, and all that is therein, and the cattell thereof with the edge of the sword.

16 And thou shalt gather all the spoyle of it into the mids of the street thereof, and burne with fire the city and all the spoile therof euery whit, vnto the Lord thy God: and it shal be an heape for euer: it shall not be built againe.

17 And there shall cleaue nothing of the damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shew thee mercy, and haue compassion on thee and multiply thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his commandements which I commaund thee this day, that thou doe that which is right in the eyes of the Lord thy God.

CHAP. XIII.

1 The manners of the Gentiles in marking themselves for the dead, may not be followed. 4 What meates are cleane to be eaten, and what not. 19 The tithes for the Lewite, stranger, fatherlesse and widow.

YEE are the children of the Lord your God, *Ye shal not cut your selues, nor make you any baldnes betwene your eyes for the dead.

2 *For thou art an holy people vnto the Lord thy God, and the Lord hath chofen thee to bee a ^a precio is people vnto himselfe, aboue all the people that are vpon the earth.

3 Thou shalt eat no manner of abomination.

4 These are the beasts which ye shall eat the beeefe, the sheepe, and the goat.

5 The hart, and the roe bucke, and the buegle, and the wild goat, and the vnicorne, and the wild oxe, and the chamois.

6 And euery beast that parteth the hooffe, and cleaue the clef into two clawes, and is of the beasts that cheweth the cud, that shall yee eate.

7 But these ye shall not eat, of them that chew the cud, and of them that diuide & cleaue the hooffe ^{only}: the camel, nor the hare, nor the conie: for they chew the cud, but diuide not the hooffe, therefore they shall be vncleane vnto you:

8 Also the swine, because he diuideth the hooffe, and cheweth not the cud, shall bee vncleane vnto you: ye shall not eat of their flesh, nor touch their dead carkeises.

9 These ye shall eat, of all that are in the waters: all that haue finnes and scales shall yee eate.

10 And whatsoever hath no finnes nor scales, ye shall not eat: it shall be vncleane vnto you.

11 Of all cleane birds ye shall eat:

12 But these are they, whereof yee shall not eate: the Eagle, nor the gofawke, nor the osprey,

13 Nor the glead, nor the kite, nor the vulture, after their kind,

14 Nor all kind of rauens,

15 Nor the ostrich, nor the nightcroe, nor the scameaw, nor the hawke after her kind,

16 Neither the little owle, nor the great owle, nor the redshanke,

17 Nor the pellicane, nor the swan, nor the cormorant:

18 The storke also, and the heron in his kind, nor the lapwing, nor the backe.

19 And euery creeping thing that flieth, shall be vncleane vnto you: it shall not be eaten.

20 But of all cleane foules ye may eat.

21 Ye shal eat of nothing that dieth alone, but thou shalt giue it vnto the ^dstranger that is within thy gates, that hee may eate it: or thou maiest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not ^efeede a kid in his mothers milke.

22 Thou shalt ^egiue the tithe of all the increase of thy seed, that commeth foorth of the field yere by yere.

23 And thou shalt eat before the Lord thy God, in the place which he shall chuse to cause his Name to dwell there, the tithe of thy corne, of thy wine, and of thine oyle, & the first borne of thy kine, and of thy sheepe, that thou maiest learne to feare the Lord thy God alway.

24 And if the way be too long for thee, so that thou art not able to carie it, because the place is farre from thee, where the Lord thy God

b This ceremonial law instructed the Iewes to seeke a spirituall purenesse, euen in their meat and drinke.

*Leuit. 11.9.

Or, cut, sw.

*Leuit. 11.19.

c Because their blood was not shed, but remaneth in them.
d Which is not of thy religion.

*Exod. 23.19, and 34.26.
e The tithes were ordeined for the maintenance of the Lewites, which had none inheritance

*Chap. 28.

Or, any of the cities.

*Mat. 5.42, Luke 6.34.

Ebr. thine eyes shall.

*Leuit. 19.28.

*Chap. 7.6, and 26.18, 19.

a Therefore thou oughtest not to follow the superstitions of the Gentiles.

f When he shall
giue thee ability.

God shall chuse to set his Name, when the Lord thy God shall blesse thee,

g Or, hind up.

25 Then shalt thou make it in money, and take the money in thine hand, and go vnto the place which the Lord thy God shall chuse.

h After f Priest
hath receaued
the Lords part.

26 And thou shalt bestowe the money for whatsoeuer thine heart desireth: whether it be ox, or sheep, or wine, or strong drink, or whatsoeuer thine heart desireth: and shalt eate it there before the Lord thy God, and reioyce, both thou, and thine household.

27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.

h Besides the
yeerely tithes
that were giuen
to the Leuites,
these were laid
vp in store for
the poore.

28 ¶ At the end of three yere thou shalt bring forth all the tithes of thine increase of the same yere, and lay it vp within thy gates.

29 Then the Leuite shall come, because he hath no part nor inheritance with thee, and the stranger, and the fatherles, & the widow which are within thy gates, and shall eat, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yere of releasing of debts. 4 God blesseth them that keepe his commandments. 7 To helpe the poore. 12 The freedome of seruants. 19 The first borne of the cattel must be offered to the Lord.

At the terme of seuen yeeres thou shalt make a freedome.

a He shall onely
releafe his de-
btors, which are
not able to pay
for three yeeres.

2 And this is the maner of the freedome: euery creditor shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yere of the Lords freedome is proclaimed.

3 Of a stranger thou maiest require it: but that which thou hast with thy brother, thine hand shall remite:

b For if thy
debtor be rich,
he may be con-
strained to pay.

4 Saue when there shalbe no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of the Lord thy God to obserue and doe all these commandments, which I command thee this day.

* Chap. 28, 12.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

g Or, any of thy
citties.

7 ¶ If one of thy brethren with thee bee poore within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

* Mat. 9. 42.
Luke 6. 34.

8 But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

† Cor. thine eye
is small.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yere, the yere of freedome is at hand: therefore I

griue thee to looke on thy poore brother, and thou giuest him nought, & he crieth vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.

† Ebr. let not thine
heart be small.

11 ¶ Because there shall be euery some poore in the land, therefore I command thee, saying, Thou shalt open thine hand vnto thy brother, to thy needy, and to thy poore in thy land.

c To trie your
charitie, Math.
26. 11.
d Thou shalt be
liberall.

12 ¶ If thy brother an Ebrew sell himselfe to thee, or an Ebrewesse, and serue thee six yeere, euery in the seuenth yere thou shalt let him go free from thee:

* Exod. 21. 21
Leuit. 25. 44.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty,

14 But shalt giue him a liberall reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

e In token that
thou dost ac-
knowledge the
benefite which
God hath giuen
thee by his la-
bours.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I commaund thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loueth thee & thine house, and because he is well with thee,

17 Then shalt thou take a naule, and pierce his eare thorow against the dore, and he shalbe thy seruant for euer: and vnto thy maide seruant thou shalt do likewise.

* Exod. 21. 6.

18 Let it not grieue thee, when thou lettest him go out free from thee: for he hath serued thee six yeeres, which is the double worth of an hired seruant: and the Lord thy God shal blesse thee in all that thou doest.

f To the yeeres
of Iubile, Leuit.
25. 40.

19 ¶ All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

g For the hired
seruant serued
but three yeeres,
and hee free.

* Exod. 34. 19.

20 Thou shalt eate it before the Lord thy God yere by yere, in the place which the Lord shall chuse, both thou and thine household.

* Leuit. 22. 26, 27
chap. 17. 1.
ecclij. 35. 12.

21 But if there be any blemish therein, as if it be lame or blind, or haue any euil fault, thou shalt not offer it vnto the Lord thy God,

22 But shalt eate it within thy gates: the vnclane, and the cleane shall eat it alike, as the roe Bucke, and as the Hart.

23 Only thou shalt not eat the blood thereof, but powre it vpon the ground as water.

i Thou shalt as
well eat them, as
the roe bucke
and other wild
beasts.

CHAP. XVI.

1 Of Easter, 10 Whitsuntide, 13 And the feast of the Tabernacles. 18 What officers ought to be ordeined. 21 Idolatry forbidden.

Thou shalt keepe the moneth of Abib, and thou shalt celebrate the Passecouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

a Reade Exod.
13. 4.

2 Thou

b Thou shalt eat the Easter lambe.
* Chap. 13.5.

* Exo. 13.14, 15

c Which signified that affliction which thou hadst in Egypt.

d This was chiefly accomplished when the Temple was built.

e Which was instituted to put them in remembrance of their deliverance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

f Beginning at the next morning after the Pascheover, Leuit. 23.15. exo. 13.4

g Or, as thou art able willingly.

g That is, the 15 day of the seventh month, Leuit. 23.34.

* Exod. 23.15. and. 34.23.

2 Thou shalt therefore offer the Pascheover vnto the Lord thy God, of sheepe and bullocks in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou shalt eat no leavened bread with it: but seven dayes shalt thou eat unleavened bread therewith, when the bread of tribulation: for thou camest out of the land of Egypt in haft, that thou maiest remember the day when thou camest out of the land of Egypt: all the daies of thy life.

4 And there shall be no leaven seene with thee in all thy ceasles seven dayes long: neither shall there remaine the night any of the flesh vntill the morning which thou offeredst the first day at euen.

5 Thou mayest not offer the Pascheover within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the Pascheover at euen, about the going downe of the Sonne, in the season that thou camest out of Egypt.

7 And thou shalt roste & eat it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and go vnto thy tents.

8 Sixe dayes shalt thou eate unleavened bread, and the seventh day shall be a solemne assembly to the Lord thy God: thou shalt do no worke therein.

9 ¶ Seven weekes shalt thou number vnto thee, and shalt begin to number the seven weekes, when thou beginnest to get the sickle to the corne:

10 And thou shalt keepe the feast of weekes vnto the Lord thy God, when a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy son, and thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates, and the stranger, and the fatherlesse, and the widow that are among you, in the place which the Lord thy God shall chuse to place his name there.

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and doe these ordinances.

13 ¶ Thou shalt obserue the feast of the Tabernacles seven dayes, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, & thy seruant, and thy maid, and the Leuite, and the stranger, and the fatherlesse, and the widow that are within thy gates.

15 Seven daies shalt thou keepe a feast vnto the Lord thy God in the place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the works of thine hands, thou shalt in any case be glad.

16 ¶ Three times in the yeere shall all the

males appeare before the Lord thy God in the place which hee shall chuse: in the feast of the unleavened bread, & in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord empty.

17 Every man shall giue according to the gift of his hand, & according to the blessing of the Lord thy God, which he hath giuen thee.

18 ¶ Iudges and officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee, throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 Wrest not thou the law, nor respect any person: neither take reward: for the reward blindeth the eyes of the wise, and peruerteth the words of the iust.

20 That which is iust and right shalt thou follow, that thou mayest liue, and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no groue of any trees neere vnto the altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no pillar, which thing the Lord thy God hateth.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the Priest and the Iudge. 12 The contemner must die. 15 The election of the King. 16 and 17 what things hee ought to auoide, 18 And what hee ought to embrace.

¶ Thou shalt offer vnto the Lord thy God no bullocke nor sheepe, wherein is a blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God giueth thee man or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his couenant,

3 And hath gone and serued other gods, and worshipped them: as the Sonne, or the Moone, or any of the hoste of heauen, which I haue not commanded,

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, till they die.

6 ¶ At the mouth of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witness, he shall not die.

7 The hands of the witnesses shall be first vpon him, to kill him: and afterward the hands of all the people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague,

* Exod. 35.4.

h According to the abilitie that God hath giuen him.

i Pegane authority to that people for a time to chuse themselves Magistrates.

k The Magistrate must constantly follow the tenor of the Law, and in nothing decline from iustice.

|| Or, image.

* Chap. 13.5.

a Thou shalt not serue God for fashions sake, as hypocrites doe.

b Shewing that the crime cannot be excused by the frailty of the person.

c Whereby he condemneth all religion and liuing of God, which God hath not commanded.

* Num. 35.30. chap. 19.15. mat. 18.16. 2. cor. 13.1.

d Ebr. of two witnesses or three witnesses.

d Whereby they declared that they testified the truth.

e To signifye a common confesse to maintaine Gods honor and true religion.

Or, may i Who thynke hee change religion idollary, these to flatter k To reu their immit to take their best i King. c l From the of God.

Meaning Deuteronomie n He shall it to be written by them, or, shall write it their example

o Whereby meant that King ought to lo their subiects, nature bindeth one brother to one another.

plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Levites, and vnto the Iudge that shall be in those dayes, and aske, and they shall shew thee the sentence of iudgement.

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the Law which they shall teach thee, and according to the iudgement which they shall tell thee, shalt thou doe: thou shalt not decline from the thing which they shall shew thee, neither to the right hand nor to the left.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from Israel.

13 So all the people shall heare, and feare, and doe no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwell therein, if thou say, I will set a king ouer me, like as all the nations that are about me,

15 Then thou shalt make him king ouer thee, whom the Lord thy God shall chuse: from among thy brethren shalt thou make a king ouer thee: thou shalt not set a stranger ouer thee, which is not thy brother.

16 In any wise he shal not prepare him many horses, nor bring the people againe to Egypt, for to increase the number of horses, seeing the Lord hath said vnto you, Ye shal henceforth go no more againe that way.

17 Neither shall he take him many wiues, lest his heart turne away, neither shal he gather him much siluer and gold.

18 And when hee shall sit vpon the throne of his kingdome, then shall he write him this law repeated in a booke, by the Priests of the Levites,

19 And it shalbe with him, and he shal reade therein all dayes of his life, that hee may learne to feare the Lord his God, and to keepe all the words of this law, and these ordinances, for to doe them:

20 That his heart be not lifted vp aboue his brethren, and that hee turne not from the commaundement, to the right hand or to the left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the middes of Israel.

CHAP. XVIII.

3 The portion of the Levites. 6 Of the Levite coming from another place. 9 To auoyde the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shalbe slaine. 22 How he may be knowne.

The Priests of the Levites, and all the tribe of Leui, shall haue no part nor inheritance with Israel, but shall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lord is their inheritance, as he hath said vnto them.

3 ¶ And this shall be the Priestes duety of the people, that they which offer sacrifice, whether it be bullocke or sheepe, shal giue vnto the Priest the shoulder, and the two cheekes, and the maw.

4 The first fruites also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, & his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of thy cities of al Israel, where he remained, and come with all the desire of his heart vnto the place, which the Lord shall chuse,

7 He shall then minister in the Name of the Lord his God, as all his brethren the Levites, which remaine there before the Lord.

8 They shall haue like portions to eat beside that which commeth of his sale of his patrimony.

9 When thou shalt come into the lande which the Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations:

10 Let none be found among you that maketh his sonne or his daughter to go thorow the fire, or that vseth witchcraft, or a regard of times, or a marker of the flying of foules, or a sorcerer,

11 Or a charmer, or that counselleth with spirits, or a soothsayer, or that asketh counsell at the dead.

12 For all that doe such things are abomination vnto the Lord, and because of these abominations the Lord thy God doeth cast them out before thee.

13 Thou shalt bee vp right therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto sorcerers: for as for thee, the Lord thy God hath not suffered thee so.

15 ¶ The Lord thy God will raise vp vnto thee a Prophet like vnto me, from among you, even of thy brethren: vnto him yee shall hearken,

16 According to all that thou desirest of the Lord thy God in Horeb, in the day of the assembly, when thou saidst, Let me heare the voice of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord said vnto me, They haue well spoken.

18 ¶ I will raise them vp a Prophet from among their brethren like vnto thee, and will put

^a Num. 18. 20.

^b Chap. 10. 9.

^c 1. cor. 5. 13.

^d That is, the

^e Lords part of his

^f inheritance.

^g The right

^h shoulder, Num.

ⁱ 18. 18.

^j Meaning, to

^k serue God vnfa-

^l nedly, and not to

^m secke ease.

ⁿ Not constrain-

^o ed to liue of

^p himselfe.

^q Signifying,

^r they were purged

^s by this ceremo-

^t ny of passing be-

^u tween two fires.

^v Leuit. 18. 21.

^w Leuit. 20. 27.

^x 1. Sam. 28. 7.

^y Without hy-

^z pocritise, or mix-

^{aa} ture of false reli-

^{ab} gion.

^{ac} Ebr. but then

^{ad} not so.

^{ae} Ebr. giuen or

^{af} appointed.

^{ag} Ailes 7. 37.

^{ah} Meaning, a

^{ai} continuall suc-

^{aj} cession of Pro-

^{ak} phets, till Christ

^{al} the ende of all

^{am} Prophets come,

^{an} Exod. 20. 19.

^{ao} 1. Is. 1. 45.

^{ap} ch. 3. 21.

^h Which promise is not only made to Christ, but to all that teach in his name, 10. 19. 31. i By executing punishment vpon him.

put my words in his mouth, & he shall speake vnto them all that I shall commaund him.

19 And whosoever will not hearken vnto my words, which he shall speake in my name, I will require it of him.

20 But the Prophet that shall presume to speake a word in my Name, which I haue not commaunded him to speake, or that speaketh in the name of other gods, euen the same Prophet shall die.

21 And if thou thinke in thine heart, How shall wee know the word which the Lord hath not spoken?

22 When a Prophet speaketh in the Name of the Lord, if the thing follow not nor come to passe, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously: thou shalt not be afraid of him.

^R Under this sure note he compriseth all the oyl tokens.

CHAP. XIX.

1 The franchised towns. 14 Not to remove thy neighbour's bounds. 16 The punishment of him that beareth false witness.

^{* Chap. 12. 29.}

When the Lord thy God shall root out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

^{* Exod. 23. 13. num. 35. 9, 11. 10. 30. 3.}

2 Thou shalt separate three cities for thee in the middes of thy land which the Lord thy God giueth thee: to possesse it.

^a Make an open and ready way.

3 Thou shalt prepare thee the way, and diuide the coastes of the land which the Lord thy God giueth thee to inherite, into three parts, that euery manslayer may flee thither.

^b Which killeth against his will, and bare no hatred in his heart.

4 This also is the cause wherefore the manslayer shall flee thither, and liue: who so killeth his neighbor ignorantly, and hated him not in time passed:

5 As hee that goeth vnto the wood with his neighbour to hewe wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helue, and hit his neighbour that he dieth, the same shall flee vnto one of the cities, and liue,

^c That murder be not committed vpon murder. ^{* Num. 35. 12.}

6 Lest the auenger of the blood follow after the manslayer while his heart is chafed, and ouertake him, because the way is long, and slay him, although he be not worthy of death, because he hated him not in time passed.

^d Or, cannot be judged to death.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

^d When thou goest ouer Iordan to possesse the whole land of Canaan,

8 And when the Lord thy God shall enlarge thy coasts, (as he hath sworne vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

9 (If thou keepe all these commaundements to doe them, which I command thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer) then shalt thou adde three cities moe for thee besides those three,

¹⁰ Jos. 20. 7.

10 That innocent blood be not shed with-

in thy land, which the Lord thy God giueth thee to inherite: lest blood be vpon thee.

11 But if a man hate his neighbour, and lay wait for him, and rise against him, and smite any man that he die, and flee vnto any of these cities,

12 Then the Elders of his city shall send and fet him thence, and deliuer him into the handes of the auenger of the blood: that he may die.

13 Thine eye shall not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may go well with thee.

14 Thou shalt not remove thy neighbours marke, which thy of olde time haue set in thine inheritaunce, that thou shalt inherite in the land, which the Lord thy God giueth thee to possesse it.

15 One witnes shall not rise against a man for any trespass, or for any sin, or for any fault that he offendeth in, but at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established.

16 If a false witness rise up against a man to accuse him of trespass,

17 Then both the men which strue together, shall stand before the Lord, ^{then} before the Priests and the Iudges: which shall be in those dayes,

18 And the Iudges shall make diligent inquisition: and if the witness be found false, and hath giuen false witness against his brother,

19 Then shall ye doe vnto him as hee had thought to doe vnto his brother: so thou shalt take euill away forth of the mids of thee.

20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednesse among you.

21 Therefore thine eye shall haue no compassion, but life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

3 The exhortation of the Priest when the Israelites go to battel. 5 The exhortation of the officers shewing who should go to battel. 10 Peace must be first proclaimed. 19 The trees that beare fruit must not be destroyed.

When thou shalt goe forth to warre against thine enemies, and shalt see horses and charets, and people moe then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when yee are come neere vnto the battel, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: yee are come this day vnto battell against your enemies: let not your hearts faint, neither feare, nor be amased, nor adread of them.

4 For the Lord your God goeth with you, to fight for you against your enemies, and to saue you.

5 And let the officers speake vnto the people, saying, What man is there that hath built

^e Lest thou be punished for innocent blood.

^f The Magistrates.

^g Then whole, ever pardoneth murder, offendeth against the word of God.

^h Chap. 17. 6. mat. 18. 16. ioh. 8. 17. 2. Cor. 13. 1. heb. 10. 15.

^h Gods presence is where his true ministers are assembled.

ⁱ Prov. 19. 5. dan. 13. 62.

^j Exod. 21. 23. leuit. 24. 30. mat. 5. 38.

^k Meaning, you iust occasions for God permitteth not his people to fight, when it seemeth good to them.

^l Chap. 18. 7.

^m Is present to defend you with his grace and power.

ⁿ Some read, For man shall be iustified of the tree of the field, to come out in the siege against thee.

c For when they entered first to dwell in an house, they gave thanks to God, acknowledging that they had that benefit by his grace.
d The Hebrew word signifieth to make common or profane, Levit. 19. 25.

built a new house, and hath not dedicated it? let him goe and returne to his house, least he die in the battell, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath not eaten of the fruit? let him goe and returne againe vnto his house, lest hee die in the battell, and another eate the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, *Whosoever is afraid and faint hearted, let him goe and returne vnto his house, least his brethrens heart faint like his heart.

9 And after that the officers haue made an ende of speaking vnto the people, they shall make Captaines of the armie to gouerne the people.

10 ¶ When thou comest neere vnto a citie to fight against it, *thou shalt offer it peace.

11 And if it answer thee againe *peaceably, and open vnto thee, then let al the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt besiege it,

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sworde.

14 Onely the women, and the children, *and the cattell, and all that is in the citie, *euem* all the spoile therof, shalt thou take vnto thy selfe, and shalt eat the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the cities, which art a great way off from thee, which are not of the cities of these nations here.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherite, thou shalt saue no person aliue,

17 But shalt utterly destroy them: *to wit*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites, as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by sinning an axe into them: for thou maiest eate of them: therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is mans life)

20 Onely those trees, which thou knowest art not for meate, those shalt thou destroy and cut downe, and make forts against the citie that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

Inquisition for murder. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The body may not hang all night.

IF one be found slain in the land which the Lord thy God giueth thee to possesse it, lying in the field, and it is not knownen who hath slaine him,

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawne in the yoke,

4 And let the Elders of that citie bring the heifer vnto a stonie valley, which is neither eared nor sown, and strike off the heifers neck there in the valley.

5 Also the Priestes the sonnes of Leui (whom the Lord thy God hath chosen to minister, and to blesse in the name of the Lord) shall come forth, and by their word shall all strife and plague be tried.

6 And all the Elders of that citie that came neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley.

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seene it.

8 O Lord, be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

9 So shalt thou take away the *crie* of innocent blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shall haue her head, and pare her nailes,

13 And shee shall put off the garment that she was taken in, and shee shall remaine in thine house, and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marrie her, and shee shall be thy wife.

14 And if thou haue no fauour vnto her, then thou maiest let her goe whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and another hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

a This law declareth how horrible a thing murder is, seeing that for one man, a whole countrey shall be punished, except a remedy be found.

b Or, rough. That the blood shed of the innocent beast in a solitary place, might make them abhorre the fact.

c This was the prayer which the Priest made in the audience of the people.

d Signifying that her former life must bee changed before shee could be ioyned to the people of God. e As hauing renounced parents and country.

f This onely was permitted in the warres: otherwise the Israelites could not marie strangers.

g This declareth that the pluralitie of wiues came of a corrupt affection.

A disobedient sonne. Deuteronomie. Diuers ordinances.

16 Then when the time cometh, that hee appointeth his sons to bee heires of that which he hath, hee may not make the sonne of the beloued first borne before the sonne of the hated, which is the first borne:

17 But hee shall acknowledge the sonne of the hated for the first borne, and giue him double portion of all that he hath: for he is the first of his strength, and to him belongeth the right of the first borne.

18 ¶ If any man haue a son that is stubborne and disobedient, which will not hearken vnto the voice of his father, nor the voice of his mother, and they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubborne and disobedient, and he wil not obey our admonition: he is a riotour, and a drur kard.

21 Then all the men of his citie shall stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine all night vpon the tree, but thou shalt bury him the same day: for the curse of God is on him that is hanged. Defile not therefore thy land which the Lord thy God giueth thee to inherite.

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparel, nor man the womans. 6 Of the damme and her yong birds. 8 Why they should haue battlements. 9 Not to mixe diuers kinds together. 13 Of the wife not being found a virgine. 23 The punishment of idollatrie.

Thou shalt not see thy brothers oxen nor his sheepe loe astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother bee not neere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe.

3 In like manner shalt thou doe with his asse, & so shalt thou doe with his raiment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse nor his oxen fall downe by the way, and withdrawe thy selfe from them, but shalt lift them vp with him.

5 ¶ The woman shall not weare that which pertaineth vnto the man, neither shall a man put on womans raiment: for all that do so, are abomination vnto the Lord thy God.

6 ¶ If thou find a birds nest in the way, in any tree, or on the ground, whether they be yong or eggs, and the damme sitting vpon the yong, or vpon the egges, thou shalt not take the damme with the yong,

7 But shalt in any wise let the damme goe and take the yong to thee, that thou maiest prosper and prolong thy dayes.

8 ¶ When thou buildest a new house, thou shalt make a battlement on thy rooffe, that thou lay not blood vpon thine house, if any man fall thence.

9 ¶ Thou shalt not sow thy vineyard with diuers kindes of seedes, lest thou defile the increase of the seede, which thou hast sown, and the fruit of the vineyard.

10 ¶ Thou shalt not plowe with an oxen and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of woollen and linnen together.

12 ¶ Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a maide,

15 Then shall the father of the maide and her mother, take and bring the signes of the maides virginie vnto the Elders of the citie to the gate,

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her.

17 And loe, he layeth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these are the tokens of my daughters virginie: and they shall spread the vesture before the Elders of the citie.

18 Then the Elders of the citie shall take that man and chastise him,

19 And shall condemne him in an hundred shekels of siluer, and giue them vnto the father of the maide, because he hath brought vp an euill name vpon a maide of Israel: and shee shall be his wife, and hee may not put her away all his life.

20 ¶ But if this thing be true, that the maide be not found a virgine,

21 Then they shall bring forth the maide to the doore of her fathers house, and the men of her citie shall stone her with stones to death: for she hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

22 ¶ If a man be found lying with a woman married to a man, then they shall die euen both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.

23 ¶ If a maide bee betrothed vnto an husband,

¶ Or, while the sonne of the hated liueth.

h As much as to two of the others. i Except he be unworthy, as was Reuben. Iaakobs sonne.

k For it is the mothers duetie also to instruct her children.

l Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

m For Gods law by his death is satisfied, and nature abhorreth crueltie. * Galat. 3. 13.

* Exod. 23. 4. a As though thou sawest it not.

b Shewing, that brotherly affection must be shewed, not only to them that dwell neere vnto us, but also to them which are farre off. c Much more art thou bound to doe for thy neighbours person.

d For that were to alter the order of nature, and to despise God.

e If God desireth crueltie done to little birds, how much more to man, made according to his image?

f The tenor of this Law, is to walke in simplicitie, and not to be curious of new inuentions.

* Num. 15. 38.

g That is, be an occasion that he is slandered.

h Meaning, the sheete, wherein the signes of her virginie were.

i For the fault of the child redoundeth to the shame of the parents: therefore he was recompensed when he was faultlesse.

a Rithie beare of to marry. b This cause shall line chaste their politie might be rected.

* 2 Cor. 13.

c Hereby condemne that further the children of God in the vocation. * Num. 23.

d Thou shalt haue nothing doe with them.

e If the father haue renounced their idolatrie and received circumcision.

band, and a man finde her in the towne and lie with her,

24 Then shall ye bring them both out vnto the gates of the same citie, and shal stone them with stones to death: the maid because she cried not, being in the citie; and the man, because he hath humbled his neighbours wife: so thou shalt put away euill from among you.

25 ¶ But if a man finde a betrothed maid in the field, and force her, & lie with her, then the man that lay with her, shall die alone.

26 And vnto the maide thou shalt doe nothing, because there is in the maide no cause of death: for as when a man riseth against his neighbour, and woundeth him to death, so is this matter.

27 For he found her in the fields: the betrothed maide cryed, and there was no man to succour her.

28 ¶ If a man find a maide that is not betrothed, and take her, and lie with her, and they be found,

29 Then the man that lay with her, shal giue vnto the maids father fiftie shekels of siluer: and she shall be his wife, because he hath humbled her: he cannot put her away all his life.

30 ¶ No man shall take his fathers wife, nor shall vncouer his fathers skirt.

C H A P. XXIII.

1 What men might not be admitted to office. 9 What they ought to auoide when they goe to warre. 15 Of the fugitive seruant. 17 To flee all kind of whoredome. 19 Of vsurie. 21 Of vovues. 24 Of the neighbours vine & cornes

NOue that is hurt by bursting, or that hath his priue member cut off^a shall enter into the Congregation of the Lord.

2 ¶ A bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shal he not enter into the Congregation of the Lord.

3 ¶ The Amonites and the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation shal they not enter into the Congregation of the Lord for euer.

4 Because they^c met you not with breade and water in the way, when ye came out of Egypt, and^{*} because they hyred against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

5 Neuertheless, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou^d shalt not seeke their peace, nor their prosperitie all thy daies for euer.

7 ¶ Thou shalt not abhorre an Edomite, for he is thy brother: neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten^e of them in their third generation, shall enter into the Congregation of the Lord.

9 ¶ When thou goest out with the host against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there be among you any that is vnclean by that which cometh to him by night, he shall goe out of the hoste, and shal not enter into the host.

11 But at euen he shall wash himselfe with water, and when the sunne is downe, hee shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt resort,

13 And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning thou shalt couer thine excrements.

14 For the Lord thy God walketh in the mids of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall bee holy, that he see no filthy thing in thee, and turne away from thee.

15 ¶ Thou shalt not deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 Hee shall dwell with thee, euen among you, in what place he shall chuse, in one of thy cities where it liketh him best: thou shalt not vex him.

17 ¶ There shalbe no whore of the daughters of Israel, neither shal there be a whore keeper of the sonnes of Israel.

18 Thou shalt neither bring the hire of a whore, nor the price of a dog into the house of the Lord thy God for any vowe: for euen both these are abomination vnto the Lord thy God.

19 ¶ Thou shalt not giue to vsurie to thy brother, as vsurie of money, vsurie of meat, vsurie of any thing that is put to vsurie.

20 Vnto a stranger thou maiest lend vpon vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lord thy God may¹ blesse thee in all that thou fettest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vow a vow vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should be sinne vnto thee.

22 But when thou abstainest from vowing, it shall be no sinne vnto thee.

23 That which is gone out of thy lips, thou shalt^m keepe and performe, as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou comest vnto thy neighbours vineyard, then thou maiest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessell.

25 When thou comest into thy neighbours corne, thou maiest plucke the eares with thine hand, but thou shalt not mooue a fickle to thy neighbours corne.

C H A P. XXIIII.

1 Diuorcement is permitted. 5 He that is newly married is exempted

Or, defiled.

Or, no sin worthy of death. k Meaning, that the innocent can not be punished.

Exod. 22. 16.

l He shall not lie with his step-mother meaning hereby all other degrees forbidden, Leuit. 18.

a Either to beare office, or to marrie a wife. b This was to caule them to lose chastity, that their posteritie might not be rejected.

2 Numb. 13. 1.

c Hereby hee condemneth all, that further not the children of God in their vocation. d Numb. 22. 5, 6.

d Thou shalt haue nothing to doe with them.

e If the fathers haue renounced their idolatrie, and received circumcision,

f For the necessity of nature.

g Meaning hereby that his people should be pure both in soule and body.

h This is meant of the heathen, who fled for their masters crueltie, and embraced the true religion. i Ebr. gates.

i Forbidding hereby that any gaine gotten of euill things should be applied to the seruice of God, Mich. 1. 7. k Exod. 22. 25. leuit. 25. 36.

k This was permitted for a time for the hardness of their heart. l If thou shew thy charitie to thy brother, God will declare his loue toward thee.

m If the vow be lawfull and godly.

n Being hired for to labour.

o To bring home to thine house. p Marth. 12. 1.

captured from warre. 6 Of the pledge. 14 Wages must not be retained. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherlesse and widow.

When a man taketh a wife, and marrieth her, if so bee shee find no fauour in his eyes, because he hath spied some filthinesse in her, then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

a Hereby God approoueth not that light diuorcement, but permitteth it to auoide further inconuenience. Mat. 19. 7.

2 And when shee is departed out of his house, and gone her way, and marrie with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife,

4 Then her first husband, which sent her away, may not take her againe to be his wife, after that shee is defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sin, which the Lord thy God doeth giue thee to inherite.

b Seeing that by dimittting her he iudgeth her to be vnclene and defiled.

5 When a man taketh a new wife, hee shall not goe a warfare, neither shall be charged with any businessse, but shall be free at home one yeere, and reioyce with his wife which hee hath taken.

c That they might learne to know one anothers conditions, and so afterward liue in godly peace.

6 No man shall take the nether nor the vpper millstone to pledge: for this gage is his liuing.

d Nor any thing, whereby a man getteth his liuing.

7 If any bee found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him, that theefe shall die: so shalt thou put euill away from among you.

** Leuit. 24. 17.*

8 Take heede of the plague of leprosie, that thou obserue diligently, and doe according to all that the Priestes of the Leuites shall teach you: take heede you doe as I commanded them.

** Num. 12. 10.*

9 Remember what the Lord thy God did vnto Miriam by the way after that yee were come out of Egypt.

10 When thou shalt aske againe of thy neighbour anything lent, thou shalt not goe into his house to see his pledge.

e As though thou wouldst appoint what to haue, but shalt receiue what he may spare.

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee,

12 Further more, if it be a poore body, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and blesse thee: and it shall bee righteousnesse vnto thee before the Lord thy God.

f Though he would be vnthankfull, yet God will not forget it.

14 Thou shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

** Leuit. 19. 13. Job. 4. 14.*

15 Thou shalt giue him his hire for his day, neither shall the Sunne goe downe vpon it: for he is poore, and therewith susteineth his

life: least hee cry against thee vnto the Lord, and it be sinne vnto thee.

16 The fathers shall not be put to death for the children, nor the children put to death for the fathers, but every man shall bee put to death for his owne sinne.

17 Thou shalt not peruert the right of the stranger, nor of the fatherlesse, nor take a widows raiment to pledge.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I command thee to doe this thing.

19 When thou cuttest downe thine harvest in thy field, and hast forgotten a sheaf in the field, thou shalt not goe againe to see it, but it shall be for the stranger, for the fatherlesse, and for the widowe: that the Lord thy God may blesse thee in all the workes of thine hands.

** Leuit. 19. 9. and 23. 22.*

20 When thou beatest thine Oliue tree, thou shalt not goe ouer the boughs againe, but it shall be for the stranger, for the fatherlesse, and for the widowe.

h O x gathereth thine oliue.

21 When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widowe.

i Or, the grapes of thy vineyard.

22 And remember that thou wast a seruant in the land of Egypt: therefore I command thee to doe this thing.

k God iudgeth them not mindfull of his benefite, except they were beneficiall vnto others.

CHAP. XXV.

3 The beating of the offendours. 5 To raise vp seeds to the kinsman. 11 In what case a womans hand must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

When there shall bee strife betweene men, and they shal come vnto iudgement, and sentence shal be giuen vpon them, and the righteous shal be iustified, and the wicked condemned,

a Whether there be a plainte of none, the Magistrates ought to trie out fautes and punish according to the crime.

2 Then if so be the wicked be worthy to be beaten, the Iudge shall cause him to lie downe, and to be beaten before his face, according to his trespassse, vnto a certaine number.

b When the crime deserueth not death.

3 Fortie stripes shall he cause him to haue and not past, least if he should excede and beat him about that with many stripes, thy brother should appeare despised in thy sight.

c The lawes of superflition after ward tookt one away, 2. Cor. 11. 24.

4 Thou shalt not mouell the oxe that treadeth out the corne.

** 1. Cor. 9. 9. 1. tim. 5. 18.*

5 If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marrie without: that is, vnto a stranger, but his kinsman shall goe in vnto her, and take her to wife, and doe the kinsmans office to her.

** Ruth. 4. 3. matth. 23. 34. Marke 12. 19. Luke 20. 28.*

6 And the first borne which shee beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

d Because the Ebrewe word significth not the naturall brother, and the word that significth a brother, is taken also for a kinsman: it seemeth that it is not meant that the naturall brother should marrie his brothers wife, but some other of the kindred, that was in that degree which might marrie

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a

name

f This partly published about afterw.

g By this monie the knowledge they receiue land of Canaan as a free gift from God. b To be ca upon, seru worshipped ritually, Ch 12. 5.

name in Israel: hee will not doe the office of a kinsman vnto me.

8 Then the Elders of his cite shall call him, and commune with him: if hee stand and say, I will not take her.

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loose his shoe from his foote, and spit in his face; & answer, and say, So shal it be done vnto that man, that will not build vp his brothers house.

10 And his name shall be called in Israel, The house of him whose shoe is put off.

11 ¶ When men strue together, one with another, if the wife of the one come neere, for to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand with thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bagget two manner of weights, a great and a small.

14 Neither shalt thou haue in thine house diuers measures, a great and a small.

15 But thou shalt haue a right and iust weight: a perfit and a iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that doe such things, and all that doe vnrighteously, are abomination vnto the Lord thy God.

17 ¶ Remember what Amalek did vnto thee by the way, when yee were come out of Egypt:

18 How he met thee by the way, and smote the hindmost of you al that were feeble behind thee, when thou wast fainted and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

1 The offering of the first fruits. 2 What they must protest when they offer them. 3 The tithes of the third yeere. 4 Their protestation in offering it. 5 To what honour God preferreth them which acknowledge him to be their Lord.

¶ Also when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possesse it, and dwell therein,

2 Then shalt thou take of the first of all the fruite of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, and goe vnto the place, which the Lord thy God shall chuse to place his Name there.

3 And thou shalt come vnto the priest, that shall be in those daies, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord swaue vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the altar of the Lord thy God.

5 And thou shalt answer and say before the Lord thy God, A Syrian was my father, who being readie to perish for hunger, went downe into Egypt, and sojourned there with a small companie, and grew there vnto a nation great, and mightie, and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when we cried vnto the Lord God of our fathers, the Lord heard our voice, and looked on our aduersitie, & on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mightie hand, and a stretched out arme, with a great terriblenesse, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *even* a land that floweth with milke and honie.

10 And now, loe, I haue brought the first frutes of the land which thou, O Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worshipping before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee and to thine household, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an ende of tithing all the tithes of thine increase, the third yeere, *which is* the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eate within thy gates, and be satisfied,

13 Then thou shalt say before the Lord thy God, I haue brought the hallowed thing out of mine house, and also haue giuen it vnto the Leuites and to the strangers, to the fatherlesse, and to the widowe, according to all thy commandements which thou hast commanded me: I haue transgressed none of thy commandements, nor forgotten them.

14 I haue not eaten thereof in my mourning, nor suffered ought to perish through vncleannes, nor giuen ought thereof for the dead, but haue hearkened vnto the voice of the Lord my God: I haue done after all that thou hast commanded me.

15 Looke downe from thine holy habitation, *even* from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swauest vnto our fathers) the land that floweth with milke and honie.

16 ¶ This day the Lord thy God doth command thee to doe these ordinances, and lawes: keepe them therefore, and doe them with all thine heart, and with all thy soule.

17 Thou hast set vp the Lord this day to be thy God, and to walke in his waies, and to keepe his ordinances, & his commandements,

Meaning, Iacob, who seru'd twentie yeeres in Syria.

Only by Gods mercie, and not by their fathers deauilings.

Alluding the promises made to our fathers Abraham, Ishak and Iacob.

In token of a thankful heart, and mindfull of this benefite.

Signifying that God giueth vs not goods for our selues onely, but for their vias also which are committed to our charge.

Without hypocricie.

Of malice and contempt.

Or for any necessitie. By piking them to any prophane vse.

As farre as my sinfull nature would suffer: for else as David and Paul say, there is not one iust, w^{ch} is 4. 3. rom. 3. 10.

With a good and simple conscience.

of this vnto v
the first fruits
of the land
which thou
hast giuen
me, and
thou shalt
set it before
the Lord thy
God.

Meaning, Iacob, who seru'd twentie yeeres in Syria.

Only by Gods mercie, and not by their fathers deauilings.

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As farre as my sinfull nature would suffer: for else as David and Paul say, there is not one iust, w^{ch} is 4. 3. rom. 3. 10.

and his lawes; and to hearken vnto his voice.

18 And the Lord hath set thee vp this day, to be a precious people vnto him (as he hath promised thee) and that thou shouldst keepe all his commandments.

19 And to make thee high above all nations (which hee hath made) in praise, and in name, and in glorie: and that thou shouldst be an holy people vnto the Lord thy God: as he hath said.

CHAP. XXVII.

They are commanded to write the Law upon stones for a remembrance. Also to build an altar in mount Ebal.

Then Moses with the Elders of Israel commanded the people, saying, Keepe all the commandments, which I command you this day.

2 And when yee shall passe over Iordan vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister.

3 And thou shalt write vpon them all the words of this Law, when thou shalt come over, that thou mayest goe into the land which the Lord thy God giueth thee: a land that floweth with milke and honie, as the Lord God of thy fathers hath promised thee.

4 Therefore when yee shall passe over Iordan, yee shall set vp these stones, which I command you this day, in mount Ebal: and thou shalt plaister them with plaister.

5 And there shalt thou build vnto the Lord thy God an altar, *even* an altar of stones: thou shalt lift none yron instrument vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the words of this Law, well and plainly.

9 And Moses and the Priests of the Leuites spake vnto all Israel, saying, Take heede and heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou shalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandments and his ordinances, which I command thee this day.

11 And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizim, to blesse the people when ye shall passe over Iordan: Simeon, and Levi, and Iudah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand vpon mount Ebal, to curse: Reuben, Gad, and Asher, and Zebulun, Dan and Naphtali.

14 And the Leuites shall answere and say vnto all the men of Israel with a lowde voice,

15 Cursed be the man that shall make any carved or molten image, which is an abomination vnto the Lord: the work of the hands of the craftsman, and putteth in a secret place: And all the people shall answere, and say, So be it.

16 Cursed be hee that curseth his father and his mother: And all the people shall say, So be it.

17 Cursed be he that remoueth his neighbour's marker: And all the people shall say, So be it.

18 Cursed be hee that maketh the blind goe out of the way: And all the people shall say, So be it.

19 Cursed be he that hindereth the sight of the stranger, the fatherlesse, and the widow: And all the people shall say, So be it.

20 Cursed be he that lieth with his fathers wife: for he hath webbed his fathers skirt: And all the people shall say, So be it.

21 Cursed be hee that lieth with any beast: And all the people shall say, So be it.

22 Cursed be hee that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say, So be it.

23 Cursed be he that lieth with his mother in law: And all the people shall say, So be it.

24 Cursed be hee that finiteth his neighbour secretly: And all the people shall say, So be it.

25 Cursed be hee that taketh a reward to put to death innocent blood: And all the people shall say, So be it.

26 Cursed be he that confirmeth not all the words of this Law, to doe them: And all the people shall say, So be it.

CHAP. XXVIII.

The promises to them that obey the commandments. 15 The threatenings to the contrary.

1 Thou shalt obey diligently the voyce of the Lord thy God, and obserue and doe all his commandments, which I command thee this day, then the Lord thy God will set thee on high, above all the nations of the earth.

2 And all these blessings shall come on thee, and ouertake thee, if thou shalt obey the voyce of the Lord thy God.

3 Blessed shalt thou bee in the citie, and blessed also in the field.

4 Blessed shall bee the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

5 Blessed shall be thy basket & thy dough.

6 Blessed shalt thou be, when thou comest in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee seven ways.

8 The

o Signifying that there is a mutuall bond betweene God and his people.

* Chap. 7. 1. and 28. 1.

* Chap. 9. 6. and 14. 2.

* As Gods minister, and charged with the same.

* 10. 4. 1.

b God would that his Law should be set up in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicate to his seruice.

c The altar should not be carelessly wrought, because it should continue but for a time: for God would haue but one altar in Iudah.

d That euery one may well reade it, and vnderstand it.

e This condition on God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

f Meaning, Ephraim and Manasse.

g Signifying, that if they would not obey God for loue, they should be made to obey for feare.

h Vnder this be contained all the corruption of Gods seruice, and the transgression of the first Table.

i Or contempt: and this appertaineth to the second Table.

k He condemneth all iniuries and extorsions, I meaning, that he hath not and counselled not his neighbour.

l In committing villanie against him Levit. 20. 1. and chap. 23. 10. and 22. 10.

m Meaning, his wiues mot. er.

n For God that seeth in secret, will reuenge it.

* Galat. 3. 10.

a He will make thee the most excellent of all people.

b When thou thinkest thy self forsaken.

c Thou shalt liue wealthily.

d Thy children and succession.

e All thine enterprises shall haue good success.

f Meaning, many waies.

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18 The Lord shall command the blessing
to thee with thee in thy store houses: and in all
that thou settest thine hand to, and will bless
thee in the land which the Lord thy God gi-
ueth thee: and thou shalt be blessed.

19 The Lord shall make thee a holy peo-
ple unto himselfe: as he hath sworn vnto thee,
if thou shalt keepe the commandments of the
Lord thy God, and walke in his wayes.

20 Then all people of the earth shall see that
thou art called by the name of the Lord thy God,
and they shall be afraid of thee.

21 And the Lord shall make thee plenteous
in goods in the fruit of thy body: & in the fruit
of thy cattell, and in the fruit of thy ground, in
the land which the Lord swore vnto thy fathers
to giue thee.

22 The Lord shall open vnto thee his good
treasure, the heauen, to giue rain vnto thy
land in due season, and to bless all the worke of
thine hands: and thou shalt lend vnto many
nations, but thou shalt not borrow of any.

23 And the Lord shall make thee the head,
and not the taile, and thou shalt be aboue on-
ly, and shalt not be beneath: if thou obey the
commandments of the Lord thy God which I
command thee this day, to keepe and to do.

24 But thou shalt not decline from any of
the words which I command thee this day, ei-
ther to the right hand or to the left, to go after
other gods to serue them.

25 But if thou wilt not obey the voyce
of the Lord thy God, to keepe and to do all his
commandments and his ordinances, which I
command thee this day, then all these curses
shall come vpon thee, and ouertake thee.

26 Cursed shalt thou be in the towne, and
cursed also in the field.

27 Cursed shall thy basket bee, and thy
dough.

28 Cursed shall be the fruit of thy body, and
the fruit of thy land, the increase of thy kine,
and the flocks of thy sheepe.

29 Cursed shalt thou be when thou com-
est in, and cursed also when thou goest out.

30 The Lord shall send vpon thee cursing,
trouble, and shame, in all that which thou set-
test thine hand to do, vntill thou be destroyed,
and perish quickly, because of the wickednes of
thy works whereby thou hast forsaken me.

31 The Lord shall make the pestilence cleaue
vnto thee, vntill hee hath consumed thee from
the land, whither thou goest to possess it.

32 The Lord shall smite thee with a con-
sumption, and with the feauer, and with a bur-
ning ague, and with feruent heat, and with the
sword, and with blasting, & with the mildew,
and they shall pursue thee vntill thou perish.

33 And thine heauen that is ouer thine
head, shall be brass, and the earth that is vnder
thee, yron.

34 The Lord shall giue thee for the raine

of thy land dust and ashes: vntill thou be
destroyed.

35 And the Lord shall cause thee to fall be-
fore thine enemies: thou shalt be cut out one
way against them, and shalt flee seven wayes
before them, and shalt be scattered through all
the kingdomes of the earth.

36 And thy carkeis shall be made vnto all
foules of the aire, and vnto the beastes of the
earth, and bone shall lay them away.

37 The Lord will smite thee with the botch
of Egypt, and with the emeroides, and with the
scab, and with the itch, that thou canst not be
healed.

38 And the Lord shall smite thee with mad-
nesse, and with blindness, and with a stonying
of heart.

39 Thou shalt forsake the people of thy
land, as the blind gropeth in darkness, and shalt
not prosper in thy wayes: and thou shalt meet
with oppression, wrong, and perdition euermore,
and no man shall succour thee.

40 Thou shalt begeth a wife, and another
man shall lie with her: thou shalt build an house,
and shalt not dwell therein: thou shalt plant a
vineyard, and shalt not eat the fruit thereof.

41 Thine ox shall be slain before thine
eyes, and thou shalt not eat thereof: thine asse
shall be violently taken away before thy face,
and shalt not be restored to thee: thy sheep shall
be giuen vnto thine enemies, and no man shall
rescue them for thee.

42 Thy sonnes and thy daughters shall be gi-
uen vnto another people: and thine eyes shall
still looke for them, euertill they fall out, and
there shall be no power in thine hand.

43 The fruit of thy land and all thy labours
shall a people, which thou knowest not, eate,
and thou shalt neuer but suffer wrong, and vio-
lence alway.

44 So that thou shalt bee mad for the sight
which thine eyes shall see.

45 The Lord shall smite thee in the knees,
and in the thighes, with a sore botch, that thou
canst not be healed: euen from the sole of thy
foot vnto the top of thine head.

46 The Lord shall bring thee & thy King
(which thou shalt set ouer thee) vnto a nation,
which neither thou nor thy fathers haue know-
en, and there thou shalt serue other gods: euen
wood and stone.

47 And thou shalt be a wonder, a prouerb,
and a common talke among all people, whiche
the Lord shall cary thee.

48 Thou shalt cary out much seed into the
field, and shalt gather but little in: for the gra-
hoppers shall destroy it.

49 Thou shalt plant a vineyard, and dresse it,
but shalt neither drinke of the wine, nor gather
the grapes: for the wormes shall eat it.

50 Thou shalt haue Oliue trees in all thy
coastes, but shalt not anoynt thy selfe with the
oyle:

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with wind.

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And if thou
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with wind.

Threatnings against the disobedient. Deuteronomie. the disobedient.

Or, for the sake of the day of the Lord.

Or, under one kind he conceiveth all the women, which destroy the fruit of the land: and this is an evident token of Gods curse.

Or, Gods plagues shall be evident signs that he is offended with thee.

Or, barbarous, cruel, or impudent.

Or, first borne of thy bullockes.

Or, gates.

Or, Lewis. 26. 29. 2. king. 6. 29. Lament. 4. 10. Barn. 2. 3.

Or, Chap. 15. 9.

oyle: for thine olives shall fall, but thou shalt not have them: for they shall go into captiuitie.

42 All thy trees and fruite of thy land shall the grasshopper consume.

43 The stranger that is among you, shall cline about thee vpon his side, & thou shalt come downe beneath slowe.

44 Hee shall lend thee, and thou shalt not lend him: he shall be the head, and thou shalt be the tale.

45 Moreover, all the fruites that come vpon thee, and shall vnder thee, and thou shalt take thee til thou be destroyed, because thou obeyedst not the voice of the Lord thy God, to keepe his commandments and his ordinances, which he commanded thee:

46 And they shall be vpon thee for signes and wonders, and vpon thy seed for euer.

47 Because thou seruest not the Lord thy God with ioyfulness and with a good heart, for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednesse, and in need of all things: and hee shall put a yoke of yron vpon thy necke, vntill hee haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, even from the end of the world, flying swift as an eagle: a nation whose tongue thou shalt not vnderstand:

50 A nation of a fierce countenance, which will not regard the person of the olde, nor haue compassion of the yong.

51 The same shall eat the fruit of thy cattel, and the fruit of thy land vntill thou be destroyed, and he shall leaue thee neither wheat, wine, nor oyle, neither the increase of thy kine, nor the flockes of thy sheepe, vntill hee haue brought thee to nought.

52 And hee shall besiege thee in all thy cities, vntill thine hie and strong wals fall downe, wherein thou trustedst in all the land: & he shall besiege thee in all thy cities throughout all thy lande which the Lord thy God hath giuen thee.

53 And thou shalt eat the fruit of thy body: even the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnesse wherein thine enemies shall inclose thee:

54 So that the man (that is tender and exceeding dainty among you) shall be grieved at his brother, and at his wife that lieth in his bosome, and at the remnant of his children, which hee hath yet left,

55 For feare of giuing vnto any of them of the flesh of his children, whom he shall eat, because he hath nothing left him in that siege and straitnesse, wherewith thine enemy shall besiege thee in all thy cities.

56 The tender and daintie woman among you, which would venture to set the sole of her foote vpon the ground (for her softnesse and tendernesse) shall be grieved at her husband that lieth in her bosome, and at her sonne, and at her daughter,

57 And at her alter birth (that shall come out from between her feet) and at her children, which she shall beare: for when all things lacke, she shall eat them secretly, during the siege and straitnesse, wherewith thine enemy shall besiege thee in thy cities.

58 If thou wilt not keepe and do all the words of this law (that are written in this booke) and feare this glorious and feareful name, The Lord thy God,

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy seed, even great plagues and of long continuance, and sore diseases, and of long durance.

60 Moreover he will bring vpon thee all the diseases of Egypt, wherof thou wast afraid, and they shall cleaue vnto thee.

61 And euery sicknesse, and euery plague, which is not written in the booke of this law, will the Lord heape vpon thee, vntill thou bee destroyed.

62 And yee shall bee left fewe in number, where ye were as the stars of heauen in multitude, because thou wouldst not obey the voice of the Lord thy God.

63 And as the Lord hath reioyced ouer you to do you good, and to multiply you, so he will reioice ouer you, to destroy you, and bring you to nought, and ye shall be rooted out of the land whither thou goest to possesse it.

64 And the Lord shall scatter thee among all people from the one end of the world vnto the other, & there thou shalt serue other gods, which thou hast not known nor thy fathers, even wood and stone.

65 Also among these nations thou shalt find no rest, neither shall the sole of thy foote haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne till thine eyes fall out, and a sorrowfull mind.

66 And thy life shall hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, & at euening thou shalt say, Would God it were morning, for the feare of thine heart which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with shippes by the way, wherof I haide vnto thee. Thou shalt see it no more againe: and there yee shall sell your selues vnto your enemies for bondmen and bondwomen, and there shall be no buyer.

As came to passe in the daies of Ioram king of Israel, 2. king. 6. 29. & when the Romans besieged Ierusalem.

Flunger shall bite her, that she shall be ready to eat her child before it be delivered.

For he that offendeth in one, is guilty of all, Lam. 3. 10.

Declaring that God hath minit means to plague the wicked, besides them that are ordinary or written, Chap. 10. 23.

Signifying that it is a singular gift of God to be in a place where: we may worship God purely, and declare our faith and religion.

Or, thou shalt be in doubt of thy life.

Because they were vnmindfull of that miracle, when the lea gaue place to them for to passe thorow.

CHAP. XXIX.

The people are exhorted to obserue the commandments. 10 The whole people from the highest to the lowest are comprehended

Or, who know your hearts therefore ye not think to stand with

g Alluding to them, that w they made a covenant, di ded a bea in twaine, and betweene the parts diuided, Gen. 15. 10.

h Meaning, their posterity.

prehended vnder Gods couenants. 19 The punishment of him that flattereth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

THese are the wordes of the couenant, which the Lord commaunded Moses to make with the children of Israel in the land of Moab beside the couenant which he had made with them in Horeb.

2 And Moses called all Israel, and sayde vnto them, Ye haue seene all that the Lord did before your eyes in the lande of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The great tentations which thine eyes haue seene, those great miracles and wonders:

4 Yet the Lorde hath not ^dgiuen you an heart to perceiue, and eyes to see, and eares to heare vnto this day.

5 And I haue led you fourtie yeere in the wilderness: your clothes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foot.

6 Ye haue eaten no ^ebread, neither drunk wine, nor strong drinke, that yee might know how that I am the Lord your God.

7 After, ye came vnto this place, and Sihon King of Heshbon, and Og King of Bashan came out against vs vnto battell, and we slew them.

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, & to the Gadites, and to the halfe tribe of Manasseh.

9 * Keepe therefore the wordes of this couenant and doe them, that ye may prosper in all that ye shall doe.

10 Ye stand this day every one of you before the Lord your ^fGod: your heads of your tribes, your Elders and your officers, *euē* all the men of Israel:

11 Your children, your wiues, & thy stranger that is in thy campe from the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest ^g passe into the couenant of the Lord thy God, and into his oath which the Lorde thy God maketh with thee this day,

13 For to establish thee this day a people vnto himselfe, and that hee may be vnto thee a God, as hee hath said vnto thee, and as hee hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant, and this oath with you onely,

15 But *as well* with him that standeth heere with vs this day before the Lord our God, as with him ^h that is not here with vs this day.

16 For ye know, how we haue dwelt in the land of Egypt, and how we passed through the mids of the nations, which ye passed by.

17 And yee haue seene their abominations and their idoles (wood, and stone, siluer, and gold) which were among them,

18 That there should not bee among you

man, nor woman, nor family, nor tribe, which should turne his heart away this day from the Lorde our God, to goe and serue the gods of these nations, *and* that there should not bee among you ⁱ any roote that bringeth forth * gall and wormewood,

19 So that when he heareth the wordes of this curse, hee ^j blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburnesse of mine owne heart, thus adding ^k drunkenness to thirst.

20 The Lord will not bee mercifull vnto him, but then the wrath of the Lord and his iellousie shall smoke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen,

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this law.

22 So that the ^l generation to come, *euē* your children that shall rise vp after you, and the stranger, that shall come from a farre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

23 (For all that land shall burne with brimstone and salt: it shall not be sownen, nor bring forth, nor any grasse shall grow therein, like as in the ouerthrowing of * Sodom & Gomorah, Adinah, and Zeboim, which the Lorde ouerthrew in his wrath and in his anger.)

24 Then shall all nations say, * Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

25 And they shall answeere, Because they haue forsaken the couenant of the Lord God of their fathers, which he had made with them, when hee brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: *euē* gods which they knew not, and ^m which had giuen them nothing.

27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as *appeareth* this day.

29 The ⁿ misfecter things *belong* to the Lord our God, but the things reueiled *belong* vnto vs, and to our children for euer, that we may do all the wordes of this law.

CHAP. XXX.

1 Mercy shewed when they repent. **6** The Lord doth circumsise the heart. **11** All excuse of ignorance is taken away. **15. 19** Life and death is set before them. **20** The Lord is their life which obey him.

NOwe when all these things shall come vpon thee, *either* the blessing or the curse which I haue set before thee, and thou shalt ^a turne

ⁱ Such sinne, as the bitter fruit thereof might choke and destroy you. * *After* 8. 23. *Or, flatter.*

^k For as he that is thirsty, desireth to drinke much, so he that followeth his appetites, seeketh by all meanes, and yet cannot be satisfied.

^l God: plagues vpon them that rebell against him, shall be so strange, that all ages shall be astonished.

^m *1 Kings* 9. 8. *1 Kings* 22. 8.

ⁿ *Or, which had not giuen them a land to possesse.*

^m Moses hereby reproveth their curiositie, which seek those things that are newly known to God, and their negligence that regard not that which God hath reueiled vnto them, as the Law.

^a That is, the articles or conditions.

^b At the first giuing of the law which was forty yeeres before.

^c The power of my power.

^d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from above.

^e Made by mans are, but manna, which is called the bread of Angels.

^f *Chap. 4. 6. 1 Kings* 2. 3.

^g Who knoweth your hearts, and therefore ye may not think to dissemble with him.

^h Alluding to them, that when they made a sure couenant, diuided a beast in twaine, and pass betweene the parts diuided, *Gen. 15. 10.*

ⁱ Meaning, their pollicie.

^a By calling to remembrance both his mercies and his plagues.

^b In true repentance is none hypocrite.

^c Euen to the worlds end.
^d And bring thee into thy country.

^e God wil purge all thy wicked affections: which thing is not in thine owne power to doe.

^f If we will haue God to work in vs with his holy Spirit, we must turne againe to him by repentance.

^g He meaneth not that God is subiect to these passions, to reioyce or to bee sad: but he vseth this manner of speech to declare the loue that he beareth vnto vs.

^h The law is so euident, that none can pretend ignorance.
ⁱ Rom. 10. 6.

ⁱ By heauen and the sea he meaneth places most farre distant.

^k Euen the law and the Gospel.

^l By faith in Christ.

^m So that to loue and obey God, is only life and felicity.

turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God and obey his voice in all that I command thee this day: thou, and thy children with all thine

heart and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lord thy God had scattered thee.

4 Though thou werest cast vnto the vtmost part of heauen, from thence wil the Lord thy God gather thee, and from thence wil he take thee.

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, and hee will shew thee fauour, and will multiply thee about thy fathers.

6 And the Lord thy God will ^ecircumcise thine heart, and the heart of thy seed, that thou mayest loue the Lord thy God with all thine heart, and with all thy soule, that thou mayest liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

8 ^f Returne thou therefore, and obey the voyce of the Lord, and doe all his commandments, which I command thee this day,

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of the land for thy wealth: for the Lord will turne againe, and reioyce ouer thee to doe thee good, as he reioyced ouer thy fathers,

10 Because thou shalt obey the voice of the Lord thy God, in keeping his commandments, and his ordinances, which are written in the booke of this law, when thou shalt returne vnto the Lord thy God with all thine heart and with all thy soule.

11 ¶ For this commandment which I command thee this day, is ^h not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, * Who shall goe vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyond the ⁱ sea, that thou shouldest say, Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it?

14 But the ^k word is very neere vnto thee: euen in thy mouth and in thine heart, for to ^l doe it.

15 Beholde, I haue set before thee this day life and good, death and euill,

16 In that I commaund thee this day, ^m to loue the Lord thy God, to walke in his wayes, and to keepe his Commandments, and his or-

dinances, and his lawes, that thou maiest ⁿ liue, and be multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, that yee shall surely perish, yee shall not prolong your daies in the land, whither thou passest ouer Iordan to possesse it.

19 * I call heauen and earth to record this day against you, that I haue set before you life and death, blessing & cursing, therefore ^o chuse life, that both thou and thy seed may liue,

20 By louing the Lord thy God, by obeying his voice, and by cleauing vnto him: for he is thy life, and the length of thy daies: that thou maiest dwell in the land which the Lord sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue them.

CHAP. XXXI.

2. 7. Moses preparing himselfe to die, appoynteth Ioshua to rule the people. 9 Hee giueth the Law to the Lewites, that they should reade it to the people. 19 God giueth them a song as a witnesse between him and them. 23 God confirmeth Ioshua. 29 Moses sheweth them that they will rebell after his death.

Then Moses went and spake these wordes vnto all Israel,

2 And said vnto them, I am an hundred and twentie yeere old this day: I ^a can no more goe out and in: also the Lord hath said vnto mee, * Thou shalt not go ouer this Iordan.

3 The Lord thy God he wil go ouer before thee: he wil destroy these nations before thee, and thou shalt possesse them, * Ioshua, hee shall go before thee, as the Lord hath said.

4 And the Lord shal do vnto them, as he did to * Sihon and to Og kings of the Amorites, and vnto their land whom he destroyed.

5 And the Lord shal giue them ^b before you that ye may do vnto them according vnto euery * commandment, which I haue commanded you.

6 ¶ Plucke vp your hearts therefore, and be strong: dread not, nor be afraid of them: for the Lord thy God himselfe doeth go with thee: he will not faile thee, nor forsake thee.

7 ¶ And Moses called Ioshua, and said vnto him in the sight of all Israel, Be ^c of a good courage & strong: for thou shalt go with this people vnto the land which the Lord hath sworne vnto their fathers to giue them, and thou shalt giue it them to inherite.

8 And the Lord himselfe doth ^d go before thee: he wil be with thee: he wil not faile thee, neither forsake thee: feare not ^e therefore, nor be discomforted.

9 ¶ And Moses wrote this Lawe, and deliuered it vnto the Priestes the sonnes of Leui (which bare the Arke of the Couenant of the Lord) and vnto all the Elders of Israel.

10 And

ⁿ Hee addeth these promises to signifie that it is for our profite that we loue him, and not for his.

^o Chap. 4. 16.

^o That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

^a I can no longer execute mine office.
^b Num. 30. 12, chap. 3. 16.

^c Num. 27. 18.

^d Num. 31. 24.

^b Into your hands.

^e Chap. 7. 2.

^o Or, be of good courage.

^c For hee that must gouerne the people, hath need to be valiant to repress vice, and constant to maintaine vertue.
^d Signifying, that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.

^h That is, take my life from thee: turne his ward vs, I shew vs his power.

ⁱ To preferre you and your children from idolatry, by membring benefits.

^k For this is the nature of flesh, no longer to obey God, then is vnder the law.

^l That these euils are come vpon them, because they forgotte me.

Nehem. 8. 2.

Chap. 15. 1. 1.

Before the writing
of the covenant,
which was the
signe of Gods
presence and the
figure of Christ.

f Which were
not borne when
the Law was
giuen.

Or, commaund-
ment.

g In a cloud that
was fashioned
like a pillar.

h That is, I will
take my fauour
from them, as to
turne his face to-
ward vs, it is to
shew vs his fa-
uour.

i To preferre
you and your
children from
idoltry, by re-
membring Gods
benefites.

k For this is the
nature of flesh,
no longer to o-
bey God, then it
is vnder the rod.

l That these
euils are come
vpon them, be-
cause they for-
sooke me.

10 And Moses commaunded them, saying, * Euery seventh yere * when the yeere of freedom shall be in the feast of the Tabernacles:

11 When all Israel shall come to appeare before the Lord thy God, in the place which he shall chuse, thou shalt read this law before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obserue all the wordes of this Law.

13 And that their children which haue not knowen it, may heare it, and learne to feare the Lord your God, as long as yee liue in the land, whither ye goe ouer Iordan to possesse it.

14 ¶ Then the Lord sayd vnto Moses, Behold, thy dayes are come, that thou must die: call Ioshua, & stand ye in the Tabernacle of the Congregation that I may giue him a charge. So Moses and Ioshua went, and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a cloud: and the pillar of the cloude stood ouer the doore of the Tabernacle.

16 ¶ And the Lord sayd vnto Moses, Beholde, thou shalt sleepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange land (whither they goe to dwell therein) and will forsake mee, and breake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hote against them at that day, and I will forsake them, and will hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

18 But I will surely hide my face in that day, because of all the euil which they shall commit, in that they are turned vnto other gods.

19 Now therefore write yee this song for you, and teach it the children of Israel: put it in their mouthes, that this song may bee my witness against the children of Israel.

20 For I will bring them into the land (which I sware vnto their fathers) that floweth with milke and hony, and they shall eat, & fill themselves, and waxe fat: then shall they turne vnto other gods, and serue them, and contemne me, and breake my couenant.

21 And then when many aduersities and tribulations shall come vpon them, this song shall answer them to their face as a witnesse: for it shall not bee forgotten out of the mouthes of their posterity: for I know their imagination, which they goe about euen now, before I haue brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the

same day, and taught it the children of Israel.

23 And God gaue Ioshua the sonne of Nun a charge, and sayd, * Bee strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I will be with thee.

24 ¶ And when Moses had made an end of writing the wordes of this Law in a booke vntill he had finished them,

25 Then Moses commaunded the Leuites, which bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the couenant of the Lord your God, that it may be there for a witness against thee.

27 For I knowe thy rebellion and thy stifte necke: behold, I being yet aloue with you this day, yee are rebellious against the Lord: how much more then after my death?

28 Gather vnto mee all the Elders of your tribes, and your officers, that I may speake these wordes in their audience, and call heauen and earth to record against them.

29 For I am sure that after my death ye will utterly bee corrupt and turne from the way which I haue commaunded you: therefore euill will come vpon you at the length, because yee will commit euill in the sight of the Lord, by prouoking him to anger through the worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the wordes of this song, vntill he had ended them.

CHAP. XXXII.

The song of Moses, containing 7 Gods benefits toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commaundeth to teach the law to the children. 49 God forewarneth Moses of his death.

Hearken, yee heavens, and I will speake: and let the earth heare the wordes of my mouth.

1 My doctrine shall drop as the raine, and my speech shall still as the dew, as the showre vpon the herbes, and as the great raine vpon the grasfe.

2 For I will publish the name of the Lord: giue ye glory vnto our God.

3 Perfect is the worke of the mightie God: for all his wayes are iudgement. God is true, and without wickednes: iust and righteous is he.

4 They haue corrupted themselves toward him, by their vice, not being his children, but a froward and crooked generation.

5 Doe yee so reward the Lord, O foolish people and vnwise? is not hee thy father, that hath bought thee? hee hath made thee, and proportioned thee.

6 Remember the dayes of old: consider the yeres of so many generations: aske thy father, and he will shew thee: thine Elders, and they will tell thee.

Iosh. 1. 6.

m Of thine in-
fidelity, when
thou shalt turne
away from the
doctrine contin-
ned therein.

n As gouernors,
iudges and ma-
gistrates.

o By idolatry,
and worshipping
images, which
are the worke of
your hands.

a As witness
of this peoples
ingratitude.

b He desireth
that he may
speake to Gods
glory, and that
the people, as the
greene grasfe,
may receiue the
dew of his do-
ctrine.

c The Ebrew
word is rocke,
noting that God
only is mighty,
faithfull, and
constant in his
promise.

d Not according
to the common
creation, but he
hath made thee
a new creature
by his spirit.

8 When the most high God diuided to the nations their inheritance, when hee separated the sonnes of Adam, he appointed the borders of the people, according to the number of the children of Israel.

9 For the Lords portion is his people: Iacob is the lot of his inheritance.

10 Hee found him in the land of the wilderness, in a waste and roaring wilderness: hee led him about, he taught him, and kept him as the apple of his eye.

11 As an eagle stretcheth vp her nest, fluttereth ouer her birdes, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him, and there was no strange god with him.

13 He carried him vp to the high places of the earth, that he might eat the fruits of the fields, and hee caused him to sucke honey out of the stone, and oyle out of the hard rocke.

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Bashan, and goats, with the fat of the graines of wheat, and the redde liquour of the grape hath thou drunke.

15 ¶ But he that should haue bene i' vpright, when he waxed fatte, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnesse: therefore he forsooke God that made him, and regarded not the strong God of his saluation.

16 They prouoked him with strange gods: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but to gods whome they knew not: new gods that came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mightie God, that begate thee, and hast forgotten God that formed thee.

19 The Lord then sawe it, and was angrie, for the prouocation of his sonnes and of his daughters.

20 And hee sayd, I will hide my face from them: I will see what their ende shall be: for they are a froward generation, children in whom is no faith.

21 They haue moued me to ielousie with that which is not God: they haue prouoked me to anger with their vanities: and I will moue them to ielousie with those which are no people: I wil prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestow mine arrowes vpon them.

24 They shall be burnt with hunger, and consumed with heate, and with bitter destruction: I will also send the teeth of beasts vpon

them, with the venime of serpents creeping in the dust.

25 The sword shall kill them without, and in the chambers feare: both the young man and the young woman, the suckling with the man of gray haire.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the fury of the enemy, lest their aduersaries should waxe proud, and lest they should say, Our hand and not the Lord hath done all this.

28 For they are a nation void of counsell, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand this: they would consider their latter end.

30 How should one chase a thousand, and two put tenne thousand to flight, except their strong God had sold them, and the Lord had shut them vp?

31 For their God is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, and of the vines of Gomorah: their grapes are grapes of gall, their clusters be bitter.

33 Their wine is the poyson of dragons, and the cruell gall of aspes.

34 Is not this laid in store with me, and sealed vp among my treasures?

35 Vengeance and recompense are mine: their foot shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

36 For the Lord shall iudge his people, and repent toward his seruants, when he seeth that their power is gone, and none shut vp in hold nor left abroad.

37 When men shall say, Where are their gods, their mighty God in whom they trusted,

38 Which did eat the fat of their sacrifices, and did drinke the wine of their drinke offering? let them rise vp, and helpe you: let him be your refuge.

39 Beholde now, for I, I am he, and there is no gods with me: I kil, & giue life: I wound, and I make whole: neither is there any that can deliuer out of mine hand.

40 For I lift vp mine hand to heauen, and say, I liue for euer.

41 If I whet my glittering sword, and mine hand take holde on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood (& my sword shall eat flesh) for the blood of the slaine: and of the captiues, when I begin to take vengeance of the enemy.

43 Ye nations, praise his people: for he will auenge the blood of his seruants, and will execute vengeance vpon his aduersaries, and will be mercifull vnto his land, and to his people.

44 ¶ Then

e When God by his prouidence diuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

f To teach them to flie.

g Or, god of strange nation.

h Meaning, of the land of Canaan, which was his in respect of Egypt. i That is, abundance of all things euen in the very rocks. i.e. blood.

i He sheweth what is the principal end of our vocation.

k By changing his seruice for their superstitions.

l Scripture calleth new what soeuer man inuenteeth be the error neuer so olde.

m He calleth them Gods children, not to honour them, but to shew them from what dignity they are fallen.

n Rom. 10. 19. Which I haue not fauoured nor giuen my lawes vnto them.

o They shall be slaine both in the field and at home.

p Reioicing to see the godly afflicted, and attributing that to the felicity which is wrought by Gods hand.

q They would consider the city, that was prepared for them, if they had obeyed God. i.e. Jof. 23. 10. Or, deliuered them to their enemies.

r The fruits of the wicked are as poyson, detestable to God, and dangerous for man. i.e. Eccles. 2. 1. Rom. 1. 18. i.e. 10. 30.

s Or, change his minde. f When neither strong nor weak in a manner remaine.

a This blasphemous conceit, only a sin, prayer, but assurance of effect thereof.

b Meaning, Anie Angels.

c Ebr. his slain, that is, the children of Israel. d As thy disciples.

e To vs and our successors.

f Or, Moses.

g Reuben shall be one of the tribes of Gods people, though for his sinne his honour be diminished and his familie but small. h Signifying, that he should hardly obtaine Iacob's promise. Gen. 49. 8. i.e. 28. 30.

u Whether the blood of Gods people be shed for their sinnes, or trial of their faith, he promitteth to reuenge it.

44 ¶ Then Moses came and spake all the words of this long in the audience of the people, he and Hoshea the son of Nun.

45 When Moses had made an end of speaking all these words to all Israel.

46 Then he said vnto them, Set your hearts vnto all the words which I testify against you this day, that yee may command them vnto your children, that they may observe and doe all the words of this Law.

47 For it is no vaine word concerning you, but it is your life, and by this word ye shall prolong your daies in the land, whither yee goe ouer Iordan to possesse it.

48 ¶ And the Lord spake vnto Moses the selfe same day, saying,

49 Goe vp vnto this mountaine of Abarim, vnto the mount Nebo, which is in the head of Moab, that is ouer against Iericho: and behold the land of Canaan which I giue vnto the children of Israel for a possession.

50 And die in the mount which thou goest vp vnto, and thou shalt be gathered vnto thy people, as Aaron thy brother died in mount Hor, and was gathered vnto his people.

51 Because ye trespassed against me among the children of Israel, at the waters of Meribah, at Kadesh in the wilderness of Zin: for ye sanctified me not among the children of Israel.

52 Thou shalt therefore see the land before thee, but shalt not go thither, I meane, into the land which I giue the children of Israel.

CHAP. XXXIII.

1 Moses before his death blest all the tribes of Israel. 26 There is no god like to the God of Israel: 29. Nor any people like vnto his.

NOW this is the blessing wherewith Moses the man of God blessed the children of Israel before his death, and said,

2 The Lord came from Sinai, and rose vp from Seir vnto them, and appeared clearly from mount Paran, and he came with ten thousands of Saints, and at his right hand a fierie Law for them.

3 Though he loue the people, yet all thy Saints are in thine hands: and they are humbled at thy feet, to receiue thy words.

4 Moses commanded vs a Law for an inheritance of the Congregation of Iakob.

5 Then I hee was among the righteous people, as King, when the heads of the people, and the tribes of Israel were assembled.

6 ¶ Let Reuben liue, and not die, though his men be a small number.

7 ¶ And thus he blessed Iudah, and saide, Heare, O Lord, the voice of Iudah, & bring him vnto his people: his hands shall bee sufficient for him, if thou helpe him against his enemies.

8 ¶ And of Leui he said, Let thy Thummin and thine Vrim bee with thine holy one, whom thou didst proue in Massah, and didst cause him to strue at the waters of Meribah.

9 Who said vnto his father and to his mo-

ther, I haue not sene him, neither knewe hee his brethren, nor know his owne children: for they obserued my word, & kept thy commandment.

10 ¶ They shall teach Iakob thy iudgements, & Israel thy Law: they shall put incense before thy face, and the burnt offering vpon thine altar.

11 ¶ Bless, O Lord, his substance, and accept the worke of his hands: I meane, through the laynes of them shall rise against him, & of them shall hate him, that they rise not against him.

12 ¶ Of Benjamin he said, The beloved of the Lord shall dwell in safety by him: the Lord shall couer him all the day long, and dwell between his shoulders.

13 ¶ And of Ioseph he said, Blessed of the Lord is his land for the sweetnesse of heaven, for the dew, and for the depth lying beneath.

14 And for the sweet increase of the sunne, and for the sweet increase of the moone,

15 And for the sweetnesse of the top of the mountaine, and for the sweetnesse of the old hill,

16 And for the sweetnesse of the earth, and abundance thereof: & the good wil of him that dwelt in the bush, shall come vpon the head of Ioseph, and vpon the toppe of the head of him that was separated from his brethren.

17 His beautie shall be like his first borne bullocke, and his thornes as the thornes of an vine: with them he shall smite the people together, euen the ends of the world: these are for the ten thousands of Ephraim, and these are the thousands of Manasseh.

18 ¶ And of Zebulun hee saide, Reioyce Zebulun, in thy going out, and thou Issachar in thy tents.

19 They shall call the people vnto the mountaine: there they shall offer the sacrifices of righteousness: for they shall sucke of the abundance of the sea, and of the treasures hid in the sand.

20 ¶ Also of Gad he saide, Blessed be hee that enlargeth Gad: hee dwelleth as a lion, that catcheth for his pray the arme with the head.

21 And he looked to himselfe at the beginning, because there was a portion of the Law giuer hid: yet he shall come with the heads of the people, to execute the iustice of the Lord, and his iudgements with Israel.

22 ¶ And of Dan hee saide, Dan is a lions whelp: he shall leape from Bashan.

23 ¶ Also of Naphtali he said, O Naphtali, satisfied with fauour, & filled with the blessing of the Lord, possesse the West and the South.

24 ¶ And of Asher he said, Asher shall be blessed with children: he shall be acceptable vnto his brethren, and shall dip his foot in oyle.

25 Thy shooes shall be yron and brasse, and thy strength shall continue as long as thou liuest.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, and on the clouds in his glory.

27 The eternal God is thy refuge, and vnder

h He preferred Gods glory to all naturall affection. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

i He declared that the ministration of God is not in many words, but in the power of his Spirit. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Which was God's blessing vnto Moses. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Gen. 49. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Or, strength.

m In thy prosperous voyages vpon the Sea, Gen. 49. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o So that the portion of the Gadites, and others on this side Iordan was Gods, though it was not so known.

p Meaning, neere the sea.

q Thou shalt be strong, or thy country full of metall. It seemeth that Simon is left out, because he was vnder Iudah, and his portion of his inheritance. 10th. 19. 9.

Or, Ioseph.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

x For I will procure my promise vnto you, 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a This blessing concerneth not onely a simple prayer, but an assurance of the effect thereof.

b Meaning, infinite Angels.

c Ibr. his saintes, that is, the children of Israel, d As thy disciples. e To vs and our successors. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

f Reuben shall be one of the tribes of Gods people, though for his sinne his honour be diminished and his familie but small. g Signifying, that he should hardly obtaine Iakobs promise. Gen. 49. 8. Exod. 28. 30.

5 There shall not a man be able to with-
stand thee the dayes of thy life: as I was with
Moses, so will I be with thee: I will not leave
thee: nor forsake thee.

⁹ *Deut. 31. 29.* **6** of a strong and of a good courage: for
vnto this people that thou deuide the land for
an inheritance, which I swore vnto their fathers
to giue them.

10. *grow frayer and frayer.* 7. Only bee thou strong, and of a most valiant courage, that thou mayest observe and do according to all the Law which Moses my servant hath commanded thee: thou shalt

not turn away from it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest.

8. Let not this booke of the Lawe depart
out of thy mouth, but meditate therein day and
night, that thou maist obserue and doe accor-

ding to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

Have not I commaunded thee, saying,
Be strong and of a good courage, feare not, nor
be discouraged? for I the Lord thy God *will be*

10 ¶ Then Ioshua commanded the officers
of the people, saying,

g Meaning, from the day that this was proclaimed.

Chap. 3. 2. to give it to possesse the land, which the Lord
your God giueth you to possesse it.

¹Numb. 31.30. 13 * Remember the word, which Moses the servant of the Lord commanded you say-

h Which belonged to Sihon the King of the A-

*|| Or, beyond Iorden
from Iericho,* cattell shall remaine in the lande which Moses
gaue you || on this side Iorden : but ye shall goe
ouer before your brethren armed, all that bee

men of warre, and shall helpe them,
15 Vntil the Lord haue giuen your brethren
rest, as well as to you, and vntill they also shall

and, which the Lo

ueth them : then shall ye returne vnto the land
of your possession and shall possesse it, which
land Moses the Lordes seruantⁱ gaue you on

11 She confesseth the God of Israel. 12 She requireth a
signe for her deliuerance. 21 The spies returne to Iosua
with comfortable tidings.

Then Joshua the son of Nun sent out
two men to spy secretly, saying,
Go, view the land, and ~~and~~ Jericho, and they
went, and came into an Harlots house, named
Rahab, and lodged there.

Then report was made to the king of Jericho, saying, Behold, there came men hither to night, of the children of Israel, to spy out the country.

3 And the king of Iericho sent vnto Rahab,
saying, ^bBring foorth the men that are come to
thee, ~~and~~ which are entred into thine house :

4 (But the woman had taken the two women, and hid them) Therefore said she thus; There

came men vnto me, but I will not whence they were.

5 And when they shut the gate in the darke

the men went out, whether the men went
wrote not : follow ye after them quickly, for ye
shall ouertake them.

6. (But she had brought the vp to the rooffe
of the house, & hid them with the stalks of flax,
which she had spread abroad vpon the rooffe)

And certain men pursued after them, the way to Iorden, vnto the foords, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, shee
came vp vnto them vpon the rooffe,
9 And said vnto the men. I know that the

Lord hath giuen you the lande, and that the
d feare of you is fallen vpon vs, and that all the d
inhabitants of the land faint because of you. 3

10 For we haue heard how the Lord* dri-
ed vp the water of the red sea* before you, when
ye came out of Egypt, and what you did vnto

the two kings of the Amorites, that were on
the other side Iorden, vnto * Sihon and to Og, *
whom ye vtterly destroyed:

11 And when wee heard it, our hearts did faint, and there remained no more courage in any because of you : for the Lord your God,

12 Now therefore, I pray you, sweare vnto

mercic, ye wil also shew mercy vnto my fathers
house, and giue me a true token,
32 And shew you will giue aliue my father and

which was
not only the
first.

a Which place
was in the plain
of Moab nere
valley Jordan.

and there be the
livered,

b Though the
wicked see the
hand of God vp-
on them: yet they

repent not but
seek how they
may by their
power and poli-
tics resist his
working.

It is not clear
whether the
economy is
justly treated.

Meaning, vpon
the house; for
when their hou-
ses were flat a-
bout so that

they might do
their business
thereupon.

For 6 God

Exod. 14. 21, 22
chap. 4. 23.

Numb. 21.34.

16 And she said unto them, Goe you into the mountaine, least the pursuers meete with you, and hide your selues there three dayes vntill the pursuers be returned: then afterward may ye goe your way.

17 And the men said vnto her, We will be blamelesse of this thine othe, which thou hast made vs swear.

18 Behold, when we come into the lande, thou shalt bring this cord of red threed in the window, whereby thou lettest vs downe, and thou shalt bring thy father and thy mesher, and thy brethren, and al thy fathers household home to thee.

19 And whosoever then doeth goe out at the doores of this house into the streete, his blood shall be vpon his head, and wee will be guiltlesse: but whosoever shall be with thee in the house, his blood shall be on our head, if any hand touch him.

20 And if thou utter this our matter, wee will be quite of thine othe, which thou hast made vs swear.

21 And she answered, according vnto your words so be it: then she sent them away, and they departed, and she bound the red cord in the window.

22 And they departed and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them thorowout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed ouer, and came to Ioshua the sonne of Nun, and told him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands al the land: for euen all the inhabitants of the countrey faint because of vs.

CHAP. III.

3 Ioshua commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Ioshua before the people. 9 Ioshuas exhortation to the people. 16 The waters part asunder whiles the people passe.

Then Ioshua rose very early, and they remooued from Shittim, and came to Iorden, he, and al the children of Israel, and lodged there, before they went ouer.

2 And after three dayes the officers went throughout the hoste,

3 And commanded the people, saying, When yee see the Arke of the covenant of the Lord your God, and the Priests of the Leuites bearing it, ye shall depart from your place, and goe after it.

4 Yet there shall be a space betweene you and it, about two thousand cubites by measure: yee shall not come neere vnto it, that yee may know the way, by the which yee shal goe: for ye haue not gone this way in times past.

5 (Now Ioshua had said vnto the people, Sanctifie your selues: for to morow the Lord

will doe wonders among you)

6 Also Ioshua spake vnto the Priests, saying, Take vp the Arke of the Covenant, and go ouer before the people: so theyooke vp the Arke of the covenant, and went before the people.

7 Then the Lord said vnto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shall know that as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of the covenant, saying, When ye are come to the brink of the waters of Iorden, ye shall stand still in Iorden.

9 Then Ioshua said vnto the children of Israel, Come hither, and heare the words of the Lord your God.

10 And Ioshua said, Hereby ye shal know that the liuing God is among you, and that he will certainly cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Girgashites, and the Amorites, and the Iebusites.

11 Behold the Arke of the covenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you twelve men out of the tribes of Israel, out of euery tribe a man.

13 And as soone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shalbe cut off: for the waters that come from aboue, shall stand still vpon an heape.

14 Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the Arke of the Covenant went before the people.

15 And as they that bare the Arke came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brink of the water, (for Iorden vseth to fill all his banks all the time of haruest)

16 Then the waters that came downe from aboue stayed, and rose vp on an heape and departed farre from the cite of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wilderness, euen the salt Sea, failed, and were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the Covenant of the Lord, stood dry within Iorden ready prepared, and all the Israelites went ouer drye, vntill all the people were gone cleane ouer through Iorden.

CHAP. IIII.

2 God commanded Ioshua to set vp twelve stones in Iorden. 18 The waters returne to their olde course. 20 Other twelve stones are set vp in Gilgal. 21 This miracle must be declared to the posteritie.

And when all the people were wholly gone ouer Iorden, (after the Lord had spoken

g Which was some vnto the cite.

h We shalbe discharged of our othe, if thou dost performe this condition: for so shalt thou and thine be deliuered.

i He shalbe guilty of his owne death.

k So that others should thinke to escape by the same meanes.

l Or, shalbe counted.

m To wit, the river Iorden.

n Or, shalbe counted.

o Or, shalbe counted.

p Or, shalbe counted.

q Or, shalbe counted.

r Or, shalbe counted.

s Or, shalbe counted.

t Or, shalbe counted.

u Or, shalbe counted.

v Or, shalbe counted.

w Or, shalbe counted.

x Or, shalbe counted.

y Or, shalbe counted.

z Or, shalbe counted.

aa Or, shalbe counted.

ab Or, shalbe counted.

ac Or, shalbe counted.

ad Or, shalbe counted.

ae Or, shalbe counted.

e Euen in the channell, where the streame had run, as verse 17.

f By this miracle in diuiding the water.

g Or, shalbe counted.

h Or, shalbe counted.

i Or, shalbe counted.

j Or, shalbe counted.

k Or, shalbe counted.

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ay Or, shalbe counted.

az Or, shalbe counted.

spoken unto Ioshua saying, Take you twelve men out of the people, one of every tribe a man.

3 And command you them saying, Take you three out of the mids of Iorden, out of the place where the Priests stood in a readiness, twelve stones, which yee shall take away with you, and leave them in the lodging where you shall lodge this night.

4 Then Ioshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man, and Ioshua said unto them, Goe ouer before the Arke of the Lord your God, euen through the mids of Iorden, and take vp euery man of you a stone vpon his shoulder, according vnto the number of the tribes of the children of Israel.

5 That this may be a signe among you, that when your children shall aske their fathers in time to come, saying, What mean you by these stones?

6 Then yee may answer them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

7 Then the children of Israel did euen so as Ioshua had commanded, & tooke vp twelve stones out of the mids of Iorden: as the Lord had said vnto Ioshua, according to the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, and laid them downe there.

8 And Ioshua set vp twelve stones in the mids of Iorden, in the place where the secte of the Priests, which bare the Arke of the couenant stood, and there haue they continued vnto this day.

9 So the Priests, which bare the Arke, stood in the mids of Iorden, vntill euery thing was finished that the Lord had commaunded Ioshua to say vnto the people, according to all that Moses charged Ioshua: then the people hastened and went ouer.

10 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests before the people.

11 And the sonnes of Gad, and halfe the tribe of Manasse went ouer before the children of Israel armed, as Moses had charged them.

12 Euen forty thousand prepared for warre, went before the Lord vnto battell, into the plaine of Iericho.

13 That day the Lord magnified Ioshua in the sight of all Israel, and they feared him as they feared Moses all the daies of his life.

14 And the Lord spake vnto Ioshua, saying, 15 Command the Priests that beare the Arke of the Testimonie, to come vp out of Iorden.

16 Ioshua therefore commanded the priests, saying, Come ye vp out of Iorden.

17 And when the Priests that bare the Arke of the couenant of the Lord were come vp out of the mids of Iorden, and as soon as the soles of the Priests feet were set on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

18 So the people came vp out of Iorden the tenth day of the first moneth, and pitched in Gilgal, in the East side of Iericho.

19 Also the twelve stones, which they took out of Iorden, did Ioshua pitch in Gilgal.

20 And he spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What mean these stones?

21 Then yee shall shew your children, and say, Israel came ouer this Iorden on drie lande:

22 For the Lord your God dried vp the waters of Iorden before you, vntill yee were gone ouer, as the Lord your God did the red Sea, which he dried vp before vs, all we were gone ouer.

23 That all the people of the world may know that the hand of the Lord is mightie, that yee might feare the Lord your God continually.

CHAP. V.
The Canaanites are afraid of the Israelites. 2 Circumcision is commanded the second time. 10 The Passouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Ioshua.

NOW when all the kings of the Amorites, which were beyond Iorden Westward, & all the kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more, because of the children of Israel.

2 That same time the Lord saide vnto Ioshua, Make thee sharpe kniues, and returne, and circumcise the sonnes of Israel the second time.

3 Then Ioshua made him sharpe kniues, and circumcised the sonnes of Israel in the hill of the foreskins.

4 And this is the cause why Ioshua circumcised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but al the people that were borne in the wilderness by the way after they came out of Egypt, were not circumcised.

6 For the children of Israel walked forty yeeres in the wildernes, til all the people of the men of war that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whom the Lord sware, that he would

Called Abib
of March and part
of Aprill.

Exod. 14. 27.
33.
Gods benefits
serue for a fur-
ther condemna-
tion to the wick-
ed, and stirre
vp his to reue-
nce him, and
obey him.

The Amorites
were on both
sides Iorden,
whereof two
kings were
slaine already on
the side toward
Moab.

Exod. 4. 25.
b For now they
haue left it of, a-
bout 40. yeeres.

c Gilgal was so
called, because
they were there
circumcised.

d For they loo-
ked daily to re-
moue at the
Lords comman-
dement: which
thing they that
were new cir-
cumcised could
not doe without
great danger.

* Num. 14. 23.

would not love them: the land, in which the Lord had sworn unto their fathers, that he would give it, was a land that floweth with milke and honey: but ye have despised the Lord your God, who brought you out of Egypt: for ye were uncircumcised, because ye circumcised them not by the way.

^e For their fore-
was to priests,
that they were
able to be
f By bringing
you into this
promised land
contrary to the
wicked opinion
of the Egyp-
tians: or the fore-
skinne, whereby
you were like to
the Egyptians.

8 And when they had made an end of circumcising all the people, they abode in the place in the camp till they were whole.

9 After this, the Lord said unto Joshua, This day have I taken away the shame of Egypt from you: therefore he called the name of that place Gilgal unto this day.

10 So the children of Israel abode in Gilgal, and kept the feast of the Passover the fourteenth day of the month at even in the plain of Jericho.

11 And they did eat of the corn of the land, on the morrow after the Passover, when they had eaten bread and parched corn in the same day.

12 And the Lord said unto Joshua, Forasmuch as ye have kept the commandment of the Lord, and have not eaten of the fruit of the land of Canaan, therefore ye shall not be cut off from the land, neither shall ye have any more to do with the children of Israel.

13 And when Joshua was by Jericho, he lift up his eyes, and looked: and behold, there stood a man against him, having a sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou on our side, or on our adversaries?

14 And hee said, Nay, but as a captain of the host of the Lord am I now come: then Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?

15 And the captain of the Lords host said unto Joshua, Loose thy shoe off thy foot: for the place whereon thou standest, is holy: and Joshua did so.

^g In that that
Joshua worship-
eth him, he ac-
knowledgeth
him to be God,
and in that he
calleth himselfe
the Lords cap-
taine, he decla-
reth himselfe to
be Christ.
* Exod. 3. 5.
Ruth 4. 7.
ad. 7. 13.

CHAP. VI.

3 The Lord instructeth Joshua what he should doe against Jericho. 6 Joshua commandeth the Priests and warriors what to doe. 20 The walls fall. 22 Rahab is saved. 24 All is burnt save golde and mettall. 26 The curse of him that buildeth the citie.

Now Jericho was shut up, and closed, because of the children of Israel: none might goe out nor enter in.

2 And the Lord said unto Joshua, Behold, I have given into thine hand Jericho and the king thereof, and the strong men of warre.

3 All yet therefore that be men of warre, shall compass the citie, in going round about the citie: once: thus shall you doe sixe dayes.

4 And seven Priests shall beare seven trumpets of rams hornes before the Arke: & the seventh day ye shall compass the citie seven times, and the Priest shall blow with the trumpets.

5 And when they make a long blast with the rammes hornes, and yee heare the sound of

^a That none
could goe out.
^b That none
could come in.
^c For feare of
the Israelites.
^d Every day
once.

^e That the con-
quest might not
be assigned to
mans power, but
to the mercie of
God, which with
most weak
things can over-
come that which
seemeth most
strong.

the trumpet, all the people shall shout with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend upon the wall straight before him.

6 Then Joshua the sonne of Nun called the Priests, and said unto them, Take up the Arke of the covenant, and let seven Priests beare seven trumpets of rammes hornes before the Arke of the Lord.

7 Butcher said unto the people, Goe and compass the citie: and let him that is armed goe forth before the Arke of the Lord.

8 And when Joshua had spoken unto the people, the seven Priests beare the seven trumpets of rams hornes, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the covenant of the Lord followed them.

9 And the men of armes went before the Priests, that beare the trumpets: when they gathered together, came after the Arke, as they went and blew the trumpets.

10 (Now Joshua had commended the people, saying, Ye shall not shout, neither make any noise with your voice, neither shall a word proceed out of your mouth, until the day that I say unto you, Shout, then shall ye shout.)

11 So the Arke of the Lord compassed the citie, and went about it once: then they returned into the host, and lodged in the campe.

12 And Joshua rose early in the morning, and the Priests beare the Arke of the Lord.

13 Also seven Priests beare seven trumpets of rams hornes, and went before the Arke of the Lord, & going, blew with the trumpets: and the men of armes went before them, but they gathered together, came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the host: thus they did five dayes.

15 And when the seventh day came, they rose early, even with the dawning of the day, and compassed the citie after the same manner sixe times: onely that day they compassed the citie seven times.

16 And when the Priests had blown the trumpets the seventh time, Joshua saide unto the people, Shout, for the Lord hath given you the citie.

17 And the citie shall be an execrable thing, both it, and all that are therein, unto the Lord: onely Rahab the harlot shall live, shee, and all that are with her in the house: for she hid the messengers that we sent.

18 Norwithstanding, be ye ware of the execrable thing, lest ye make your selves execrable, & in taking of the execrable thing, make also the host of Israel execrable, and trouble it.

19 But all silver, and golde, and vessels of brasie, and yron shall be consecrate unto the Lord, and shall come into the Lords treasure.

20 So the people shouted, when they had blown

^f This is likely
ment by the
Reubenites,
Gadites, and
half the tribe of
Manasseh.

^g Meaning the
reward which
was the reward
of the tribe of
Dan, Num. 16.
25. in that, when
they were
slain, they
did not
leave any
thing behind
them.

^h For the day,

ⁱ The tribe of
Dan was so
called, because it
marched last, &
gathered up
whatsoever was
left of others.

^k B. sides every
day once for the
space of sixe
dayes.

^l That is, ap-
pointed wholly
to be destroyed.

^m Chap. 2. 4.

ⁿ Levit. 27. 31.
Num. 3. 12.
And therefore
cannot be put to
any private use,
but must be full
molten, and then
serve for the Ta-
bernacle.

^c God would
this, overcom-
make them
earnest, to be
out and pun-
the fume co-
nitted.

blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: & the walls fell downe flue: so the people went vp into the cite, every man straight before him: and they took the city.

21 And they utterly destroyed all that was in the cite, both man and woman, young and old, and ox, and sheepe, and ass, with the edge of the sword.

22 But Ioshua had sayd vnto the two men that had spied out the countrey, Go into the harlots house, bringing out thence the woman, and all that she hath, as ye swore to her.

23 So the young men that were spies, went in, and brought out Rahab, and her father, and her mother, and all her brethren, and all that shee had: also they brought out all her family, and put them without the hoste of Israel.

24 After they burnt the city with fire, and all that was therein, only the silver and the golde, and the vessels of brasie and yron, they put into the treasure house of the house of the Lord.

25 So Ioshua saved Rahab the harlot, and her fathers household, and all that she had: and she dwelt in Israel euen vnto this day, because she had hid the messengers, which Ioshua sent to spie out Iericho.

26 And Ioshua ware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this city Iericho: for he shall lay the foundation thereof in his eldest sonne, & in his youngest sonne shall he set vp the gates of it.

27 So the Lord was with Ioshua, and he was famous through all the world.

CHAP. VII.

The Lord is angry with Achan. 4. They of Ai put the Israelites to flight. 6. Ioshua prayeth vnto the Lord, 16. So Ioshua enquireth out him that sinned, and stoneth him, and all his.

But the children of Israel committed a trespass in the excommunicate thing: for Achan the sonne of Carmi, the sonne of Zabdi, the son of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Ioshua sent men from Iericho to Ai, which is beside Bethauen, on the East side of Beth-el, and spake vnto them, saying, Go vp, and view the countrey. And the men went vp, and viewed Ai.

3 And returned to Ioshua, and said vnto him, Let not all the people goe vp, but let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the men of Ai more of them vp on a thirty and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going down: wherefore the hearts

of the people melted away like water.

6 Then Ioshua rent his clothes, and fel to the earth upon his face before the Arke of the Lord vntill the euentide, hee, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua saide, Alas, O Lord God, wherefore hast thou brought this people ouer Jordan, to deliver vs into the hand of the Amorites, to destroy vs? would God we had bene content to dwell on the other side Iordani.

8 O Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heere of it, and shall compass vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie Name?

10 And the Lord said vnto Ioshua, Get thee vp: wherefore hast thou thus vpon thy face? Israel hath sinned, and they haue transgressed my Couenane, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also sollowen, and thussembled also, and haue put it euen with their owne stuffe.

11 Therefore the children of Israel can not stand before their enemies, but haue turned their backs before their enemies, because they bee execrable: neither will I bee with you any more, except yee destroy the excommunicate from among you.

12 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morrow for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore ye cannot stand against your enemies, until ye haue put the execrable thing fro among you.

13 In the morning therefore yee shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the householdes: and the household which the Lord shall take, shall come man by man.

14 And he that is taken with the excommunicate thing, shall be burnt with fire, hee, and all that he hath, because hee hath transgressed the couenane of the Lord, and because hee hath wrought folly in Israel.

15 So Ioshua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

16 And he brought the families of Iudah, and tooke the family of the Zarahites, and hee brought the family of the Zarahites, man by man, and Zabdi was taken.

17 And hee brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah, of the tribe of Iudah was taken.

18 Then Ioshua said vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and make confession vnto him, and shew

1. Ios. 11. 30.

2. Ios. 11. 35.

3. Chap. 2. 14.

4. Ios. 11. 31.

5. Ios. 11. 31.

6. Ios. 11. 31.

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59. Ios. 11. 31.

60. Ios. 11. 31.

d This infirmity of his faith sheweth how we are inclined of nature to distrust.

e When thine enemies shall blaspheme thee, and say, that thou wast not able to defend vs from them.

f Then, to have wickednes vpon us, is to be vnto the Lord God willfully.

g Meaning, the man that took of the thing forbidden.

h That is, found guilty, either by lots, or by the iudgment of Verim, Num. 27. 11

i By declaring the truth: for God is glorified when the truth is confessed.

shew me now what thou hast done: hide it not from me.

And Achan answered Ioshua, and said, In deed, I have sinned against the Lord God of Israel, and thus, and thus have I done. I saw among the spoile a goodly Babylonish garment, an ewen hundred shekels of silver, and a wedge of gold of fifty shekels weight, and I coveted them, and took them, and behold, they lie hid in the earth in the midst of my tent, and the silver under it.

Then Ioshua sent messengers, which ran into the tent, and behold, it was hid in his tent, and the silver under it.

Therefore they took them out of the tent, and brought them unto Ioshua, and unto all the children of Israel, and laid them before the Lord.

Then Ioshua took Achan the sonne of Zerah, and the silver, and the garment, and the wedge of gold, & his sonnes, and his daughters, and his oxen, and his asses, & his sheep, and his tent, and all that hee had: and all Israel with him brought them unto the valley of Achor.

And Ioshua saide, In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones: and they cast upon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

The siege, 19 and winning of Ai. 19 The King thereof was bound. 20 Ioshua's speech vnto Achan. 21 Hee weareth the Lawe vpon his feet. 22 And readeth it to all the people.

After, the Lord sayd vnto Ioshua, * Fearing not, neither be thou faint hearted: take all the men of warre with thee, and arise, goe vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his citie, and his land.

And thou shalt do to Ai, and to the king thereof, as thou diddest vnto Iericho, and to the king thereof: neuertheles the spoile thereof, and the cartell thereof shall ye take vnto you for a pray: thou shalt lie in wait against the citie on the backside thereof.

Then Ioshua arose, and all the men of war to goe vp against Ai: and Ioshua chose out thirtiethousand strong men, and valiant, and sent them away by night.

And hee commaunded them, saying, Behold, ye shall lie in wait against the citie on the backside of the citie: go not very farre from the citie, but be ye all in a readinesse.

And I and all the people that are with me, will approach vnto the citie: and when they shall come out against vs as they did at the first time, then will we flee before them.

For they will come out after vs, till wee haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

Then you shall rise vp from lying in wait, and destroy the citie: for the Lord your God will deliuer it into your hand.

And when ye haue taken the citie, ye shall set it on fire: according to the commaundement of the Lord shall ye do. Behold, I haue charged you.

Ioshua then sent them forth, and they went to lie in wait, and abode betwene Beth-el, and Ai, on the West side of Ai: but Ioshua lodged that night among the people.

And Ioshua rose vp early in the morning, and counted the people, and he and the Elders of Israel went vp before the people against Ai.

Also all the men of warre that were with him, went vp and drew nere, and came against the citie, and pitched on the North side of Ai: and there was a valley betwene them and Ai.

And hee took about sixethousand men, and set them to lie in wait betwene Beth-el and Ai, on the West side of the citie.

And the people set all the hoste that was on the North side against the citie, and the liers in wait on the West against the citie: and Ioshua went the same night into the midst of the valley.

And when the king of Ai saw it, then the men of the citie hastened and rose vp early, and went out against Israel to battell, hee and all his people at the time appointed before the plaine: for he knew not that any lay in wait against him on the backside of the citie.

Then Ioshua and all Israel's were beaten before them, fled by the way of the wilderness.

And all the people of the citie were called together, to pursue after them: and they pursued after Ioshua, and were drawn away out of the citie.

So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

Then the Lord said vnto Ioshua, Stretch out the speare that is in thine hand, toward Ai: for I will giue it into thine hand. And Ioshua stretched out the speare that he had in his hand toward the citie.

And they that lay in wait, arose quickly out of their place, and ranne as soone as he had stretched out his hand, and they entred into the citie, and tooke it, and hastened, and set the citie on fire.

And the men of Ai looked behind them, and sawe it: for loe, the smoke of the citie ascended vp to heauen, and they had no power to flee this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

When Ioshua and all Israel sawe that they

k Such a rich garment as the kings of Babylon did wear.

gimel dicit b. gradatim hinc ad eam rem dicitur quod hinc ad eam

solus dicitur q. hinc ad eam

solus dicitur q. hinc ad eam

solus dicitur q. hinc ad eam

solus dicitur q. hinc ad eam

solus dicitur q. hinc ad eam

solus dicitur q. hinc ad eam

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solus dicitur q. hinc ad eam

solus dicitur q. hinc ad eam

Or, dicitur q. hinc ad eam

c With the rest of the army.

d That is, vnto the citie, and set them in array.

e He sent these men, that the other which lay in ambush might not be discovered.

f To the intent that they in the citie might the better discover his army.

g As they which feined to flee for feare.

h Or, lift vp the banner to signify when they shall invade the citie.

i Or, toward the breach.

j Or, place.

k Or, place.

l Or, place.

m Or, place.

n Or, place.

o Or, place.

p Or, place.

q Or, place.

r Or, place.

s Or, place.

t Or, place.

u Or, place.

v Or, place.

w Or, place.

x Or, place.

y Or, place.

a Meaning, on the West side, as verse 9.

b God would not destroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

Don. 11. 25 and 27, 11, 25

Don. 11. 25 and 27, 11, 25

Don. 11. 25 and 27, 11, 25

Don. 11. 25 and 27, 11, 25

Don. 11. 25 and 27, 11, 25

Don. 11. 25 and 27, 11, 25

Don. 11. 25 and 27, 11, 25

they that lay in wait had taken the city; so that the smoke of the citie mounted vp; then they turned againe and slew the men of Ai.

22 Also the other issued out of the citie against them; so were they in the mids of Israel, those being on the one side; and the rest on the other side; and they slew them; so that they let none of them remaine nor escaped.

23 And the king of Ai they tooke alive; and brought him to Ioshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the field; that is, in the wilderness, where they chased them; and when they were all fallen on the edge of the sword; until they were consumed; all the Israelites returned vnto Ai; and smote it with the edge of the sword.

25 And all that fell that day; both of men and women; were twelue thousand; euen at the men of Ai.

26 For Ioshua drew not his hand backe againe; which hee had stretched out with the speare; until he had utterly destroyed all the inhabitants of Ai.

27 Onely the cattell and the spoyle of this city, Israel tooke for a pray vnto themselues; according vnto the word of the Lord, which hee commanded Ioshua.

28 And Ioshua burnt Ai; & made it an heape for euer; and a wilderness vnto this day.

29 And the king of Ai he hanged on a tree; vnto the evening. And as soone as the Sun was downe, Ioshua commanded that they should take his carkeis downe from the tree; and cast it at the entring of the gate of the citie; and lay thereon a great heape of stones; that remaineth vnto this day.

30 Then Ioshua built an Altar vnto the Lord God of Israel, in mount Ebal.

31 As Moses the seruant of the Lorde had commanded the children of Israel; as it is written in the booke of the Law of Moses; an altar of whole stone; ouer which no man had life an yron; and they offered thereon burnt offerings vnto the Lord; and sacrificed peace offerings.

32 Also hee wrote there vpon the stones, a rehearal of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers, and their Iudges stood on this side of the Arke; and on that side, before the Priests of the Leuites, which bare the arke of the couenant of the Lord) as wel the stranger as he that is borne in the country: halfe of them were ouer against mount Gerizim; and halfe of them ouer against mount Ebal; as Moses the seruant of the Lord had commanded before; that they should blesse the children of Israel.

34 Then afterward hee read all the wordes of the Lawe, the blessings and cursings; according to all that is written in the booke of the Law.

35 There was not a word of all that Moses

had commanded; which Ioshua read not before all the Congregation of Israel; as well before the women and the children; as the stranger that was conuerlant among them.

CHAP. IX.
Discomfiting Ioshua's enemies against Ioshua. 1. The craft of the Gibeonites. 2. Ioshua maketh a league with them. 3. For their craft they are condemned to perpetual slavery.

And when all the kings that were beyond Iordan, in the mountaines and in the valleys; and by all the coasts of the great sea ouer against Lebanon (the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof;

They gathered themselues together; to fight against Ioshua; and against Israel with one accord.

But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho; and to Ai.

And therefore they wrought craftily: for they went & feined themselues ambassadours; and took old sacks vpon their asses; and old bottles for wine; both rent and bound vp.

And olde shooes and clouted vpon their feet; also the raiment vpon them was old; & all their prouision of bread was dried and moulded.

So they came vnto Ioshua into the hoste to Gilgal; and saide vnto him; and vnto the men of Israel; We be come from a far country: now therefore make a league with vs.

Then the men of Israel said vnto the Hiuites; It may bee that thou dwellest among vs; how then can I make a league with thee?

And they said vnto Ioshua; Wee are thy seruants. Then Ioshua said vnto them; Who are ye? and whence come ye?

And they answered him; From a very far countrey thy seruants are come for the Name of the Lord thy God: for wee haue heard his fame; and all that he hath done in Egypt;

And all that hee hath done to the two kings of the Amorites that were beyond Iordan; to Sihon king of Heshbon; and to Og king of Bashan; which were at Ashtaroth.

Wherefore our Elders, and all the inhabitants of our countrey spake to vs; saying; Take vitales with you for the iourney; and goe to meete them; and say vnto them; We are your seruants: now therefore make ye a league with vs.

This our bread wee tooke it hote with vs for vitale out of our houses; the day we departed to come vnto you: but now behold; it is dried; and it is moulded.

Also these bottels of wine which we filled were new; and lo; they be rent; and these our garments and our shooes are olde; by reason of the exceeding great iourney.

And the men accepted their tale concerning their vitales; and counselled not with the mouth of the Lord.

Deu. 31. 12. So neither yong nor old, man nor woman were exempted from hearing the word of Lord.

In respect of the plaine of Moab. The maine sea called Meditaneum.

For the Gibeonites and the Hiuites were all one people.

Even the idolaters for feare of death will pretend to honour the true God; and receive his religion.

For the Gibeonites and the Hiuites were all one people.

Even the idolaters for feare of death will pretend to honour the true God; and receive his religion.

For the Gibeonites and the Hiuites were all one people.

The wicked lack no arte, nor spare no lies to set forth their policy; when they will deceiue the seruants of God.

Some thinke; that the Israelites ate of their vitales; and so made a league with them.

A league with the Gibeonites: Joshua. The Sunne standeth still.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to live: also the princes of the Congregation swore vnto them.

16 ¶ But at the end of three daies, after they had made a league with them, they heard that they were their neighbors, and that they dwelt among them.

17 And the children of Israel took their journey, and came vnto their cities the third day, and their cities were Gibeon, and Chophiyah, and Bethoron, and Kirjath-moan.

18 And the children of Israel slew them not, because the Princes of the Congregation had sworn vnto them by the Lord God of Israel: wherefore all the Congregation murmured against the princes.

19 Then all the Princes sayde vnto all the Congregation, We haue sworn vnto them by the Lord God of Israel: now therefore we may not touch them.

20 But this wee will doe to them, and let them liue, lest the wrath be vpon vs, because of the oath which we swore vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shall hewe wood, and drawe water vnto all the Congregation, as the princes appoint them.

22 Ioshua then called them, and talked with them, and said, Wherefore haue ye beguiled vs, saying, We are very farre from you, when yee dwell among vs?

23 Now therefore ye are cursed, and there shall none of you bee freed from being bondmen, and hewers of wood, and drawers of water, for the house of my God.

24 And they answered Ioshua, and said, Because it was told thy seruants, that the Lord thy God had commanded his seruant Moses to giue you all the land, and to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afaide for our liues at the presence of you, and haue done this thing:

25 And behold, now we are in thine hand: do as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did he vnto them, and deliuered them out of the hand of the children of Israel, that they slew them not.

27 And Ioshua appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the altar of the Lorde vnto this day, in the place which hee should chuse.

CHAP. X.

1 Five kings make warre against Gibeon, whome Ioshua discomfith. 11 The Lord rained hailestones and slew many. 12 The Sunne standeth at Ioshuas prayer. 26 The five Kings are hanged. 29 Many more cities and Kings are destroyed.

NOW when Adoni-zedek king of Ierusalem had heard how Ioshua had taken Ai and had destroyed it, (for as he had done to Ie-

richo and to the king thereof, for he had done to Ai, and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

21 Then they feared exceedingly, for Gibeon was a great city, as one of the royal cities: for it was greater then Ai, and all the men thereof were mighty.

Wherefore Adoni-zedek king of Ierusalem sent vnto Hohab king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachish, and vnto Debil king of Eglon, saying, Come up with me, and helpe me, that we may smite Gibeon: for they haue made peace with Ioshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon gathered themselves together, and went vp, they with all their hosts, and besieged Gibeon, and made warre against it.

6 And the men of Gibeon sent vnto Ioshua, when he was at Gilgal, saying, Withdrawe not thine hand from thy seruants: come vp to vs quickly, and saue vs, & helpe vs: for all the kings of the Amorites which dwell in the mountains, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, and all the people of war with him, and all the men of might.

8 ¶ And the Lord said vnto Ioshua, Feare them not: for I haue giuen them into thine hand: none of them shall stand against thee.

9 Ioshua therefore came vnto them suddenly: for he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah and to Makkedah.

11 And as they fled from before Israel, and were in the going downe to Beth-horon, the Lord cast downe great stones from heauen vpon them; vntill Azekah, and they died: they were more that died with the hailestones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he said in the sight of Israel, *Sunne, stay thou in Gibeon, and thou moone in the valley of Aialon.

13 And the Sunne abode, and the Moone stood stil, vntill the people auenged themselves vpon their enemies: (is not this writen in the booke of *Iasher?) so the Sunne abode in the middes of the heauen, and hasted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man: for the Lord fought for Israel.

15 ¶ After, Ioshua returned, and all Israel with

* Chap. 8. 3, 28, 29.

a That is, Lord of iustice: for rants take to themselves glorious names, when in deed they be very enemies against God and all iustice.

b So enuious the wicked are, when any depart from their band.

c Left Ioshua should haue thought, if God had sent this great power against him for his vnlawfull league with the Gibeonites, the Lord here strengtheneth him,

d So we see that all things serue to execute Gods vengeance against the wicked.

* Isa. 38. 21. eccles. 46. 45.

e Some reade in the booke of the righteous, meaning Moses, the Chaldee text readeth in the booke of the law: but it is like that it was a booke hynamed, which is now lost. f By taking away the enuious hearts, and destroying them with hailestones.

Don't be
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b From Gilgal
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i Fearing lest for
their fault the
plague of God
should haue light
vpon them all.

k This doth not
establish rash
oathes, but shew
eth Gods mercy
toward his,
which would
not punish them
for this fault.

l For the vses of
the Tabernacle,
and of the Tem-
ple, when it shall
be built.
* Dent. 7. 1.

m Who were
minded to put
them to death
for feare of Gods
wrath.

n That is, for
the sacrifices of
the Temple, as
verse 23.

* Dent. 31
chap. 8. 29.

I Ioshua tak
Makkedah.

Or, surry pr

* Chap. 8. 21.

I Ioshua is na-
ken.

Or, persons.

With him into the campe of Gaba. **16**

But the five kings fled and were hid in a cave at Makkedah.

17 And it was told to Joshua, saying, The five kings are hid in a cave at Makkedah.

18 Then Joshua said, Rouse ye up, for the Lord is on the mouth of the cave, and let us go by night to keep them.

19 But they ye not still follow after your enemies, and I will smite all the hindmost, suffer them not to enter into their cities for the Lord your God hath given them into your hand.

20 And when Joshua and the children of Israel had made an end of slaying them, with an exceeding great slaughter, all they were consumed, and the rest that remained of them were entered into walls & cities.

21 Then all the people returned to the camp to Joshua at Makkedah in peace: no man raised his tongue against the children of Israel.

22 After, Joshua said, Open the mouth of the cave, and bring out these five kings in the fourth of the cave.

23 And they did so, and brought out those five kings vnto him forth of the cave, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon.

24 And when they had brought out those kings vnto Joshua, Joshua called for all the men of Israel, and said vnto the chiefe of the men of war which went with him, Come neer, set your feet vpon the neckes of these kings: and they came neere, and set their feet vpon their neckes.

25 And Joshua said vnto them, Feare not, nor be faint hearted, but be strong & of a good courage: for thus will the Lord do to all your enemies, against whom ye fight.

26 So then Joshua smote them, & slew them, and hanged them on five trees, and they hanged still vpon the trees vntill the euening.

27 And at the going down of the sunne, Joshua gaue commaundement, that they should take them downe off the trees, and cast them into the caue (wherein they had beene hid) and they layde great stones vpon the caues mouth, which remaine vntill this day.

28 And that same day Joshua took Makkedah, & smote it with the edge of the sword, and the king thereof destroyed hee with them, and all the soules that were therein, he let none remaine: for hee did to the king of Makkedah as he had done vnto the king of Iericho.

29 Then Joshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue it also and the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the soules that were therein: he let none remaine in it: for he did vnto the king thereof, as he had done vnto the king of Iericho.

31 And Joshua departed from Libnah,

and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue Makkedah into the hand of Israel, which took on the second day, and smote it with the edge of the sword, and all the soules that were therein, as he had done to Libnah.

33 Then Horam king of Gomer came to help Lachish: but Joshua and all Israel smote him, and all the people that were with him, and he let none remaine.

34 And from Lachish Joshua departed vnto Eglon, and all Israel with him: and they besieged it, and assaulted it.

35 And they took it the same day, and smote it with the edge of the sword, and all the soules that were therein: hee let none remaine the same day, according to all that he had done to Lachish.

36 Then Joshua went vnto Hebron, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken it, they smote it with the edge of the sword, and the king thereof, and all the people thereof, and all the soules that were therein: hee let none remaine, according to all as he had done to Eglon: for hee destroyed it vnto the utter, and all the soules that were therein.

38 So Joshua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken it, and the king thereof, & all the cities thereof, they smote them with the edge of the sword, and vnto the utter destroyed all the soules that were therein, hee let none remaine: as he did to Hebron, so he did to Debir, and to the king thereof, as he had also done to Libnah, and to the king thereof.

40 So Joshua smote all the hill countries, and the South countries, and the valleys, & the hill sides, and all their kings, and let none remaine, but vnto the utter destroyed euery soule, as the Lord God of Israel had commanded.

41 And Joshua smote them from Kadeshbarnes euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel.

43 Afterward, Joshua and all Israel with him returned vnto the campe in Gilgal.

CHAP. XI.

1 Diuers Kings, and cities, and countreys overcome by Joshua.

2 Joshua did all that Moses had commanded him.

3 God hardeneth the enemies hearts that they might be destroyed.

4 And when Iabin king of Hazor had heard this, then hee sent to Iobab king of Madon, and to the king of Shimrom, and to the king of Achshaph,

5 And vnto the Kings that were by the North, in the mountaines and plaines toward the South side of Cinneroth, and in the valles, and in the borders of Dor Westward.

Lachish is taken.

The king of Gomer is slain.

Eglon is taken.

Hebron is taken.

Debir is taken.

Somerese, Ashdod, which signifieth the defence of the hills.

In one battell.

Where Arke was, there to giue thanks for their victories.

The more that Gods power appeareth, the more the wicked rage against it.

Which the Evangelists call the lake of Genezareth, or Tibetias.

18 Joshua and the people were long time with all those kings, but he had not yet finished them.

19 Neither was there any child that made prison with the children of Israel, like those of Hittites that inhabited Gilead: all whom they took by assault, and bit their heels.

20 But it came to pass, that the Lord hardened their hearts, that they should come against Israel in battle, to the intent that they should destroy them utterly, and smite them from among the Lord's inheritance: as the Lord had commanded Moses.

21 And that time when Joshua and the children of Israel fought with the Amorites, the Hittites, the Canaanites, the Hivites, and the Jebusites, the Lord said unto Joshua, saying, I have given thee into the hands of the Lord.

22 Then came Joshua & all the men of war with him, and fought with the Amorites, the Hittites, the Canaanites, the Hivites, and the Jebusites, and smote them, until they had none remaining of them.

23 And Joshua did unto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire.

24 At that time also Joshua turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

25 Moreover, they smote all the persons that were therein with the edge of the sword, utterly destroying all, leaving none alive, and he burnt Hazor with fire.

26 So all the cities of those kings, and all the kings of them did Joshua take, and smote them with the edge of the sword, and utterly destroyed them, as Moses the servant of the Lord had commanded.

27 But Israel burnt none of the cities that stood still in their strength, save Hazor only, that Joshua burnt.

28 And all the spoile of these cities and the cattell, the children of Israel tooke for their pray, but they smote every man with the edge of the sword vntill they had destroyed them, not leaving one alive.

29 As the Lord had commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing vndone of all that the Lord had commanded Moses.

30 So Joshua took all this land of the mountains, and all the South, and all the land of Goshen, and the low country, and the plaine, and the mountaine of Israel, and the low country of the same.

31 From the mount Halak, that goeth vp to Seir, euen vnto Baal-gad in the valley of Lebanon, vnder mount Hermon: & all their kings he tooke, and smote them, and slew them.

18 Joshua and the people were long time with all those kings, but he had not yet finished them.

19 Neither was there any child that made prison with the children of Israel, like those of Hittites that inhabited Gilead: all whom they took by assault, and bit their heels.

20 But it came to pass, that the Lord hardened their hearts, that they should come against Israel in battle, to the intent that they should destroy them utterly, and smite them from among the Lord's inheritance: as the Lord had commanded Moses.

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29 As the Lord had commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing vndone of all that the Lord had commanded Moses.

30 So Joshua took all this land of the mountains, and all the South, and all the land of Goshen, and the low country, and the plaine, and the mountaine of Israel, and the low country of the same.

31 From the mount Halak, that goeth vp to Seir, euen vnto Baal-gad in the valley of Lebanon, vnder mount Hermon: & all their kings he tooke, and smote them, and slew them.

1 That is, to give them over to themselves: and therefore they could not but be both against God and before their own destruction.

17-4

Num. 36. 5, 11

a From Gilgal where Joshua camped.

Or, wilderness.

Num. 33. 39, dent. 3. 12, chap. 13. 8.

Or, the plaine of Gid.

c Which means mount Sion, as Deut. 4. 48.

to give out the word.

to give out the word.

d That neither they should turn to the right nor to the left, nor should they put their trust in them.

e Which signifies, either those waters, or according to some, brine pits.

f Both men, women & children.

Num 33. 52, dent. 7. 2.

g Which were strong by situation, and not hurt by warre.

h All mankind.

Exod. 34. 11, Deut 7. 2.

i That is, Samaria.

k So called, because it was bare and without trees. Or, the valley of Gad.

a Being an hundred ten years, after the enemies are overcome. Or, border. Ebr. Shihon. Ebr. upon the East of Egypt.

Or, the plaine of Gid.

the mount^b Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaines, and in the valleyes, and in the plaines, and in the hill sides, and in the wildernes, and in the South, ~~where were the~~ Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

9 ¶ The King of Iericho was one: the King of Ai, which is beside Beth-el, one:

10 The King of Ierusalem, one: the King of Hebron, one:

11 The King of Iarmuth, one: the King of Lachish, one:

12 The King of Eglon, one: the King of Gezer, one:

13 The King of Debir, one: the King of Geder, one:

14 The King of Hormah, one: the King of Arad, one:

15 The King of Libnah, one: the King of Adullam, one:

16 The King of Makkedah, one: the King of Beth-el, one:

17 The King of Tappuah, one: the King of Hephher, one:

18 The King of Apheck, one: the King of Lasharon, one:

19 The King of Madon, one: the King of Hazor, one:

20 The King of Shimron-meron, one: the King of Achshaph, one:

21 The King of Taanach, one: the King of Megiddo, one:

22 The King of Kedesh, one: the King of Ioknean of Carmel, one:

23 The King of Dor, in the country of Dor, one: the King of the nations of Gilgal, one:

24 The King of Tirzah, one: all the kings were thirtie and one.

CHAP. XIII.

3 The borders and coastes of the land of Canaan. 8 The possession of the Reubenites, Gadites, & of halfe the tribe of Manasseb. 14 The Lord is the inheritance of Leui. 22 Balaam was slaine.

Now when Ioshua was old, and ^a stricken in yeeres, the Lord said vnto him, Thou art olde and [†] growen in age, and there remaineth exceeding much land to be ^b possessed:

2 This is the land that remaineth, all the regions of the Philistims, and all Geshuri,

3 From [†] Nilus which is [†] in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fiue Lordships of the Philistims, the Azzichites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the land of the Canaanites, and the [†] caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sunne rising from Bahal-

gad vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon, vnto ^c Misrephothmaim, and all the Sidonians, I will cast them out from before the children of Israel: onely diuide thou it by lot vnto the Israelites, to inherite, as I haue commanded thee.

7 Now therefore diuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manasseb.

8 For with halfe thereof the Reubenites and the Gadites haue receiued their inheritance; which Moses gaue them beyond Iordan Eastward, euen as Moses the seruant of the Lord had giuen them,

9 From Aroer that is on the brinke of the riuer Arnōn, and from the citie that is in the mids of the riuer, and all the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon King of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah:

12 All the kingdome of Og in Bashan which reigned in Ashtaroth and in Edrei (who remained of the rest of the giants) for these did Moses smite, and cast them out.

13 But the children of Israel ^d expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwel among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui hee gaue none inheritance, but the sacrifices of the Lord God of Israel are ^e his inheritance, as he said vnto him.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnōn, and from the citie that is in the mids of the riuer, and all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and Bamoth-baal, and Beth-baal-meon:

18 And Iahazah, and Kedemoth, and Mephaath:

19 Kiriathaim also, and Sibmah, and Zereeth-shahar in the mount of Emek:

20 And Beth-peor, and Ashdodh-pisgah, and Beth-ieshimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whom Moses smote with the Princes of Midian, Eui, and Rekeim, and Zur, and Hur, & Reba, the dukes of Sihon, dwelling in the country.

22 And ^f Balaam the sonne of Beor the soothsayer did the children of Israel slay with the sword, among them that were slaine.

R 23 And

^b Reads Chap. 1. v. 17.

^c Or, Misreph.

^d Chap. 1. v. 17.

^e Chap. 1. v. 17.

^f Chap. 1. v. 17.

^g Chap. 1. v. 17.

^h Chap. 1. v. 17.

ⁱ Chap. 1. v. 17.

^j Chap. 1. v. 17.

^k Chap. 1. v. 17.

^l Chap. 1. v. 17.

^m Or, vnto Carmel.

ⁿ Gen. 1. v. 17.

^a Being almost an hundred and ten yeere olde.
[†] Ebr. commeth into yeeres.
^b After that the enemies are overcome.
[†] Or, borders.
[†] Ebr. Shihor.
[†] Ebr. upon the face of Egypt.

[†] Ebr. Marah.

[†] Or the plaine of Gid.

^c Reads Chap. 1. v. 17.

^g Num. 3. v. 33.
^h Dent. 3. v. 13.
ⁱ Chap. 22. v. 4.

^j Or, valley.

^k Dent. 3. v. 11.
^l Chap. 12. v. 4.

^d Because they destroyed not all as God had commanded, they that remained were retnares and pricks to hurt them, Num. 33. v. 55. cha. 23. v. 13.
^e Iudg. 2. v. 3.
^f Leui shall liue by the sacrifices, Num. 18. v. 24.

[†] Or, the places of Baal.

[†] Or, the valley.

[†] Dent. 3. v. 17.

^g Num. 3. v. 18.
^h So that both they which obeyed wicked counsell, and the wicked counsellor perished by the iust iudgment of God.

Cities and countreyes M. Ioshua conquered by Ioshua.

3 And he came to the Canaanites, both by East and by West, and vnto the Amorites, and Hittites, and Perizzites, & Jebusites in the mountaynes, and vnto the Hittites vnder Hermon in the land of Mizraim.

4 And they came out with all their hostes with them, many people with shields and on the sea shore for multitude with horses, and charres exceeding many.

5 So all these kings gathered together, & came and pitched in Beth-horon vnder the waters of Mechem, for to fight against Ioshua.

6 ¶ Then the Lord said vnto Ioshua, Be not afraid for me: for tomorrow about this time will I deliver them all vnto thine hand: thou shalt tread vpon their hostes, and burne their charres with fire.

7 Then came Ioshua & all the men of warre with him against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, & chased them vnto great Zidon, and vnto Mithrephothaim, and vnto the valley of Mizraim Eastward, and smote them vntill they had none remaining of them.

9 And Ioshua did vnto them as the Lord bade him: he houghed their horses, and burnt their charres with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdomes.

11 Moreover, they smote all the persons that were therein with the edge of the sword, vtterly destroying all, leauing none alieue, and he burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and vtterly destroyed them, as Moses the seruant of the Lord had commanded.

13 But Israel burnt none of the cities that stood still in their strength, saue Hazor onely, that Ioshua burnt.

14 And all the spoile of these cities and the cattell, the children of Israel tooke for their pray, but they smote euery man with the edge of the sword vntill they had destroyed them, not leauing one alieue.

15 ¶ As the Lord had commanded Moses his seruant, so did Moses command Ioshua, and so did Ioshua: he left nothing vndone of all that the Lord had commanded Moses.

16 So Ioshua took all this land of the mountaynes, and all the South, and all the land of Goshen, and the low countrey, and the plaine, and the mountaine of Israel, and the low countrey of the same,

17 From the mount Halak, that goeth vp to Seir, euen vnto Baal-gad in the valley of Lebanon, vnder mount Hermon: & all their kings he tooke, and smote them, and slew them.

18 Ioshua made warre long time with all those kings.

19 Neither was there any cite that made peace with the children of Israel, save those Hittites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lord to harden their hearts, that they should come against Israel in battell, to the intent that they should destroy them vtterly, and shew them no mercy, but that they should bring them to nought: as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaynes: out of Hebron, out of Debir, out of Anab, and out of all the mountaynes of Iudah, and out of all the mountaynes of Israel: Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel, only in Azzah, in Gath, and in Ashdod were they left.

23 So Ioshua tooke the whole land, according to all that the Lord had said vnto Moses: and Ioshua gaue it for an inheritance vnto Israel according to their portions through their tributes: then the land was at rest without warre.

CHAP. XII.

1 ¶ What Kings Ioshua and the children of Israel killed in the land of Canaan, which were in number thirtie and one.

¶ And these are the kings of the land, which the children of Israel smote and possessed their land, on the other side Iorden toward the rising of the sunne, from the riuer Arnon vnto mount Hermon, and all the plaine Eastward.

2 ¶ Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the sea of Cinneroth Eastward, & vnto the sea of the plaine, euen the salt sea Eastward, the way to Beth-shimoth, & from the South vnder the springs of Pisgah.

4 ¶ They conquered also the coast of Og king of Bashan of the remnant of the giants, which dwelt at Ashtaroth, and Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: Moses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are the kings of the countrey, which Ioshua and the children of Israel smote on this side Iorden Westward, from Baal-gad in the valley of Lebanon, euen vnto the

c Which was mount Sion, as Deut. 4. 48.

h gold salt

h gold salt

d That neither they should serue to the use of warre, nor the Israelites should put their trust in them.

e Which signifies both warre, or according to some, brine pits.

f Both men, women & children.

* Num 33. 52. dent. 7. 2.

g Which were strong by situation, and not hurt by warre.

h All mankind.

* Exod. 34. 11. * Dent 7. 2.

i That is, Samaria.

k So called, because it was bare and without trees. Or, the valley of Gad.

* Chap. 9. 3.

l That is, to give them over to themselves: and therefore they could not but rebel against God and seek their own destruction.

m One of the which came Goliath, 1 Sam. 17. 4.

* Num. 36. 3.

n From Gilead where Ioshua camped.

* Num. 33. 52. dent. 7. 2.

Or, wild. Or, full of. Dent. 3. 17. and 4. 49. Dent. 3. 11. chap. 13. 12.

* Num. 33. 52. dent. 7. 2. chap. 13. 8.

a Being an hundred and seven years old. Or, common. After that enemies are overcome. Or, borders. Or, Shihor. Or, upon the face of Egypt.

Or, the plaine of Gad.

^b Roads Chap. 11. verse 17. the mount^b Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions :

¹ Or, Asidath. ⁸ In the mountaines, and in the valleyes, and in the plaines, and in the hill sides, and in the wildernes, and in the South, ^c where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

^{* Chap. 6. 3.} ^{* Chap. 8. 29.} ⁹ ¶ The King of Iericho was one : * the King of Ai, which is beside Beth-el, one :

^{* Chap. 10. 33.} ¹⁰ The * King of Ierusalem, one : the King of Hebron, one :

¹¹ The King of Iarmuth, one : the King of Lachish, one :

^{* Chap. 10. 33.} ¹² The King of Eglon, one : the * King of Gezer, one :

^{* Chap. 10. 39.} ¹³ The * King of Debir, one : the King of Geder, one :

¹⁴ The King of Hormah, one : the King of Arad, one :

^{* Chap. 10. 39, 30} ¹⁵ The * King of Libnah, one : the King of Adullam, one :

^{* Chap. 10. 38.} ¹⁶ The * King of Makkedah, one : the King of Beth-el, one :

¹⁷ The King of Tappuah, one : the King of Hephher, one :

¹⁸ The King of Apheck, one : the King of Lasharon, one :

^{* Chap. 11. 10.} ¹⁹ The King of Madon, one : the * King of Hazor, one :

²⁰ The King of Shimron-meron, one : the King of Achshaph, one :

²¹ The King of Taanach, one : the King of Megiddo, one :

²² The King of Kedesh, one : the King of Ioknean ¶ of Carmel, one :

²³ The King of Dor, in the country of Dor, one : the King of the * nations of Gilgal, one :

²⁴ The King of Tirzah, one : all the kings were thirtie and one.

CHAP. XIII.

³ The borders and coastes of the land of Canaan. ⁸ The possession of the Reubenites, Gadites, & of halfe the tribe of Manasseh. ¹⁴ The Lord is the inheritance of Levi. ²² Balaam was slaine.

^a Being almost an hundred and ten yeere olde. ^b Ebr. common in yeeres. ^c After that the enemies are overcome. ^d Or, borders. ^e Ebr. Shihay. ^f Ebr. upon the face of Egypt. **N**OW when Ioshua was old, and ^a stricken in yeeres, the Lord said vnto him, Thou art olde and [†] grown in age, and there remaineth exceeding much land to be ^b possessed :

² This is the land that remaineth, all the ¶ regions of the Philistims, and all Geshuri,

³ From [†] Nilus which is [†] in Egypt, euen vnto the borders of Ekron Northward : this is counted of the Canaanites, euen siue Lordships of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Auites :

⁴ From the South, all the land of the Canaanites, and the [†] caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites :

⁵ And the land of the Giblites, and all Lebanon, toward the sunne rising from ¶ Bahal-

gad vnder mount Hermon, vntill one come to Hamath.

⁶ All the inhabitants of the mountaines from Lebanon, vnto^c Misrephothmaim, and all the Sidonians, I will cast them out from before the children of Israel : onely diuide thou it by lot vnto the Israelites, to inherite, as I haue commanded thee.

⁷ Now therefore diuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manasseh.

⁸ For with halfe thereof the Reubenites and the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iordan Eastward, euen as Moses the seruant of the Lord had giuen them, ^{* Num. 32. 33. deut. 3. 13. chap. 22. 4.}

⁹ From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the ¶ riuer, and all the plaine of Medeba vnto Dibon, ^{¶ Or, valley.}

¹⁰ And all the cities of Sihon King of the Amorites, which reigned in Heshbon, vnto the borders of the children of Amon,

¹¹ And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah :

¹² All the kingdome of Og in Bashan which reigned in Ashtaroth and in Edrei (who remained of the * rest of the giants) for these did Moses smite, and cast them out. ^{* Deut. 3. 11. chap. 12. 4.}

¹³ But the children of Israel ^d expelled not the Geshurites nor the Maachathites : but the Geshurites and the Maachathites dwel among the Israelites euen vnto this day. ^d Because they destroyed not all as God had commanded, they that remained. we re inares and prick to hurt them, Num. 33. 55. cha. 23. 13. iudg. 3. 3. e Levi shall liue by the sacrifices, Num. 18. 24

¹⁴ Onely vnto the tribe of Leui hee gaue none inheritance, but the sacrifices of the Lord God of Israel are ^e his inheritance, as he said vnto him.

¹⁵ ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

¹⁶ And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the riuer, and all the plaine which is by Medeba :

¹⁷ Heshbon with all the cities thereof, that are in the plaine : Dibon and ¶ Bamoth-baal, and Beth-baal-meon : ^{¶ Or, his places of Baal.}

¹⁸ And Iahazah, and Kedemoth, and Mephaath :

¹⁹ Kiriathaim also, and Sibmah, and Zereeth-shahar in the mount of ¶ Emek : ^{¶ Or, the valley.}

²⁰ And Beth-peor, and * Ashdoth-pisgah, and Beth-ieshimoth : ^{* Deut. 3. 17.}

²¹ And all the cities of the plaine : and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whom Moses smote * with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, & Reba, the dukes of Sihon, dwelling in the countrey.

²² And ^f Balaam the sonne of Beor the soothsayer did the children of Israel slay with the sword, among them that were slaine. ^{* Numb. 31. 8. f So that both they which obeyed wicked counsell, and the wicked counsellor perished by the iust iudgment of God.}

R 23 And

23 And the border of the children of Reuben was Iorden with the coasts. This was the inheritance of the children of Reuben, according to their families, with the cities and their villages.

24 ¶ Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coasts were Jazer, and all the cities of Gilead, and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon King of Heshbon, vnto Iorden and the borders euen vnto the Sea coast of Cinnereth, & beyond Iorden Eastward.

^a That is, in the land of Moab.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 ¶ Also Moses gaue inheritance vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, euen all Bashan, to wit, all the kingdome of Og King of Bashan, & all the townes of Iair which are in Bashan, threescore cities.

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan,

^a were giuen vnto the children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

^a Numb. 32. 39.
^b Meaning, but nephews and posteritie.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden, toward Iericho Eastward.

33 ^a But vnto the tribe of Levi Moses gaue none inheritance: for the Lord God of Israel is their inheritance: ^b as he said vnto them.

^a Chap. 18. 7.

^b Numb. 18. 10.

CHAP. XIII.

^a The land of Canaan was diuided among the nine tribes and the halfe. ^b Caleb requirith the heritage that was promised him. ^c Hebron was giuen him.

These also are the places which the children of Israel inherited in the lande of Canaan, ^a which Eleazar the Priest, and Ioshua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel, distributed to them.

^a Numb. 34. 17.

2 ^a By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

^a Numb. 16. 55. and 33. 54.

3 For Moses had giuen inheritance vnto two tribes and an halfe tribe, beyond Iorden: but vnto the Leuites he gaue none inheritance among them.

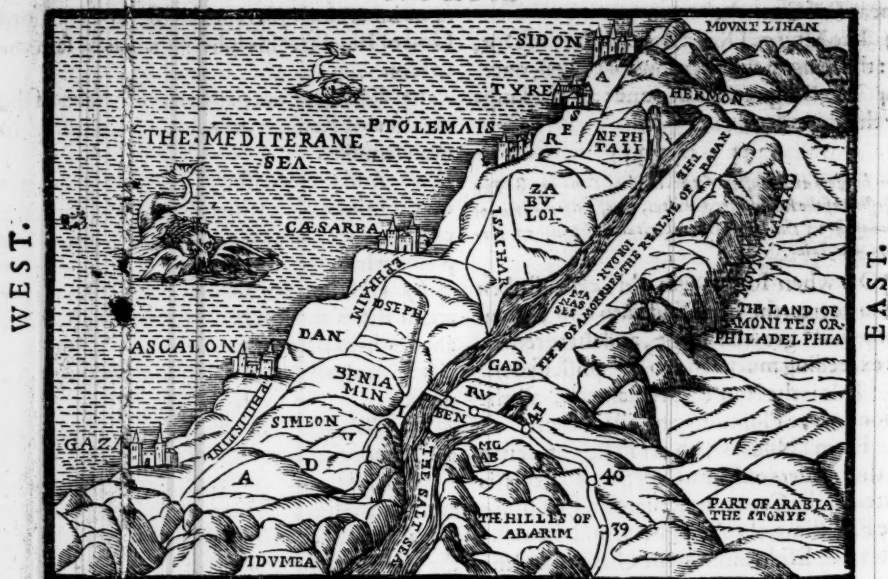
^a As Reuben and Gad, and halfe the tribe of Manasseh, Numb. 32. 33.
^b So though Levi lacked, yet were there still twelue tribes by this meane.

4 For the children of Ioseph were two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbs of the same for their beasts and their substance.

5 ^a As the Lord had commanded Moses, so the Children of Israel did when they diuided the land.

^a Numb. 35. 2. Chap. 21. 23.

NORTH.



SOUTH.

6 ¶ Then the children of Iudah came vnto Ioshua in Gilgal: and Caleb the sonne of Iephunneh the Kenazite saide vnto him, Thou knowest what the Lord said vnto Moses the man of God, concerning mee and thee

^a Which was, that they two onely should enter into the land, Numb. 14. 24.

in Kadesh-barnea. 7 Fortie yeere old was I, when Moses the seruant of the Lord sent mee from Kadesh-barnea to espie the land, and I brought him word againe, as I thought in mine heart.

8 But

d Which were
the ten other
tribes.

8 But my brethren that went up with me,
discouraged the heart of the people: yet I fol-
lowed still the Lord my God. *1. Chron. 12. 32.*
Wherefore Moses swore the same day,
saying, Certainly the land wherewith thy feet
have troden, shall be thine inheritance, and thy
childrens for ever, because thou hast followed
constantly the Lord my God.

9 This is the
land which the
Lord swore unto
Caleb.

10 Therefore behold now, the Lord hath
kept me as he promised: this is the fortieth
and fifty years since the Lord spake this thing un-
to Moses, while the children of Israel wandered
in the wilderness: and now loe, I am this day
four score and five yeere old:

* Gen. 46. 9.

11 And yet as I stood at this time, as I
was when Moses sent mee as strong as I was
then, so strong am I now, either for warre, or
for gouernement.

12 This is the
land which the
Lord swore unto
Caleb.

12 Now therefore giue mee this mountaine
wherof the Lord spake in that day (for thou
heardst in that day, how the Anakims were
there, and the cities great and walled): if so be
the Lord will be with me, that I may drue them
out, as the Lord said.

13 This is the
land which the
Lord swore unto
Caleb.

13 Then Ioshua blessed him, and gaue vnto
Caleb the sonne of Iephunneh, Hebron for an
inheritance.

* Chap. 11. 13.

14 Hebron therefore became the inheri-
tance of Caleb the sonne of Iephunneh the Ke-
nezite, vnto this day: because he followed con-
stantly the Lord God of Israel.

* Chap. 15. 13.

15 And the name of Hebron was before
time, Kiriath-arba: which Arba was a great
man among the Anakims: thus the land ceased
from warre.

* Chap. 15. 13.

CHAP. XV.

1 The lot of the children of Iudah, and the names of the cities
and villages of the same. 13 Calebs portion. 18 There-
quest of Achsah.

THIS then was the lot of the tribe of the
children of Iudah by their families: *euen*
to the border of Edom and the wilderness of
Zin, Southward on the South coast.

* Num. 34. 3.

2 And their South border was the salt
Sea coast, from the point that looketh South-
ward.

* Num. 34. 36.

3 And it went out on the South side toward
Maaleth-akrabbim, and went along to Zin, and
ascended vpon the South side vnto Kadesh-bar-
nea, and went along to Hezron, and went vp to
Adar, and then compassed to Karkaa.

4 From thence
went it along to
Azmon, and re-
ached vnto the
riuer of Egypt.

4 From thence went it along to Azmon,
and reached vnto the riuer of Egypt, and the
end of that coast was on the West side: this shal
be your South coast.

5 Also the East
border shal be the
salt Sea, vnto the
end of Iorden: and
the border on the
North quarter from
the point of the Sea,
and from the end of
Iorden.

5 Also the East border shal be the salt Sea,
vnto the end of Iorden: and the border on the
North quarter from the point of the Sea, and
from the end of Iorden.

6 And this border
goeth vp to Beth-
hogla, and goeth
along by the North
side of Beth-arab-
bah: so the border
from thence goeth
vp to the stone of
Bohan the sonne of
Reuben.

6 And this border goeth vp to Beth-hogla,
and goeth along by the North side of Beth-arab-
bah: so the border from thence goeth vp to the
stone of Bohan the sonne of Reuben.

7 And the border
goeth vp to Debir
from the valley of
Achor, and North-
ward turning to-
ward Gilgal, which
lieth before the
going vp to Adum-
mim, which is on
the South side of
the riuer: also this
border goeth vp to
the waters of En-
shemesh, and endeth
at En-rogel.

7 And the border goeth vp to Debir
from the valley of Achor, and Northward turn-
ing toward Gilgal, which lieth before the going
vp to Adummim, which is on the South side of
the riuer: also this border goeth vp to the wa-
ters of En-shemesh, and endeth at En-rogel.

8 Then this border
goeth vp to the valley
of the sonne of Hin-
nom, on the South
side of the Jebu-
siter: the same is
Ierusalem: also this
border goeth vp to
the top of the moun-
taine that lieth be-
fore the valley of
Hinnom Westward,
which is by the end
of the valley of the
giants Northward.

8 Then this border goeth vp to the valley
of the sonne of Hinnom, on the South side of
the Jebusiter: the same is Ierusalem: also this
border goeth vp to the top of the mountaine
that lieth before the valley of Hinnom West-
ward, which is by the end of the valley of the
giants Northward.

9 So this border
compasseth from the
top of the mountaine
vnto the fountaine of
the waters of Nephtoi,
and goeth out to the
cities of mount Eph-
ron: and this border
draweth to Baalah,
which is Kiriath-
Iearim.

9 So this border compasseth from the top
of the mountaine vnto the fountaine of the wa-
ters of Nephtoi, and goeth out to the cities of
mount Ephron: and this border draweth to
Baalah, which is Kiriath-Iearim.

10 Then this border
compasseth from Ba-
lah Westward vnto
mount Seir, and goeth
along vnto the side of
mount Iearim, which
is Chelafon on the
North side: so it com-
meth down to Beth-
shemesh, and goeth to
Timnah.

10 Then this border compasseth from Ba-
lah Westward vnto mount Seir, and goeth along
vnto the side of mount Iearim, which is Chelaf-
lon on the North side: so it commeth down to
Beth-shemesh, and goeth to Timnah.

11 Also this border
goeth out vnto the
side of Ekron North-
ward: and this border
draweth to Shicron,
and goeth along to
mount Baalah, and
stretcheth vnto Iab-
beneel: and the ends of
this coast are to the
Sea.

11 Also this border goeth out vnto the side
of Ekron Northward: and this border draweth
to Shicron, and goeth along to mount Baalah,
and stretcheth vnto Iabbeneel: and the ends of
this coast are to the Sea.

12 And the West
border is to the great
Sea: so this border
shall bee the bounds
of the children of
Iudah round about,
according to their
families.

12 And the West border is to the great Sea:
so this border shall bee the bounds of the chil-
dren of Iudah round about, according to their
families.

13 And vnto Caleb
the sonne of Iephun-
neh did Ioshua giue a
part among the chil-
dren of Iudah, as the
Lord commaunded
him, *euen* Kiriath-
arba of the father of
Anak, which is in
Hebron.

13 And vnto Caleb the sonne of Iephun-
neh did Ioshua giue a part among the chil-
dren of Iudah, as the Lord commaunded him,
euen Kiriath-arba of the father of Anak, which
is in Hebron.

14 And Caleb
droue thence three
sonnes of Anak, She-
shai, and Ahiman,
and Talmai, the
sonnes of Anak.

14 And Caleb droue thence three sonnes
of Anak, Sheshai, and Ahiman, and Talmai, the
sonnes of Anak.

15 And he went
vp thence to the in-
habitants of Debir:
and the name of Debir
beforetime was
Kiriath-sepher.

15 And he went vp thence to the inhabi-
tants of Debir: and the name of Debir before-
time was Kiriath-sepher.

16 Then Caleb
said, Hee that smi-
teth Kiriath-sepher,
and taketh it, *euen*
to him wil I giue
Achsah my daughter
to wife.

16 Then Caleb said, Hee that smi-
teth Kiriath-sepher, and taketh it, *euen* to him
wil I giue Achsah my daughter to wife.

17 And Othniel,
the sonne of Kenaz,
the brother of Caleb
tooke it: and hee
gaue him Achsah
his daughter to wife.

17 And Othniel, the sonne of Kenaz, the
brother of Caleb tooke it: and hee gaue him
Achsah his daughter to wife.

18 And as she
went in to him, shee
mooued him to aske
of her father a field:
and shee lighted off
her asse, and Caleb
said vnto her, What
wilt thou?

18 And as she went in to him, shee mooued
him to aske of her father a field: and shee
lighted off her asse, and Caleb said vnto her,
What wilt thou?

19 Then she
answered, Giue me
a blessing: for thou
hast giuen mee the
South countrey:
giue me also springs
of water. And he
gaue her the springs
aboue and the springs
beneath.

19 Then she answered, Giue me a blessing:
for thou hast giuen mee the South countrey:
giue me also springs of water. And he gaue
her the springs aboue and the springs beneath.

20 This shal be
the inheritance of the
tribe of the children
of Iudah according
to their families.

20 This shal be the inheritance of the tribe
of the children of Iudah according to their
families.

21 And the vtmost
cities of the tribe of
the children of Iudah,
toward the coasts of
Edom Southward
were Kabzeel, and
Eder, and Iagur.

21 And the vtmost cities of the tribe of the
children of Iudah, toward the coasts of Edom
Southward were Kabzeel, and Eder, and Iagur,

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21 And Kinah, and Dimonah, and Adadah,

22 And Kedesh, and Hazor, and Ithnan,

23 Ziph, and Telem, and Bealoth,

24 And Hazor, Hadattah, and Kiriath-Hel-
ron (which is Hazor)

25 Amam, and Shema, and Moladah,

26 And Haza, Gaddah, and Heshmon, and

Beth-palet,

27 And Hazar-shual, and Beer-sheba, and

Biziothiah,

28 Baalah, and Iim, and Azem,

29 And Eltolad, and Chesil, and Hormah,

30 And Ziklag, and Madmannah, and San-

fannah,

31 And Lebaoth, and Shilhim, and Ain, and

Rimmon: all these cities are twentie and nine

with their villages.

32 ¶ In the low country were Eshtaol, and

Zoreah, and Ashnah,

33 And Zanoah, and Engannim, Tappuah,

and Enam,

34 Iarmuth, and Adullam, Socoh, and A-

zekah,

35 And Sharaim, and Adithaim, and Gede-

rah, and Gederotaim: foureteene cities with

their villages.

36 Zenam, and Hadashah, and Migdal-gad,

37 And Dilean, and Mizpeh, and Ioktheel,

38 Lachish, and Bozkath, and Eglon,

39 And Cabbon, and Lahmam, and Kith-

lish,

40 And Gederot, Beth-dagon, and Naa-

mah, and Makkedah: sixteene cities with their

villages.

41 Lebna, and Ether, and Ashan,

42 And Iiphtah, and Ashnah, and Nezib,

43 And Keilah, and Aczib, and Maresah:

nine cities with their villages.

44 Ekron with her townes and her vil-

lages,

45 From Ekron, even vnto the Sea, all that

lieth about Ashdod with their villages.

46 Ashdod with her townes, and her villa-

ges: Azzah with her townes and her villages,

vnto the riuer of Egypt, and the great Sea, was

their coast.

47 ¶ And in the mountaines were Shamir,

and Iattir, and Socoh,

48 And Dannah, and Kiriath-sannath (which

is Debir)

49 And Anab, and Ashtemoh, and Anim,

50 And Goshen, and Holon, and Giloh: e-

leuen cities with their villages,

51 Arab, and Dumah, and Eshean,

52 And Iamun, and Beth-tappuah, and A-

phekah,

53 And Humtah, and Kiriath-arba, (which

is Hebron) and Zior: nine cities with their vil-

lages.

54 Maon, Carmel, and Ziph, and Iuttah,

55 And Izreel, and Iokdeam, and Zanoah,

56 Kain, and Giteah, and Timnah: ten cities

with their villages.

57 Hallul, Beth-zur, and Gedor,

58 And Maarah, and Beth-anoth, and El-

tekon: six cities with their villages.

59 Kiriath-baal, which is Kiriath-icarim,

and Rabbah: two cities with their villages.

60 ¶ In the wilderness were Beth-arabah,

Middin, and Secacah,

61 And Nibshan, and the city of salt, and

Engedi: six cities with their villages.

62 ¶ Neuenhefse, the Iebusites that were

the inhabitants of Ierusalem, could not the chil-

dren of Iudah cast out, but the Iebusites dwell

with the children of Iudah at Ierusalem vnto

this day.

CHAP. XVI.

1 The lot of part of Ephraim. 2 The Canaanites dwellled

among them.

3 And the lot fell to the children of Ioseph

from Iorden by Iericho vnto the water of

Iericho Eastward, and to the wilderness that

goeth vp from Iericho by the mount Beth-el:

4 And goeth out from Beth-el to Luz,

and runneth along vnto the borders of Archi-

atath,

5 And goeth downe Westward to the coast

of Iaphleti, vnto the coast of Beth-horon the

nether, and to Gezer: and the ends thereof

are at the Sea.

6 So the children of Ioseph, Manasseh and

Ephraim tooke their inheritance.

7 ¶ Also the borders of the children of E-

phraim according to their families, even the

borders of their inheritance on the East side

were Atroth-addar, vnto Beth-horon the vpper

8 And this border goeth out to the Sea

vnto Michmethah on the Northside, and this

border returneth Eastward vnto Taanathshi-

loh, and passeth it on the Eastside vnto Iamohah,

9 And goeth downe from Iamohah to A-

tath, and Naarath, and commeth to Iericho,

10 and goeth out at Iorden.

11 And this border goeth from Tappuah

Westward vnto the riuer Kanah, and the ends

thereof are at the Sea: this is the inheritance of

the tribe of the children of Ephraim by their fa-

milies.

12 And the separate cities for the children

of Ephraim were among the inheritance of the

children of Manasseh: all the cities with their

villages.

13 And they cast not out the Canaanite

that dwelt in Gezer, but the Canaanite dwelt a-

mong the Ephraimites vnto this day, and ser-

ued vnder tribute.

CHAP. XVII.

1 The portion of the half tribe of Manasseh. 2 The daugh-

ters of Zelophehad. 3 The Canaanites are become tribu-

taries. 4 Manasseh and Ephraim require a greater por-

tion of heritage.

5 This was also the lot of the tribe of Manaf-

se: for he was the first borne of Ioseph,

6 of Machir the first borne of Manasseh, and

the father of Gilead: now because hee

was

h Which before
was called Ze-
phath, Iudg.
1.17.

† Ebr, daughters.

i Meaning, Ni-
lus, as Chap. 13.
3.

k Which is also
called Kiriath-
sepher, verse 15.

* Chap. 14. 15.

l Of this cite
the salt sea hath
his name.

m That is, vnto
ly, though they
drew the most
part, and burnt
their cite, Iudg.
1. 28.

n That is, so E-
phraim and his
children for Ma-
nasse's portion
followeth.

b Of their inhe-
ritance.

c Generally,
first Ephraim,
and then Ma-
nasseh.

d For so farre the
coasts reach.

e Because E-
phraim's tribe
was far greater
then Manasseh,
therefore he had
more cities.

f For as the fi-
rst they lacked co-
asts, and after
that with the
condition,
contrary to
the command-
ment.

g According to
father Ios-
eph's prophetic
Gen. 48. 19.

was a man of warre, he had Gilead and Bashan.

3 And also of the rest of the sonnes of Manasse by their families, *even* of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hephher, and of the sonnes of Shemida: these were the males of Manasse, the sonne of Ioseph according to their families.

4 But Zelophehad the sonne of Hephher, the sonne of Gilead, the sonne of Machir, the sonne of Manasse, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

5 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commanded Moses to give vs an inheritance among our brethren: therefore according to the commandment of the Lord hee gaue them an inheritance among the brethren of their father.

6 And there fell ten portions to Manasse, beside the land of Gilead and Bashan, which is on the other side of Iorden.

7 Because the daughters of Manasse did inherit among his sonnes: and Manasse's other sonnes had the land of Gilead.

8 So the borders of Manasse were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

9 The land of Tappuah belonged to Manasse, but Tappuah beside the border of Manasse belongeth to the sonnes of Ephraim.

10 Also this border goeth downe vnto the riuer Kanah Southward to the riuer, these cities of Ephraim are among the cities of Manasse: & the border of Manasse is on the North side of the riuer, & the ends of it are at the Sea.

11 The South pertaineth to Ephraim, and the North to Manasse, and the Sea is his border: and they met together in Asher Northward, and in Issachar Eastward.

12 And Manasse had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor, with the townes thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, *euen* three countries.

13 Yet the children of Manasse could not destroy those cities, but the Canaanites dwelled still in that land.

14 Neuertheless, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

15 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen mee but one lot, and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed mee hitherto?

16 Ioshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the giants, if mount Ephraim bee too narrow for thee.

17 Then the children of Ioseph said, The mountaine will not be enough for vs, and all the Canaanites that dwell in the low country haue charrets of yron, as well they in Beth-shean, and in the towne of the same, as they in the valley of Izrael.

18 And Ioshua spake vnto the house of Ioseph, to Ephraim, and to Manasse, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

19 Therefore the mountaine shall be thine: for it is a wood, and thou shalt cut it downe: and the ends of it shall be thine, and thou shalt cast out the Canaanites, though they haue yron charrets, and though they be strong.

CHAP. xviij.

The Tabernacle set in Shiloh. Certaine are sent to diuide the land to the other seven tribes. The lot of the children of Israel.

And the whole Congregation of the children of Israel, came together at Shiloh: for they set vp the Tabernacle of the Congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel seven tribes, to whom they had not diuided their inheritance.

3 Therefore Ioshua said vnto the children of Israel, How long are yee so slacke to enter & possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for euery tribe three men, that I may send them, and that they may rise, and walke thorow the land, and distribute it according to their inheritance, and returne to me.

5 And that they may diuide it vnto them into seven parts, (Iudah shall abide in her coast at the South, and the house of Ioseph shall stand in their coasts at the North)

6 Ye shall describe the land therefore into seven parts, and shall bring them hither to mee, and I will cast lots for you here before the Lord our God.

7 But the Levites shall haue no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben, and halfe the tribe of Manasse haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

8 Then the men arose and went their way: and Ioshua charged them that went to describe the land, saying, Depart, and goe thorow the land, and describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed thorow the land, and described it by cities into seven parts

i If this mount be not large enough, why dost not thou get more by destroying Gods enemies, as he hath commanded?

k So that thou shalt enlarge thy portion thereby.

a For they had now removed it from Gilgal, and set it vp in Shiloh.

b As Eleazar, Ioshua and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasse.

c That is, into seven portions, to euery tribe one.

d For these had their inheritance already appointed.

e Before the Ark of the Lord.

f That is, the sacrifices and offerings, Chap. i. 3.

g By writing the names of euery country and citie.

* Num. 26. 29. a For the other halfe tribe had their portion beyond Iorden.

* Num. 26. 33. and 29. 1. and 36. 2. 11.

e In the land of Canaan: first to the males, and other first to the daughters of Zelophehad.

d Meaning, the citie is sell.

For, the breaking of sides.

e That is, toward the maine sea.

f In the tribe of Asher, and tribe of Issachar.

For at the first they lacked courage, and after a while with them in condition, contrary to Gods commandment.

According to Ioshua's prophetic, ch. 4. 1. 9.

parts in a booke, and returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua cast lots for them in Shiloh before the Lord, and there Ioshua divided the land vnto the children of Israel, according to their portions.

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay betwene the children of Iuda, and the children of Ioseph.

12 And their coast on the North side was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp thorough the mountaines Westward, and the ends thereof are in the wilderness of Beth-auch:

13 And this border goeth along from thence to Luz, ^{euē} to the South side of Luz (the same is Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the South side of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-earim) a citie of the children of Iuda: this is the West quarter.

15 And the South quarter is from the ende of Kiriath-earim, and this border goeth out Westward, and commeth to the fountaine of waters of Nephtoah.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the giants Northward, and descendeth into the valley of Hinnom by the side of Iebusi Southward, and goeth downe to En-rogel,

17 And compasseth from the North, and goeth forth to En-shemesh, and stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof ^{that is}, of the border, reach to the point of the salt Sea Northward, and to the ende of Iorden Southward: this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Benjamin by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah, 24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah and Mo-zah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Jebusi, (which is Ierusalem) Gibeath, and Kiriath: foureteene cities with their villages: this is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX.

1 The portion of Simeon, 20 Of Zebulun, 32 Of Issachar, 33 Of Asher, 34 Of Naphtali, 40 Of Dan, 49 The possession of Ioshua.

And the second lot came out to Simeon, ^{euē} for the tribe of the children of Simeon, according to their families: and their inheritance was in the midst of the inheritance of the children of Iuda.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, & Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-sufah,

6 And Beth-lebaoth, and Sharuhē: thirtene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalathbeer, and Ramath Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iuda came the inheritance of the children of Simeon: for the part of the children of Iuda was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coasts of their inheritance came to Sarid.

11 And their border goeth vp Westward, euē to Maralah, and reacheth to Dabbasheth, and meeteth with the riuer that lieth before Iokneam,

12 And turneth from Sarid Eastward toward the sunne rising vnto the border of Chiloth-tabor, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the sunne rising to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah,

14 And this border compasseth it on the Northside to Hannathon, and the ends thereof are in the valley of Iiphtah-el,

15 And Kattah, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families: that is, these cities and their villages.

17 ¶ The

h That every one should haue content with Gods appointment. 1 Their inheritance bordered vpon Iuda and Ioseph.

k Which was in the tribe of Ephraim: another Bethel was in the tribe of Benjamin.

l Or, to the sea.

m Or, Rephaim.

n Or, Ierusalem.

o Which is in the tribe of Ephraim. Chap. 15. 6.

p To the very strait, where the riuer runneth into the salt sea.

q Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Iuda.

r According to Iacob's promise that he should be scattered among the other tribes, Gen. 49. 7.

s But this large portion was given them by Gods providence to declare that increase in time to come.

t Meaning toward the great Sea.

u There was another Beth-lehem in the tribe of Iuda.

17 ¶ The fourth lot came out to Issachar, *even* for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Chesulloth, and Shunem,

19 And Hapharaim, and Sihon, and Anaharath,

20 And Harabbith, and Kishion, and Abetz,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shahazimath, and Beth-shemesh, and the ends of their coast reach to Iorden: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is*, the cities and their villages.

24 ¶ Also the fifth lot came out for the tribe of the children of Asher according to their families:

25 And their coast was Helcath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Mithel, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth toward the sunne rising to Beth-dagon, and commerh to Zebulun, and to the valley of Iiphtah-el, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, & Hammon, and Kanah, vnto great Zidon.

29 Then the coast turneth to Ramah and to the strong city of Zor, and this border turneth to Hosah, and the endes thereof are at the sea from Hebel to Achzib,

30 Vimmah also and Aphek, and Rehob: two and twenty cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: *that is*, these cities and their villages.

32 ¶ The sixth lot came out to the children of Naphtali, *even* to the children of Naphtali according to their families.

33 And their coast was from ^bHeleph, and from Allon in Zaanannim, & Adaminekeb, and Iabneel, *even* to Lakum, and the endes thereof are at Iorden.

34 So this coast turneth Westward to Aznoth-tabor, & goeth out from thence to Hukkok, & reacheth to Zebulun on the South side, and goeth to Asher on the West side, and to Iudah by Iorden toward the sunne rising.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and ^dCinnereth,

36 And Adanah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-shemesh: nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is*, the cities and their villages.

40 ¶ The seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ailalon, & Ithlah,

43 And Elon, and Termathah, and Ekron,

44 And Eltekeh, & Gibbethon, & Baalah,

45 And Iehud, and Bene-berak, and Gath-rimmon;

46 And Me-jarkon, and Rakkon, with the border that lieth before ^kIapho.

47 But the coasts of the children of Dan fell out *too little* for them: therefore the children of Dan went vp. to ^lfight against Leshem, and tooke it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, ^mDan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: *that is*, these cities and their villages.

49 ¶ When they had made an end of diuiding the land by the coastes thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the city which he asked, *even* ⁿTimnath-herah in mount Ephraim: and he built the citie and dwelt therein.

51 ¶ These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of diuiding the cuntry.

CHAP. XX.

2 The Lord commandeth Ioshua to appoint cities of refuge.

3 The vs thereof, 7 and their names.

THE Lord also spake vnto Ioshua, saying, 2 Speake to the children of Israel, and say, ^a Appoynt you cities of refuge, whereof I spake vnto you by the hand of Moses,

3 That the slayer that killeth any person ^bby ignorance, and vnwittingly, may flee thither, and they shall be your refuge from the auenger of blood.

4 And he that doth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shew his cause to the Elders of the citie: and they shall receiue him into the citie vnto them, and giue him a place, that he may dwell with them.

5 And if the ^bauenger of blood pursue after him, they shall not deliuer the slayer into his hand because he smote his neighbor ignorantly, neither hated he him before time:

6 But he shall dwell in that citie vntill hee stand before the Congregation in iudgment, ^cor vntill the death of the hie Priest that shall be in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne

^e There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certain cities had al one name, and were distinguished by the tribe only

^f Ioyne to the tribe of Zebulun, which lay moie Eastward

^f Ioyne to the tribe of Zebulun, which lay moie Eastward

^g Which was Tyrus a strong citie in the sea

^h These cities were in the cuntry of Zaanannim

ⁱ Garmen vnto Iorden

ⁱ Of the which the lake of Genezareth had his name

^l According as Isakob had prophesied, Gen. 49. 17.

^m Judg. 18. 29.

ⁿ Chap. 24. 30.

ⁿ Num. 34. 17.

^a Exod. 21. 13. nu. 35. 6, 11, 14 deut. 19. 2.

^a At vnwares, and hearing him no grudge.

^b Ebr. in the eares of the Elders.

^b That is, the nearest kinsman of him that is slaine.

^c Till his cause were proued. ^c Num. 35. 25.

Cities given to the Levites. Joshua.

owne house, *namely* vnto the city from whence he fled: *Or, Galile.* 7 ¶ Then they appointed Kedesh in *Galil* in mount Naphtali, and Shechem in mount Ephraim, and Kirith-*ba* (which is Hebron) in the mountains of Iudah, *Or, Galile.* 8 And on the other side Iordan *Or, Galile.* *Deut 4.43. 1. chron. 6. 73.* richo Halfway, they appointed Bezor in the wilderness upon the *Or, Galile.* line, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan, out of the tribe of Manasseh. *Or, Galile.* 9 These were the cities appointed for all the children of Israel, and for the strangers that sojourned among them, that whosoever killed any person ignorantly might flee thither, & not die by the hand of the avenger of blood, until he stood before the Congregation. *Or, Galile.*

CHAP. XXI.

The cities given to the Levites, 41 in number eight and forty, 44 The Lord according to his promise gave the children of Israel rest.

¶ Then came the principal fathers of the Levites vnto Eleazar the Priest, and vnto Joshua the son of Nun, and vnto the chiefe fathers of the tribes of the children of Israel, *Or, Galile.*

And spake vnto them at Shiloh in the land of Canaan, saying, The Lord commanded by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell, *Or, Galile.*

3 So the children of Israel gaue vnto the Levites, out of their inheritance at the commandement of the Lord these cities with their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the Priest, which were of the Levites, had by lot out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Benjamin thirteene cities.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh ten cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the children of Aaron, being of the families of the Kohathites, and of

the sonnes of Levi (for theirs was the first lot) 11 So they gaue them Kirith-*ba* of the father of Anok (which is Hebron) in the mountains of Iudah, with the suburbs of the same round about it.

12 (But the land of the city, and the villages thereof, gaue they to Caleb the sonne of Iephonah to be his possession)

13 ¶ Thus they gaue to the children of Aaron the Priest, a city of refuge for the slayer, *Or, Galile.* Hebron with her suburbs, and Libnah with her suburbs,

14 And Iamth with her suburbs, and Eshthemoa and her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Iuttah with her suburbs, Beth-shean with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin they gaue Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbs.

20 ¶ But to the families of the children of Kohath of the Levites, which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gaue them the city of refuge for the slayer, Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, & Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibethon with her suburbs,

24 Ailalon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the children of Kohath were tenne with their suburbs.

27 ¶ Also vnto the children of Gershon of the families of the Levites, they gaue out of the halfe tribe of Manasseh, the citie of refuge for the slayer, Golan in Bashan with her suburbs, and Beeshterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Daberch with her suburbs,

29 Iarmuth with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Aser, Mishal with her suburbs, Abdon with her suburbs,

31 Helkai with her suburbs, & Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in Galil, *Or, Galile.*

with her suburbs, and Hammoth-dor with her suburbs,

b He meaneth them that were Priests: for some were but Levites. c Every tribe gaue moe or fewer cities according as their inheritance was great or little, Num. 35. 8.

d For Aaron came of Kohath, and therefore the Priests office remained in that family.

¶ Chap. 1. 4. 14. 1. chron. 6. 56.

¶ That is, the Priests of the families of the Kohathites, of whom Aaron was chiefe.

f The suburbs were a thousand cubites from the wall of the cities round about, Num. 35. 4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

i Which dwelt in Canaan.

k Golan & Kedesh were the cities of refuge vnder the Gershonites.

¶ Chap. 13.

a After the Israelites had the land Canaan.

b Which to go arm fore their thren, Num. 32. 29.

¶ Num. 32. 3. 1. chron. 13. 8.

suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, were thirtene cities with their suburbs.

34 ¶ Also vnto the families of the children of Merari the rest of the Levites, they gaue out of the tribe of Zebulun, Iokneam with her suburbs, and Kartan with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: foure cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, & Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: foure cities.

38 And out of the tribe of Gad they gaue for a citie of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39 Heshbon with her suburbs, and Iazer with her suburbs: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Levites) were by their lot, twelue cities.

41 And all the cities of the Levites within the possessiō of the children of Israel were eight and fortie with their suburbs.

42 These cities lay euery one seuerally with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which he had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to all that he had sworne vnto their fathers: and there stood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

45 * There failed nothing of all the good things, which the Lord had said vnto the houte of Israel, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possiōns. 10 They build an altar for a memoriall. 15 The Israelites reprove them. 21 Their answer for defence of the same.

¶ Then Ioshua called the Reubenites, & the Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Yee haue kept all that Moses the seruant of the Lord^b commanded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the comandement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therefore now returne ye & goe to your tents, to the land of your possession, which Moses the seruant of the Lord * hath giuen you beyond Iorden.

5 But take diligent heed, to doe the comandement and law, which Moses the seruant

of the Lord commanded you: *That is,* * that ye loue the Lord your God, and walke in all his waies, & keep his commandements, and cleaue vnto him, and serue him with al your heart, and with all your soule.

6 So Ioshua^d blessed them, and sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashan: and vnto the other halfe thereof gaue Ioshua among their brethren on this side Iorden Westward: therefore when Ioshua sent them away to their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, and with a great multitude of cattell, with siluer and with gold, with brasse and with yron, and with great abundance of raiment: diuide the spoile of your enemies with your * brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shi'oh (which is in the land of Canaan) to go vnto the countrey of Gilead to the land of their possession, which they had obtained, according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the borders of Iorden (which are in the land of Canaan): then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built there an altar by Iorden, a great altar to see to.

11 ¶ When the children of Israel heard say, Beholde, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to go vp to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad and to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers household among the thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith ^h the whole Congregation of the Lord, What transgression is this that yee haue transgressed against the God of Israel, to turne away this day from the Lord, in that yee haue built you an altar for to rebell this day against the Lord?

17 Haue we too little for the wickednesse

^a Deut. 10. 12. c He sheweth wherein consisteth the fulfilling of the law.

^d He commended them to God, and prayed for them.

^e Which remained at home and went not to the warre, Num. 31. 27. 1. Sam. 30. 24.

^f Ebr. Geliloth, which countrey also was called Canaan because the Amorites dwelling there, were called Canaanites. ^g That is, beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

^g Such now was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

^h Or, multitude.

^h Not only of the princes but also of the common people.

ⁱ They are here called the rest, because they are left numbered, & Merari was the youngest brother, Gen. 46. 11. ^m Bezer & Ramoth were the cities of refuge vnder the Manassites and beyond Iorden, Chap. 20. 8.

ⁿ Then according to Iakobs prophesie, they were scattered throughout the countrey, which God vied to this end, that his people might be instructed in the true religion by them.

^a Chap. 23. 14, 15

^a After that the Israelites enjoyed the land of Canaan.

^b Which was to go armed before their brethren, Num. 32. 9.

^c Num. 32. 33. Chap. 13. 8.

* Num. 35. 4.
i Meaning. God
is not fully paci-
fied forasmuch
as no punishment
can be sufficient
for such wicked-
ness and idolatry.

k In your
judgement.

l To vie any o-
ther service then
God hath ap-
pointed, is to re-
bel against God,
1. Sam. 15. 23.

* Chap. 7. 1. 5.
m Signifying
that if many suf-
fered for one mans
fault, for the
fault of many all
should suffer.

n Let him pu-
nish vs.

o Or to turne
backe from the
true God.

* Gen. 31. 48.
chap. 24. 27.
verfe 34.

p They signifie
a wonderful care
that they bare
toward their po-
sterity, that they
might live in the
true seruice of
God

of Peor, whereof ye are not idesed vnto this
day, though a plague be caue vpon the Congre-
gation of the Lord.

18 Yee also are turned away this day from
the Lord: and seeing yee rebell to day against
the Lord, euen to morrow he will be wroth with
all the Congregation of Israel.

19 Notwithstanding if the land of your pos-
session be vncleane, come yee ouer vnto the
land of the possession of the Lord, wherein the
Lords Tabernacle dwelleth, and take possession
among vs: but rebell not against the Lord, nor
rebel not against vs in building you an altar, be-
side the altar of the Lord our God.

20 Did not Achan the son of Zerah trespass
griuously in the execrable thing, and wrath fel
on * all the Congregation of Israel? and this
man alone perished not in his wickednes.

21 ¶ Then the children of Reuben, and the
children of Gad, and half the tribe of Manasse
answered, and sayd vnto the heads ouer the
thousands of Israel,

22 The Lord God of gods, the Lord God
of gods, hee knoweth, and Israel himselfe shall
knowe: if by rebellion, or by transgression a-
gainst the Lord we haue done it, saue thou vs not
this day.

23 If wee haue built vs an altar to returne
away from the Lord, either to offer thereon
burnt offering, or meate offering, or to offer
peace offerings thereon, let the Lord himselfe
require it:

24 And if we haue not rather done it for feare
of this thing, saying, In time to come your chil-
dren might say vnto our children, What haue
ye to do with the Lord God of Israel?

25 For the Lord hath made Iorden a border
betweene vs and you, yee children of Reuben,
and of Gad: therefore ye haue no part in the
Lord: so shall your children make our children
cease from fearing the Lord.

26 Therefore we said, We will now goe a-
bout to make vs an altar, not for burnt offering,
nor for sacrifice,

27 But it shalbe a* witnesse betweene vs and
you, and betweene our generations after vs, to
execute the seruice of the Lord before him in
our burnt offerings, and in our sacrifices, and in
our peace offerings, & that your children should
not say to our children in time to come, Yee
haue no part in the Lord.

28 Therefore sayd wee, If so bee that they
should so say to vs or to our generations in
time to come, then will we answer, Behold the
fashion of the altar of the Lord, which our fa-
thers made, not for burnt offering nor for sacri-
fice, but it is a witnesse betweene vs and you.

29 God forbid, that wee should rebell a-
gainst the Lord, and turne this day away from
the Lord, to build an altar for burnt offering, or
for meate offering, or for sacrifice, saue the Al-
tar of the Lord our God, that is before his Ta-
bernacle.

¶ And when Phinehas the Priest, and the
princes of the Congregation & heads ouer the
thousands of Israel, which were with him, heard
the wordes, that the children of Reuben, and
children of Gad, and the children of Manasse
spake, they were well content.

¶ And Phinehas the sonne of Eleazar the
Priest sayd vnto the children of Reuben, and
to the children of Gad, and to the children of
Manasse, This day we perceiue, that the Lord
is among vs, because yee haue not done this
trespasse against the Lord: now ye haue deli-
uered the children of Israel out of the hand of
the Lord.

¶ Then Phinehas the sonne of Eleazar
the Priest with the Princes, returned from the
children of Reuben, and from the children of
Gad, out of the land of Gilead, vnto the land of
Canaan, to the children of Israel, and brought
them answer.

¶ And the saying pleased the children of
Israel, and the children of Israel blessed God,
and minded not to go against them in battell,
for to destroy the land, wherein the children of
Reuben, and Gad dwelt.

¶ Then the children of Reuben, and the
children of Gad called the altar *Ed*: for it shalbe
a witnes betweene vs, that the Lord is God.

CHAP. XXXII.

*In Joshua exhorteth the people, that they idene not themselves
vnto the Gentiles, 7 that they name not their idoles. 14
The promise, if they feare God, 15 And the threatenings, if
they forsake him.*

¶ And a long season after that the Lord had
giuen rest vnto Israel from all their ene-
mies round about, and Joshua was olde, and
stricken in age,

¶ Then Joshua called all Israel, and their
Elders, and their Heads, and their Iudges, and
their officers, and said vnto them, I am olde and
stricken in age.

¶ Also ye haue seene all that the Lord your
God hath done vnto all these nations before
you, how the Lord your God himselfe hath
fought for you.

¶ Behold, I haue diuided vnto you by lot
these nations that remaine, to be an inheritance
according to your tribes, from Iorden, with all
the nations that I haue destroyed, euen vnto
the great sea Westward.

¶ And the Lord your God shal expell them
before you, and cast them out of your sight,
and ye shal possesse their land as the Lord your
God hath said vnto you.

¶ Be ye therefore of a valiant courage, to
obserue and doe all that is written in the booke
of the Law of Moses, that ye turne not there-
from to the right hand nor to the left.

¶ Neither company with these nations:
that is, with them which are left with you, nei-
ther make mention of the name of their gods,
nor cause to sweare by them, neither serue them
nor bow vnto them:

† Ebr. it was good
in their eyes.

¶ By preferring
vs and gover-
ning vs.
r Whom if ye
had offended, he
would haue pu-
nished with you.

¶ Or, praised.
† Ebr. said.

¶ Or, witness.
verfe 27.

† Ebr. commen-
into yeeres.

a Your eyes be-
ring witnesse.

¶ Or, overthrowen
these nations.

† Ebr. as the
sunne sit.

b Which yet re-
maine and are
not ouercome,
as chap. 13. 2.

* Deut. 5. 32.
and 28. 14.

c And not yet
subdued.

* Psal. 1. 6. 4.

d Let not the
Iudges admit an
oath, which any
shall sweare by
their idoles.

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 *One man of you shal chase a thousand: for the Lord your God he fighteth for you, as he hath promised you.

11 Take good heed therefore vnto your selues, that ye loue the Lord your God.

12 Elſe, it he goe backe, and cleaue vnto the rest of these nations: that is, of the that remaine with you, and shall make mariages with them, and go vnto them, and they to you,

13 Know ye for certain, that the Lord your God will cast out no more of these nations from before you: *but they shalbe a snare and destruction vnto you, and a whip on your sides, and thornes in your eyes, vntill ye perish out of this good land, which the Lord your God hath giuen you.

14 And beholde, this day doe I enter into the way of all the world, & ye know in all your hearts & in all your soules, that *nothing hath failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all good things are come vpon you, which the Lord your God promised you, so shall the Lord bring vpon you euery euill thing, vntill he haue destroyed you out of this good land, which the Lord your God hath giuen you.

16 When ye shall transgresse the couenant of the Lord your God, which he commanded you, and shal go and serue other gods, and bow your selues to them, then shall the wrath of the Lord waxe hote against you, and ye shal perish quickly out of the good land which he hath giuen you.

CHAP. XXIIII.

2 Ioshua rehearseth Gods benefites, 14 and exhorteth the people to feare God. 25 The league renewed betwene God and the people. 29 Ioshua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

And Ioshua assembled againe all the tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their Iudges, and their officers, and they presented themselves before God.

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, *Your fathers dwelt beyond the flood in old time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And I tooke your father Abraham from beyond the flood, and brought him through all the land of Canaan, and multiplied his seed, and gaue him Izhak.

4 And I gaue vnto Izhak, *Iaakob and Esau: and I gaue vnto *Esau mount Seir, to possesse it: but *Iaakob & his children went down into Egypt.

5 *I sent Moses also and Aaron, and I plagued Egypt: & when I had so done among them, I brought you out.

6 So I brought your fathers out of Egypt, and ye came vnto the sea, and the Egyptians pursued after your fathers with charrets and horſemen vnto the red ſea.

7 Then they cried vnto the Lord, and he put a darknesse betweene you and the Egyptians, and brought the sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wilderness a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, *and they fought with you: but I gaue them into your hand, and ye possessed their country, and I destroyed them out of your sight.

9 *Also Balak the sonne of Zippor King of Moab arose and warred against Israel, and sent to call Balaam the son of Beor for to curse you.

10 But I would not heare Balaam: therefore he blessed you, and I deliuered you out of his hand.

11 And ye went ouer Iorden, and came vnto Iericho, and the men of Iericho fought against you, the Amorites, & the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuites, and the Iebusites, and I deliuered them into your hand.

12 And I sent *hornets before you, which cast them out before you, euen the two kings of the Amorites, and not with thy sword, nor with thy bow.

13 And I haue giuen you a land, wherein ye did not labor, and cities which ye built not, and ye dwell in them, and eate of the vineyards and oliue trees, which ye planted not.

14 Now therefore feare the Lord, & serue him in vprightnesse and in truth, and put away the gods, which your fathers serued beyond the flood and in Egypt, and serue ye the Lord.

15 And if it seeme euill vnto you to serue the Lord, chuse you this day whome yee will serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: *but I and mine house will serue the Lord.

16 Then the people answered and sayde, God forbid that we should forsake the Lord, to serue other gods.

17 For the Lord our God he brought vs and our fathers out of the land of Egypt, from the house of bondage, and he did thote great miracles in our sight, and preserved vs in all the way that we went, and among al the people thorow whom we came.

18 And the Lord did cast out before vs all the people, euen the Amorites which dwelt in the land: therefore will we also serue the Lord, for he is our God.

19 And Ioshua sayd vnto the people, Yee cannot

*Exod. 3. 10.

*Exod. 12. 37.

*Exod. 14. 9.

|| Or, a cloud.

d Euen forty yeeres.

*Num. 21. 29.

*Num. 22. 5. dent. 23. 4.

e Because it was the chiefe citie, vnder it he containeth all the countrey: else they of the citie fought not.

*Exod. 23. 28.

dent. 7. 20.

chap. 11. 20.

f This is the true vse of Gods benefites to learne thereby to feare & serue him with an vpright conscience.

|| Ebr. if it be euill in your sight.

g This reacheth vs that if all the world would go from God, yet euerie one of vs particularly is bound to cleaue vnto him.

h How much more are wee bound to serue God in Christ, by whom wee haue receiued the redemption of our soules?

*Leuit. 16. 8. dent. 32. 30.

† Ebr. Gales.

|| Or, be of their affliction. || Or, haue compassion with them.

*Exod. 23. 33. ment. 33. 55.

dent. 7. 16. e Meaning, they shalbe a continual grieue vnto you, and so the cause of your destruction.

f I die according to the course of nature.

g Most certainly.

*Chap. 21. 45.

|| Or, promised.

|| Or, threatening, at chap. 24. 20.

h He sheweth that no will can come vnto man, except he offend God by disobedience.

a That is, the nine tribes and the halfe.

b Before the Arke, which was brought to Shechem, when they went to bury Iosephs bones.

*Gen. 11. 31. ment. 5. 6, 7.

c Euphrates in Melopotamia, Gen. 11. 26.

*Gen. 21. 2.

*Gen. 25. 26. Gen. 26. 8.

*Gen. 46. 6.

cannot serue the Lord: for he is an holy God: he is a ielous God: he will not pardon your iniquitie nor your finnes.

^{* Chap. 23. 15.} 20 If ye forsake the Lord and serue strange gods, * then he will returne and bring euil vpon you, and confounde you, after that he hath done you good.

21 And the people said vnto Ioshua, Nay, but we will serue the Lord.

^{i If you doe the contrary, your owne mouthes shall condemne you.} 22 And Ioshua said vnto the people, Ye are witnesses ⁱ against your selues, that ye haue chosen you the Lord, to serue him: and they saide, We are witnesses.

^{k Out of your hearts, and otherwise.} 23 Then put away now, ⁱ said he, the strange gods which are among you, and bowe your hearts vnto the Lord God of Israel.

24 And the people saide vnto Ioshua, The Lord our God will we serue, and his voyce will we obey.

^{i By ioyning God and the people together: also he repeated the promises and threatnings out of the law.} 25 So Ioshua ⁱ made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

^{|| Or, elme.} 26 And Ioshua wrote these wordes in the booke of the law of God, & took a great stone, and pitched it there vnder an ^{||} oke that was in the Sanctuary of the Lord.

27 And Ioshua said vnto all the people, Be-

hold, this stone shal be a witnesse vnto vs: for it hath heard all the wordes of the Lord which he spake with vs: it shalbe therefore a witnesse against you, lest ye e deny your God.

28 Then Ioshua let the people depart, euery man vnto his inheritance.

29 And after these things Ioshua the sonne of Nun, the seruant of the Lord died, being an hundred and ten yeeres old.

30 And they buried him in the border of his inheritance in * Timnath-serah, which is in mount Ephraim, on the North side of mount Gaash.

31 And Israel ⁱ serued the Lord all the daies of Ioshua, and all the daies of the Elders that ouerliued Ioshua, and which had knowen all the workes of the Lord that he had done for Israel.

ⁱ 32 And the bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground which Iakob bought of * the sonnes of Hamor the father of Shechem, for an hundred pieces of siluer, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in ⁱ the hill of Phinehas his son, which was giuen him in mount Ephraim.

^{m Rather then mans dissimulation should not be punished, the dumbe creature shall cry for vengeance.}

^{n Gen. 19. 50. iudg. 2. 9.}

^{o Such are the people commonly as their rulers are.}

^{p Gen. 50. 15. exod. 13. 19.}

^{q Gen. 33. 19.}

^{r Ebr. Gishai Phinehas.}

THE BOOKE OF IVDGES.

THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing and hainous that can turne backe Gods loue from his Church. For now when the Israelies were entred into the land of Canaan, and saw the truth of Gods promise performed, instead of acknowledging his great benefits, and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrary to their sollemne promise made vnto Ioshua, & so prouoked his vengeance (as much as in them stood) to their viter destruction. Whereof as they had most euident signes by the mutability of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from liberty, and cast them into slavery, to the intent they might feeble their owne miseries, and so call vnto him and be deliuered) So to shew that his mercies endure for euer, he raised vp from time to time such as should deliuer them, & assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised vp, as it seemed best to God for the gouernance of his people. They were foureene in number besides Ioshua, & gouerned from Ioshua vnto Saul the first king of Israel. Ioshua and these vnto the time of Saul ruled 377. yerres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true religion against idolatry and superstition: next, what great danger that Common wealth is in, when as God giueth not a magistrate to retaine his people in the purenesse of religion and his true seruice.

CHAP. I.

¹ After Ioshua was dead, Iudah was constitute capitaine. 6 Adoni-bezek is taken. 14 The request of Achish, 16 The children of Keni. 28 The Canaanites are made tributaries, but not destroyed.

After that Ioshua was dead, the children of Israel ^a asked the Lord, saying, ^b Who shal go vp for vs against the Canaanites, to fight first against them?

2 And the Lord said, Iu-

dah shall goe vp: behold, I haue giuen the land into his hand.

3 And Iudah saide vnto Simeon his ^c brother, Come vp with me into my lot, that we may fight against the Canaanites: and I likewise will go with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites and the Perizzites into their hands, and they slew of them in Bezek ten thousand men.

5 And

^a By the iudgement of Vrim, reade Exo. 28. 30 num. 27. 21. 1 sam. 28. 6. ^b Who shalbe our capitaine?

^c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 11.

^d Num. 15. 14.

^e For after the tribes of Iudah had beene, they built againe.

Or, the Lord of
Bezek.

5 And they found Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off the thumbs of his hands and of his feet.

7 And Adoni-bezek said, Seventie kings having the thumbs of their hands and of their feet cut off, gathered bread under my table: as I have done, so God hath rewarded me, so they brought him to Jerusalem, and there he died.

8 (Now the children of Judah had fought against Jerusalem, and had taken it and smitten it with the edge of the sword, and had set the citie on fire.)

9 Afterward also the children of Judah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low country.

10 And Judah went against the Canaanites that dwelt in Hebron, which Hebron before time was called Kiriath-arba: and they slew Sheshai, and Ahiman and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriath-sepher.

12 And Caleb said, Hee that smiteth Kiriath-sepher, and taketh it, even to him wil I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs younger brother tooke it, to whom he gaue Achsah his daughter to wife.

14 And when she came to him, shee mooued him to aske of her father a field, & shee lighted off her asse, and Caleb said vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South country, giue me also springs of water: and Caleb gaue her the springs aboue and the springs beneath.

16 And the children of Keni Moses father in law went vp out of the citie of the palme trees with the children of Judah, into the wilderness of Judah, that lieth in the South of A-rad, and went and dwelt among the people.

17 But Judah went with Simeon his brother, & they slew the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citie Hormah.

18 Also Judah tooke Azzah with the coasts thereof, and Askelon with the coastes thereof, and Ekron with the coasts thereof.

19 And the Lord was with Judah, and he possessed the mountaines: for hee could not driue out the inhabitants of the valles, because they had charrets of yron.

20 And they gaue Hebron vnto Caleb, as Moses had said, and hee expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Iebusites, that inhabited Ierusalem: therefore the Iebusites dwell with the children of Benjamin in Ierusalem vnto this day.

22 They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them.

23 And the house of Ioseph caused to view Beth-el (and the name of the citie before time was Luz)

24 And the spies saw a man come out of the citie, and they said vnto him, Shew vs, we pray thee, the way into the citie, and we will shew thee mercie.

25 And when he had shewed them the way into the citie, they smote the city with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 Neither did Manassch destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: but the Canaanites dwelled still in that land.

28 Neuertheless when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 Neither did Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the lande: for they did not driue them out.

33 Neither did Naphtali driue out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites droue the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

35 And the Amorites dwelt still in mount Heres in Aijalon, and in Shalbim, and when the hand of Iosephs familie preuailed, they became tributaries.

36 And the coast of the Amorites was from Maaleh-akrabbim, even from Selah & vpward.

CHAP. II.

The Angel rebuketh the people because they had made peace with the Canaanites. 11 The Israelites fell to idolatry after Iosuahs death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffered idolaters to remaine among them.

S

And

This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done, so should he receive.

Which was afterward built againe, and possessed by the Jebusites, 2 Sam. 5. 6.

These three were giants, and the children of Anak.

Keade Iosh. 15. 18.

This was one of the names of Moses father in law, reade Num. 10. 29.

These cities and others were afterwards possessed of the Philistines, 1 Sam. 6. 17.

Num. 14. 24. Iosh. 14. 13 and 15. 14.

For after that the tribe of Iudah had burnt it, they built it againe.

Gen. 28. 19.

Iosh. 2. 14.

Iosh. 17. 11.

Wherefore God permitted the Canaanites to dwell still in the land, reade chap. 3. 4.

Iosh. 16. 10.

That is, the tribe of Zebulun, as is also to be understood of the rest.

But made them pay tribute as the others did.

Or, afflicted them.

Or, would dwell.

Meaning, when he was stronger then they.

Which was a citie in Arabia, or as some read, from the rocke,

The people reprov'd Iudges. for their rebellion.

^a That is, messenger, or prophet, as some thinke, Phinehas.

^b Deut. 7. 3.
^c Deut. 12. 3.

^d Ios. 23. 13.
^e Or, Iudges.

^f Or, Iudges.

^g After that he had divided to every man his portion by lot, Ios. 14. 38.

^h Meaning, the wonders and miracles.

ⁱ Heres by turning the letters backward is Serah, as Ios. 24. 30.

^j That is, all manner of idoles.

^k Chap. 10. 6.
^l These were idoles which had the forme of an ewe or sheepe among the Sidonians.
^m Psal. 44. 12.
ⁿ Ios. 5. 2.

^o In all their enterprises.
^p The vengeance.

^q Or, Magistrates.
^r Ibr. found.

And an Angel of the Lord came vp from Gilgal to Bochim, and said, I made you to goe vp out of Egypt, and haue brought you vnto the lande which I had sworne vnto your fathers, and said, I will neuer breake my couenant with you.

Ye shall also make no couenant with the inhabitants of this land; for shall breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

Wherefore, I will also, I will not cast them out before you; but they shall be your destruction, and their gods shall be your destruction.

And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

Therefore they called the name of that place, Bochim, and offered sacrifices there vnto the Lord.

Now when Ioshua had sent the people away, the children of Israel went every man into his inheritance, to possesse the land.

And the people had serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that outliued Ioshua, which had seene all the great works of the Lord that hee did for Israel.

But Ioshua the sonne of Nun the seru-
uant of the Lord died, when he was an hundred and ten yeeres olde:

And they buried him in the coasts of his inheritance, in Timnath-heres in mount Ephraim, on the North side of mount Gaash.

And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.

Then the children of Israel did wickedly in the sight of the Lord and serued Baalim,

And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, even the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

So they forsooke the Lord, and serued Baal and Ashtaroth.

And the wrath of the Lord was hote against Israel, and hee deliuered them into the hands of spoyle's, that spoyled them, & he sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

Whithersoever they went out, the hande of the Lord was sore against them, as the Lord had said, and as the Lord had sowne vnto them: so he punished them sore.

Notwithstanding, the Lord raised vp Iudges, which deliuered them out of the hands of their oppressours.

But yet they would not obey their Iud-

ges: for they went a whoring after other gods and worshipped them, and turned quickly out of the way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord had compassion of their groanings because of them that oppressed them and tormented them).

Yet when the Iudge was dead, they returned, and did worse then their fathers, in following their gods to serue them and worship them: they ceased not from their own inuentions, nor from their rebellious way.

Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant, which I commanded their fathers, and hath not obeyed my voyce,

Therefore will I no more cast out before them, any of the nations, which Ioshua left when he died,

That through them I may proue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

So the Lord left those nations, and droue them not out immediately, neither deliuered them into the hand of Ioshua.

CHAP. III.

The Canaanites were left to trie Israel. 9 Othniel deliuereth Israel. 21 Ehad killeth king Eglon. 31 Shamgar killeth the Philistines.

These now are the nations which the Lord left, that he might proue Israel by them (even as many of Israel as had not knowne all the warres of Canaan,

Onely to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessours knew not)

Five princes of the Philistines, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Bal-hermon vntill one come to Hamath.

And these remained to proue Israel by them, to wit, whether they would obey the commandements of the Lord, which hee commanded their fathers by the hand of Moses.

And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

And they tooke their daughters to bee their wiues, and gaue their daughters to their sonnes, and serued their Gods.

So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and Ashtaroth.

Therefore the wrath of the Lord was kindled against Israel, and he solde them into the hande of Chusshan-rishathaim King of

|| Aram-

¹ Meaning, from the true religion.

² Chap. 3. 12.
³ Ibr. corrupt themselves.

⁴ As the Hittites, Iebusites, Amorites, &c.
⁵ So that both outward enemies and false prophets are but a triall to proue our faith, Deut. 32. 3. and chap. 3. 1.

⁶ Which were archieues by the hand of God, and not by the power of man: For they trusted in God, and he fought for them.

⁷ Contrary to Gods commandement, Deut. 7. 1

⁸ Trees or woods erected for idolatry.

⁹ Or, Iudges.

¹⁰ Or, Iudges.

¹¹ Or, Iudges.

¹² Ibr. he covered his face.

[Aram-nahash, and the children of Israel served Chushan-rishathaim eight yeeres.

¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a saviour to the children of Israel, and bestowed them, *even* Othniel the sonne of Kenaz, Calebs younger brother.

¶ And the Spirit of the Lord came vpon him, and he iudged Israel, and went out to war: and the Lord deliuered Chushan-rishathaim king of Aram into his hand, and his hand preuailed against Chushan-rishathaim.

¶ So the land had rest foure yeeres, and Othniel the sonne of Kenaz died.

¶ Then the children of Israel againe committed wickednes in the sight of the Lord: and the Lord strengthened Eglon king of Moab against Israel, because they had committed wickednes before the Lord.

¶ And hee gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, & they possessed the citie of palme trees.

¶ So the children of Israel serued Eglon king of Moab eighteeen yeeres.

¶ But when the children of Israel cried vnto the Lord, the Lord stirred them vp a saviour, Ehud the sonne of Gera the sonne of Iemini, a man of his right hand: and the children of Israel sent a present by him vnto Eglon King of Moab.

¶ And Ehud made him a dagger with two edges of a cubit length, and he did gird it vnder his raiment vpon his right thigh.

¶ And hee presented the gift vnto Eglon King of Moab (and Eglon was a very fat man).

¶ And when hee had now presented the present, hee sent away the people that bare the present,

¶ But hee turned againe from the quarries, that were by Gilgal, & said, I haue a secret errand vnto thee, O King. Who said, Keepe silence: and all that stood about him, went out from him.

¶ Then Ehud came vnto him, (and he sate alone in a summer parler, which he had) and Ehud said, I haue a message vnto thee from God. Then he arose out of his throne,

¶ And Ehud put forth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly.

¶ So that the haft went in after the blade, and the fat closed about the blade, so that hee could not draw the dagger out of his belly, but the dirt came out.

¶ Then Ehud gate him out into the porch, & shut the doores of the parler vpon him, and locked them.

¶ And when he was gone out, his seruants came: who seeing that the doores of the parler were locked, they said, Surely he doth his easment in his Summer chamber.

¶ And they taried till they were ashamed: and seeing hee opened not the doores of the

parler, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

¶ So Ehud escaped (while they taried) and was passed the quarries, & escaped vnto Seirath.

¶ And when hee came downe, he blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

¶ Then said he vnto them, Follow me: for the Lord hath deliuered your enemies, *even* Moab into your hand. So they went downe after him, and tooke the passages of Iorden toward Moab, & suffered not a man to passe ouer.

¶ And they slew of the Moabites the same time about ten thousand men, all ffit men, and all were warriors, & there escaped not a man.

¶ So Moab was subdued that day, vnder the hand of Israel: and the land had rest foure score yeeres.

¶ And after him was Shagar the son of Anath, which slew of the Philistines fixe hundred men with an oxe goad, and hee also deliuered Israel.

CHAP. IIJ.

¶ Israel came and are giuen into the hands of Iabin. ¶ Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. ¶ Sisera fleeth, and is killed by Iael.

¶ And the children of Israel began againe to doe wickedly in the sight of the Lord when Ehud was dead.

¶ And the Lord sold them into the hands of Iabin king of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in Harosheth of the Gentiles.

¶ Then the children of Israel cried vnto the Lord: (for he had nine hundred charrets of yron, and twentie yeres he had vexed the children of Israel very fore)

¶ And at that time Deborah a Prophetesse the wife of Lapidoth iudged Israel.

¶ And this Deborah dwelt vnder a palme tree, betweene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

¶ Then shee sent and called Barak the son of Abinoam out of Kedesh of Naphtali, and said vnto him, Hath not the Lord God of Israel commanded, saying, Goe, and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

¶ And I will draw vnto thee to the riuer Kishon, Sisera, the captaine of Iabins army with his charrets, and his multitude, and will deliuer him into thine hand.

¶ And Barak said vnto her, If thou wilt goe with me, I will go: but if thou wilt not goe with me, I will not goe.

¶ Then she answered, I will surely go with thee, but this iourney that thou takest, shal not be for thine honour: for the Lord shall sell Sisera, into the hand of a woman. And Deborah

S 2 arose

Or, caused the trumpet to be blown, & hee said, &c.

Or, strong and big bodied.

So that it is not the number, nor the means that God regardeth, when he will get the victorie.

Ebr. added, or continued to do as usual.

a. There was an other Iabin, whom Iobana killed, and burnt his citie Hazor. Iosh. 11. 13. b. That is, in a wood, or strong place.

c. By the spirit of prophetic, resolving of controversies and declaring the will of God.

d. And revealed vnto me by the spirit of prophetic.

* Psal 83. 9. 10. Or, valley.

e. Fearing his owne weaknes and his enemies power, he desired the Prophetesse to goe with him to assure him of Gods will from time to time.

o Either by beating of the Sea, or by mining.

See how he, and varied in his decayed places.

18 But the people of Zebulun and Naphtali have increased their lives, and the death in the high places of the field.

19 The Kings came, and fought: then fought the Kings of Canaan in Barak by the waters of Megiddo: they obtained no gain of victory.

20 They fought from heaven: the stars in their courses fought against Sisera.

21 The river Kishon swept them away, that old river, the river Kishon. O my soule, thou hast washed away iniquity.

22 Then were the horsemen broken with the beating together of their mighty men.

23 Cursed be Motza (saide the Angel of the Lord) curse the inhabitants thereof, because they came not to help the Lord, to help the Lord against the mighty.

24 Bless the wife of Heber the Kenite: she shall be blessed above other women: blessed shall she be above women dwelling in tents.

25 He asked water, and she gave him milke: she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded, and pierced his temples.

27 He bowed him downe at her feet, he fell downe, and lay still: at her feet he bowed him downe, and fell: and when he had sunke down, he lay there dead.

28 The mother of Sisera looked out at a window, and cryed thorow the lattesse, Why is his charer so long a coming? why tarie the wheelles of his charrets?

29 Her wise ladies answered her, Yea, she answered her selfe with her owne words.

30 Have they not gotten, and they diuide the spoyle? euery man hath a maid or two. Sisera hath a pray of diues coloured garments, a pray of sundry colours made of needle worke: of diuers colours of needle worke on both sides, for the chiefe of the spoile.

31 So let all thine enemies perish, O Lord, but they that loue him, shall bee as the Sunne when he riseth in his might. And the land had rest fourtie yeeres.

CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednesse.

2 Gideon is sent to be their deliverer. 37 Hee asketh a signe.

38 Hee asketh a signe.

39 Hee asketh a signe.

40 Hee asketh a signe.

41 Hee asketh a signe.

42 Hee asketh a signe.

43 Hee asketh a signe.

44 Hee asketh a signe.

45 Hee asketh a signe.

46 Hee asketh a signe.

the East, and came vpon them, and camped by them, and destroyed the fruit of the earth, crushed them vnto Azb.

zab, and lef no food for Israel, neither sheepe, nor oxen, nor asses, nor any beast.

For they went up, and till the carrell, and came with their tents as grasshoppers in multitude, so that they & their camels were without number: and they came into the land, and destroyed it.

So was Israel exceedingly impoverished by the Midianites: therefore the children of Israel cried vnto the Lord.

¶ And when the children of Israel cryed vnto the Lord because of the Midianites,

the Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus saith the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage.

And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

And I haue vnto you, I am the Lord your God: feare not the gods of the Amorites in whose land you dwell: but you haue not obeyed my voyce.

¶ And the Angel of the Lord came, & sate vnder the oke which was in Ophrah, that pertained vnto Joash the father of the Ezrites; and his sonne Gideon threshed wheare by the vinepresse, to hide it from the Midianites.

¶ Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

¶ To whom Gideon answered, Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where bee all his miracles which our fathers told vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

¶ And the Lord looked vpon him, and said, Go in this thy might, and thou shalt saue Israel out of the hands of the Midianites: haue not I sent thee?

¶ And hee answered him, Ah, my Lord, whereby shall I saue Israel? behold, my father is poore in Manasseh, and I am the least in my fathers house.

¶ Then the Lord said vnto him, I wil therefore be with thee, and thou shalt smite the Midianites, as one man.

¶ And he answered him, I pray thee, If I haue found fauour in thy sight, then shew me a signe, that thou talkest with me.

¶ Depart not hence, I pray thee, vntill I come vnto thee; and bring mine offering, and lay it before thee. And he said, I will tary vntill thou come againe.

¶ Then Gideon went in, and made ready a kid, and vnleavened bread of an Ephah of

S 3

floure,

Or, of Kedem.

b Even almost the whole country.

c Shall destroy the multitude.

d They were without number.

e So was Israel exceedingly impoverished.

f Therefore the children of Israel cried vnto the Lord.

g Or, of Kedem.

h Or, of Kedem.

i Or, of Kedem.

k Or, of Kedem.

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y Or, of Kedem.

z Or, of Kedem.

floure, and put the flesh in a basket, and put the
bread in a pot, and brought it out vnto him in
the oven, and presented it. **29** And the Angel of God said vnto him,
Take the flesh and the unleavened bread, and
lay them vpon this floure, and power out the
bread, and be did so. **30** Then the Angel of the Lord put
the end of the staffe that hee helde in his
hand, and touched the flesh and the unlea-
vened bread, and they arose vp fire out of the
stone, and consumed the flesh and the unlea-
vened bread: so the Angel of the Lord departed
out of his sight.

31 And when Gideon perceived that it was
an Angel of the Lord, Gideon then said, Alas,
my Lord God! for because I haue seene an
Angel of the Lord face to face, I shall die. **32**
And the Lord said vnto him, Peace bee
vnto thee, feare not, thou shalt not die. **33**
Then Gideon made an altar there vnto
the Lord, and called it Iehovah-shalom
vnto this day, it is in Ophrah, of the father of
the Ezrites.

34 And the same night the Lord said vnto
him, Take thy fathers yong bullocke, and a
nother bullocke, of seven yeeres olde, and de-
stroy the altar of Baal that thy father hath, and
cut downe the groue that is by it.

35 And build an altar vnto the Lord thy
God vpon the toppe of this rocke, in a plaine
place: and take the second bullocke, and offer
a burnt offering with the wood of the groue,
which thou shalt cut downe.

36 Then Gideon tooke tenne men of his
seruants, and did as the Lord bade him: but
because he feared to do it by day for his fathers
household, and the men of the citie, he did it by
night.

37 And when the men of the citie arose
early in the morning, behold, the altar of Baal
was broken, and the groue cut downe that
was by it, and the second bullocke offered
vpon the altar that was made.

38 Therefore they said one to another, Who
hath done this thing? and when they inquired
and asked, they said, Gideon the sonne of Ioash
hath done this thing.

39 Then the men of the citie said vnto Io-
ash, Bring out thy sonne, that he may die: for
he hath destroyed the altar of Baal, and hath
also cut downe the groue that was by it.

40 And Ioash saide vnto all that stood by
him, Will ye plead Baals cause? or will ye saue
him? he that will contend for him, let him die
ere the morning. If hee be God, let him pleade
for himselfe against him that hath cast downe
his altar.

41 And in that day was Gideon called Ie-
rubbaal, that is, Let Baal plead for himselfe be-
cause he hath broken downe his altar.

42 Then all the Midianites and the Amale-
kites, and they of the East, were gathered to-
gether, and went and pitched in the valley of
Izreel.

gather, and went and pitched in the valley of
Izreel.

43 But the Spirit of the Lord came vpon
Gideon, and he blew trumpets, and Abiezer
was ioyned with him.

44 And hee sent messengers thorowout all
Manasseh, which also was ioyned with him,
and he sent messengers vnto Asher, and to Ze-
bulun, and to Naphtali, and they came vp to
meet them.

45 Then Gideon said vnto God, If thou
wilt saue Israel by mine hand, as thou hast said,

46 Behold, I will put a fleece of wool in the
threshing place: if the dew come on the fleece
onely, and it be drie vpon the earth, then shall
I be sure, that thou wilt saue Israel by mine
hand, as thou hast said. **47** And so it was: for he
rose vp early on the morrow, and thrust the fleece
together, and wringed the dew out of the fleece,
and filled a bowle of water.

48 Again, Gideon said vnto God, Bee not
angry with me, that I may speake once more:
let me proue once againe, I pray thee, with the
fleece: let it now be drie onely vpon the fleece,
and let dewe be vpon all the ground.

49 And God did so that same night: for it
was drie vpon the fleece onely, and there was
dew on all the ground.

CHAP. VII.

The Lord commanded Gideon to slay away a great part
of his company. The Midianites are distressed by a
wonderous sort. 25 Oreb and Zeeb are slaine.

1 Then Jerubbaal (who is Gideon) rose
vp early, and all the people that were with
him, and pitched beside the well of Harod, so
that the hoste of the Midianites was on the
Northside of them in the valley by the hill of
Moreh.

2 And the Lord said vnto Gideon, The
people that are with thee, are too many for me:
to giue the Midianites into their handes, leaue
Israel make their vaunt against mee, and say,
Mine hand hath saued me.

3 Now therefore proclaime in the audience
of the people, and say, Who so is timorous or
fearefull, let him retorne, and depart early from
mount Gilead. And there returned of the peo-
ple, which were at mount Gilead, two & twen-
tie thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The
people are yet too many: bring them downe
vnto the water, and I will trie them for thee
there: and of whom I say vnto thee, This man
shall goe with thee, the same shall go with thee:
and of whomsoever I say vnto thee, This man
shall not goe with thee, the same shall not goe.

5 So hee brought downe the people vnto
the water. And the Lord said vnto Gideon, As
many as lap the water with their tongues as a
dog lappeth, them put by themselves, and euery
one that shal bow down his knees to drinke
putt apart.

Ebr. elad Giden
Numb 10.3.

chap. 3. 27.
o The familie
of Abiezer,
whereof he was.

o In the 2nd. canis

This request
proceeded not
of infidelity, but
that he might be
confirmed in his
vocation.

o In the 2nd. canis

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16 And the number of them that lapped by putting their hands to their mouths were three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

17 ¶ Then the Lord said vnto Gideon, By these three hundred men that lapped, will I saue you, & deliuer the Midianites into thine hand, and let all the other people go euery man vnto his place.

18 ¶ So the people took vitales with them, and their trumpets, and haſent al the rest of Israel euery man vnto his tent, and retained the three hundred men: and the hoste of Midian was beneath him in a valley.

19 ¶ And the same night the Lord said vnto him, Arise, & get thee downe vnto the hoste, for I haue deliuered it into thine hand.

20 But if thou see too great a hoste, then goe thou, & flourish thy seruants downe to the hoste.

21 And thou shalt hearken what they say, and so shall thine hands be strong to go downe vnto the hoste. Then went he downe, and Phurah his seruant vnto the outside of the souldiers that were in the hoste.

22 ¶ And the Midianites, and the Amalekites and all they of the East, lay in the valley like grasshoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude.

23 And when Gideon was come, behold a man told a dreame vnto his neighbor, and said, Beholde, I dreamed a dreame, and loe, a cake of barley bread tumbled from aboute into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

24 And his fellow answered, and said, This is nothing else saue the sword of Gideon the son of Ioash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

25 ¶ When Gideon heard the dreame told, and the interpretation of the same, hee worſhipped, and returned vnto the hoste of Israel, and said, Vp: for the Lord hath deliuered into your hand the hoste of Midian.

26 And he diuided the three hundred men into three bands, & gaue euery man a trumpet in his hand with emptie pitchers, and lampes within the pitchers.

27 And he sayd vnto them, Looke on me, and do likewise, when I come to the side of the hoste: euen as I doe, so doe you.

28 When I blow with a trumpet and al that are with me, blow yee with trumpets also on euery side of the host, and say, For the Lord, and for Gideon.

29 ¶ So Gideon and the hundred men that were with him, came vnto the outside of the hoste in the beginning of the middle watch, and they raised vp the watchmen, and they blewe with their trumpets, and brake the pitchers that were in their hands.

30 And the three hundred blew with trumpets and brake the pitchers, and held the lamps in their left hands, and the swarmpes in their right hands to blow withall: and they cryed, The sword of the Lord and of Gideon.

31 And they stood, euery man in his place round about the hoste, and all the hoste ranne, and cried, and fled.

32 And the three hundred blew with trumpets, and the Lord set euery mans sword vpon his neighbor, and vpon all the hoste: for he had fled to Beth-hatharah in Zererah, and to the border of Abel-meholah, vnto Tabbath.

33 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasse, pursued after the Midianites.

34 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the waters vnto Beth-barah and Iorden. Then all the men of Ephraim gathered together, and took the waters vnto Beth-barah and Iorden.

35 And they took two princes of the Midianites, Oreb & Zeeb, and slew Oreb vpon the rocke Oreb, and slew Zeeb at the winepress of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Iorden.

CHAP. VIII.

Ephraim murmured against Gideon, & will appeale them. 4. He putteth the Iorden to the test with himselfe: on them of Succoth and Peniel. 27. Hamaneth an Ephraim which was the cause of idleness. 30. Of Gideons sonnes, and of his death.

¶ Then the men of Ephraim saide vnto him, Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharply.

2 ¶ To whom hee sayd, What haue I now done in comparison of you? is not the glean- ing of grapes of Ephraim better, then the vintage of Abiezer?

3 ¶ God hath deliuered into your hands the princes of Midian Oreb & Zeeb: and what was I able to doe in comparison of you? And when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Iorden to passe ouer, hee, and the three hundred men that were with him, weary, yet pursuing them.

5 And hee sayd vnto the men of Succoth, Giue, I pray you, morsels of bread vnto the people that follow mee (for they bee weary) that I may follow after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hands, that we should giue bread vnto thine army?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine

shall destroy the enemies.

Or, brake their weapons of gold.

Meaning the passages or the fords that they should not escape.

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Meaning the passages or the fords that they should not escape.

† Ebr. beate in
pieces.

omphand, I will te re your flesh with thorns
of the wilderness and with briers.

118 ¶ And hee went vp thence to Peniel,
and spake vnto them likewise, and the men of
Peniel answered him, as the men of Succoth
answered.

119 ¶ And he said also vnto the men of Peniel,
When I come againe in peace, I will breake
downe this towre.

120 ¶ Now Zeba and Zalmunna were in
Tabor, and thither they went with them, about fif-
teene thousand, of that were left of all the
hostes of them of the East: for there was slaine
an hundred and twenty thousand men that
drew sword.

121 ¶ And Gideon went thorow them that
dwelt in the Tabernacles on the East side of No-
bah and Lotan: and smote the holte, for the
holte was carelesse.

122 ¶ And when Zeba and Zalmunna fled, he
followed after them, and tooke the two kings
of Midian, Zeba and Zalmunna, and discomfi-
ted all the holte.

123 ¶ So Gideon the sonne of Ioash re-
turned from battell, the sunne being yerie.

124 ¶ And tooke a seruant of the men of Suc-
cuth, and enquired of him: and he wrote to
him the princes of Succoth, and the Elders ther-
of, euen seuentie and seuen men.

125 ¶ And he came vnto the men of Succoth,
and said, Behold Zeba & Zalmunna by whom
ye vpbraided me, saying, Are the handes of Ze-
bah and Zalmunna already in thine hands, that
we should giue bread vnto thy weary men?

126 ¶ Then hee tooke the Elders of the citie,
and thorns of the wilderness and briers, and did
teare the men of Succoth with them.

127 ¶ Also he brake downe the towre of Pe-
niel, and slew the men of the citie.

128 ¶ Then said he vnto Zeba and Zalmun-
na, What manner of men were they, whom yee
slewe at Tabor? and they answered, As thou
art, so were they: every one was like the chil-
dren of a king.

129 ¶ And he said, They were my brethren, e-
uen my mothers children: as the Lord liueth,
if ye had saued their liues, I would not slay you.

130 ¶ Then he said vnto Iether his first borne
sonne, Vp, and slay them: but the boy drewe
not his sword: for he feared, because he was yet
yong.

131 ¶ Then Zeba and Zalmunna said, Rife
thou, and fall vpon vs: for as the man is, so is his
strength. And Gideon arose and slew Zeba and
Zalmunna, and tooke away the ornaments,
that were on their camels neckes.

132 ¶ Then the men of Israel saide vnto Gi-
deon, Reigne thou ouer vs, both thou, and thy
sonne; and thy sonnes sonne: for thou hast de-
liuered vs out of the hand of Midian.

133 ¶ And Gideon said vnto them, I will not
reigne ouer you, neither shall my childe reigne
ouer you, but the Lord shall reigne ouer you.

24 ¶ Againe Gideon said vnto them, I would
desire a request of you, that you would giue me
euery man the eareings of his pray (for they
had golden eareings because they were Ima-
clites).

25 ¶ And they answered, We will giue them.
And they spread a garment, and did cast therein
euery man the eareings of his pray.

26 ¶ And the weight of the golden eareings
that he required, was a thousand & seuen hun-
dred shekels of gold, beside collars, and Jewels,
and purple raiment that was on the kings of
Midian; and beside the chaines that were about
their camels neckes.

27 ¶ And Gideon made an Ephod thereof,
and put it in Ophrah his citie, and all Israel
went a whoring there after it, which was the
destruction of Gideon and his house.

28 ¶ Thus was Midian brought lowe before
the children of Israel, so that they lift vp their
heads no more: and the countrey was in quiet-
nesse fortie yeres in the dayes of Gideon.

29 ¶ Then Jerubbaal the sonne of Ioash
went, and dwelt in his owne house.

30 ¶ And Gideon had seuentie sonnes be-
gotten of his body: for he had many wiues.

31 ¶ And his concubine that was in Shechem
bare him a sonne also, whose name he called A-
bimelech.

32 ¶ So Gideon the sonne of Ioash died in
a good age, and was buried in the sepulchre of
Ioash his father in Ophrah, of the fathers of the
Ezrites.

33 ¶ But when Gideon was dead, the chil-
dren of Israel turned away and went a whor-
ing after Baalim, and made Baal-berith their
god.

34 ¶ And the children of Israel remembered
not the Lord their God, which had deliuered
them out of the handes of all their enemies on
euery side.

35 ¶ Neither shewed they mercy on the
house of Jerubbaal, or Gideon, according to all
the goodnes which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren
to death. 7 Iotham propoeth a parable. 23 Hatred be-
tweene Abimelech and the Shechemites. 26 Gaal conspi-
reth against him, and is ouerscome. 53 Abimelech is wound-
ed to death by a woman.

¶ Then Abimelech the sonne of Jerubbaal
went to Shechem vnto his mothers bre-
thren, and communed with them, and with all
the family, and house of his mothers father,
saying,

2 Say, I pray you, in the audience of all the
men of Shechem, Whether is better for you,
that all the sons of Jerubbaal, which are seuentie
persons reigne ouer you, either that one reigne
ouer you? remember also, that I am your bone
and your flesh.

3 Then his mothers brethren spake of him
in the audience of all the men of Shechem, all
these

n His intent
was to shew him
selfe thankful for
this victory by
restoring of reli-
gion, which be-
cause it was not
according as God
had commanded
turned to their
destruction.

o That is, such
things as pertai-
ned to the use of
the Tabernacle.
Iooke more of
Ephod, Exod. 28
4, 6. 1. sam. 1. 18
and 2. sam. 1. 14,
and chap. 17. 6.

† Ebr. which came
out of his thigh,

p Which citie
belonged to the
family of the
Ezrites.

q That is Baal,
to whom they
had bound them-
selues by co-
uenant.

r They were vn-
mindfull of God
and vnkind to-
ward him, by
whom they had
received so great
a benefit.

a To practise
with his knife.
folkes for the
reigning of the
kingdome.

b Of your kin-
red by my mo-
thers side.

g That hee
your king &
his subjects.

† Ebr. beate in
pieces.

† Ebr. beate in
pieces.

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these words: and their hearts were moued to follow Abimelech: for, said they, He is our brother.

2 And they gaue him seuentie pieces of silver out of the house of Baal-berith, wherewith Abimelech hired 1 vaine and light fellowes; which followed him.

3 And hee went vnto his fathers house at Ophrah, and slew his brethren the sons of Ierubbaal, about seuentie persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

4 And all the men of Shechem gathered together, with all the house of Millo, & came and made Abimelech king in the plaine, where the stone was erected in Shechem.

7 And when they tolde it to Iotham, hee went and stood in the top of mount Gerizim, and lift vp his voyce, and cryed, and said vnto them, Harken vnto me, ye men of Shechem, that God may hearken vnto you.

8 The trees went forth to anoynt a king ouer them, and said vnto the oliue tree, Reigne thou ouer vs.

9 But the oliue tree said vnto them, Should I leaue my farnesse, wherewith by me they honor God and man, and go to aduance me aboute the trees?

10 Then the trees said to the fig tree, Come thou, and be king ouer vs.

11 But the fig tree answered them, Should I forsake my sweetnesse, and my good fruit, and go to aduance me aboute the trees?

12 Then said the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I chere God and man, and go to aduance me aboute the trees?

14 Then said all the trees vnto the bramble, Come thou, and reigne ouer vs.

15 And the bramble said vnto the trees, If ye will indeed anoint me king ouer you, come, and put your trust vnder my shadow: and if not, the fire shall come out of the bramble, and consume the cedars of Lebanon.

16 Now therefore, if ye do truly and vncorruptly to make Abimelech king, and if ye haue dealt well with Ierubbaal and with his house, and haue done vnto him according to the deservings of his hands,

17 (For my father fought for you, and aduentured his life, and deliuered you out of the hands of Midian.

18 And yee are risen vp against my fathers house this day, and haue slaine his children about seuentie persons vpon one stone, and haue made Abimelech the sonne of his maid seruant King ouer the men of Shechem, because he is your brother)

19 If ye then haue dealt truly and purely with Ierubbaal and with his house this day, then reioyce ye with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God sent an euill spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech.

24 That the crueltie toward the seuentie sonnes of Ierubbaal, and their blood, might come and bee laid vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had aided him to kill his brethren.

25 So the men of Shechem seemen in waite for him in the tops of the mountains: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they went out into the field, and gathered in their grapes and trode them, and made merrie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that wee should serue him? Is hee not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should we serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 And when Zebul the ruler of the Citie heard the words of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech priuily, saying, Behold, Gaal the sonne of Ebed, and his brethren bee come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And arise early in the morning as soon as the sunne is vp, and assault the city: and when he and the people that is with him, shall come out against thee, do to him what thou canst.

34 So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out and stood in the entring of the gate of the city: and

10r, all fellowes
and light fellows

c Thus tyrants
to establish their
ruined power,
spare not the in-
nocent blood,
2. king. 10. 7.
2. d. 11. 1.

d Which was
the town-house,
or common hall,
which hee calleth
the tower of She-
chem, ver. 43.

e By this para-
ble he declareth
that those that
are not ambi-
tious, are most
worthy of ho-
nor, and that the
ambitious about
their honor boath
to their owne
destruction and
others.

10r, stiller
light.

f Abimelech
shall destroy the
nobles of She-
chem.

10r, he cast his
life for him.

g That hee is
your king & you
his subjects.

h Because the
people contented
with the king in
shedding inno-
cent blood ther-
fore God destroy-
eth both the one
and the other.

i Before they
were afraid of
Abimelechs po-
wer, and durst
not goe out of
the citie.

k Braggingly, as
though he had
bin present, or to
his captaine
Zebul.

† Ebr. craftily.

† Ebr. what thing
hand can find.

even because we haue forsaken our owne God, and haue serued Baalim:

1 And the Lord said vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistines?

2 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and ye cried to me, and I saued you out of their hands.

3 Yet ye haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

4 God, and cry vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

5 And the children of Israel said vnto the Lord, We haue sinned: do thou vnto vs whatsoever please thee: only we pray thee to deliuer vs this day.

6 Then they put away the strange gods from among them, and serued the Lord: and his soule was grieved for the misery of Israel.

7 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves and pitched in Mizpeh.

8 And the people and princes of Gilead sayde one to another, Whosoever will begin the battell against the children of Ammon, the same shall bee head ouer all the inheritance of Gilead.

CHAP. XI.

Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rash vow. 32 Hee vanquisheth the Ammonites. 39 And sacrificeth his daughter according to his vow.

Then Gilead begate Iphtah, and Iphtah the Gileadite was a valiant man, but the son of an harlot.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, & said vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a strange woman.

3 Then Iphtah fledde from his brethren, and dwelt in the land of Tob: and there gathered idle fellowes to Iphtah, and went out with him.

4 And in proceesse of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the Elders of Gilead went to fet Iphtah out of the land of Tob,

6 And they sayd vnto Iphtah, Come and bee our captaine, that wee may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and expell me out of my fathers house? how then come ye vnto me now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphtah, Therefore we turne againe to thee now, that thou maiest go with vs, & fight against the chil-

dren of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphtah said vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead said to Iphtah, The Lord be witness betweene vs, if we doe not according to thy words.

11 Then Iphtah went with the Elders of Gilead, & the people made him head and captaine ouer them: and Iphtah rehearsed all his words before the Lord in Mizpeh.

12 Then Iphtah sent messengers vnto the King of the children of Ammon, saying, What hast thou to doe with me, that thou art come against me to fight in my land?

13 And the King of the children of Ammon answered vnto the messengers of Iphtah, Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those lands quietly.

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And sayd vnto him, Thus saith Iphtah, Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked thorow the wilderness vnto the red sea, then they came to Kadesh.

17 And Israel sent messengers vnto the king of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went thorow the wilderness, and compassed the land of Edom, and the land of Moab, and came by the East side of the land of Moab, and pitched on the other side of Arnon, and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel sent messengers vnto Sihon king of the Amorites, the king of Heshbon, and Israel said vnto him, Let vs passe, wee pray thee, by thy land vnto our place.

20 But Sihon consented not to Israel, that he should goe thorow his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon, and all his folke into the hands of Israel, & they smote them: so Israel possessed all the lande of the Amorites, the inhabitants of that countrey:

22 And they possessed all the coast of the Amorites, from Arnon vnto Iabbok, and from the wilderness euen vnto Iorden.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh

d By stirring them vp some Prophet, as Chap. 6.

* Deut. 32. 15. iud. 3. 13.

* That is, from this present danger. f This is true to put away the euill, and to let God ariue. [Or, he paid.]

* Chap. 11. 6.

† Ebr. a man of might, free. [Or, valiant.]

a That is, a halot, as ver. 1.

b Where the government of the countrey was called Tob. c Ioynd with him, as some think, against his brethren.

d Or, ambassadours sent for their purpose. e Men oft times are constrained to desire helpe of them, whom before they haue refused. f Oft times those things which men reiect, God chuseth to doe great enterprises.

† Ebr. be the hearer.

† Ebr. in peace.

* Deut. 3. 9.

* Num. 20. 14, 20.

* Num. 21. 13. and 22. 34.

* Deut. 2. 26.

|| Or, countrey. g He trusted them not to goe thorow his countrey.

* Deut. 2. 36.

Chemothy god giueth thee to possesse. So whomsoeuer the Lord our God driueth out before vs, then will we possesse it.

25 And art thou now fare better then Balak the sonne of Zophor king of Moab? did not he strue with Israel and fight against them?

26 Which Israel dwelt in Helebbon and in her townes, & in Aroer and in her townes, and in all the cities that are by the coasts of Ammon, three hundred yeres: why did ye not then recover them in this space?

27 Wherefore, I haue not offended thee: but thou doest me wrong to warre against me. The Lord the Iudge beee Iudge this day betwene the children of Israel, and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not vnto the words of Iphtah, which he had sent him.

29 ¶ Then the spirit of the Lord came vpon Iphtah, and he passed ouer to Gilead, and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphtah vowed a vowe vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that cometh out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall be the Lords, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroereuen till thou come to Minnith, twentie cities, and so forth to Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphtah came to Mizpeh vnto his house, beholde, his daughter came out to meete him with timbrels and dances, which was his onely childe: he had none other sonne nor daughter.

35 And when he saw her, he rent his clothes and said, Alas, my daughter, thou hast brought me low, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and can not go backe.

36 And she said vnto him, My father, if thou hast opened thy mouth vnto the Lord, do with me as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also shee said vnto her father, Doe thus much for me: suffer mee two moneths, that I may goe to the mountaines, and bewaile my virginity, I and my fellowes.

38 And he said, Go: & he sent her away two moneths: so she went with her copanions, and lamented her virginity vpon the mountaines.

39 And after the end of two moneths, shee turned againe vnto her father, who did with her according to his vow, which he had vowed, and shee had knowne no man, and it was a custome in Israel.

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileadite, foure dayes in a yeere.

CHAP. XII.

Iphtah killed two and forty thousand Ephraimites. 8 After Iphtah succeeded Abdon, 11 Elon, 13 and Abdon.

¶ And the men of Ephraim gathered themselves together, and went Northward, and said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, & didst not call vs to go with thee? we will therefore burne thine house vpon thee with fire.

¶ And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, yee deliuered me not out of their hands.

¶ So when I saw that ye deliuered me not, I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into mine hands. Wherefore then are ye come vpon me now to fight against me?

¶ Then Iphtah gathered all the men of Gilead, and fought with Ephraim, and the men of Gilead smote Ephraim, because they saide, Yee Gileadites are runnagates of Ephraim among the Ephraimites, and among the Manassites.

¶ Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let mee passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,

¶ Then said they vnto him, Say now Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slewe him at the passages of Iorden: and there fell at that time of the Ephraimites two and fourtie thousand.

¶ And Iphtah iudged Israel fixe yeres: then died Iphtah the Gileadite, and was buried in one of the cities of Gilead.

¶ After him Ibzan of Beth-lehem iudged Israel,

¶ Who had thirty sonnes & thirty daughters, which hee sent out, and tooke in thirtie daughters from abroad for his sonnes, and hee iudged Israel seuen yeere.

¶ Then Ibzan died, & was buried at Beth-lehem.

¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

¶ Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.

¶ And after him Abdon the sonne of Hilel the Pirathonite iudged Israel.

¶ And he had forty sonnes and thirty nephewes that rode on secenty assecolts: and he iudged Israel eight yeres.

h For we ought more to beleue and obey God, then thou thine idoles.
* Num 23.3 den.
23.4. 24.9.

i Meaning their townes.

k To punish the offender.

l That is, the spirit of strength and zeale.

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people, Heb. 11.32. so by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the finnes of the godly do not venterly extinguish their faith.

n Or, the plains.

n According to the manner after the victorie.

o Being overcome with blind zeale, and not considering whether the vow was lawfull or no.

p For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be married.

a After they had passed Iorden,

b Thus ambition enueth Gods worke in others, as they did also against Gideon, Chap. 8.1.

c That is, I ventured my life, and when mans help failed, I put my trust onely in God.

d Yetan from vs, and chose Gilead, and now in respect of vs, ye are nothing.

e Which signifieth the fall of waters, or an ease of come.

f Some thinke that this was Boaz, the husband of Ruth.

g Hee meaneth the Angel appeared vnto him twice in one place, as he called him because so seemed he was Christ eternal word which at his time appointed became man.

h Elv. sonnes sonnes.
i Or, hersecolts.

Then died Abdon the sonne of Hillel the Pirathonite; and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

¶ The children of Israel continued to come down into Egypt in the days of the Lord, and the Lord delivered them into the hands of the Philistims for tie years.

¶ Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was barren and bare none.

¶ And the Angel of the Lord appeared unto the woman, & said vnto her, Behold now, thou art barren, and bearest none; but thou shalt conceive, and beare a sonne.

¶ And now therefore beware, that thou drinke no wine, nor strong drinke, neither eate any vncleane thing: for the child shall be a Nazarite vnto God from his birth.

¶ And he shall begin to shew Israel out of the hands of the Philistims.

¶ Then the wife came, and told her husband, saying, A man of God came vnto mee, and the fashion of him was like the fashion of the Angel of God exceeding fearefully; but I asked him not whence he was, neither tolde he me his name.

¶ But he said vnto me, Behold, thou shalt conceive and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing: for the child shall be a Nazarite to God from his birth to the day of his death.

¶ Then Manoah praied to the Lord, and said, I pray thee, my Lord, let the man of God, whom thou sentest, come againe now vnto vs, and teach vs what we shall doe vnto the childe when he is borne.

¶ And God heard the voice of Manoah, and the Angel of God came againe vnto the wife, as she sate in the field, but Manoah her husband was not with her.

¶ And the wife made haste and ranne and shewed her husband and said vnto him, Behold, the man hath appeared vnto mee, that came vnto me to day.

¶ And Manoah arose and went after his wife, and came to the man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

¶ Then Manoah said, Now let thy saying come to passe: but how shal we order the child, and doe vnto him?

¶ And the Angel of the Lord said vnto Manoah, The woman must beware of all that I said vnto her.

¶ Shee may eat of nothing that cometh of the vine tree: shee shall not drinke wine nor strong drinke, nor eate any vncleane thing: let her obserue all that I haue commanded her.

¶ Manoah then said vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntill wee haue made ready a kid for thee.

¶ And the Angel of the Lord said vnto Manoah, Though thou make me abide, I will not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manoah knewe not that it was an Angel of the Lord.

¶ Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

¶ And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is secret?

¶ Then Manoah tooke a kid with a unclean offering, and offered it vpon a stone vnto the Lord: and the Angel did wondrously, whiles Manoah and his wife looked on.

¶ For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar; and Manoah and his wife beheld it, and fell on their faces vnto the ground.

¶ (So the Angel of the Lord did no more appeare vnto Manoah and his wife.) Then Manoah knewe that it was an Angel of the Lord.

¶ And Manoah said vnto his wife, Wee shall surely die, because we haue seene God.

¶ But his wife said vnto him, If the Lord would kill vs, hee would not haue received a burnt offering, and a meat offering of our hands, neither would hee haue shewed vs all these things, nor would now haue told vs any such.

¶ And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lord blessed him.

¶ And the Spirit of the Lord beganne to strengthen him in the host of Dan, betwene Zorah and Eshtaol.

CHAP. XIII.

¶ Samson desireth to haue a wife of the Philistims. 6 He killeth a Lion. 12 He propoundeth a riddle. 19 He killeth thirty. 20 His wife forsaketh him and taketh another.

¶ Now Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistims.

¶ And hee came vp and told his father and his mother and said, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore I giue me her to wife.

¶ Then his father and his mother said vnto him, Is there neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for shee pleaseth me well.

Any thing forbidden by the Law.

Shewing that he sought not his owne honor, but Gods, whose messenger he was.

Or, marshall.

God sent fire from heauen to consume the sacrifice, to confirme their faith in his promise.

Exod. 33. 20. chap. 6. 22.

These graces that we haue received of God, and his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

For, to come vpon him at dinner times.

¶ Ebr. take her for me to wife.

¶ Though his parents did iustly reprove him, yet it appeareth that this was the secret worke of the Lord, ver. 4.

b To fight against them for the deliverance of Israel.

c Whereby he had strength and boldness.

d Or to take her to his wife.

e That is, her parents or friends.

f To wear at feasts, or for some daies.

g Or drew near: for it was the fourth day.

h Or, to impasse vs.

i Or, to the seventh day, beginning at the fourth.

But his father and his mother knew not that he came of the hold: that he should seek to an occasion against the Philistines: for at that time the Philistines reigned over Israel. And then went Samson and his father and his mother down to Timnath and camp to the vineyard at Timnath: and behold a young lion roared upon him: and he smote it, and he was as a lion.

And the Spirit of the Lord came upon him, and he tore him, as one should have rene a kid: and he had nothing in his hand, neither told he his father nor his mother what he had done.

And he went downe, and talked with the woman which was beautiful in the eyes of Samson. And within a few dayes, when he returned to receive her, he went aside to see the karkes of the Lion: and behold, there was a swarme of bees, and hony in the bodie of the Lion.

And heeooke thereof in his hands, and went eating: and came to his father and to his mother, and gaue unto them, and they did eat: but he told nor them, that he had taken the hony out of the bodie of the Lion.

So his father went downe unto the woman, and Samson made there a feast: for so he fed the yong mer. to doe.

And when they saw him, they brought thither his companions to be with him.

Then Samson said vnto them, I will now put forth a riddle vnto you: and if you can declare it me within seven dayes of he feast, and finde it out, I will giue you thirtie sheetes and thirtie change of garments.

But if you cannot declare it me, then shall ye giue me thirtie sheetes and thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

And he said vnto them, Out of the eater came meat, and out of the strong came sweetness: and they could not in three daies expound the riddle.

And when the seuenth day was come, they sayd vnto Samsons wife, Entise thine husband, that he may declare vs the riddle, lest we burne thee & thy fathers house with fire. Hau ye called vs, to possesse vs? is it not so?

And Samons wife wept before him, and said, Surely thou hatest me and louest me not: for thou hast put forth a riddle vnto the children of my people, and hast not told it mee. And hee said vnto her, Behold, I haue not told it my father, nor my mother, and shall I tell it thee?

Then Samsons wife wept before him seven dayes, while their feast lasted, and when the seuenth day came, he told her, because she was importunate vpon him: so shee told the riddle to the children of her people.

And the men of the citie said vnto him the seuenth day before the sunne went downe, What is sweeter then hony? and what is stron-

ger then hon? Then said he vnto them, If ye had not plowed with my heifer, ye had not found out my riddle.

And the Spirit of the Lord came vpon him, and he went downe to Ashkelon, and slew thirtie men of them & spoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

Then Samsons wife was giuen to his companions, whom he had used as his friends.

CHAPTER XX. Samson lieth firebrands in the faces of the Philistines, burneth his father in law and his wife, and his brothers in law, and killeth his thousand men, who were a great tooth in the jaw of the Gathites.

Vpon a while after, in the time of the harvest, Samson visited his wife with a kid, saying, I will goe in to my wife into the chamber: but her father would not suffer him to goe in.

And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companions: not her yonger sister fairer then she? take her, I pray thee, in stead of the other.

Then Samson said vnto them, Now am I more blameless then the Philistines: therefore will I doo them displeasure.

And Samson went out, & tooke three hundred foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betwene two tailes.

And when he had set the brands on fire, he sent them out into the standing corne of the Philistines, and burnt vp both the ricks and the standing corne with the vineyards and oliues.

Then the Philistines said, Who hath done this? And they answered, Samson the sonne in law of the Tinnite, because hee had taken his wife, and giuen her to his companion. Then the Philistines came vp, and burnt her and her father with fire.

And Samson said vnto them, Though ye haue done this, yet will I bee auenged of you, and then I will cease.

So he smote them with his hip and thigh with a mightie plague: then he went and dwelt in the top of the rocke Etam.

Then the Philistines came vp, and pitched in Iudah, and were spread abroad in Lehi.

And the men of Iudah said, Why are ye come vp vnto vs? And they answered, To bind Samson are we come vp, and to doe to him, as he hath done to vs.

Then three thousand men of Iudah went to the toppe of the rocke Etam, and said to Samson, Knowest thou not that the Philistines are rulers ouer vs? Wherefore then hast thou done thus vnto vs? And hee answered them, As they did vnto mee, so haue I done vnto them.

Again they said vnto him, Wee are come to bind thee, and to deliuer thee into the hand

k If ye had not vied the helpe of my wife.

l Which was one of the five chiefe cities of the Philistines.

m That is, I will venge as my wife.

n That is, I will venge as my wife.

o For through his father in lawes occasion, he was moued againe to take vengeance of the Philistines.

p Or, the citizens of Timnath.

q So the wicked punish not vice for loue of iustice, but for feare of danger which els might come to them.

r Or, barjims and jesters.

s Or, camped.

t And so being our prisoner, we punish him.

u Such was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them.

v Of the vale of Askelon, Gene. 23. 13

hand of the Philistims. And Samson said vnto them, Swear vnto me, that ye will not fall vpon me your selues.

13 And they answered him, saying, No, but wee will bind thee and ^h deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new cords, and brought him from the rocke.

14 When hee came to Lehi, the Philistims shouted against him, and the spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And hee found a ⁱ new iawbone of an asse, and put forth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse ^{are} heapes vpon heapes: with the iaw of an asse haue I shine a thousand men.

17 And when he had left speaking, hee cast away the iawbone out of his hand, and called that place [¶] Ramath-lehi.

18 And hee was sore athirst, and ^k called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when he had drunke, his spirit came againe, and he was reuiued: wherefore the name thereof is called, [¶] En-hakkore, which is in Lehi vnto this day.

20 And he iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 Samson carieth away the gates of Azkub. 18 Hee was deceived by Delilah. 30 He pulleth downe the house vpon the Philistims, and dieth with them.

Then went Samson to ^a Azzah, and sawe there [¶] an harlot, and ^b went in vnto her.

2 And it was told to the Azzahites, Samson is come hither. And they went about, and laide wait for him all night in the gate of the citie, and were quiet all the night, saying, ^{Abide} [¶] till the morning early, and we shall kill him.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 [¶] And after this hee loued a woman by the [¶] riuer of Sorek, whose name was Delilah:

5 Vnto whome came the princes of the Philistims, and said vnto her, Entise him, and see wherein his great strength ^{lieth}, and by what meane we may overcome him, that wee may bind him, and punish him, and euery one of vs shall giue thee eleuen hundred ^c shekels of siluer.

6 [¶] And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength ^{lieth},

and wherewith thou mightest be bound, to do thee hurt.

7 Samson then answered vnto her, If they binde me with seuen [¶] greene cords, that were [¶] neuer dried, then shall I be weake, and be as an other man.

8 And the princes of the Philistims brought her seuen greene cordes that were not drie, and she bound him therewith.

9 (And she had ^d men lying in waite with her in the chamber) Then shee said vnto him, The Philistims ^{be} vpon thee, Samson. And hee brake the cords as a threed of tow is broken, when ^e it feeleth fire: so his strength was not known.

10 [¶] After Delilah said vnto Samson, See, thou hast mocked me and told mee lies, I pray thee now, ^f tell mee wherewith thou mightest be bound.

11 Then he answered her, If they bind me with new ropes that neuer were occupied, then shall I be weake, and be as an other man.

12 Delilah therefore tooke new ropes, and bound him therewith, and said vnto him, The Philistims ^{be} vpon thee, Samson: (and men lay in wait in the chamber) and he brake them from his armes, as a threed.

13 [¶] Afterward Delilah said to Samson, Hitherto thou hast beguiled me, & told me lies: tell me how thou mightest be bound. ^g And he said vnto her, If thou plattedst seuen lockes of mine head with the threedes of the woofe.

14 And she fastened it with a pin, and said vnto him, the Philistims ^{be} vpon thee, Samson. And he awoke out of his sleepe, and went away with the [¶] pinne of the webbe, and the woofe.

15 Againe she said vnto him, How canst thou say, ^h I loue thee, when thine heart is not with mee? thou hast mocked mee these three times, and hast not tolde me wherein thy great strength ^{lieth}.

16 And because she was importunate vpon him with her words continually, & vexed him, his soule was pained vnto the death.

17 Therefore he told her all his ⁱ heart, and saide vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will goe from mee, and I shall bee weake, and be like all ^{other} men.

18 And when Delilah saw that he had told her al his heart, she sent, and called for the princes of the Philistims, saying, Come vp once ^{again}: for he hath shewed me all his heart. Then the princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and shee called a man, and made him to shau off the seuen lockes of his head, and she began to vexe him, and his strength was ^k gone from him.

20 Then she said, The Philistims ^{be} vpon thee,

^h Thou shouldest rather haue sayd, that I had rather be thy brother, than vnto thee, for I had giuen thee my life, and thou haddest giuen me mine.

ⁱ That is, if an asse had beene slain.

[¶] Or, the lifting up of the iaw. ^k Whereby appeared that he did these things in faith, and in with a true zeale to glorifie God and deliuer his country.

[¶] Or, the foundation of the house.

^a One of the five chief cities of the Philistims. ^b Or, vnto. ^c That is, hee lodged with her.

[¶] Or, in the light of the morning.

[¶] Or, againe.

[¶] Of the value of a shekel, see Gene. 23. 15.

^d Certaine Philistims in a secret chamber.

^e When fire commeth nere it.

^f Though her falshood tended to make him lose his life, yet his affection so blinded him, that he could not beware.

^g It is impossible, if we giue place to our wicked affections, but at length we shall be destroyed.

[¶] Or, because.

^h For this Samson vsed to say, I loue thee.

ⁱ Thus his immoderate affections toward a wicked woman, caused him to lose Gods excellent gifts, and become slave vnto them whom he should haue ruled.

^k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

thee, Samson. And he awoke out of his sleepe, and thought, I wil go out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and he did grinde in the prison house.

22 And the haire of his head began to grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands.

24 Also when the people sawe him, they praised their god: for they said, our god hath deliuered into our hands our enemy and destroyer of our country, which hath slaine many of vs.

25 And when their hearts were merie, they said, Cal Samson, that he may make vs pastime. So they called Samson out of the prison house, and he was a laughing stocke vnto them, and they set him betwene the pillars.

26 Then Samson said vnto the seruant that led him by the hand, Lead me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was ful of men and women, and there were all the princes of the Philistims: also vpon the rooffe were about three thousand men and women, that beheld while Samson played)

28 Then Samson called vnto the Lord, and said, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen mee at this time onely, that I may be at once auenged of the Philistims for my two eyes.

29 And Samson laid hold on the two middle pillars whereupon the house stood, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then said Samson, Let me lose my life with the Philistins: and he bowed him with all his might, and the house fell vpon the princes, and vpon all the people that were therein: so the dead which he slew at his death were more then they which he had slaine in his life.

31 Then his brethren, & all the house of his father came down and tooke him, and brought him vp and buried him betwene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twentie yeeres.

CHAP. XVII.

3 Michahs mother according to her vow made her sonne two idols 5 He made his sonne a Priest for his idols, 10 and after he hired a Leuite.

Here was a man of mount Ephraim, whose name was Michah,

2 And hee said vnto his mother, The eleuen hundred shekels of siluer that were taken from thee, for the which thou cursedst, and spa-

kest it; euen in mine hearing, behold, the siluer is with me, I tooke it. Then his mother saide, Blessed be my sonne of the Lord.

3 And when hee had restored the eleuen hundred shekels of siluer to his mother, his mother said, I had dedicated the siluer to the Lord of mine hand for my sonne, to make a grauen and molten image. Now therefore I will giue it thee againe.

4 And when he had restored the money vnto his mother, his mother tooke two hundred shekels of siluer, and gaue them to the founder, which made thereof a grauen & molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an Ephod, and a Teraphim, and he consecrated one of his sonnes, who was his Priest.

6 In those daies there was no King in Israel, but euery man did that which was good in his owne eyes.

7 There was also a young man out of Beth-lehem Iudah, of the family of Iudah: who was a Leuite, and sojourned there.

8 And the man departed out of the citie, euen out of Beth-lehem Iudah, to dwell where he could find a place: & as he iournied, he came to mount Ephraim to the house of Michah.

9 And Michah saide vnto him, Whence comest thou? And the Leuite answered him, I come from Beth-lehem Iudah, and goe to dwell where I may find a place.

10 Then Michah said vnto him, Dwell with me and bee vnto me a father and a Priest, and I will giue thee ten shekels of siluer by yeere, and a fute of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was content to dwell with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the young man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will bee good vnto mee, seeing I haue a Leuite to my Priest.

CHAP. XVIII.

1 The children of Dan send men to search the land. 11 Then come the sixe hundred and take the gods, and the Priest of Michah away 27 They destroy Laish. 28 They build it againe, 30 And set vp idolatrie.

In those daies there was no King in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their family, sixe men out of their coastes, men expert in warre, out of Zorah and Eshtaol, to view the land and search it out, and said vnto them, Goe and search out the land. Then they came to mount Ephraim to the house of Michah, and lodged there.

3 When

1 Yet had hee not his strength againe, till he had called vpon God, and reconciled himselfe.

m Thus by Gods iust iudgements they are made slaves to, infidels which neglect their vocation in defending the faithfull.

1 Or, was mocked.

† Th. take one vengeance. n According to my vocation which is to execute Gods iudgements vpon the wicked.

o He speaketh not this of despair, but humbling himselfe for neglecting his office and the offence thereby giuen.

a Some thinke this historie was in the time of O hniel, or as Iosephus writeth, immediately after Ioshua.

b Contrary to the commandment of God and true religion practised vnder Ioshua, they forsooke the Lord and fell to idolatrie.

* Chap. 8. 27. c He would serue both God and idoles.

* Gen. 31. 19.

hosea 3. 4.

d By Teraphim

some vnderstand

certaine Idols

hauing the like-

ness of a man

but others vnder-

stand thereby

all manner of

things and in-

struments be-

longing vnto

those who

fought for any

and were at Gods

hands, as Chap.

18. 5. 6.

† 2 Cor. filled the

hand of sin.

* Chap. 21. 25.

e For where

there is no Ma-

gistrate fearing

God, there can

be no true reli-

gion, nor order.

† Which Beth-

lehem was in the

tribe of Iudah,

g For in those

dayes the seruice

of God was cor-

rupt in all e-

states and the

Leuites were

not looked vnto

h Not confes-

sing that hee for-

sooke the true

worshipping of

God for to

maintaine his

owne belly.

i Thus the ido-

laters pervert

themselves of

Gods fauour,

when in deede

he doeth deale

them,

^a They knew him by his speech that he was a stranger there.

3 When they were in the house of Michah, they knew the voice of the yong man the Leuite: and being turned in thither, they sayd vnto him, Who brought thee hither? or what makest thou in this place? and what hast thou to doe here?

4 And he answered them, Thus and thus dealeth Michah with mee, and hath hired mee, and I am his Priest.

5 Again they said vnto him, Aske counsell now of God, that wee may know whether the way which we goe, shalbe prosperous.

6 And the Priest said vnto them, ^d Goe in peace: for the Lord guideth your way, which yee goe.

^d Thus God granteth the idolaters sometimes their requests to their delusion that delight in errors.

7 Then the five men departed, and came to Laish, and saw the people that were therein, which dwelt carelesse, after the manner of the Zidonians, quiet and sure, because no man made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, and had no businesse with other men.

8 ¶ So they came againe vnto their brethren to Zorah and Eshtaol: and their brethren said vnto them, What haue yee done?

^e Lofe ye this good occasion through your foolishness?

9 And they answered, Arise, that we may goe vp against them: for wee haue seene the land, and surely it is very good, and doe ye fit still? bee not slouthfull to goe and enter to possess the land:

10 (If yee will goe, yee shall come vnto a carelesse people, and the country is large) for God hath giuen it into your hand. It is a place which doth lacke nothing that is in the world.

11 ¶ Then there departed thence of the family of the Danites, from Zorah and from Eshtaol, six hundred men appointed with instruments of warre.

12 And they went vp, and pitched in Kiriath-icarim in Iudah: wherefore they called that place, ¶ Mahaneh-Dan vnto this day: and it is behinde Kiriath-icarim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the five men, that went to spie out the countrey of Laish, and said vnto their brethren, ^f Know yee not, that there is in these houses an Ephod, and Teraphim, and a grauen and a molten image? Now therefore consider what yee haue to doe.

^f Because they before had had good success, they would that their brethren should be encouraged by hearing the same tidings.

15 And they turned thitherward and came to the house of the yong man the Leuite, ^g euen vnto the house of Michah, and saluted him peaceably.

^g So superficially blinded them, that they thought Gods power was in these idoles, and that they should haue good success by them, though by violence and robbery they did take them away.

16 And the sixe hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the five men that went to spie out the land went in thither, and tooke the ^h grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entring of the gate with the sixe hundred

men, that were appointed with weapons of warre.

18 And the other went into Michahs house, and set the grauen image, the Ephod, and the Teraphim, and the molten image. Then said the Priest vnto them, What doe yee?

19 And they answered him, Hold thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shouldest bee a Priest vnto the house of one inan, or that thou shouldest bee a Priest vnto a tribe and to a family in Israel?

20 And the Priests heart was glad, and hee tooke the Ephod and the Teraphim, and the grauen image, and went among the ^h people.

^h With the first hundred men.

21 And they turned and departed, and put the children, and the cattell, and the substance ⁱ before them.

ⁱ Suspecting them that did pursue them;

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and said vnto Michah, What aileth thee, that thou makest an outcry?

24 And he said, Yee haue taken away my ^k gods which I made, and the Priest, and goe your wayes: and what haue I more? how then say yee vnto me, What aileth thee?

^k This declareth what opinion the idolaters haue of their idoles.

25 And the children of Dan said vnto him, Let not thy voyce be heard among vs, lest angry fellowes runne vpon thee, and thou lose thy life with the liues of thine household.

^l Ebr. who haue their hearts bitter.

26 So the children of Dan went their waies: and when Michah saw that they were too strong for him, he turned, and went backe vnto his house.

27 And they tooke the ^l things which Michah had made, and the Priest which hee had, and came vnto Laish, vnto a quiet people and without mistrust, & smote them with the edge of the sword, and burnt the citie with fire:

^l Meaning the idoles, as ver. 18

28 And there was none to ^m helpe, because Laish was farre from Zidon, and they had no businesse with other men: also it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein,

^m Or deliver them. Which after was called Cesarea Philippi.

29 ¶ And called the name of the citie Dan, after the name of Dan their father, which was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

ⁿ 1st. 19. 47.

30 Then the children of Dan set them vp the ⁿ grauen image: and Jonathan the sonne of Gershom, the sonne of Manasseh and his sonnes were the Priests in the tribe of the Danites, vnto the day of the ^o captiuitie of the land.

ⁿ Thus in stead of giuing glorie to God they attributed the victorie to their idoles, and honoured them therefore.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

^o That is, till the Arke was taken, 1. Sam. 5. 1.

CHAP. XIX.

1 A Lewites wife being an harlot, forsooke her husband, and hee tooke her againe. 25 At Gibeah she was most

vp vpon the asse, and the man rose vp, and went vnto his ^k place.

29 And when he was come to his house, he tooke a knife, and laid hand on his concubine, and diuided her in pieces with her bones into twelue parts, and sent her thorowall quarters of Israel.

30 And all that saw it, sayd, There was no such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

1 The Israelites assemblē in Mizpeh, to whom the Leuite declared his wrong. 2 They sent for them that did the villeny. 3 The Israelites are wisely overcome. 4 And at length get the victory.

Then ^a all the children of Israel went out, and the Congregation was gathered together as ^b one man from Dan to Beersheba, with the land of Gilead, vnto the ^c Lord in Mizpeh.

2 And the ^d chiefes of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundred thousand footmen that ^e drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel ^f said, How is this wickednes committed?

4 And the same Leuite, the womans husband that was slaine, answered, and said, I came vnto Gibeah that is in Benjamin with my concubine to lodge.

5 And the ^g men of Gibeah arose against me, and beset the house round about vpon mee by night, thinking to haue slaine mee, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent ^h her thorowout all the countrey of the inheritance of Israel: for they haue committed abomination and villany in Israel.

7 Behold, ye are all children of Israel: giue your aduice and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his ⁱ house.

9 But now this is that thing which we will do to Gibeah: ^j we will go vp by lot against it,

10 And wee will take ten men of the hundred thorowout all the tribes of Israel, and an hundred of the thousand, and a thousand of ten thousand to bring ^k vitale for the people, that they may doe (when they come to Gibeah of Benjamin) according to all the villanie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men thorowe all the ^l tribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euill from Israel: but the children of Benjamin would not obey the voyce of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were numbred at that time out of the cities fixe and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were numbred seuen hundred chosen men.

16 Of all this people were seuen hundred chosen men, being ^m left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel, beside Benjamin, were numbred foure hundred thousand men that drew sword, euen all men of warre.

18 And the children of Israel arose, & went vp ⁿ to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Benjamin? And the Lord said, ^o Judah shall be first.

19 Then the children of Israel arose vp early and camped against Gibeah.

20 And the men of Israel went out to battell against Benjamin, and the men of Israel put themselves in aray to fight against them beside Gibeah.

21 And the children of Benjamin came out of Gibeah, and slewe downe to the ground of the Israelites that day ^p two and twentie thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lorde vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Benjamin my brethren? and the Lord said, Goe vp against them)

24 ¶ Then the children of Israel came neere against the children of Benjamin the second day.

25 Also the second day Benjamin came forth to meete them out of Gibeah, and slewe downe to the ground of the children of Israel againe eightene thousand men: ^q all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept and sate there before the Lord, and fasted that day vnto the euening, and offered burnt offerings and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for ^r there was the Arke of the couenant of God in those dayes,

28 And

^k Meaning, home vnto mount Ephraim.

^l For this was like the finne of Sodom, for the which God rained downe fire and brimstone from heauen.

^m Hef. 10. 9.

^a That is, all with one consent.
^b To aske counsell.

^c Ebr. c. 10. 9.

^e Meaning, men able to handle their weapon.

^f To the Leuite.

^g Or, chiefes, or led.

^h That is, her pieces, to euery tribe a piece, chap. 1. 9. 3. 9.

ⁱ Before wee haue reuenged this wickednes.

^j These onely should haue the charge to provide for vitale for the rest.

^k That is, euery family of the tribe.

ⁱ Because they would not suffer the wicked to be punished, they declared themselves to maintain them in their euill, and therefore were all iudly punished.

^m Chap. 1. 15.

ⁿ That is, to the Arke, which was in Shiloh: some thinke, in Mizpeh, as verie a.

^p This God permitted because the Israelites partly trusted too much in their strength, and partly God would by this meane punish their finnes.

^q Ebr. all they drawing the sword.

^r To wit, in Shiloh.

The Beniamites Judges. put to flight.

28 And Phinehas the sonne of Eleazar, the son of Aaron, stood before it at that time, saying, Shall I yet goe any more to battell against the children of Benjamin my brethren, or shall I cease? And the Lord said, Go vp: for to morrow I will deliuer them into your hand.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went vp against the children of Benjamin the third day, and put themselves in aray against Gibeah, as at other times.

31 Then the children of Benjamin coming out against the people, were drawn from the citie: and they began to smite of the people and kill as at other times, *even* by the wayes in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

32 (For the children of Benjamin said, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee and plucke them away from the citie vnto the hie wayes.)

33 And all the men of Israel rose vp out of their place, and put themselves in aray at Baaltamar: and the men that lay in wait of the Israelites came forth of their place, *euē* out of the medowes of Gibeah,

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was fore: for they knew not that the euill was neere them.

35 ¶ And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the Beniamites the same day fise and twenty thousand and an hundred men: all they could handle the sword.

36 So the children of Benjamin sawe that they were stricken downe: for the men of Israel gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had laid beside Gibeah.

37 And they that lay in wayte hasted, and brake forth toward Gibeah, and the ambushment drew themselves along, and smote all the citie with the edge of the sword.

38 Also the men of Israel had appoynted a certaine time with the ambushments, that they should make a great flame and smoke rise vp out of the citie.

39 And when the men of Israel retyled in the battell, Benjamin began to smite and kill of the men of Israel about thirtie persons: for they said, Surely they are stricken downe before vs, as in the first battell.

40 But when the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, and behold, the flame of the citie began to ascēd vp to heauen.

41 Then the men of Israel turned againe, and the men of Benjamin were astonied: for they saw that euill was neere vnto them.

42 Therefore they fled before the men of

Israel vnto the way of the wilderness, but the battell ouertooke them: also they which came out of the citie, slew them among them.

43 Thus they compassed the Beniamites about, and chased them at ease, & ouerran them, euen ouer against Gibeah on the East side.

44 And there were slaine of Benjamin eighteen thousand men, which were all men of war.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: & the Israelites gleaned of them by the way fise thousand men, and pursued after them vnto Gidom, and slew two thousand men of them.

46 So that all that were slaine that day of Benjamin, were fise & twenty thousand men that drew sword, which were all men of warre.

47 But sixe hundred men turned and fled to the wilderness vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Benjamin, and smote them with the edge of the sword from the men of the citie vnto the beasts, and all that came to hand: also they set on fire all the cities that they could come by.

CHAP. XXI.

1 The Israelites sweare that they wil not marry their daughters to the Beniamites. 10 They slay them of Labish Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

Moreouer, the men of Israel sware in Mizpeh, saying, None of vs shal giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God and abode there till euen before God, and lift vp their voices, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morrowe the people rose vp and made there an altar, and offered burnt offrings and peace offrings.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him, that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel were sory for Benjamin their brother, and saide, There is one tribe cut off from Israel this day.

7 How shall we do for wiues to them that remaine, seeing wee haue sworne by the Lord, that we will not giue them of our daughters to wiues?

8 Also they said, Is there any of the tribes of Israel that came not vp to Mizpeh to the Lorde? and beholde, there came none of Labish Gilead vnto the hoste and to the Congregation.

9 For when the people were viewed, behold,

ⁿ Or, served in the priests office at those dayes: for the Lewites were, that hee liued three hundred yeres.

^o By the policy of the children of Israel.

^p Meaning, crof-wayes or pathes to diuers places.

^q They knew not that Gods iudgement was at hand to destroy them.

^r Retired to draw them after.

^s Or, made a long sound with a trumpet.

^t For they were waxen hardy by the two former victories.

^u And withstood their enemies.

^u For they were compassed in on euery side, 10 Or, draw them from their rest.

^x They slew them by one and one, as they were scattered abroad.

^y Besides eleven hundred that had bene slaine in the former battels. ^z Chap. 11. 13.

^z If they belonged to the Beniamites.

^a This oath came of rashnes, & not of iudgement: for after they brake it, in drawing secretly the means to marry with certaine of their daughters.

^b According to their customs, when they would consult with the Lord.

^c Or, repented that they had destroyed their brethren, as appeareth verses 5.

^d Condemning them to be slayers of vices, which would not put their hand to punish.

^e Beniamites: hee releaseth the portion inheriting Labish.

^f Or, iudged.

^g In the land of Canaan. ^h In the tribe of Gad, which was also called Beth-lehem Ephraim, because there was another city called in the tribe of Zebulun.

hold, none of the inhabitants of Iabesh Gilead were there.

16 Therefore the congregation sent thither twelve thousand men of the most valiant, and commanded them, saying, Go and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

17 And this is it that ye shall doe: ye shall utterly destroy all the males, and all the women that haue lien by men.

18 And they found among the inhabitants of Iabesh Gilead foure hundred maids, virgins that had knowen no man by lying with any male: and they brought them vnto the host to Shiloh, which is in the land of Canaan.

19 ¶ Then the whole Congregation sent and spake with the children of Benjamin that were in the rock of Rimmon, and called peaceably vnto them.

20 And Benjamin came againe at that time, and they gaue them wiues which they had saved alive of the women of Iabesh Gilead: but they had not so enough for them.

21 And the people were sory for Benjamin because the Lorde had made a breach in the tribes of Israel.

22 Therefore the Elders of the Congregation said, How shall we do for wiues to the remnant? for the women of Benjamin are destroyed.

23 And they said, There must bee an inheritance for them that bee escaped of Benjamin, that a tribe be not destroyed out of Israel.

24 Howbeit wee may not giue them wiues of our daughters: for the children of Israel had

sworne, saying, Cursed be he that giueth a wife to Benjamin.

25 Therefore they sayd, Behold, there is a feast of the Lord euery yeere in Shiloh, in a place which is on the North side of Beth-el, and on the East side of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

26 Therefore they commaunded the children of Benjamin, saying, Go, and lie in wait in the vineyards.

27 And when yee see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, & catch you euery man a wife of the daughters of Shiloh, and goe into the land of Benjamin.

28 And when their fathers or their brethren come vnto vs to complaine, wee will say vnto them, Haue pity on them for our sakes, because wee referred not each man his wife in the war, and because yee haue not giuen vnto them hitherto, ye haue sinned.

29 And the children of Benjamin did so, and tooke wiues of them that danced according to their number: which they tooke and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

30 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

31 In those dayes there was no King in Israel, but euery man did that which was good in his eyes.

h He describeth the place where the maids used yeerely to dance, as the manner then was, and to sing Psalmes and songs of Gods works among them.

i Though they thought hereby to perswade men that they kept their oath, yet before God it was broken.

k Meaning, two hundred.

* Chap. 17. 6. and 18. 1. and 19. 1.

THE BOOKE OF RUTH.

THE ARGUMENT.

This booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherin also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepfold, and one Shepherd. And it seemeth that this history appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges ruled, there was a dearth in the land, and a man of Beth-lehem Judah went for to sojourne in the country of Moab, he and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephraimites of Beth-lehem Judah: and when they

came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wiues of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left destitute of her two sonnes, and of her husband,

6 ¶ Then she arose with her daughters in law, and returned from the country of Moab: for she had heard say in the country of Moab, that

c By this wonderfull providence of God Ruth became one of Gods household, of whom Christ came.

† Elv. children of strength.

* Num. 31. 17.

e To wit, about foure months after the discomfiture, Chap. 20. 47. 101, friendly.

f For there lacked two hundred.

g Benjamin must be referred to haue the twelfth portion in the inheritance of Iacob.

† Elv. iudged.

a In the land of Canaan. b In the tribe of Iudah, which was also called Beth-lehem Ephraim, because there was another city so called in the tribe of Zebulun.

d By sending them plentie a gaine.

that the Lord had visited his people, and given them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters in law, Goe, retorne each of you vnto her owne mothers house: the Lord shewe fauour vnto you, as yee haue done with the dead, and with me.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the safe of the body then to the comfort of the soule.

9 The Lord grant you, that you may find rest, either of you in the house of her husband. And when she kissed them, they lift vp their voyce and wept.

10 And they said vnto her, Surely wee will returne with thee vnto thy people.

11 But Naomi said, Turne again, my daughters: for what cause will you goe with me? are there any more sonnes in my wombe, that they may be your husbands?

12 Turne againe, my daughters, goe your way: for I am too old to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, if I had borne sonnes,

13 Would y^e tary for them, til they were of age? would y^e be deferred for them from taking of husbands? nay, my daughters: for it grieueth me much for your sakes that the hand of the Lord is gone out against me.

|| Or, more then you.

f When she took leaue & departed

14 Then they lift vp their voyce and wept againe, and Orpah^e kissed her mother in lawe, but Ruth abode still with her.

15 And Naomi said, Behold, thy sister in law is gone back vnto her people & vnto her gods: returne thou after thy sister in law.

g No perswasions can preuaile to turne them backe from God whom he hath chosen to be his.

16 And Ruth answered, Intreat me not to leaue thee, nor to depart from thee: for whither thou goest, I will go: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, & there will I be buried, the Lord do so to me and more also, if ought but death depart thee and me.

18 ¶ When she saw that shee was stedfastly minded to goe with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: & when they were come to Beth-lehem, it was^h noised of them thorow all the citie, and they said, Is not this Naomi?

h Whereby appeareth that she was of a great family and of good reputation. || Or, beautifull. || Or, bitter.

20 And shee answered them, Call mee not Naomi, but call me Mara: for the Almighty hath giuen me much bitternesse.

21 I went out full, and the Lord hath caused me to returne empty: why call you me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie?

i Which was in the moneth Nissan, y^e containeth part of March & part of April.

22 So Naomi returned and Ruth the Moabite^{sse} her daughter in law with her, when she came out of the country of Moab: & they came to Beth-lehem in the beginning ofⁱ barley harvest.

C H A P. II.

1 Ruth gathereth corne in the fields of Boaz. 8 The gentleness of Boaz toward her.

Then Naomies husband had a kinsman, one of great power, of the family of Elimelech, and his name was Boaz.

a Both for vertue, authority and riches.

2 And Ruth the Moabite^{sse} said vnto Naomi, I pray thee, let me go to the field, & gather eares of corne after him in whose sight I find fauour. And she said vnto her, Go my daughter.

b This her humility declareth her great affection toward her mother in law, forasmuch as she spareth no painefull diligence to get both their liuings.

3 ¶ And she went, and came and gleaned in the field after the reapers, and it came to passe, that shee met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And beholde, Boaz came from Beth-lehem, and said vnto the reapers, The Lord bee with you: and they answered him, The Lord blesse thee.

5 Then said Boaz vnto his seruant that was appointed ouer the reapers, Whose maide is this?

6 And the seruant that was appointed ouer the reapers, answered, and said, It is the Moabitish maide, that came with Naomi out of the countrey of Moab:

7 And she said vnto vs, I pray you, let mee glean and gather after the reapers among the sheaves: so she came, and hath continued from that time in the morning vnto now, saue that she taried a little in the house.

|| Or, certaine handfull.

8 ¶ Then saide Boaz vnto Ruth, Hearest thou, my daughter? goe to none other field to gather, neither go from hence: but abide here by my maids.

9 ¶ Let thine eyes be on the field that they do reape, and go thou after the maids. Haue I not charged the seruants, that they touch thee not? Moreouer, when thou art athirst, go vnto the vessels, and drinke of that which the seruants haue drawn.

c That is, take heed in what field they doe reape.

10 Then she fell on her face, and bowed her selfe to the ground, & said vnto him, How haue I found fauor in thine eyes, that thou shouldst know me, seeing I am a stranger?

11 And Boaz answered, and saide vnto her, All is tolde and shewed me that thou hast done vnto thy mother in law since the death of thine husband, and how thou hast left thy father and thy mother, & the land where thou wast borne and art come vnto a people which thou knewest not in time past.

d Euen of the Moabites, which are enemies to Gods people.

12 The Lord recompense thy work, & a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

13 Then she said, Let me find fauour in thy sight, my lord: for thou hast comforted me, and spoken comfortably vnto thy maide, though I be not like to one of thy maids.

e signifying that she shall neuer want anything, if shee put her trust in God, and liue vnder his protection.

14 And Boaz sayd vnto her, At the meale time come thou hither, and eate of the bread, and dip thy morsel in the vineger. And she sate beside the reapers, and he reached her parched corne: and shee did eate, and was sufficed, and left thereof.

f Which she brought home to her mother in law.

15 ¶ And

15 And when shee arose to glean, Boaz commanded his servants, saying, Let her gather among the sheaves, and rebuke her not: for shee is a stranger. Also he fully opened the sheaves for her, and let it lie, that shee may gather up, and re- buke her not. *Boaz took Ruth, and shee went into the field, and shee gleaned, and shee showed that shee had gathered, and it was about an Ephah of barley.*

16 And shee came in, and went into the city, and her mother in law saw what shee had gathered: also shee strook forth, because shee had which shee had rejoyced, when shee was sufficed. *Went. The mother in lawe said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that hath thee. And shee showed her mother in law, with whom shee had wrought, and saide, The mans name, with whom I wrought to day, is Boaz.*

17 And Naomi saide vnto her daughter in law, Blessed be he of the Lord: for hee beareth not to doe good to the living, and to the dead. Again Naomi saide vnto her, The man is neere vnto vs, and of our affinity.

18 And Ruth the Moabitess said, He saide also certainly vnto me, Thou shalt be with my servants, vntill they have ended all mine harvest.

19 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe out with his mayds, that they meet thee not in another field.

20 Then shee kept her by the maids of Boaz, to gather vnto the end of Barley harvest, and of wheate harvest, and dwelt with her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsell. 8 Shee sleepeth at Boaz feet: 13 Hee acknowledgeth himselfe to be her kinsman.

Afterward Naomi her mother in law sayd vnto her, My daughter, shall not I seeke reit for thee, that thou mayest prosper?

2 Now also is not Boaz our kinsman, with whose maides thou wast? behold, hee winnoweth barley to night in the floor.

3 Walk thy selfe therefore, & anoint thee, and put thy rayment vpon thee, and get thee downe to the floore: let not the man know of thee, vntill hee haue left eating and drinking.

4 And when hee shal sleepe, marke the place where hee layeth him downe, and go and vncouer the place of his feet, and lay thee down, and hee shall tell thee what thou shalt doe.

5 And shee answered her, All that thou biddest me, I will doe.

6 So shee went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, & cheered his heart, hee went to lie down at the end of the heap of corne, & shee came softly, and vncouered the place of his feet, and lay downe.

8 And at midnight the man was afraid, and caught hold: and lo, a woman lay at his feet.

9 Then hee sayd, Who art thou? And shee answered, I am Ruth thine handmaid: spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

10 Then saide hee, Blessed be thou of the Lord my daughter: thou hast shewed more goodnes in the latter end, then at the beginning, in as much as thou foldest it not young men, were they poore or rich.

11 And now my daughter, feare not: I will doe thee all that thou requirest: for all the citty of my people doth know, that thou art a vertuous woman.

12 And now, it is true, that I am thy kinsman, howbeit there is a kinsman neerer then I.

13 Tarry to night, and when morning is come, if hee will doe the duty of a kinsman vnto thee, well; let him doe the kinsmans duty: but if hee will not doe the kinsmans part, then will I doe the duty of a kinsman, as the Lord lieth: sleepe vntill the morning.

14 And shee lay at his feet vntill the morning, and hee arose before one could know: then hee saide, Let no man know, that a woman came into the floore.

15 Also hee saide, Bring the sheete that thou hast vpon thee, and hold it: and when shee held it, hee measured fixe measures of barley, and laid them on her, and shee went into the citty.

16 And when shee came to her mother in law, shee saide, Who art thou my daughter? And shee told her all that the man had done to her.

17 And saide, These fixe measures of barley gaue me: for hee saide to me, Thou shalt not come empty vnto thy mother in law.

18 Then saide shee, My daughter, sit stil, vntill thou know how the thing will fall: for the man will not bee in rest, vntill hee hath finished the matter this same day.

CHAP. III.

1 Boaz speaketh to Ruths next kinsman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marrieth Ruth, of whom hee begetteth Obed. 18 The generation of Pharez.

Then went Boaz vp to the gate, and fate there, and behold, the kinsman of whom Boaz had spoken, came by: and hee saide, Ho, such one, come, sit downe here. And hee turned, and fate downe.

2 Then hee tooke ten men of the Elders of the citty, and saide, Sit yee downe heere. And they fate downe.

3 And hee saide vnto the kinsman, Naomi, that is come againe out of the country of Moab, will sell a parcell of land which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the assistants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none besides thee to redeeme it, and I am after thee. Then hee answered, I will redeeme it.

5 Then

Thou shewest thy selfe from time to time more vertuous.

had said, I will hang on.

If he will take her to be his wife by the title of affinity, according to Gods law, Deu. 25.5.

Organis. 10 of the same.

Perceiving by her cunning home, that he had not taken her to his wife, she was astonished.

Which was the place of judgement. The Ebrewes here use two words which haue no proper signification, but serve to note a certaine person: as we say, ho sirrah, or ho, such one.

Or, inhabitants.

For thou art the next of the kins.

5 Then sayeth Boaz, What day thou buyest the field of the dead of Naomi, thou must also buy it of Ruth the Moabitess the wife of the dead, to stir up the name of the dead, upon his inheritance.

d That his inheritance might beare his name, that is dead.

6 And the kinsman answered, I cannot redeem it, lest I destroy mine own inheritance: we deem my right of thee, for I cannot redeem it.

e That he had resigned his right, Deut. 25, 9.

7 Now this was the manner before time in Israel, concerning redeeming and changing for to stablish all the law: a man did plucke off his shoe, and gave it his neighbour, and this was a sure witness in Israel.

f Or, of the citie where he remained.

8 Therefore the kinsman said to Boaz, Buy it for thee: and he drew off his shoe.

g Ephrathah and Beth-lehem are both one.

9 And Boaz said vnto the Elders, and vnto all the people, Ye are witnesses this day, that I have bought all that was Elimelechs, and all that was Chilion and Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabitess the wife of Mahlon have I bought to be my wife, to stir up the name of the dead upon his inheritance, and that the name of the dead be not put out from among his brethren, & from the gate of his place: ye are witnesses this day.

h He shall leave a continuall posteritie, as it is said in Deut. 25, 10.

11 And all the people that were in the gate, and the Elders said, We are witnesses. The Lord make the wife that cometh into thine house, like Rahel and like Leah, which twaine did build the house of Israel: and that thou mayest doe worthy in Ephrathah, and bee fa-

mous in Beth-lehem. 12 And that thing house bee like the house of Pharez (whom Thamar bare vnto Iudah) of the seed which the Lord shall give thee of this young woman.

Gen. 38, 19.

13 So Boaz tooke Ruth, and she was his wife: and when her womb was in ward, she bare him a sonne.

14 And the woman said vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, and his name shall be continued in Israel.

h He shall leave a continuall posteritie, as it is said in Deut. 25, 10.

15 And his shall bring thy life againe, and cherish thine old age: for thy daughter in law which loveth thee, hath borne me to him, & she is better to thee then seven sonnes.

i Meaning, many sonnes.

16 And Naomi took the child, and laid it to her lap, and became nurse vnto it.

17 And she said to her neighbours, gaue it a name, saying, there is a child borne to Naomi, and called the name thereof Obed: the same was the father of Isha the father of David.

18 These now are the generations of Pharez: Pharez begate Hezron,

And thus it is said in the genealogie of David, that Pharez begate Hezron, and Hezron begate Ram, and Ram begate Amminadab, and Amminadab begate Nahshon, and Nahshon begate Salmon, and Salmon begate Boaz, and Boaz begate Obed, and Obed begate Isha, and Isha begate David.

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmon,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Isha, and Isha begate David.

THE FIRST BOOKE OF SAMUEL.

THE ARGUMENT.

According to God had ordained, Deu. 17, 14. that when the Israelites should be in the land of Canaan, he would appoint them a king: so here in this first booke of Samuel is declared the state of this people under their first king Saul, who not content with that order which God had for a time appointed for the government of his church, demanded a king to the intent they might be as other nations & in a greater assurance as they thought: not because they might the better thereby serve God, as being under the safeguard of him, which did present Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a king is not sufficient to defend them, except God by his power preserve and keep them. And therefore he punished the ingratitude of his people, and sendeth them continuall wars both at home & abroad. And because Saul whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercy toward him, but rather disobeyed the word of God and was not zealous of his glory, he was by the voice of God put down from his estate, & David the true figure of Messiah placed in his stead, whose patience, modesty, constancy, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a pattern and example to behold their estate and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wives. 3 Hannah was barren and prayed to the Lord: 15 Her answer to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lord.

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.



Here was a man of one of the two Ramathaim Zophim, of mount Ephraim, whose name was Elkanah the son of Ieroham, the sonne of Elihu, the sonne of

Tohu, the sonne of Zuph, an Ephrathite:

2 And he had two wives: the name of one was Hannah; and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went vp out of his citie euery yere, to worship and to sacrifice vnto the Lord of hostes in Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

Deut. 16, 16.

b For the Ake was there at that time.

4 And on a day, when Elkanah sacrificed, hee gaue to Peninnah his wife and to all her sonnes and daughters portions,

c Some read, a portion with an heame cheere.

5 But vnto Hannah he gaue a worthy portion: for he loued Hannah, and the Lord had made her barren.

6 ¶ And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did hee yeere by yeere) and as oft as shee went vp to the house of the Lord, thus shee vexed her: that she wept, & did not eat.

8 Then saide Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten sonnes?

d Let this suffice thee that I loue thee no less, then if thou hadst many children.

9 So Hannah rose vp after that they had eaten and drunke in Shiloh: (and Eli the Priest saue vpon a stoole by one of the postes of the Temple of the Lord)

e That is, of the house where the Ark was.

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also she vowed a vow, and said, O Lord of hosts, if thou wilt looke on the trouble of thine handmaid, and remember mee, and not forget thine handmaid, but giue vnto thine handmaid a man childe, then I will giue him vnto the Lord: all the dayes of his life, and there shall no razor come vpon his head.

f Nam. 6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought she had bene drunken.

g Ebr. thy wine.

14 And Eli saide vnto her, How long wilt thou be drunken? Put away thy drunkennes from thee.

h Ebr. of an hard spirit.

15 Then Hannah answered and saide, Nay my lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke, but haue powred out my soule before the Lord.

i Psa. 43. 5.

16 Count not thine hindmaid for a wicked woman: for of the abundance of my complaint and my griefe I haue I spoken hitherto.

j Ebr. for a daughter of Belial.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

k This is, pray vnto the Lord forme.

18 She saide againe, Let thine handmaid find grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

l According to her petition.

19 ¶ Then they arose vp early, & worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knewe Hannah his wife, & the Lord remembered her.

m This Elkanah was a Leuite, 1 Chron. 6. 27. and as some write, once a yeere they accustomed to appeare before the Lord with their families.

20 For in proceffe of time Hannah conceived, and bare a sonne, and she called his name Samuel, Because, said she, I haue asked him of the Lord.

21 ¶ So the man Elkanah and all his house went vp to offer vnto the Lord the yeerely sacrifice and his vow:

22 But Hannah went not vp: for she said

vnto her husband, I will not vntill the child be weined, then I wil bring him that hee may appeare before the Lord, & there abide for euer.

23 And Elkanah her husband said vnto her, Doe what seemeth thee best: tarie vntill thou hast weined him: onely the Lord accomplish his word. So the woman abode, and gaue her sonne sucke vntill she weined him.

24 ¶ And when she had weined him, shee tooke him with her with three bullocks and an Ephah of floure & a bottle of wine, & brought him vnto the house of the Lord in Shiloh, and the child was young.

25 And they slew a bullocke, and brought the child to Eli.

26 And she said, Oh my Lord, as thy soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this child, & the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord: and he worshipped the Lord there.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli wicked. 13 The new custome of the Priests. 18 Samuel ministrath before the Lord. 20 Eli blesteth Elkanah and his wife. 23 Eli reprooueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

And Hannah prayed, and said, Mine heart reioyceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is none besides thee, and there is no god like our God.

3 Speake no more presumptuously: let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

4 The bowe and the mightie men are broken, and the weake haue girded themselues with strength.

5 They that were full, are hired forth for bread, and the hungry are no more hired, so that the barren hath borne seuen: and she that had many children, is feeble.

6 The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich: bringeth lowe, and exalteth,

8 He raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghil, to set them among princes, and to make them inherite the seat of glory: for the pillars of the earth are the Lords, and he hath set the world vpon them.

9 Hee wil keepe the feet of his Saints, and the wicked shall keepe silence in darkenesse: for in his owne might shall no man be strong.

10 The Lords aduersaries shall be destroyed, and out of heauen shall hee thunder vpon them:

V

l Because her prayer rooke off, therefore it was called the Lords promise. Eked. 16. 36.

m Ebr. a child.

n That is, most certainly.

o Ebr. I am.

p Meaning, Eli gaue thanks to God for her.

q After that she had obtained a sonne by prayer, she gaue thanks.

r I haue recovered strength and glory by the benefit of the Lord.

s I can answer them, that reprove my barrennesse.

t In that yee condemne my barrennesse, yee shew your pride against God.

u They sell their labours for necessarie foode. Or, many.

v Deut. 32. 39. Psal. 10. 13. Job. 13. 2.

w Psal. 113. 7.

x He preferreth to honour and putteth downe according to his own wil though mans iudgement be contrary.

y Therefore he may dispose all things according to his will.

z Chap. 7. 10.

h She grounded
her prayer on so-
me fruit which
was to come.

i In all that Eli
commanded
him,
k That is, they
neglected his
ordinance.

l Or, sonne.

l Transferring
the order ap-
pointed in the
Law, Leuit. 7. 31.
for their bellies
fake.

m Which was
commanded first
to have bene of-
fered to God.

n Or, Law.

n Not passing
for their owne
profit, so that
God might be
served aright.

o Seeing the
horrible abuse
thereof.

p Exod. 28. 4.

q Or, for the thing
which he hath lent
to the Lord: to
wit, Samuel.

p Which was
(as the Brewe-
r write) after their
trauall, when
they came to be
purified, reade
Exod. 38. 8.
Leuit. 13. 6.

q Because they
contemne their
duetie to God,
uerie 17.

r So that to o-
bey good admo-
nitions, is Gods
mercie and to
disobey them is
his iust iudge-
ment for sinne.

them: the Lord shall iudge the endes of the world, and shal giue power vnto his King, and exalt the borne of his anointed.

11 And Elkanah went to Ramah to his house, and the child did minister vnto the Lord before Eli the Priest.

12 ¶ Now the sonnes of Eli were wicked men, and knew not the Lord.

13 For the Priestes custome toward the people was this: when any man offered sacrifice, the Priestes boy came, while the flesh was seething, and a flesh-hooke with three teeth, in his hand,

14 And thrust it into the kettle, or into the caldron, or into the panne, or into the pot: all that the flesh-hooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the fatte, the priestes boy came and said to the man that offered, Giue me flesh to roste for the priest: for he will not haue sodden flesh of thee, but raw.

16 And if a y man said vnto him, Let them burne the fat according to the custome, then take as much as thine heart desireth, then hee would answer, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was very great before the Lord: for men abhorred the offering of the Lord.

18 ¶ Now Samuel being a yong child, ministred before the Lord, girded with a linnen Ephod.

19 And his mother made him a little coat, and brought it to him from yeere to yere, when shee came vp with her husband, to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord giue thee seede of this woman, for the petition that shee asked of the Lord: and they departed vnto their place.

21 And the Lord visited Hannah, so that shee conceived, and bare three sonnes, and two daughters. And the childe Samuel grew before the Lord.

22 ¶ So Eli was very old, and heard all that his sonnes did vnto all Israel, and how they lay with the women that assembled at the doore of the tabernacle of the Congregation.

23 And he said vnto them, Why doe ye such things? for of all this people I heare euil reports of you.

24 Doe no more, my sonnes: for it is no good report that I heare, which is, that ye make the Lords people to trespasse.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who will plead for him? Notwithstanding they obeyed not the voyce of their father, because the Lord would slay them.

26 ¶ (Now the child Samuel profited and grew, and was in fauour both with the Lord and also with men)

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plainly appeare vnto the house of thy father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, and I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honourest thy children about me, to make your selues fat of the first frutes of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I said, that thine house, and the house of thy father should walke before me for euer: but now the Lord saith, It shall not bee so: for them that honour mee, I will honour, and they that despise me, shall be despised.

31 Beholde, the dayes come, that I will cut off thine arme, and the arme of thy fathers house, that there shall not be an olde man in thine house.

32 And thou shalt see thine enemy in the habitation of the Lord in all things wherewith God shall blesse Israel, and there shall not be an old man in thine house for euer.

33 Neuerthelesse, I will not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorrowful: and all the multitude of thine house shall die when they be men.

34 And this shall be a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre me vp a faithful Priest, that shall doe according to mine heart and according to my minde: and I will build him a sure house, and he shall walke before mine Anointed for euer.

36 And all that are left in thine house, shall come and bow downe to him for a peece of siluer and a morcell of bread, and shall say, Ap- point me, I pray the, to one of the priestes offices, that I may eat a morcell of bread.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord called Samuel threes times, 11 And sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

Now the child Samuel ministred vnto the Lord before Eli: and the word of the Lord was precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his place, his eyes began to wax dim that he could not see.

3 And yer the light of God went out, Samuel slept in the temple of the Lord, where the Arke of God was.

f To wit, Aaron,

* Leuit. 10. 14.

t Why haue you
contemned my
sacrifices, and
as it were trode
them vnder
foote?

u Gods promi-
ses are onely ef-
fectuall to such
as he giueth con-
fiance vnto, to
feare and obey
him.
x Thy power
and authoritie.

y Thy posteritie
shall see the glo-
ry of the chiefe
Priest translated
to another, who
they shall enue,
1. King. 3. 27.

l Or, when they
come to manhood.

z Meaning, Za-
dok, who suc-
ceeded Abiathar,
and was the fi-
gure of Christ.

a That is, shall
be inferiour vnto
him.

a The Chalde
text readeth,
whiles Eli liued.

b Because there
were very few
Prophets to de-
clare it.

c In the court
next to the Ta-
bernacle.

d That is, the
lamps which
burnt in the
night.

4 Then

k God
thee at
and the
except
me true
1. 17.

l The Lo
complish
what he
had said.

m Or, that
was the first
Prophet of
Lord.

e Josephus writeth that Samuel was twelue years old, when the Lord appeared to him.

4 Then the Lord called Samuel: and he said, Here I am.

5 And he ranne vnto Eli, and said, Here am I, for thou calledst me. But hee saide, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou didst call me. And he answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus did Samuel, before he knew the Lord, and before the word of the Lord was reueiled vnto him.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and said, I am here: for thou hast called mee. Then Eli perceived that the Lord had called the child.

9 Therefore Eli said vnto Samuel, Go and sleepe: & if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 And the Lord came and stood, and called as abother times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 Then the Lord said to Samuel, Behold, I will doe a thing in Israel, whereof who soeuer shall heare, his two eares shall tingle.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I beginne, I will also make an ende.

13 And I haue tolde him that I will iudge his house for euer, for the iniquitie which hee knoweth, because his sonnes ranne into a slander, and he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednes of Elies house shall not be purged with sacrifice nor offering for euer.

15 Afterward Samuel slept vntill the morning, and opened the doores of the house of the Lord, and Samuel feared to shewe Eli the vision.

16 Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 Then he said, what is it, that the Lord said vnto thee? I pray thee, hide it not from me. God do so to thee, and more also, if thou hide any thing from me, of all that he saide vnto thee.

18 So Samuel tolde him euery whit, and hid nothing from him. Then he said, It is the Lord: let him doe what seemeth him good.

19 And Samuel grew, and the Lord was with him, and let none of his words fall to the ground.

20 And all Israel from Dan to Beer-sheba knew that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by his word.

losh: for the Lord reuealed himselfe to Samuel in Shiloh by his word.

CHAP. IIII.

1 Israel is overcome by the Philistims. 4 They doe set the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 16 The death of the wife of Phinehas the sonne of Eli.

1 And Samuel spake vnto all Israel: and Israel went out against the Philistims to battell and pitched belide Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselves in array against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it cometh among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, and brought from thence the Arke of the couenant of the Lord of hosts, who dwelleth betwene the Cherubims: and there were the two sonnes of Eli, Hophni and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the hoste, all Israel shouted a mightie shout, so that the earth rang againe.

6 And when the Philistims heard the noise of the shout, they saide, What meaneth the found of this mightie shout in the hoste of the Ebrewes? and they vnderstood that the Arke of the Lord was come into the host.

7 And the Philistims were afraid, and said, God is come into the host: therefore said they, Woe vnto vs: for it hath not bene so heretofore.

8 Woe vnto vs, who shall deliuer vs out of the hande of these mightie Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Bee strong and play the men O Philistims, that ye be not seruants to the Ebrewes, as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fell of Israel thirtie thousand footmen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ran a man of Benjamin out of the arnic, & came to Shiloh the same day with his clothes rent, and earth vpon his head.

13 And when hee came, loe, Eli sate vpon a seate by the way side, waiting: for his heart

f Ebr. by the word of the Lord.

g From the departure of the Israelites out of Egypt vnto the time of Samuel are about 397. yeere.

h Or, stone of helpe, chap 7. 12.

i For it may seeme that this war was vnder taken by Samuels commandment.

k For he vied to appeare to the Israelites betwene the Cherubims ouer the Arke of the couenant. Exo. 25. vers. 17.

l Before we fought against men, and now God is come to fight against vs.

m For in the red Sea in the wilderness the Egyptians were destroyed, which was the last of all his plagues. Iudg. 13. 2.

n David alluding to this place, Psal. 78. 63. saith they were consumed with fire: meaning they were suddenly destroyed.

o In token of sorow and mourning.

Left it should
be taken of the
enemies.

feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noyse of the crying, hee said, What meaneth this noyse of the tumult? and the man came in hastily, and told Eli.

15 (Now Eli was fourescore and eightene yeere old, and his eyes were dim that he could not see)

16 And the man said vnto Eli, I came from the armie, & I fle this day out of the host: and he said, What thing is done, my sonne?

17 Then the messenger answered and sayd, Israel is fled before the Philistims, and there hath bin also a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinehas are dead, and the Arke of God is taken.

18 ¶ And when hee had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he died: for hee was an olde man and heauie: and hee had iudged Israel fourtie yeeres.

19 And his laughter in law Phinehas wife was with child: neere her trauell: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she bowed herselfe, and trauailed: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, said vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the child Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

22 She said againe, The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

2 The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath and after to Ekron.

Then the Philistims tooke the Arke of God and caried it from Eben-ezer vnto Ashdod.

2 Euen the Philistims tooke the Arke of God, & brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day, in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon and set him in his place againe.

4 Also they rose vp early in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon, and the two palmes of his hands were cut off vpon the

thresholde: onely the rumpe of Dagon was left to him.

5 Therefore the Priestes of Dagon, and all that came into Dagon's house, tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them; and smote them with emerods, both Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw this, they said, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs, and vpon Dagon our god.

8 They sent therefore and gathered all the princes of the Philistims vnto them, and said, What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and as soon as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue brought the Arke of the God of Israel to vs, to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and saide, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death thorowout all the citie, and the hand of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the crye of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It cometh to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

So the Arke of the Lord was in the countrey of the Philistims seven moneths.

2 And the Philistims called the priests and the soothsayers, saying, What shal we doe with the Arke of the Lord? tell vs wherewith wee shall send it home againe.

3 And they saide, If you send away the Arke of the God of Israel, sende it not away emptie, but giue vnto it a sinne offering: then shal ye be healed, and it shalbe knowen to you, why his hand departeth not from you.

4 Then said they, What shall be the sinne offering, which wee shall giue vnto it? And they answered, Five golden emerods and five golden mice, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore

According as
God had afore
said.

Or, gouerned.

Or, to cry out.

And fetled her
body toward
her trauell.

Or, no glory, or
where is the glory?

She vttered her
great sorow
by repeating her
words.

Which was
one of the five
principall citie
of the Philis-
tims.

Which was
their chiefe idole,
& as some write,
from the nauell
downward was
like a fish, and
vpward like a
man.

Thus in stead
of acknowl-
ding of the true
God by this mi-
racle, they fall
to a further su-
perstition,

Psal. 78. 66.

Though they
had felt Gods
power and were
afraid thereof,
yet they would
further trie him,
which thing
God turned to
their destruction
and his glory.

The wicked
when they feele
the hand of God,
grudge & reu-
el him, where the
godly humble
themselves and
cry for mercie.

They thought
by continuance
of time the
plague would
haue ceased, and
so would haue
kept the Arke
still.

The idolaters
conferre there is
a true God, who
punisheth sinne
iustly.

These
the five p-
all citie
Philistim
which we
all coney
vnto the
Dauid.

Wherefore ye shal make the similitudes of your emerods, and the similitudes of your mice that destroy the land: so ye shal give glory vnto the God of Israel, that he may take his hand from you, and from your gods, and from your land.

Wherefore then should ye harden your hearts as the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, did they not let them goe, and they departed?

Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calves home from them.

Then take the Arke of the Lord, and see it vpon the cart, and put the jewels of golde which ye give it for a sinne offering in a coffer by the side thereof: and send it away, that it may goe.

And take heed, if it goe vp by the way of his owne coast to Bethshemesh, it is hee that did vs this great euill: but if not, we shall know then, that it is not his hand that hath done vs, but it was a chance that happened vs.

And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calves at home.

So they set the Arke of the Lord vpon the cart, and the coffer with the mice of golde, and with the similitudes of their emerods.

And the kine went the straight way to Bethshemesh, and kept one path and lowed as they went, & turned neither to the right hand nor to the left: also the princes of the Philistims went after them, vnto the borders of Bethshemesh.

Now they of Bethshemesh were reaping their wheate harvest in the valley, & they lift vp their eyes, and spied the Arke, and reioiced when they saw it.

And the cart came into the field of Ioshua a Bethshemite, and stood stil there. There was also a great stone, & they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of gold were, and put them on the great stone, and the men of Bethshemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

And when the five princes of the Philistims had seene it, they returned to Ekron the same day.

So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: for Ashdod one, for Gaza one, for Askalon one, for Gath one, and for Ekron one.

And golden mice according to the number of all the cities of the Philistims, belonging to the five princes, both of walled townes, and of townes vnwalled, vnto the great stone of

Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshua the Bethshemite.

And hee smote of the men of Bethshemesh, because they had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men and threescore and ten men, and the people lamented, because the Lord had slaine the people with so great a slaughter.

Wherefore the men of Bethshemesh said, Who is able to stand before this holy Lord God? and to whom shall he goe from vs?

And they sent messengers to the inhabitants of Kiriathyearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe and take it vp to you.

CHAP. VII.

The Arke is brought to Kiriathyearim. 3 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israel and are overcome. 16 Samuel iudgeth Israel.

Then the men of Kiriathyearim came, and tooke vp the Arke of the Lord, & brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

(For while the Arke abode in Kiriathyearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented after the Lord.

Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, put away the strange gods from among you, and Ashtaroth, and direct your hearts vnto the Lord, and serue him onely, & he shall deliuer you out of the hand of the Philistims.

Then the children of Israel did put away Baalim and Ashtaroth, and serued the Lord onely.

And Samuel said, Gather al Israel to Mizpeh, and I will pray for you vnto the Lord.

And they gathered together to Mizpeh and drew water and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

And the children of Israel said to Samuel, Cease not to cry vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

Then Samuel tooke a sucking lambe, and offered it altogether for a burnt offering vnto the Lord, and Samuel cryed vnto the Lord for Israel, and the Lord heard him.

And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord thundered with a great thunder

Or, the plaint of lamentation.

For it was not lawfull to any either to touch or to see it, saue onely to Aaron, and his sonnes, Num. 4. 15, 30.

A citie in the tribe of Iudah called also Kiriathbaal, Josh. 15. 60.

Lamented for their sinnes and followed the Lord.

Josh. 24. 15, 23.

Iudg. 2. 13.

Deut. 6. 4. mat. 4. 10.

For Shiloh was now desolate, because the Philistims had taken thence the Arke.

The Chaldee text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

Signifying that in the prayers of the godly, there ought to be a vehement zeale.

According to the prophesie of Hannah Samuels mother, chap. 2. 10.

that day vpon the Philistims, & scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh & pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone and pitched it betweene Mizpeh and Shen, and called the name thereof, Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coasts of the same out of the hands of the Philistims: and there was peace betweene Israel and the Amorites.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward hee returned to Ramah: for there was his house, and there he iudged Israel: also he built an altar there vnto the Lord.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who followe not his steps. 5 The Israelites aske a King. 11 Samuel declareth in what State they should be vnder the King. 19 Notwithstanding they aske one still, and the Lord willesh Samuel to grant vnto them.

¶ When Samuel was now become old, he made his sonnes iudges ouer Israel.

2 (And the name of his eldest sonne was Ioel, and the name of the second Abiah) euen Iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, & tooke rewards and peruertered the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah,

5 And said vnto him, Behold, thou art old, and thy sonnes walke not in thy wayes: * make vs now a King to iudge vs like all nations.

6 But the thing ^d displeased Samuel, when they said, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt, euen vnto this day, (and haue forsaken me, and serued other gods) euen so doe they vnto thee.

9 Now therefore hearken vnto their voyce: howbeit yet ^e obsequie vnto them, & shew them the maner of the King that shall reigne ouer them.

10 ¶ So Samuel told all the words of the

Lord vnto the people that asked a king of him.

11 And he said, This shall be the maner of the King that shall raigne ouer you: hee will take your sonnes, and appoint them to his charretts, and to be his horsemen, and some shall run before his charret.

12 Also hee will make them his captaines ouer thousands, and captaines ouer fifties, & to eare his ground, and to reape his harvest, and to make instruments of warre, and the things that serue for his charrets,

13 Hee will also take your daughters, and make them Apothecaries & cookes, & bakers,

14 And he will take your fields, and your vineyards, and your best allue trees, and giue them to his seruants.

15 And he will take the tenth of your seed, and of your vineyards, and giue it to his Eunuches, and to his seruants.

16 And he will take your men seruants, and your maid seruants, & the chiefe of your yong men, and your asses, and put them to his worke.

17 Hee will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall cry out at that day, because of your King, whom ye haue chosen you, and the Lord will not heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a King ouer vs.

20 And we also will be like all other nations, and our King shall iudge vs, and goe out before vs, and fight our battels.

21 Therefore when Samuel heard all the words of the people, he rehearsed them in the eares of the Lord.

22 And the Lord said to Samuel, ¶ Harken vnto their voyce, and make them a King. And Samuel said vnto the men of Israel, Goe euery man vnto his citie.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsel of his seruant, goeth to Samuel. 9 The prophets called Seers. 15 The Lord reueileth to Samuel Sauls coming, commaunding him to anoint him king. 22 Samuel bringeth Saul to the feast.

¶ There was now a man of Benjamin, * mightie in power, named * Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorah, the sonne of Aphiah, the sonne of a man of Iemini.

2 And he had a sonne called Saul, a goodlie yong man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders vpward he was higher then any of the people.

3 And the asses of Kish Sauls father were lost: therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arise, goe, and seeke the asses.

4 So hee passed thorow mount Ephraim, and went thorow the lande of Salishah, but they found them not. Then they went thorow the land of Shalim, and there they were not: hee

f Not that kings haue this authoritie by their office, but that such as reigne in Gods wrath should vnrue this ouer their brethren, contrary to the law, Deut. 17. 20.

g Or, ye shall cry out

g Because ye repent not for your sinnes, but because ye smart for your afflictions, wherunto ye call your selues willingly.

h Or, grant this request.

a That is, both valiant and rich. Chap. 14. 51. 1. Chron. 8. 33.

b So that it might seeme that God approved their request in appointing out such a person.

c All these circumstances were meant to shew vnto Gods providence, whereby Saul (though not approved of God) was made King.

g Which was a great rocke ouer against Mizpeh.

h Meaning, the Philistims.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

a Because he was not able to heare the charge. b Who was also called Vashni, 1. Chron. 6. 28.

* Deut. 16. 19.

c For there his house was, Chap. 7. 17. * Hebr. 13. 10. alt. 13. 21.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

e To prone if they will followe their wicked purpose.

g Th after which kept place apou that v h Th thank tribu meet to the stom

* Chap. 1. 1. 1. Chron. 8. 33.

i Notw ding the kednes, was eue full of h riance.

went

went also thorow the land of Iemini, but they found them not.

10 When they came to the land of ^d Zuph, Saul saide vnto his seruant that was with him, Come and let vs returne: lest my father leaue the care of asses, and take thought for vs.

6 And he said vnto him, Behold now in this city is a man of God, and he is an honourable man: all that he saith commeth to passe: let vs now goe thither, if so bee that he can shew vs what way we may goe.

7 Then said Saul to his seruant, Well then, let vs goe: but what shall wee bring vnto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what haue we?

8 And the seruant answered Saul againe, and said, Behold, I haue found about mee the fourth part of a shekel of silver: that will I giue the man of God to tell vs our way.

9 (Beforetime in Israel when a man went to seeke an answer of God, thus hee spake, Come, and let vs goe to the Seer: for he that is called now a Prophet, was in the old time called a Seer.)

10 Then said Saul to his seruant, Well said, come, let vs goe: so they went into the citie where the man of God was.

11 And as they were going vp the high way to the citie, they found maides that came out to draw water, and said vnto them, Is there here a Seer?

12 And they answered them, and said, Yea, he is before you: make haste now, for he came this day to the citie: for there is an offering of the people this day in the hie place.

13 When ye shall come into the citie, yee shall finde him straight way ere hee come vp to the hie place to eat: for the people will not eat vntill he come, because hee will blesse the sacrifice: and then eat they that be bidden to the feast: now therefore go vp: for euen now shall ye find him.

14 Then they went vp into the citie, and when they were come into the mids of the citie, Samuel came out against them, to goe vp to the hie place.

15 But the Lord had reuiled to Samuel secretly (a day before Saul came) saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin: him shalt thou anoint to be gouernor ouer my people Israel, that hee may saue my people out of the handes of the Philistines: for I haue looked vpon my people, & their crie is come vnto me.

17 When Samuel therefore sawe Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

18 Then went Saul to Samuel in the mids of the gate, and said, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am the Seer: go vp before me vnto the hie place:

for ye shall eat with me to day, and to morow I will let thee goe, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost three dayes agoe, care not for them, for they are found, and on whom is for all the desire of Israel? is it not vpon thee, and on all thy fathers house?

21 But Saul answered, and said, Am not I the sonne of Iemini of the smallest tribe of Israel? and my family is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, and brought them into the chamber, & made them sit in the chiefe place among them that were bidden, which were about thirtie persons.

23 And Samuel sayd vnto the cooke, Bring forth the portion which I gaue thee, and whereof I said vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was vpon it, and set it before Saul: And Samuel sayd, Behold, that which is left, set it before thee and eat: for hitherto hath it bene kept for thee, saying, Also I haue called the people. So Saul did eate with Samuel that day.

25 And when they were come downe from the hie place into the citie, he communed with Saul vpon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the top of the house, saying, Vp, that I may send thee away. And Saul arose, and they went out, both he, and Samuel.

27 And when they were come downe to the end of the city, Samuel said to Saul, Bid the seruant goe before vs, (and hee went, but stand thou still now, that I may shew thee the word of God.

CHAP. X.

1 Saul is anointed king by Samuel. 9 God changes Sauls heart, and he prophesieth. 17 Samuel assemblith the people, and sheweth them their finnes. 21 Saul is chosen king by lot. 25 Samuel writeth the kings office.

Then Samuel tooke a vial of oyle, and powred it vpon his head, and kissed him, and said, Hath not the Lord annointed thee to be gouernor ouer his inheritance?

2 When thou shalt depart from me this day thou shalt finde two men by Rahels sepulchre in the border of Benjamin, euen at Zelzah, and they will say vnto thee, The asses which thou wentest to seeke, are found: and loe, thy father hath lett the care of the asses and foroweth for you, saying, What shall I do for my sonne?

3 Then shalt thou go forth from thence, and shalt come to the plaine of Eabor, and there shall meete thee three men going vp to God to Beth-el: one carying three kids, and another carying three loaves of bread, and another carying a bottle of wine:

k Meaning, all all that thou desirest to know.

l Whom doeth Israel desire to be their kings but thee?

m Where the feast was,

n That is, the shoulder with the breast, which the Priest had for his family in all peace offerings, Leuit. 10. 14.

o That both by the assembling of the people, and by the meate prepared for thee thou mightst vnderstand, that I knew of thy coming.

p To speake with him secretly, for the houses were flat about.

q Gods commendement as concerning thee.

a In the Law this anointing signified the gifts of holy Ghost, which were necessary for them that should rule.

* Gen 35. 20.

b Samuel confirmeth him by these signes, that God hath appointed him king.

|| Or, oke.

4 And

† Ebr. of peace.

^c Which was in
his place in the
city of Kiria-
thearim, where
the Ark was,
chap. 7.

* Chap. 13. 8.

† Ebr. shoulder.

^d He gave him
such virtues as
were meet for
a king.

|| Or, sang praise.

* Chap. 19. 14.

^e Meaning, that
prophecie com-
meth not by suc-
cession, but is gi-
uen to whom it
pleaseth God.
^f Noting there-
by him that first
low degree com-
meth suddenly
to honour.

^g Both to de-
clare vnto them
their faulte in af-
king a King, and
also to shewe
Gods sentence
therein.

12 And they will aske thee if all be wel, and
will giue thee the ^{two} loaves of bread, which
thou shalt receiue of their hands.

13 After that shalt thou come to the hill
of God, where is the garison of the Philistines:
and when thou art come thither to the city,
thou shalt meet a company of Prophets com-
ming down from thence with a viol, and
a timbrel, and a pipe, and an harpe before them,
and they shall prophesie.

14 Then the Spirit of the Lord will come
vpon thee, and thou shalt prophesie with them,
and shalt be turned into another man.

15 Therefore when these signes shall come
vnto thee, doe as occasion shall serue: for God
is with thee.

16 And thou shalt go downe before me to
Gilgal: and I also will come downe vnto thee to
offer burnt offrings and to sacrifice sacrifices of
peace. Tary for me seuen dayes, till I come to
thee, and shew thee what thou shalt do.

17 And when he had turned his back to go
from Samuel, God gaue him another heart: &
all those tokens came to passe that same day.

18 ¶ And when they came thither to the
hill, behold, the company of Prophets met him;
and the Spirit of God came vpon him, and hee
prophesied among them.

19 Therefore all the people that knew him
before, when they saw that hee prophesied a-
mong the Prophets, said each to other, What is
come vnto the sonne of Kish? * Is Saul also a-
mong the Prophets?

20 And one of the same place answered,
and said, But who is their father? Therefore it
was a prouerbe, Is Saul also among the Pro-
phets?

21 And when he had made an end of prophe-
sying, he came to the hie place.

22 And Sauls vnkle said vnto him, and to his
seruant, Whither went ye? And he said, To seek
the asses: and when we saw that they were no
where, we came to Samuel.

23 And Sauls vnkle saide, Tell mee, I pray
thee, what Samuel said vnto you.

24 Then Saul said to his vnkle, He told vs
plainly that the asses were found: but concern-
ing the kingdome wherof Samuel spake, told
he him not.

25 ¶ And Samuel assembled the people
vnto the Lord in Mizpeh.

26 And hee said vnto the children of Israel,
Thus sayeth the Lord God of Israel, I haue
brought Israel out of Egypt, and deliuered you
out of the hand of the Egyptians, and out of the
hands of all kingdomes that troubled you.

27 But ye haue this day cast away your God,
who only deliuereth you out of all your aduer-
sities and tribulations: and yee said vnto him,
No, but appoint a king ouer vs. Now therefore
stand yee before the Lord according to your
tribes, and according to your thousands.

28 And when Samuel had gathered toge-

ther all the tribes of Israel, the tribe of Benia-
min was taken.

29 Afterward hee assembled the tribe of
Benjamin according to their families, and the
family of Matti was taken. So Saul the sonne of
Kish was taken, and when they sought him, he
could not be found.

30 Therefore they asked the Lord againe,
if that man should yet come thither. And the
Lord answered, Behold, he hath hid himselfe
among the stuffe.

31 And they ran, and brought him thence:
and when he stood among the people, hee was
higher then any of the people from the shoul-
ders vpward.

32 And Samuel said to all the people, See
yee not him whom the Lord hath chosen, that
there is none like him among all the people?
and all the people shouted and said, God saue
the king.

33 Then Samuel told the people the dutie
of the kingdom, & wrote it in a booke, and laid
it vp before the Lord, and Samuel sent all the
people away euery man to his house.

34 Saul also went home to Gibeah, & there
followed him a band of men, whose heart God
had touched.

35 But the wicked men said, How shall he
saue vs? So they despised him, and brought him
no presents: but he held his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead,
who asketh helpe of the Israelites. 2 Saul promiseth helpe.
3 The Ammonites are slaine. 4 The kingdome is re-
newed.

Then Nahash the Ammonite came vp, and
besieged Iabesh Gilead: and all the men
of Iabesh said vnto Nahash, Make a couenant
with vs, and we will be thy seruants.

2 And Nahash the Ammonite answered
them, On this condition wil I make a couenant
with you, that I may thrust out all your bright
eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh said, Giue
vs seuen dayes respite, that wee may send mes-
sengers vnto all the coasts of Israel: and then if
no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah
of Saul, and tolde these tidings in the eares of
the people: and all the people lift vp their voi-
ces and wept.

5 And beholde, Saul came following the
cattell out of the field, & Saul said, What aileth
this people, that they weepe? And they tolde
him the tidings of the men of Iabesh.

6 Then the spirit of God came vpon Saul,
when he heard these tidings, and he was excee-
ding angry,

7 And tooke a yoke of oxen, and hewed
them in pieces, and sent them thorowout all the
coasts of Israel by the hands of messengers, say-
ing, Whosoever commeth forth after Saul
and after Samuel, so shall his oxen be serued.
And

^h That is, by
casting of lot.

ⁱ As though hee
were vnworthy
and vnwillig.

^k Let the
king live.

^k As it is writ-
ten in Deut. 17.
15, &c.

^l Both to auoid
sedition, and also
to winne them
by patience.

^a After that Saul
was chosen
king: for seate of
whom they as-
ked a king, as
Chap. 12. 13.

^b This declareth
that the more
neere that ty-
rants are to their
destruction, the
more cruell they are.

^c Ezech. 4.
God w
that this
from thoul
patenne fo
them that
any charge
office.

^d God gaue him
the spirit of
strength and
courage to goe
against this
tyrant.

^d He addeth Sa-
muel, because
Saul was not yet
approved of all.

And the feare of the Lorde fell on the people, and they came out with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand men, & the men of Iudah thirty thousand.

9 Then they said vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the sunne be hot, ye shall haue helpe. And the messengers came and shewed it to the men of Iabesh which were glad.

10 Therefore the men of Iabesh sayd, To morrow we will come out vnto you, and yee shall do with vs all that pleaseth you.

11 And when the morow was come, Saul put the people in three bands, and they came in vpon the hoste in the morning watch, and slew the Ammonites vntill the heat of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, Who is he that said, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul sayd, There shall no man die this day: for to day the Lord hath saued Israel.

14 Then sayd Samuel vnto the people, Come, that we may go to Gilgal, and renewe the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal: and there they offered peace offerings before the Lord: and there Saul and all the men of Israel reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproveth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

Samuel then sayd vnto all Israel, Beholde, I haue hearkened vnto your voice in all that ye said vnto mee, and haue appointed a king ouer you.

2 Now therefore behold, your King walketh before you, and I am olde and gray headed, and behold, my sonnes are with you: and I haue walked before you from my childhood vnto this day.

3 Behold, here I am: beare record of mee before the Lord, & before his anointed. Whose ox haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you?

4 Then they sayde, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witnesse against you, and his anointed is witnesse this day, that yee haue found nought in mine hands. And they answered, He is witnesse.

6 Then Samuel sayd vnto the people, It is the Lord that made Moses and Aaron, and that brought your fathers out of the land of Egypt.

7 Now therefore stand stil, that I may reason with you before the Lord according to all the righteousnesses of the Lord, which he shewed to you and to your fathers.

8 After that Iakob was come into Egypt, & your fathers cried vnto the Lord, then the Lord sent Moses & Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 And when they forgate the Lord their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

10 And they cried vnto the Lord, and sayd, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the handes of our enemies, and we will serue thee.

11 Therefore the Lord sent Jerubbaal and Bedan, and Iphrah, and Samuel, and deliuered you out of the handes of your enemies on euery side, and ye dwelled safe.

12 Notwithstanding when you saw that Nahash the king of the children of Ammon came against you, yee said vnto me, No, but a king shall reigne ouer vs: when yet the Lord your God was your king.

13 Now therefore behold the king whome ye haue chosen, and whom ye haue desired: loe therefore, the Lord hath set a king ouer you.

14 If ye will feare the Lord and serue him, and heare his voice, and not disobey the word of the Lord, both ye, and the king that reigneth ouer you, shall follow the Lord your God.

15 But if ye will not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your fathers.

16 Now also stand and see this great thing which the Lord will do before your eyes.

17 Is it not now wheate haruest? I will call vnto the Lord, and hee shall send thunder and raine, that yee may perceiue and see, how that your wickednesse is great, which yee haue done in the sight of the Lord in asking you a king.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people sayde vnto Samuel, Pray for thy seruants vnto the Lord thy God, that we die not: for we haue sinned in asking vs a king, beside all our other finnes.

20 And Samuel said vnto the people, Feare not, (ye haue in deed done all this wickednes, yet depart not from following the Lord, but serue the Lord with all your heart,

21 Neither turne ye back: for that should be after vaine things which cannot profit you, nor deliuer you, for they are but vanity)

22 For the Lord will not forsake his people for

† Cir. 1100 B.C.

Meaning, Saul and Samuel.

That is, to the Ammonites, dissembling that they had hope of aid.

By this victory the Lord wonne the hearts of the people to Saul. By shewing mercy, he thought to overcome their malice.

In signe of thanksgiving for the victory.

I haue granted your petition.

To gouerne you in peace and warre.

Eccles. 46. 19. God would that this confession should be a pattern for all them that haue any charge or office.

Your king, who is anointed by the commandment of the Lord.

Or, exalted.

Or, benefit.

Gen. 46. 33.

Exod. 4. 16.

Judg. 4. 3.

Captaine of Iabins host king of Hazor.

That is, Samson, Judg. 13. 25.

Judg. 1. 1.

Chap. 4. 1.

Leaving God, to seeke the help of man, Chap. 8. 5.

Ye shal be persecuted as they that follow the Lords will.

Meaning the gouernors.

In that ye haue forsaken him, who hath all power in his hand, for a mortal man

Not onely at other times, but now chiefly.

He sheweth that there is no sin so great, but it shalbe forgiven, if the sinner turne againe to God.

for his great name: ⁿ *Of his free mercy, and not of your merits, and therefore he will not forsake you.* ^o *Unfainfully, & without hypocrisie.* ^a *Whiles these things were done.* ^b *Before heooke vpon him the state of a king.* ^c *Of Kirith iasion, where the Aike was, Chap. 10. 5.* ^d *That every one should prepare themselves to warre.* ^e *Which was also called Beth-el, in the tribe of Benjamin.* ^f *Where the two tribes and the halfe remained.* ^g *Thinking that the absence of the Prophet was a signe, that they should lose the victory.* ^h *Through these causes seeme: sufficient in mans iudgement: yee because they had not the word of God, they turned to his destruction*

the Lord to make you his people.

23 Moreover God forbid, that I should sin against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, and serue him in the straight with all your hearts, & consider how great things he hath done for you.

25 But if ye doe wickedly, yee shall perish, both ye, and your king.

CHAP. XIII.

¹ The Philistines are enemies of Saul & Jonathan. ² Saul being disobedient to Gods commandment, is shew'd of Samuel that he shall not reigne. ³ The great slavery, wherein the Philistines kept the Israelites.

Saul now had bene king one yeere, and hee reigned twentie yeeres ouer Israel.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and a mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent euery one to his tent.

3 And Jonathan smote the garison of the Philistims that was in the hill: and it came to the Philistims eies: and Saul blew the trumpet thorowout all the land, saying, Heare, O ye Ebrewes.

4 And all Israel heard say, Saul hath destroyed a garison of the Philistims: wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselves together to fight with Israel thirty thousand chariots, and six thousand horsemen: for the people was like the sand which is by the seas side in multitude, and came vp, and pitched in Michmash Eastward from Beth-aen.

6 And when the men of Israel sawe that they were in a traite *(for the people were in distresse)* the people hid themselves in caues, and in holdes, and in rockes, and in towres, and in pits.

7 And some of the Ebrewes went ouer Iordan vnto the land of Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried seuen daies according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were scattered from him.

9 And Saul said, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And as soone as he had made an ende of offering the burnt offering, beholde, Samuel came: and Saul went forth to meet him, to salute him.

11 And Samuel said, What hast thou done? Then Saul said, Because I sawe that the people was scattered from mee, and that thou camest not within the dayes appoynted, and that the

Philistims gathered themselves together to Michmash.

12 Therefore said I, The Philistims will come downe now vpon me, to Gilgal, and I haue not made supplication vnto the Lord, I was bolde therefore, and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for the Lord had now established thy kingdome vpon Israel for euer.

14 But now thy kingdome shall not continue: the Lord hath sought him a man after his owne heart, and the Lord hath commanded him to bee gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, and gate him vp from Gilgal in Gibeah of Benjamin: and Saul numbred the people that were found with him, about fixe hundred men.

16 And Saul and Jonathan his sonne, & the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims three bandes to destroy, one band turned vnto the way of Ophrah vnto the land of Shual.

18 And another band turned toward the way to Beth-horon, & the third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wilderness.

19 Then there was no smith found thorowout all the land of Israel: for the Philistims sayd, Lest the Ebrewes make them swords or speares.

20 Wherefore, all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattock, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the pickforks, and for the axes, and for to sharpen the goads.

22 So when the day of battell was come, there was neither sword nor speare found in the handes of any of the people that were with Saul and with Jonathan: but only with Saul and Jonathan his sonne was there found.

23 And the garison of the Philistims came out to the passage of Michmash.

CHAP. XIII.

14 Jonathan & his armor bearer put the Philistims to flight.

24 Saul bindeth the people by an oath, not to eat til evening.

32 The people eat with the blood. 38 Saul would put Jonathan to death. 45 The people deliuer him.

Then on a day Jonathan the sonne of Saul said vnto the young man that bare his armour, Come, and let vs goe ouer toward the Philistims garison, that is yonder on the other side, but he told not his father.

2 And Saul taried in the border of Gibeah vnder

ⁱ Who willed thee to obey him and rest vpon the word spoken by his Prophet. That is, David.

¹ And went to his citie Ramah.

¹ Or, the daye: to wit, the captaine came out with three bandes.

^m So that to mans iudgement these three armis would haue ouerrunne the whole country.

ⁿ To declare that the victory onely came of God, and not by their force.

^g The Lord was where they were, & when the Lord was there, the Lord was there.

^h In that insensible nature tremble of Gods iudgement, cleareth his veritie, that hee is able to gainst his enemies.

^a By this example God would declare to Israel that the victory did not consist in multitude or armour, but only came of his great

under a pomegranate tree, which was in Migron, and the people that were with him, were about six hundred men.

3 And Ahiah the sonne of Ahitub, * Ichabods brother, the sonne of Phinehas, the sonne of Eli, was the Lords Priest in Shiloh, and ware an Ephod: and the people knew not that Jonathan was gone.

4 ¶ Now in the way whereby Jonathan sought to goe ouer to the Philistims garison, there was a sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rock stretched from the North toward Michmash, and the other was from the South toward Gibeah.

6 And Jonathan said to the yong man that bare his armour, Come, and let vs goe ouer vnto the garison of these ^b yncircumcised: it may bee that the Lord will worke with vs: for it is not hard to the Lord * to saue with many, or with few.

7 And he that bare his armour, sayd vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, I am with thee as thine heart desireth.

8 Then said Jonathan, Behold, we go ouer vnto those men, and will shew our selues vnto them.

9 ¶ If they say on this wise to vs, Tary vntill we come to you, then wee will stand still in our place, and not go vp to them.

10 But if they say, Come vp vnto vs, then wee will goe vp: for * the Lord hath deliuered them into our hand: and this shall bee a signe vnto vs.

11 So they both shewed themselves vnto the garison of the Philistims: and the Philistims said, See, the Ebrewes come out of the holes wherein they had hid themselves.

12 And the men of the garison answered Jonathan & his armour bearer, and said, Come vp to vs: for wee will shew you a thing. Then Jonathan sayd vnto his armour bearer, Come vp after me: for the Lord hath deliuered them into the hand of Israel.

13 So Jonathan went vp vpon ^f his handes and vpon his feet, & his armor bearer after him: and some fell before Jonathan, and his armour bearer slew others after him.

14 So the first slaughter which Jonathan and his armour bearer made, was about twentie men, as it were within halfe an acre of land, which two oxen plow.

15 And there was a feare in the hoste, and in the field, and among all the people: the garison also, & they that went out to spoile, were afraid themselves: and the earth trembled: for it was stricken with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Benjamin saw: and beholde, the multitude was discomfited, and smitten as they went.

17 Therefore said Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, behold, Jonathan and his armour bearer were not there.

18 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the Priest, the noise that was in the hoste of the Philistims spread further abroad, and increased: therefore Saul said vnto the Priest, Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and beholde, * euery mans sword was against his fellowe, and there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims before time, & were come with them into all parts of the hoste, euen they also turned to be with the Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an oath, saying, I Cursed bee the man that eateth food till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and beholde, the hony dropped, and no man moued his hand to his mouth: for the people feared the ^m oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rodde that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his eyes receiued fight.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were faint.

29 Then sayde Jonathan, My father hath troubled the land: see now how mine eyes are made cleare, because I haue tasted a little of this hony:

30 How much more, if the people had eaten to day of the spoile of their enemies which they found? for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aiialon: and the people were exceeding faint.

32 So the people turned to the spoyle, and tooke

i Let the Ephod alone: for I haue no leisure now to aske counsell of God, Num. 27. 21. * 1 Ind. 7. 21, 22. 2. Chron. 20. 13.

k Though before feare of the Philistims they declared themselves as enemies to their brethren.

l Such was his hypocrisie and arrogance, that he thought to attribute to his policy that which God had given by the hand of Jonathan. † Ebr. bread.

m That is, the punishment if they brake their oath.

n Which were dim before for wearinesse and hunger.

¶ Or, weary.

o By making this cruel law.

* *Leuit. 7. 26.*
and *19. 26.*
dent. 12. 16.

p That the blood
of the beasts that
shalbe slain, may
be pressed out
vpon it.

q Or, of that stone
began he to build
an altar.

q To aske coun-
sell of him.

* *Iudg. 10. 2.*
† *Ebr. corners.*

r Cause the lot
to fall on him
that hath bro-
ken the oath: but
he doth not con-
sider his pre-
sumption in
commanding
the same oath.

f The people
thought it their
duty to rescue
him who of ig-
norance had but
broken a rash
law, & by whom
they had recei-
ued so great a
benefit.

tooke sheepe, and oxen, and calves, & slew them
on the ground; and the people did eate them
* with the blood.

33 Then men told Saul, saying, Behold, the
people sinne against the Lord, in that they eate
with the blood. And he said, Ye haue trespas-
sed: for oule a great stone vnto me this day.

34 Againe Saul said, Go abroad among the
people, and bid them bring mee euery man his
oxe, and euery man his sheepe; and slay them
here, and eate and sinne not against the Lord in
eating with the blood. And the people brought
euery man his oxe in his hand that night, and
slew them there.

35 Then Saul made an altar vnto the Lord,
and that was the first altar that hee made vnto
the Lord.

36 ¶ And Saul said, Let vs goe downe after
the Philistims by night, and spoyle thein vntill
the morning shine; and let vs not leaue a man
of them. And they said, Doe whatsoeuer thou
thinkest best. Then said the Priest, Let vs draw
neere hither vnto God.

37 So Saul asked of God, saying, Shall I goe
downe after the Philistims? wilt thou deliuer
them into the hands of Israel? But he answered
him not at that time.

38 ¶ And Saul said, * All ye chiefes of the
people, come yee hither, and know, and see by
whom this sinne is done this day.

39 For as the Lord liueth, which saueth Is-
rael, though it be done by Jonathan my sonne,
he shall die the death. But none of all the peo-
ple answered him.

40 Then he said vnto all Israel, Be ye on one
side, and I and Jonathan my son will bee on the
other side. And the people said vnto Saul, Doe
what thou thinkest best.

41 Then Saul said vnto the Lord God of Is-
rael, Giue a perfit lot. And Jonathan and Saul
were taken, but the people escaped.

42 And Saul said, Cast lot betweene me and
Jonathan my sonne. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell mee,
what thou hast done. And Jonathan told him,
and said, I tasted a litle hony with the end of the
rod that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so and
more also, vnlesse thou die the death, Jonathan.

45 And the people said vnto Saul, f Shal Io-
nathan die, who hath so mightily deliuered Is-
rael? God forbid. As the Lord liueth, there shal
not one haire of his head fall to the ground: for
hee hath wrought with God this day. So the
people deliuered Jonathan that he died not.

46 Then Saul came vp from the Philis-
tims, and the Philistims went to their owne
place.

47 ¶ So Saul held the kingdom ouer Israel,
and fought against all his enemies on euery side,
against Moab, and against the children of Am-
mon, and against Edom, and against the Kings
of Zobah, & against the Philistims: and whiche-

soeuer he went, hee handled them as wicked
men.

48 He gathered also an host, and smote A-
malek, and deliuered Israel out of the hands of
them that spoiled them.

49 Now the sonnes of Saul were Jonathan,
and Ishui, and Malchishua: and the names of
his two daughters, the elder was called Merab,
and the younger was named Michal.

50 And the name of Sauls wife was Ahino-
am the daughter of Ahimaaz: and the name of
his chiefe captaine was Abner the son of Ner,
Sauls vncle.

51 And Kish was Sauls father: and Ner the
father of Abner, was the sonne of Abiel.

52 And there was sore war against the Phi-
listims all the dayes of Saul: and * whomsoeuer
Saul saw to bee a strong man, and meete for the
warre, he tooke him vnto him.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 Hee spareth Agag
and the best things. 19 Samuel reproveth him. 28 Saul
is reiect of the Lord, and his kingdom given to another.
33 Samuel heweth Agag in pieces.

A Forward Samuel sayde vnto Saul, * The
Lord sent me to anoint thee king ouer his
people, ouer Israel: now therefore obey the
voice of the words of the Lord.

2 Thus saith the Lord of hostes, I remem-
ber what Amalek did to Israel, * how they laid
wait for them in the way, as they came vp from
Egypt.

3 Now therefore go and smite Amalek, and
destroy yee all that pertaineth vnto them, and
haue no compassion on them, but slay both
man and woman, both infant & suckling, both
oxe, and sheepe, both camell, and asse:

4 And Saul assembled the people, and
¶ numbred them in Telaim, two hundred thou-
sand footemen, and ten thousand men of Iu-
dah.

5 And Saul came to a city of Amalek, ¶ and
set watch at the riuier.

6 And Saul said vnto the Kenites, Go, de-
part, and get you downe fro among the Amale-
kites, lest I destroy you with them: for ye shew-
ed d mercy to all the children of Israel, when
they came vp from Egypt: and the Kenites de-
parted from among the Amalekites.

7 So Saul smote the Amalekites from Ha-
uilah, as thou comest to Shur, that is before
Egypt,

8 And tooke Agag the king of the Amale-
kites aliue, and destroyed al the people with the
edge of the sword.

9 But Saul and the people spared Agag,
and the better sheepe, and the oxen, and the fat
beasts, & the lambes, and all that was good, and
they would not destroy them: but euery thing
that was vile, and nought worth, that they de-
stroyed.

10 ¶ Then came the word of the Lord vn-
to Samuel, saying,

10r, outcume
them.

c As the Lord
had commanded,
Deut. 25. 17.

u Called also
Abinadab, chap.
31. 2.

x Which was
the wife of Da-
uid, chap. 18. 37.

y Whom Iob
the capaine of
David slew, 3.
Sam. 3. 37.

z As Samuel had
forewarned,
chap. 8. 11.

* Chap. 9. 14.

a Because he
hath preferred
thee to this ho-
nour, thou art
bound to obey
him.
* Exod. 17. 14.
numb. 34. 30.

b That this
might be an ex-
ample of Gods
vengeance a-
gainst them that
deale cruelly
with his people.
¶ Or, kept their
number by the
lambs which
they brought.
¶ Or, fought in
the valley.

c Which were
the posteritie of
Iethro Moyses
father in law.
d For Iethro
came to visite
them, and gave
them good
counselly, xod.
18. 19.

11 Is^e repenteth he that I haue made Saul King: for he is turned from mee, and hath not performed my commandements. And Samuel was moued, and cryed vnto the Lord all night.

12 And when Samuel arose early to meet Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord: I haue fulfilled the commandment of the Lord.

14 But Samuel said, What meaneth then the bleating of the sheepe to mine eares, and the lowing of the oxen, which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let me tell thee what the Lord hath said to me this night. And he said vnto him, Say on.

17 Then Samuel said, When thou wast a little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee king ouer Israel.

18 And the Lord sent thee on a journey, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, I haue obeyed the voice of the Lord, and haue gone the way which the Lord sent mee, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheepe, and oxen, and the chiefeſt of the things which should haue bene destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? behold, * to obey is better then sacrifice, and to hearken is better then the fat of Rammes.

23 For¹ rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the word of the Lord, therefore he hath cast away thee from being king.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandment of the Lord, and thy words, because I feared the people, and obeyed their voice.

25 Now therefore I pray thee, take away my sinne, and turne againe with mee, that I may worship the Lord.

26 But Samuel said vnto Saul, I wil not re- turne with thee: for thou hast cast away the word of the Lord, and the Lord hath cast away thee, that thou shalt not be king ouer Israel.

27 And as Samuel turned himselfe to goe away, he caught the lap of his coate, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdome of Israel from thee this day, and hath giuen it to thy¹ neighbour, that is better then thou.

29 For indeede the strength of Israel will not lie nor repent: for he is not a man that hee should repent.

30 Then he said, I haue sinned: but honour me, I pray thee, before the Elders of my people, and before Israel; and turne againe with me, that I may worship the Lord thy God.

31 ¶ So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites: and Agag came vnto him pleasantly, and Agag said, Truly the^a bitterness of death is passed.

33 And Samuel said, As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to^a Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord^a repented that hee made Saul king ouer Israel.

CHAP. XVI.

1 Samuel is reproved of God, and is sent to anoint David. **7** God regardeth the heart. **13** The Spirit of the Lord commeth vpon David. **14** The wicked Spirit is sent vpon Saul. **19** Saul sendeth for David.

THe Lord then said vnto Samuel, How long wilt thou mourne for Saul, seeing I haue cast him away from reigning ouer Israel? fill thine horn with oyle & come, I will send thee to Ishai the Bethlehemit, for I haue prouided me a king among his sonnes.

2 And Samuel said, How can I goe? for if Saul shall heare it, hee will kill me. Then the Lord answered, Take an heifer^t with thee, and say, I am come^b to doe sacrifice to the Lord.

3 And call Ishai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoint vnto mee him whome I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Bethlehem, and the Elders of the towne were aslonied at his comming, and said, Comest thou peaceably?

5 And he answered, Yea, I am come to doe sacrifice vnto the Lord: sanctifie your selues, and come with me to the sacrifice. And he sanctified Ishai and his sonnes, and called them to the sacrifice.

e God in his eternal counsell neuer changes, nor repenteth, yet, as though he seemeth to repent, when any thing good cometh to his temporall glorie.

f This is the nature of hypocrites to be impudent against the truth, to condemn others and iustifie themselves.

g Meaning of safe condition, as chap. 2. 11.

h He standeth most impudently in his owne defence both against God and his owne conscience.

i Exek. 4. 17. Iust. 6. 7. mat. 23. 3. & 12. 7. God hateth nothing more then the disobedience of his commandment, though the intent seeme neuer so good to man.

k This was not true repentance, but dissimulation, fearing the face of his kingdome.

l That is, to David.

m Meaning, God, who maintaineth and presereth his.

n Oribandus: He suspected nothing lesse then death, or as some write, he passed not for death. Exod. 17. 17. num. 14. 45.

o Where his house was.

p Though Saul came where Samuel was, Chap. 19. 22. q As verse 11.

a Signifying, that we ought not to shew our selues more pitifull then God, nor to lament them whom he casteth out.

t Ebr. in thine hand b That is, to make a peace offering, which might be done though the Arke was not there.

c Fearing, least some grieuous crime had bene committed, because the Prophet was not wont to come thither.

Saul so feed his fathers sheepe in Beth-lehem.

16 And the Philistim drewe neere in the morning, and euenings, and continued fourtie dayes.

17 And Ishai said vnto Dauid his sonne, Take now for thy brethren an Ephah of this parched borne, and thiese ten cakes, and runne to the hoste to thy brethren.

18 Also carie these ten fresh cheeses vnto the captaine, and looke how thy brethren fare, and receiue their pledge.

19 (Then Saul and they, and all the men of Israel were in the valley of Elah, fighting with the Philistims.)

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commanded him, and came within the compasse of the hoste: and the host went out in aray, and shouted in the battel.

21 For Israel and the Philistims had put themselves in aray, armie against armie.

22 And Dauid left the things, which hee bare, vnder the hands of the keeper of the carriage, and ran into the host, & came, and asked his brethren how they did.

23 And as he talked with them, behold, the man that was betwene the two armies, came vp, (whose name was Goliath the Philistim of Gath) out of the armie of the Philistims, and spake such wordes, and Dauid heard them.

24 And all the men of Israel when they saw the man, ratine away from him, and were fore afraid.

25 For euery man of Israel said, Saw yee not this man that commeth vp? euen to reuile Israel is he come vp: & to him that killeth him, will the king giue great riches, and will giue him his daughter, yea, and make his fathers house free in Israel.

26 ¶ Then Dauid spake to the men that stood with him, and said, What shal be done to the man that killeth this Philistim, and taketh away the shame from Israel? for who is this vncircumcised Philistim, that he should reuile the host of the liuing God?

27 And the people answered him after this manner, saying, Thus shal it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with Dauid, and said, Why comest thou downe hither? and with whom hast thou left those few sheepe in the wildernes? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid said, What haue I now done? Is there not a cause?

30 And he departed from him into the presence of another, and spake of the same matter, and the people answered him according to the former words.

31 ¶ And they that heard the words which

Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid said to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistim.

33 And Saul said to Dauid, Thou art not able to goe against this Philistim to fight with him: for thou art a boy, and he is a man of war from his youth.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a lion, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him, and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slewe both the lion, and the beare: therefore this vncircumcised Philistim shall be as one of them, seeing he hath railed on the host of the liuing God.

37 ¶ Moreover Dauid said, The Lord that deliuered mee out of the paw of the Lion, and out of the paw of the beare, he will deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, Goe, and the Lord be with thee.

38 And Saul put his raiment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his raiment, and began to goe: for he neuer proued it: and Dauid said vnto Saul, I can not goe with these: for I am not accustomed, wherefore Dauid put them off him.

40 Then tooke hee his staffe in his hand, and chose him five smoothe stones out of a brooke, and put them in his shepherds bagge or skrip, and his sling was in his hand, and hee drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw Dauid, hee disdained him: for hee was but yong, ruddie, and of a comely face.

43 And the Philistim said vnto Dauid, Am I a dogge, that thou comest to mee with stauces? And the Philistim cursed Dauid by his gods.

44 And the Philistim said to Dauid Come to me, & I will giue thy flesh vnto the foules of the heauen, and to the beasts of the field.

45 ¶ Then said Dauid to the Philistim, Thou comest to me with a sword, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hosts, the God of the host of Israel, whom thou hast railed vpon.

46 This day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeises of the host of the Philistims, this day vnto the foules of the heauen, and to the beasts of

d Though Ishai meant one thing yet Gods providence directed Dauid to another end.

e If they haue layd any thing to paye for their needes, receive it out.

f Elv. suffle.

g Elv. suffle.

h For, velle. f As are about rehearsed, ver. 8. and 9.

i Job. 15. 16. g From taxes and payments.

h This dishonor that he doeth to Israel.

i For his fathers sending was a just occasion, and also he felt himself inwardly moved by Gods spirit.

j For Saul, chap. 16. 19.

k Here Satan proueth Dauids faith by the insupportable of Saul.

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubting to overcome this danger, seeing he was zealous for Gods honor.

m For by these examples he saw that the power of God was with him.

n Or, assaid.

o To the intent that by these weak meanes, God might openly be knowne to be the author of this victory.

p He sware by his gods that he would destroy him.

q Dauid being assured both of his cause and of his calling, prophesied of the destruction of the Philistims.

David marmeth Michal. Chap. xix. Michal saueth David. 123

her that she may be a snare to him, and that the hand of the Philistims may be against him. Wherefore Saul said to David: Thou shalt this day be my sonne in lawe in the one of the twaine.

22 And Saul commaunded his seruants, Speake with David secretly, and say, Behold, the King hath a fauour to thee, and all his seruants loue thee: bee now therefore the Kings sonne in lawe.

23 And Sauls seruants spake these words in the eares of David. And David said, Seemeth it to you a light thing to bee a King's sonne in lawe, seeing that I am a poore man and of small reputation?

24 And then Sauls seruants brought him word againe, saying, such words spake David.

25 And Saul said, This wife shall wee say to David, The King desireth no dowrie, but an hundred foreskins of the Philistims, to bee a token of the Kings enemies: for Saul thought to make David fall into the hands of the Philistims.

26 And when his seruants tolde David these words, it pleased David well, to bee the Kings sonne in lawe: and the dayes were not expired.

27 Afterward David arose with his men, and went and slew of the Philistims two hundred men: and David brought their foreskins, and they gaue them wholly to the King, that he might bee the Kings sonne in lawe: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saw, and understood that the Lord was with David, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more afraid of David, and Saul became alway Davids enemy.

30 And when the Princes of the Philistims went forth at their going forth, David behaued himselfe more wisely then all the seruants of Saul; so that his name was much set by.

CHAP. XIX.

1 Jonathan declareth to David the wicked purpose of Saul. 2 Michal his wife saueth him. 3 David commeth to Samuel. 4 The spirit of prophesie commeth on Saul.

Then Saul spake to Jonathan his sonne, and to all his seruants, that they should kill David: but Jonathan Sauls sonne had a great fauour to David.

2 And Jonathan told David, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed vnto thy selfe vnto the morning, & abide in a secret place, and hide thy selfe.

3 And I will goe out and stand by my father in the field where thou art, and will commune with my father of thee, and I will see what he saith, and will tell thee.

4 And Jonathan spake good of David vnto Saul his father, and said vnto him, Let not the King sinne against his seruant, against Da-

uid: for he hath not sinned against thee, but his workes haue bene to thee very good.

5 For he did put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycdest: wherefore then wilt thou sinne against innocent blood, and slay David without cause?

6 Then Saul hearkened vnto the voice of Jonathan, and Saul sware, As the Lord lieth, he shall not be killed. So Jonathan called David, and Jonathan shewed him all those words, and Jonathan brought David to Saul, and hee was in his presence as in times past.

7 Against the warre began, and David went out and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

8 And the quill spirit of the Lord was vpon Saul, as hee sat in his house hauing his speare in his hand; and David played with his harp.

9 And Saul intended to smite David to the wall with the speare: but hee turned aside out of Sauls presence, and hee smote the speare against the wal: but David fled, and escaped the same night.

10 Saul also sent messengers vnto Davids house, to watch him, and to slay him in the morning: and Michal Davids wife told it him, saying, If thou saue not thy selfe this night, to morrow thou shalt be slaine.

11 So Michal let David downe thorow a window, and hee went, and fled, and escaped.

12 Then Michal tooke an image, and laide it in the bed, and put a pillow stuffed with goats haire vnder the head of it, and couered it with a cloth.

13 And when Saul sent messengers to take David, hee said, He is sicke.

14 And Saul sent the messengers againe to see David, saying, Bring him to me in the bed, that I may slay him.

15 And when the messengers were come in, behold, an image was in the bed, with a pillow of goats haire vnder the head of it.

16 And Saul said vnto Michal, Why hast thou mocked mee so, and sent away mine enemy, that hee is escaped? And Michal answered Saul, Hee said vnto me, Let me goe, or else I will kill thee.

17 So David fled and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

18 But one told Saul, saying, Behold, David is at Naioth in Ramah.

19 And Saul sent messengers to take David: and when they saw a company of Prophets prophesying, and Samuel standing as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also prophesied.

i Sauls hypocrite appeareth for vnder pretence of fauour he fought his destruction.

Meaning, that he was not able to endow his wife with riches.

Meaning, that he thought himselfe able to compass the Kings request.

Meaning, that David and his friends.

To be despised of their King.

That is, David had better successe against the Philistims then Sauls men.

Before Saul fought Davids life secretly, but now his hypocrite burlesch forth to open enuie.

That I may know what to do.

By whom he due honour, which David at to death at the request of the Gibeonites. Sam. 21. 4.

† Ebr. he put his saule in his hand. † Iudg. 1. 2. 3. chap. 28. 21. Psal. 119. 109.

What hee pretended outwardly, yet his heart was full of malice.

He played on his harpe for to ease the rage of the diuill spirit, as Chap. 19. 23.

Thus God, moued both the sonne & daughter of this tyrant to fauour David against their father.

Behold, how the tyrants to accomplish their rage, neither regard oath nor friendship, God nor man.

Naioth was a schoole where the word of God was studied, nere to Ramah.

Being their chiefe instructour. i Changed their minds and praised God.

21 And when it was told Saul, he sent other messengers, & they prophesied likewise againe. Saul sent the third messengers, and they prophesied also.

22 Then went he himselfe to Ramah, and came to a great well that is in Sechu, and there asked, and said, Where are Samuel and Dauid? and one said, Behold, they bee at Naioth in Ramah.

23 And hee went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him also, and he went prophesying vntill hee came to Naioth in Ramah.

24 And hee stript off his clothes, and hee prophesied also before Samuel, and fell downe naked all that day and all that night: therefore they say, Is Saul also among the Prophets?

CHAP. XX.

Jonathan com. for Dauid. 3. They renue their league. 33. Saul would have killed Jonathan. 38. Jonathan aduerseth Dauid by three arrowes, of his fathersurie.

And Dauid fled from Naioth in Ramah, and came & said before Jonathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that hee seeketh my life?

2 And he said vnto him, God forbid, thou shalt not die: behold, my father will doe nothing great for small, but hee will shew it me: and why should my father hide this thing from me? hee will not doe it.

3 And Dauid sware againe and said, Thy father knoweth that I haue found grace in thine eyes: therefore hee thinketh, Jonathan shall not know it, lest hee be forie: but in deede, as the Lord liueth, & as thy soule liueth, there is but a step betweene me and death.

4 Then said Jonathan vnto Dauid, Whatsoeuer thy soule requireth, that I will doe vnto thee.

5 And Dauid said vnto Jonathan, Behold, to morrow is the first day of the moneth, and I should sit with the King at meate: but let me goe, that I may hide my selfe in the fields vnto the third day at euen.

6 If thy father make mention of me, then say, Dauid asked leaue of me, that he might goe to Beth-lehem to his owne citie: for there is a yeerely sacrifice for all that family.

7 And if he say thus, It is well, thy seruant shall haue peace: but if he be angry, be sure that wickednesse is concluded of him.

8 So that thou shew mercie vnto thy seruant: for thou hast ioyned thy seruant into a couenant of the Lord with thee, and if there be in me iniquitie, slay thou me: for why shouldest thou bring me to thy father?

9 And Jonathan answered, God keepe that from thee: for if I knew that wickednesse were concluded of my father to come vpon thee, would not I tell it thee?

10 Then said Dauid to Jonathan, Who

shall tell mee? how shall I know, if thy father answer thee truly?

11 And Jonathan said to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Jonathan said to Dauid, O Lord God of Israel, when I haue groped my fathers minde to morrow at this time, or within this three daies, and if it bee well with Dauid, and I then send not vnto thee, and shew it thee,

13 The Lord doe so and much more vnto Jonathan: but if my father haue minde to doe thee euill, I will shew thee also, and send thee away, that thou maiest goe in peace: and the Lord be with thee, as hee hath bene with my father.

14 Likewise I require not while I liue: for I doubt not but thou wilt shew me the mercie of the Lord, as thou hast done.

15 But I require that thou cut not off thy mercie from mine house for euer: no, not when the Lord hath destroyed the enemies of Dauid, euery one from the earth.

16 So Jonathan made a bond with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Jonathan sware vnto Dauid, because hee loued him (for hee loued him as his owne soule).

18 Then said Jonathan to him, To morrow is the first day of the moneth: and thou shalt be looked for, for thy place shall be emptye.

19 Therefore thou shalt hide thy selfe three daies, then thou shalt goe downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand; and shalt remaine by the stone Ezel.

20 And I will shoot three arrowes on the side thereof, as though I shot at a marke.

21 And after I will send a boy, saying, Goe seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, and come thou: for it is well with thee & no hurt: as the Lord liueth.

22 But if I say thus vnto the boy, Behold the arrowes are beyond thee, goe thy way: for the Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, behold, the Lord be betweene thee and me for euer.

24 So Dauid hid himselfe in the field: and when the first day of the moneth came, the king sate to eate meate.

25 And the King sate, as at other times, vpon his seate, euen vpon his seate by the wal, and Jonathan arose, and Abner sate by Sauls side, but Dauids place was emptye.

26 And Saul said nothing that day: for hee thought, Some thing hath befallen him, though hee were cleane, or els because hee was not purified.

27 But on the morrow which was the second day of the moneth, Dauids place was emptye.

k With a minde to persecute them.

l His kingly apparell. m He humbled himselfe as other did.

* Chap. 10. 11.

a For Saul was raiued, and prophesied a day and a night, by Gods power: so that Dauid might haue time to escape.

† Ebr. reme it in mine care.

b I am in great danger of death.

† Ebr. faith.

c At what time there should be a holme sacrifice. Num. 28. 11. to the which they added peace offerings and feasts.

d Reade Chap. 13. 11.

* Chap. 18. 3. and 23. 18.

e That he were fully determined

f If thy father doe fauour me, say vnto him, and he will send thee away.

g The Lord will me most graciously.

h I know that if thou werst now preferred to the kingdom, thou wouldest not delroy me, but shew thy selfe friendly to my posteritie.

i Or, continued.

† Ebr. after way, because it serueth as a sign to shew the way to them that followe.

† Ebr. great.

i The Lord is the author of thy departure.

k Yet he might haue some businesse to let him.

l Which called in the No. the boy (the boy of the king)

empty againe: and Saul said vnto Jonathan his sonne, Wherefore commeth not the sonne of Ishai to meat, neither yesterday nor to day?

18 And Jonathan answered vnto Saul, Dauid required of me, that he might goe to Bethlechem.

19 For he said, Let me goe, I pray thee: for our family offereth a sacrifice in the citie, and my brother hath sent for me: therefore now, if I haue found fauour in thine eyes, let me goe, I pray thee, and see my brethren: this is the cause that hee commeth not vnto the Kings table.

20 Then was Saul angry with Jonathan, and said vnto him, Thou sonne of the wicked rebellious woman, do not I know that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion and shame of thy mother?

21 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not bee established, nor thy kingdom: wherefore now send and fet him vnto me, for he shall surely die.

22 And Jonathan answered vnto Saul his father, and said vnto him, Wherefore shal he die? what hath he done?

23 And Saul cast a speare at him to hit him, whereby Jonathan knewe, that it was determined of his father to slay Dauid.

24 So Jonathan arose from the table in a great anger, and did eat no meat the second day of the month: for hee was sorie for Dauid, and because his father had reuiled him.

25 On the next morning therefore Jonathan went out into the field, at the time appointed with Dauid, and a little boy with him.

26 And he said vnto his boy, Run now, seeke the arrowes which I shoot: and as the boy ran, he shot an arrow beyond him.

27 And when the boy was come to the place where the arrowe was that Jonathan had shot, Jonathan cried after the boy and said, Is not the arrow beyond thee?

28 And Jonathan cried after the boy, Make speed, haste and stand not still: and Jonathans boy gathered vp the arrowes, and came to his master.

29 But the boy knew nothing: only Jonathan and Dauid knew the matter.

30 Then Jonathan gaue his bowe and arrowes vnto the boy that was with him, and said vnto him, Goe, cary them into the citie.

31 As soone as the boy was gone, Dauid arose out of a place that was toward the South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

32 Therefore Jonathan said to Dauid, Goe in peace: that which wee haue sworne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede and betweene thy seede, let it stand for euer.

43 And he arose and departed, and Jonathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to king Achish. 13 and there faineth himselfe mad.

Then came Dauid to Nob to Ahimelech the Priest, and Ahimelech was astonied at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

2 And Dauid said to Ahimelech the Priest, The King hath commaunded mee a certaine thing, and hath said vnto me, Let no man know whereabout I send thee, and what I haue commaunded thee: and I haue appointed my seruants to such and such places.

3 Now therefore if thou hast ought vnder thine hand, giue me fiue cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, and said, There is no common bread vnder mine hand, but here is hallowed bread, if the young men haue kept themselves, at least from women.

5 Dauid then answered the Priest, and said vnto him, Certainly women haue bin separate from vs these two or three dayes since I came out: and the vessels of the yong men were holy, though the way were prophane, and how much more then shall euery one bee sanctified this day in the vessel?

6 So the Priest gaue him hallowed bread: for there was no bread there, save the Shewbread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul abiding before the Lord, named Doeg the Edomite, the chiefeft of Sauls heardmen)

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? for I haue neither brought my sword nor mine harnesse with me, because the Kings businesse required haste.

9 And the Priest saide, The sword of Goliath the Philistin, whome thou slewest in the valley of Elah, beholde, it is wrapt in a cloth behinde the Ephod: if thou wilt take that to thee, take it: for there is none other saue that heere: And Dauid said, There is none to that, giue it me.

10 And Dauid arose and fled the same day from the presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish saide vnto him, Is not this Dauid the King of the land? did they not sing vnto him in daunces, saying, Saul hath slaine his thousand, and Dauid his ten thousand?

12 And Dauid considered these wordes, and was fore afraid of Achish the king of Gath.

13 And

a Where the Arke then was, to aske counsell of the Lord.

b These infirmities that we see in the faints of God, teach vs that none hath his iustice in himselfe, but receiveth it of Gods mercie.

c Exod. 25.30. leuit. 24.5. mat. 12.4. e If they haue not companied with their wines

d That is, their bodies.

e Shalbe more carefull to keepe his vessel holy when he shall haue eaten of this holy food?

f Tarrying to worship before the Arke. Or, master of them that kepe Sauls cattell.

g Chap. 17.2. Behind that place where the his Priests garment lay.

h That is, out of Sauls dominion.

i Chap. 17.9.

j Chap. 18.7. and 29.5. eclus. 47.6. k Ebr. put these words in his heart.

13 And hee changed his behauiour before them, and fained himselfe mad in their handes, and scrabled on the doores of the gate, and let his spittle fall downe vpon his beard.

14 Then said Achish vnto his seruants, Loe, yee see the man is beside himselfe, wherefore haue ye brought him to me?

15 Haue I need of mad men, that yee haue brought this fellow to play the mad man in my presence? shall he come into mine house?

CHAP. XXII.

1 David hideth him selfe in a cave. 2 Many that were in trouble came vnto him. 3 Doeg accuseth Ahimelech. 4 Saul causeth the Priests to be slaine. 5 Abiathar escapeth.

David then fore departed thence, and faued himselfe in the cave of Adullam: and when his brethren & all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all those that were vexed in mind, and hee was their prince, and there were with him about foure hundred men.

3 ¶ And David went thence to Mizpeh in Moab, and said vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will do for mee.

4 And hee brought them before the King of Moab, and they dwelt with him all the while that David was in the holde.

5 And the Prophet Gad said vnto David, Abide not in the holde, but depart and goe into the land of Iudah. Then David departed and came into the forest of Hareth.

6 ¶ And Saul heard that David was discovered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

7 And Saul sayde vnto his seruants that stood about him, Heare now, ye sonnes of Iemini, will the sonne of Ishai giue euery one of you fields and vineyards: will he make you all captaines ouer thousands, and captaines ouer hundreds:

8 That all yee haue conspired against me, and there is none that telleth me that my sonne hath made a covenant with the sonne of Ishai? and there is none of you that is sorie for mee, or sheweth me that my sonne hath stirred vp my seruant to lie in wait against me, as appeareth this day.

9 ¶ Then answered Doeg the Edomite (who was appointed ouer the seruants of Saul) and said, I saw the sonne of Ishai when he came to Nob, to Ahimelech the sonne of Ahitub.

10 Who asked counsell of the Lord for him, and gaue him vitales, and he gaue him also the sword of Goliath the Philistim.

11 Then the king sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers

house, and the Priests that were in Nob: and they came all to the king.

12 And Saul sayd, Heare now, thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said vnto him, Why haue ye conspired against me, thou and the sonne of Ishai, in that thou hast giuen him vitale, and a sword, and hast asked counsell of God for him, that he should rise against me, and lie in wait, as appeareth this day?

14 ¶ And Ahimelech answered the king, and said, Who is so faithfull among all thy seruants as David, being also the kings sonne in law, and goeth at thy commandment, and is honourable in thine house?

15 Haue I this day first begun to aske counsell of God for him? be it faile from me, let not the king impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse nor more.

16 Then the King sayd, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the King said vnto the Sergeants that stood about him, Turne, & slay the Priests of the Lord, because their hand also is with David, and because they knew when hee fled, and shewed it not to mee. But the seruants of the king would not moue their hands to fall vpon the Priests of the Lord.

18 Then the king said to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ran vpon the Priests, and slewe that same day foure score and fite persons that did weare a linnen Ephod.

19 Also Nob the cite of the Priests smote he with the edge of the sword, both man and woman, both childe and suckling, both ox and asse, and sheepe, with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) escaped, and fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David sayd vnto Abiathar, I knew it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with mee, and feare not: for he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

CHAP. XXIII.

5 David chaseth the Philistims from Keilah, and remaineth in the wilderness of Ziph. 16 Jonathan comforteth David. 28 Sauls enterprise is broken in pursuing David.

Then they tolde David, saying, Behold, the Philistims fight against Keilah, and spoile the barnes.

2 Therefore David asked counsell of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answered David, Goe and

i By making markes and toyes.

Is he meet to be in a kings house?

a Which was in the tribe of Iudah and nere to Beth-lehem.

Or, captaines.

b For there was another so called in Iudah.

c For he feared the rage of Saul against his house. d That is in Mizpeh, which was a strong hold.

e That a great bruit went on him.

f Ye that are of my tribe and linage.

g Herby he would perswade them that this conspiracy was most horrible, where the sonne conspired against the father, & the seruant against his master.

h Which were the remnant of the house of Eli, whose house God threatened to punish.

i Haue I not at other times also, when hee had great affaires, consulted with the Lord for him?

Or, fustnes.

k For they knew that they ought not to obey the wicked commandment of the king in slaying the innocents.

l This was Gods providence, who according to his promise preferred some of the house of Eli, Chap. 1. 11.

Or, he that taketh thy life, shall take mine also.

a Which was a city in the tribe of Iudah, toll.

f Jonathan reth David. Cod wil accomplish his promise: and that his ther friend gaust his confidence.

and smite the Philistims, and saue Keilah.

3 And Dauid's men saide vnto him, See, we be afraid here in ^b Judah, how much more if we come to Keilah against the hoile of the Philistims?

^b That is, in the mids of Iudah, much more when we come to the borders against our enemies.

4 Then Dauid asked counsell of the Lord againe. And the Lord answered him, and said, Arise, go downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, & brought away their cattell, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech fled to Dauid to Keilah, he brought an Ephod^d with him.)

^c By Gods providence the Ephod was preserved and kept with Dauid the true king.

7 ¶ And it was tolde Saul that Dauid was come to Keilah, and Saul saide, God hath deliuered him into mine hand: for he is shut in, seeing hee is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to go downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischief against him, said to Abiathar the Priest, Bring the Ephod.

^d To consult with the Lord by Urim and Thummim.

10 Then saide Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer mee vp into his hand? and will Saul come downe, as thy seruant hath heard? O Lord God of Israel, I beseech thee, tel thy seruant. And the Lord said, He will come downe.

^e Or, gaurdnours.

12 Then said Dauid, Will the lords of Keilah deliuer mee vp, and the men that are with me, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about fixe hundred, arose and departed out of Keilah, and went whither they could. And it was told Saul, that Dauid was fled from Keilah, and he left off his iourney.

^f Or, to and fro, at having no certain place to go to.

14 And Dauid abode in the wilderness in holdes, & remained in a mountaine in the wilderness of Ziph. And Saul sought him euery day, but God deliuered him not into his hand.

^g Or, strong places.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wilderness of Ziph in the wood.

^e No power nor policie can preuaile against Gods children, but when he appointeth the time.

16 ¶ And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted him in God.

^h Ebr. his hand.

17 And sayde vnto him, Feare not: for the hand of Saul my father shall nor finde thee, and thou shalt be King ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood:

but Jonathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doe not Dauid hide himselfe by vs in holds, in the wood in the hill of Hachilah, which is on the right side of Ieshimon?

ⁱ Or, of the wilderness.

20 Now therefore, O king, come downe according to all that thine heart can desire, and our part shall bee to deliuer him into the kings hands.

21 Then Saul said, Be yee blessed of the Lord: for ye haue had compassion on me.

^g The Lord recompense this friendship.

22 Go, I pray you, and prepare yet better: know and see his place where he haunteth, and who hath seene him there: for it is said to mee, He is subtil, and craftie.

^h Ebr. where his foot hath bene.

23 See therefore and know all the secret places where he hideth himselfe, & come ye againe to mee with the certainty, and I will goe with you: and if he be in the land, I will search him out throughout all the thousands of Iudah.

^b In your country of Ziph, which is in Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wilderness of Maon, in the plaine on the right hand of Ieshimon.

25 Saul also and his men went to seeke him, and they told Dauid: wherefore he came downe vnto a rocke, and abode in the wilderness of Maon. And when Saul heard that, he followed after Dauid in the wilderness of Maon.

ⁱ Which was also in the tribe of Iudah, Iosh. 15 55.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

^k Thus the Lord can pull back the bridle of the tyrants, and deliuer his out of the Lyons mouth.

27 But there came a messenger to Saul, saying, Haste thee, and come: for the Philistims haue inuaded the land.

29 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, Sela-hammahlekoth.

^l That is, the stone of dissolution, because there they diuided themselves one from another.

CHAP. XXIIII.

1 Dauid hidde in a cave spareth Saul. **10** Hee sheweth to Saul his innocencie. **18** Saul acknowledgeth his fault. **22** He causeth Dauid to sweare vnto him to be favorable to him.

AND Dauid went thence, and dwelt in holdes at En-gedi.

2 When Saul was returned from the Philistims, they told him, saying, Beholde, Dauid is in the wilderness of En-gedi.

^a That is, in strong places, which were defended by nature.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes among the wilde goates.

^b A city of Iudah, Iosh. 15 63.

4 And he came to the sheepcoates by the way where there was a caue, and Saul went in to doe his easement: and Dauid and his men sat in the inward parts of the caue.

^c Ebr. to cover his feet.

^d Ebr. in the sides.

^e Here we see how ready we are to hasten Gods promise, if the occasion serue neuer so little.

5 And the men of Dauid said vnto him, See, the day is come, whereof the Lord sayd vnto thee, Beholde, I will deliuer thine enemy into

into

into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lap of Sauls garment priuily.

d For seeing it was his owne priuie cause, he repented that he had touched his enemy.

6 And afterward Dauid was touched in his heart, because hee had cut off the lap which was on Sauls garment.

7 And he said vnto his men, The Lord keep me from doing that thing vnto my master the Lords Anointed, to lay mine hand vpon him: for he is the anointed of the Lord.

8 So Dauid ouercame his seruants with these wordes, and suffered them not to arise against Saul: so Saul rose vp out of the caue, and went away.

9 Dauid also arose afterward, and went out of the caue, and cryed after Saul, saying, O my lord the king. And when Saul looked behind him, Dauid inclined his face to the earth, and bowed him selfe.

e Contrary to the false report of them that said Dauid was Sauls enemy, he prooueth himselfe to be his friend.

10 And Dauid said to Saul, Wherefore givest thou an ear to mens wordes, that say, Behold, Dauid seeketh euill against thee?

11 Beholde, this day thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in the caue, and some bade mee kill thee, but I had compassion on thee, and saide, I will not lay mine hand on my master: for he is the Lords Anointed.

12 Moreover, my father, behold: behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnde stand and see, that there is neither euill nor wickednesse in me, neither haue I sinned against thee, yet thou huntest after my soule, to take it.

13 The Lord bee iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

[Or, the prouerbs of an ancient man]

14 According as the olde prouerbe saith, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the King of Israel come out? after whom dost thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be Iudge, and iudge betweene thee and mee, and see, and pleade my cause, and deliuer me out of thine hand.

† Ebr. iudge.

17 When Dauid had made an ende of speaking these words to Saul, Saul said, Is this thy voyce, my sonne Dauid? and Saul lift vp his voice, and wept.

f Though hee was a most cruel enemy to Dauid, yet by his great gentlenesse his conscience compelled him to yeild.

18 And said to Dauid, Thou art more righteous then I: for thou hast rendred mee good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with mee: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

† Ebr. a good way. g Though this tyrant saw and confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience

20 For who shall finde his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I know that thou shalt

be king, and that the kingdome of Israel shall be established in thine hand.

22 Swear now therefore vnto mee by the Lord, that thou wilt not destroy my seede after me, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid swore vnto Saul, and Saul went home: but Dauid and his men went vp vnto the holde.

CHAPTER. XXV.

1 Samuel dieth. 2 Nabal and Abigail. 3 The Lord killeth Nabal. 4 Abigail and Dauid. 5 Dauid and Abigail. 6 Dauid and Abigail. 7 Dauid and Abigail. 8 Dauid and Abigail. 9 Dauid and Abigail. 10 Dauid and Abigail. 11 Dauid and Abigail. 12 Dauid and Abigail. 13 Dauid and Abigail. 14 Dauid and Abigail. 15 Dauid and Abigail. 16 Dauid and Abigail. 17 Dauid and Abigail. 18 Dauid and Abigail. 19 Dauid and Abigail. 20 Dauid and Abigail. 21 Dauid and Abigail. 22 Dauid and Abigail. 23 Dauid and Abigail. 24 Dauid and Abigail. 25 Dauid and Abigail. 26 Dauid and Abigail. 27 Dauid and Abigail. 28 Dauid and Abigail. 29 Dauid and Abigail. 30 Dauid and Abigail. 31 Dauid and Abigail. 32 Dauid and Abigail. 33 Dauid and Abigail. 34 Dauid and Abigail. 35 Dauid and Abigail. 36 Dauid and Abigail. 37 Dauid and Abigail. 38 Dauid and Abigail. 39 Dauid and Abigail. 40 Dauid and Abigail. 41 Dauid and Abigail. 42 Dauid and Abigail. 43 Dauid and Abigail. 44 Dauid and Abigail. 45 Dauid and Abigail. 46 Dauid and Abigail. 47 Dauid and Abigail. 48 Dauid and Abigail. 49 Dauid and Abigail. 50 Dauid and Abigail. 51 Dauid and Abigail. 52 Dauid and Abigail. 53 Dauid and Abigail. 54 Dauid and Abigail. 55 Dauid and Abigail. 56 Dauid and Abigail. 57 Dauid and Abigail. 58 Dauid and Abigail. 59 Dauid and Abigail. 60 Dauid and Abigail. 61 Dauid and Abigail. 62 Dauid and Abigail. 63 Dauid and Abigail. 64 Dauid and Abigail. 65 Dauid and Abigail. 66 Dauid and Abigail. 67 Dauid and Abigail. 68 Dauid and Abigail. 69 Dauid and Abigail. 70 Dauid and Abigail. 71 Dauid and Abigail. 72 Dauid and Abigail. 73 Dauid and Abigail. 74 Dauid and Abigail. 75 Dauid and Abigail. 76 Dauid and Abigail. 77 Dauid and Abigail. 78 Dauid and Abigail. 79 Dauid and Abigail. 80 Dauid and Abigail. 81 Dauid and Abigail. 82 Dauid and Abigail. 83 Dauid and Abigail. 84 Dauid and Abigail. 85 Dauid and Abigail. 86 Dauid and Abigail. 87 Dauid and Abigail. 88 Dauid and Abigail. 89 Dauid and Abigail. 90 Dauid and Abigail. 91 Dauid and Abigail. 92 Dauid and Abigail. 93 Dauid and Abigail. 94 Dauid and Abigail. 95 Dauid and Abigail. 96 Dauid and Abigail. 97 Dauid and Abigail. 98 Dauid and Abigail. 99 Dauid and Abigail. 100 Dauid and Abigail.

Then Samuel died, and all Israel assembled and mourned for him, and buried him in his owne house at Ramah. And Dauid arose, and went downe to the wilderness of Paran.

2 Now in Maon was a man, who had his possession in Carmel, and the man was exceeding mightie, and had three thousand sheepe, and a thousand goates: and he was shearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and she was a woman of singular wisdom, and beautiful, but the man was churlish, & euill conditioned, and was of the family of Caleb.

4 And Dauid heard in the wilderness, that Nabal did sheare his sheepe.

5 Therefore Dauid sent ten young men, and Dauid said vnto the young men, Goe vp to Carmel, and go to Nabal, and aske him in my name how he doeth.

6 And thus shall yee say for a salutation, Both thou, and thine house, and all that thou hast, be in peace, wealth and prosperity.

7 Behold, I haue heard that thou hast shearers: now thy shepheards were with vs, and we did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Aske thy seruants and they will shewe thee. Wherefore let these young men find fauour in thine eyes: (for we come in a good season) giue, I pray thee, whatsoever commeth to thine hand vnto thy seruants, and to thy sonne Dauid.

9 And when Dauids young men came, they told Nabal all these words in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and said, Who is Dauid? and who is the sonne of Ishai? there be many seruants now a dayes, that breake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my shearers, and giue it vnto men, whome I know not whence they be?

12 So Dauids seruants turned their way, and went againe, and came, and tolde him all those things.

13 And Dauid said vnto his men, Gird euery man his sword about him. And they girded euery man his sword: Dauid also girded his sword.

* Chap. 23. 3. eccles. 4. 6. 1. 30.

a That is, among his owne kindred.

b Maon & Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galilee.

† Ebr. of peace. c Some read, lo mailest thou live in prosperitie the next yere, both thou, &c. † Ebr. for life.

d Whatseuer thou hast ready for vs.

e Thus the courteous wretches in stead of relieving the necessity of Gods children, vie to reuile their persons and condemn their cause.

i That is, if thou shouldest not be reuiled of thine enemies. [Or, present. † Ebr. make a just.

sword. And about foure hundred men went vp after Dauid, and two hundred abode by the carriage.

14 Now one of the seruants tolde Abigail Nabals wife, saying, Beholde, Dauid sent messengers out of the wilderness to salute our master, and he refused on them.

15 Notwithstanding the men were very good vnto vs, and we had no displeasure, neither missed wee any thing as long as wee were conuersant with them, when wee were in the fields.

16 They were as a wall vnto vs both by night and by day, all the while wee were with them keeping sheepe.

17 Now therefore take heede, and see what thou shalt do: for euill will surely come vpon our master, and vpon all his family: for he is so wicked that a man cannot speake to him.

18 ¶ Then Abigail made haste, and tooke two hundred cakes, and two bottels of wine, and five sheepe ready dressed, and five measures of parched corne, and an hundred frailes of raisins, and two hundred of figges, and laded them on asses.

19 Then she said vnto her seruants, Go ye before me: behold, I will come after you: yet she told not her husband Nabal.

20 And as she rode on her asse, shee came downe by a secret place of the mountaine, and behold, Dauid and his men came down against her, and she met them.

21 And Dauid said, In deed I haue kept all in vaine that this fellow had in the wilderness, so that nothing was missed of al that pertained vnto him: for he hath requited me euill for good.

22 So and more also doe God vnto the enemies of Dauid: for surely I will not leaue of all that he hath, by the dawning of the day, any that he pisseth against the wall.

23 And when Abigail saw Dauid, shee hastened and lighted off her asse, and fell before Dauid on her face, and bowed her selfe to the ground,

24 And fell at his feet, & said, Oh my Lord, I haue committed the iniquitie, and I pray thee, let thine handmaide speake to thee, and heare thou the words of thine handmaid.

25 Let not my Lord, I pray thee, regard this wicked man Nabal: for as his name is, so is he: Nabal is his name: and folly is with him: but I thine handmaid saw not the yong men of my lord whom thou sentest.

26 Now therefore my lord, as the Lord liueth, and as thy soule liueth (the Lord, I say, that hath withholden thee from comming to shed blood, & that thine hand should not saue thee) so now thine enemies shalbe as Nabal, and they that intend to doe my lord euill.

27 And now, this blessing which thine handmaid hath brought vnto my lord, let it be giuen vnto the yong men that follow my lord.

28 I pray thee forgiue the trespass of thine

handmaid: for the Lord will make my lord a sure house, because my lord fighteth the battles of the Lord, and none euill hath beene found in thee in all thy life.

29 Yet a man hath risen vp to persecute thee, and to seeke thy soule, but the soule of my lord shall be bound in the bundle of life with the Lord thy God, and the soule of thine enemies shall God cast out, as out of the middle of a sling.

30 And when the Lord shall haue done to my lord, all the good that hee hath promised thee, and shall haue made thee ruler ouer Israel.

31 Then shall it be no griefe vnto thee, nor offence of minde vnto my lord, that he hath not shed blood cautelesse, nor that my lord hath not preferred himselfe: and when the Lord shall haue dealt well with my lord, remember thine handmaid.

32 Then Dauid sayd to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meete me.

33 And blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to shed blood, and that mine hand hath not saued me.

34 For in deede, as the Lord God of Israel liueth, who hath kept me backe from hurting thee, except thou haddest hastened and met mee, surely there had not beene left vnto Nabal by the dawning of the day, any that pisseth against the wall.

35 Then Dauid receiued of her hand that which she had brought him, and said to her, Go vp in peace to thine house: behold, I haue heard thy voyce, and haue granted thy petition.

36 ¶ So Abigail came to Nabal, and behold, he made a feast in his house, like the feast of a King, and Nabals heart was mery within him, for he was very drunken: wherefore she tolde him nothing, neither lesse nor more, vntill the morning arose.

37 Then in the morning when the wine was gone out of Nabal, his wife told him those wordes, and his heart died within him, and hee was like a stone.

38 And about tenne dayes after, the Lord smote Nabal, that he died.

39 ¶ Now when Dauid heard, that Nabal was dead, he said, Blessed be the Lord that hath iudged the cause of my rebuke of the hand of Nabal, & hath kept his seruant from euill: for the Lord hath recompensed the wickednes of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to take her to his wife.

40 And when the seruants of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and said, Behold, let thine handmaid be a seruant to wash the feete of the seruants of my lord.

42 And

k Confirme his kingdome to his posteritie.

l Ebr. from thy dayes.

m To wit, Saul,

n God shal pre-
ferre thee long
in his seruice &
destruy thine
enemies.

n That he hath
not auenged
himselfe, which
things would
haue tormented
his conscience.

o Read vers. 26.

p He attributeth
it to the Lords
mercie, and not
to himselfe that
he was stayed.

q Ebr. receiued
thy face.

r For he had no
reason either to
consider, or to
giue thanks for
this great bene-
fite of deliue-
rance.

r For feare of
the great danger

¶ Or, resumed.

s For he had ex-
perience of her
great godlines,
wisdom and
humilitie.

† Ebr. vnto sell.

† Ebr. drew them
away.

f When we kept
our sheepe in the
wildernesse of
Paran.

† Ebr. is accom-
plished.

† Ebr. bread.

¶ Or, clusters.

g Because she
knew his croo-
ked nature, that
he would rather
haue perished,
then consented
to her enterprise.

h Meaning by
this prouerbe,
that he would
deli. y both
small and great.

† Ebr. in thine earres.

¶ Or, foile.

i That is, that
thou shouldst
not be reuenged
of thine enemy.

¶ Or, presint.

† Ebr. walke as the
free.

42 And Abigail hasted, and arose, and rode vpon an asse, and her five maids followed her, and shee went after the messengers of Dauid, and was his wife.

43 Dauid also tooke Ahinoam of *Ireel, and they were both his wives.

44 Now Saul had giuen *Michal his daughter Dauids wife to Phalti the sonne of Laish, which was of *Gallim.

CHAP. XXVI.

1 Dauid was distressed vnto Saul by the Ziphims. 12 Dauid took away Sauls speare, & a pot of water that stood at his head. 21 Saul confesseth his sinne.

Againe the Ziphims came vnto Saul to Gibeah, saying, *Doeth not Dauid hide himselfe in the hill of Hachilah before Ieshimon?

2 Then Saul rose, and went downe to the wilderness of Ziph, hauing three thousand chosen men of Israel with him, for to seeke Dauid in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Now Dauid abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 (For Dauid had sent out spies, and vnderstood that Saul was come in very deed)

5 Then Dauid arose, & came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and *Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the fort, and the people pitched round about him)

6 Then spake Dauid, and said to Ahimelech the ^b Hittite, and to Abishai the sonne of Zeruiah, brother to ^c Ioab, saying, Who will go downe with me to Saul to the host? Then Abishai said, I will go downe with thee.

7 So Dauid and Abishai came down to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his ^d head: and Abner and the people lay round about him.

8 ¶ Then said Abishai to Dauid, God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him ^d againe.

9 And Dauid said to Abishai, Destroy him not: for who can liy his hand on the Lords anoynted, and be guiltlesse?

10 Moreouer Dauid said, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, for hee shall descend into battell, and perish.

11 The Lord keepe mee from laying mine hand vpon the Lords anoynted: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So Dauid tooke the speare and the pot of water from Sauls head, and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for

the Lord had sent a dead sleepe vpon them.

13 Then Dauid went into the other side, and stood on the top of an hill afar off, a great space being betwene them.

14 And Dauid cryed to the people, and to Abner the sonne of Ner, saying, Hearst thou not, Abner? Then Abner answered, and sayd, Who art thou that criest to the king?

15 ¶ And Dauid said to Abner, Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the folke in to destroy the king thy lord.

16 This is not wel done of thee; as the Lord liueth, ye are ^e worthy to die, because yee haue not kept your master the Lords anoynted: and now see where the kings speare is, and the pot of water that was at his head.

17 And Saul knew Dauids voice, and saide, Is this thy voice, my sonne Dauid? And Dauid said, It is my voice, my lord, O king.

18 And he sayd, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the king heare the words of his seruant. If the Lord haue stirred thee vp against mee, ^f let him smel the saour of a sacrifice: but if the children of men haue done it, cursed bee they before the Lord: for they haue cast mee out this day from abiding in the inheritance of the Lord, saying, Go serue other gods.

20 Now therefore let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then sayd Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was ^g precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, and said, Behold the kings speare, let one of the yong men come ouer and fet it.

23 And let the Lord reward euery man according to his ^h righteousness and faithfulness: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hand vpon the Lords anoynted.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliuer me out of all tribulation.

25 Then Saul said to Dauid, Blessed art thou my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saul returned to his ⁱ place.

CHAP. XXVII.

2 Dauid fleeth to Achish king of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceived by Dauid.

Dauid said in his heart, I shall now ^j perish one day by the hand of Saul: is it not

^f Ebr. went at her feet.

^g Job. 15. 56.

^h 2 Sam. 3. 14. ⁱ Which was a place bordering on the country of the Moabites.

^j Chap. 23. 19.

^k Or, in Gibeah. ^l Or, the wilderness.

^m That is, of the most skillfull and valiant soldiers.

ⁿ Or, to a certain place.

^o Chap. 14. 50. and 17. 55.

^p Who was a stranger and not an Israelite. ^q Who afterward was Dauids chiefe captaine.

^r Or, bolster.

^s Meaning, he would make him sure at one stroke.

^t To wit, in his owne private cause: for Iehu slew two kings at Gods appointment. 2 Kings 9. 24.

^u Ebr. the heavy sleep of the Lord was fallen upon them.

^v Ebr. Answer.

^w Ebr. seemed most valiant, & meets to faue the king?

^x Ebr. sinne of death.

^y Herby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promise.

^z Let his anger toward vs be pacified by a sacrifice.

^{aa} As much as lay in them, they compelled him to idleness, because they forced him to flee to the idolaters.

^{ab} Because thou faulted my life this day.

^{ac} Thus he protecteth his innocency toward Saul, not defending his iustice in the sight of God, in whose presence none is righteous. Psal. 14. 3. & 150. 1.

^{ad} T. Gibeah of Benjamin.

^{ae} Dauid distrusteth Gods protection, & therefore fleeth vnto idolaters, who were enemies to Gods people.

^{af} Or, hee shall be a great griefe against the people of God.

^{ag} Albeit it is a great griefe against the people of God, yet was his sinne, hee not denie it.

^{ah} Chap. 25. 1.

not better for mee, that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of me to seeke me any more in all the coasts of Israel, and I escape out of his hand?

2 David therefore arose, and he, and the six hundred men that were with him went vnto Achish the sonne of Maach king of Gath.

3 And David dwelt with Achish at Gath, he, and his men, every man with his household: David with his two wiues, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that David was fled to Gath: so he sought no more for him.

5 And David said vnto Achish, If I haue now found grace in thine eyes, let them giue me a place in some other citie of the countrey, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 And the time that David dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then David and his men went vp, and invaded the Geshurites, and the Giritites, and the Amalekites: for they inhabited the lande from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And David smote the land, and left neither man nor woman aliue, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish said, Where haue ye bene a roauing this day? And David answered, Against the South of Iudah, & against the South of the Ierahmeelites, and against the South of the Kenites.

11 And David saued neither man nor woman aliue, to bring them to Gath, saying, Least they should tell on vs, and say, So did David, and so will be his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleued David, saying, He hath made his people of Israel vtterly to abhorre him: therefore he shall bee my seruant for euer.

CHAP. XXVIII.

2 David hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch, and she causeth him to speake with Samuel. 18 Who declareth his ruine.

Now at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish said to David, Be sure, thou shalt goe out with me to the battell, thou, and thy men.

2 And David said to Achish, Surely thou shalt know what thy seruant can doe. And Achish said to David, Surely I wil make thee keeper of mine head for euer.

3 (*Samuel was then dead, and all Israel

had lamented him; & buried him in Ramah his owne citie: and Saul had put away the forcerers, and the Soothsayers out of the land)

4 Then the Philistims assembled themselves, and came, and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, he was afraid, and his heart was fore astonished.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by Vrim, nor yet by Prophets.

7 ¶ Then said Saul to his seruants, Seeke me a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his seruants said to him, Behold, there is a woman at Endor that hath a familiar spirit.

8 Then Saul changed himselfe, and put on other raiment, and hee went, and two men with him, and they came to the woman by night: and he said, I pray thee coniecture vnto me by the familiar spirit, and bring me him vp whom I shall name vnto thee.

9 And the woman said vnto him, Behold, thou knowest what Saul hath done, how hee hath destroyed the forcerers, and the Soothsayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no harme shall come to thee for this thing.

11 Then said the woman, Whome shall I bring vp vnto thee? And hee answered, Bring me vp Samuel.

12 And when the woman saw Samuel, shee cryed with aloud voyce, and the woman spake to Saul, saying, Why hast thou deceiued mee? for thou art Saul.

13 And the King said vnto her, be not afraid: for what sawest thou? And the woman said vnto Saul, I saw gods ascending vp out of the earth.

14 Then he said vnto her, What fashion is he of? And she answered, An olde man cometh vp lapped in a mantle: & Saul knew that it was Samuel, and he enclined his face to the ground, and bowed himselfe.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me to bring me vp? Then Saul answered, I am in great distresse: for the Philistims make warre against me, and God is departed from me, and answereth mee no more neither by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tel me, what I shall doe.

16 Then said Samuel, Wherefore then doest thou aske of me, seeing the Lord is gone from thee, and is thine enemy?

17 Euen the Lord hath done to him, as he spake by mine hand: for the Lord will rent the kingdom out of thine hand, and giue it thy neighbour David.

b According to the commandment of God, Exod. 22. 18. and d. ut. 18. 10. 11.

c Meaning, the high Priest, &c.

d He seeketh not to God in his miserie, but is led by Satan to vnlawful means, which in his conscience he condemneth.

¶ Or, punishment.

e He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and how Satan hath no power ouer them.

¶ Or, an excellent person.

f To his imagination, albeit he was Satan, who to blind his eyes tooke vpon him the forme of Samuel, as he can doe of an Angel of light.

† Ebr by the hand of Prophets.

g That is, to David. * Chap. 15. 28. ¶ Or, minister.

18 Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreover the Lord will deliuer Israel with thee, into the hands of the Philistims: and to morrow shalt thou and thy sonnes bee with me, and the Lord shall giue the host of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was sore afraid because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and saw that hee was sore troubled, and said vnto him, See, thine handmaid hath obeyed thy voyce, and I haue pur my soule in mine hand, and haue obeyed thy words which thou saidest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voice of thine handmaid, and let me set a morsell of bread before thee, that thou mayest eate and get thee strength, and go on thy iourney.

23 But he refused and said, I will not eate: but his seruants & the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she halsted, and killed it, and tooke floure and kneaded it, and baked of it, vnleavened bread.

25 Then she brought them before Saul, and before his seruants: and when they had eaten, they stood vp, and went away the same night.

CHAP. XXIX.

4 The princes of the Philistims cause David to bee sent backe from the battell against Israel, because they distrusted him.

SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched by the fountaine, which is in Izreel.

Or, in Aia.

Or, captaines.

a According to their bands or ensignes.

3 And the princes of the Philistims went forth by hundreds and thousands, by David and his men came behind with Achish.

3 Then said the princes of the Philistims, What do these Hebrewes here? And Achish said vnto the princes of the Philistims, Is not this David the seruant of Saul the King of Israel, who hath bene with me these dayes, or these yeeres, and I haue found nothing in him, since he dwelt with me vnto this day?

b Meaning, a long time, that is, foure moneths & certaine daies. Chap. 27.7.

c Ebr. fell, as Gen. 25.18.

d Chron. 12.19

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims said vnto him, * Send this fellow backe, that he may go againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, lest that in the battell hee be an aduersarie to vs: for wherewith should hee obtaine the fauour of his master? should it not be with the heads of these men?

e Would not Saul reueile him so fauour, (he could betray vs?)

Is not this David, of whom they sang in dances, saying, * Saul slew his thousand, and David his ten thousand? Chap. 18.7. and 21.11.

6 ¶ Then Achish called David, & said vnto him, As the Lord liueth, thou hast bene vp-right & good in my sight when thou wentest out and in with me in the hoste, neither haue I found euill with thee, since thou camest to me vnto this day, but the princes doe not fauour thee.

d That is, with constant with me.

e Else thou art not good in the eyes of the princes.

7 Wherefore now returne, and go in peace, that thou displease not the princes of the Philistims.

8 ¶ And David saide vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue bene with thee vnto this day, that I may not goe and fight against the enemies of my lord the King?

f This dissimulation cannot be excused: for it grieved him to goe against the people of God.

9 Achish then answered, and said to David, I know thou pleasest me, as an Angel of God: but the princes of the Philistims haue said, Let him not goe vp with vs to battell.

10 Wherefore now rise vp early in the morning with thy masters seruants that are come with thee: and when yee be vp early, as soone as ye haue light, depart.

g With them that fled vnto thee from Saul.

11 So David and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 2 Davids two wiues are taken prisoners. 3 The people would stone him. 4 He asketh counsell of the Lord, and pursuing his enemies, recovereth the pray. 5 He divideth it equally. 6 And sendeth part to his friends.

BT when David and his men were come to Ziklag, the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had smitten Ziklag, and burnt it with fire.

a After that he departed from Achish.

b That is, destroyed the city.

2 And had taken the women that were therein prisoners, both small and great, and slew not a man, but caried them away, & went their wayes.

3 ¶ So David and his men came to the citie, and behold, it was burnt with fire, and their wiues, and their sonnes, and their daughters were taken prisoners.

c For this only remained in the city, when the men were gone to waite.

4 Then David and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Davids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And David was in great sorrow: for the people intended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but David comforted himselfe in the Lord his God.

d Thus we see that in trouble and aduersitie we do not consider Gods providence, but like raging beaues forget both our owne dutie, and contemne Gods appointment.

7 ¶ And David sayde to Abiathar the Priest Ahimelechs son, I pray thee, bring mee the Ephod. And Abiathar brought the Ephod to David.

8 Then

k Which malice taken of David them before the eyes of the people.

8 Then Dauid asked counsell at the Lord, saying, Shall I follow after this company? I shall I ouertake them? And he answered him, Follow: for thou shalt surely ouertake them, and recover all.

9 ¶ So Dauid and the sixe hundred men that were with him, went, and came to the riuer Besor, where a part of them abode.

10 But Dauid and foure hundred men followed (for two hundred abode behind, being two wearie to goe ouer the riuer Besor).

11 And they found an Egyptian in the field, and brought him to Dauid, & gaue him bread and he did eate, and they gaue him water to drinke.

12 Also they gaue him a few figs and two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And Dauid said vnto him, To whom belondest thou? and whence art thou? And he said, I am a yong man of Egypt, and seruant to an Amalekite: and my master left mee three dayes agoe, because I fell sicke.

14 We roued vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and wee burnt Ziklag with fire.

15 And Dauid saide vnto him, Canst thou bring mee to this company? And hee saide, I sweare vnto me by God, that thou wilt neither kill me, nor deliuer mee into the hands of my master, and I will bring thee to this company.

16 ¶ And when hee had brought him thither, beholde, they lay scattered abroad vpon all the earth, heating and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the euening of the next morrow, so that there escaped not a man of them, saue foure hundred yong men, which rode vpon camels, and fled.

18 And Dauid recovered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recovered them all.

20 Dauid also tooke all the sheepe, and the oxen, and they draue them before his cattell, and said, This is Dauids pray.

21 ¶ And Dauid came to the two hundred men that were too wearie for to follow Dauid: whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meet the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid, and said, Because they went not with vs, therefore will wee giue them none of the pray that we haue recovered, saue to euery man his wife and his children: therefore let them carie them away and depart.

23 Then said Dauid, Yee shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preserued vs, and deliuered the company that came against vs into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battell, so shall his part be, that tarieth by the stuffe: they shall part alike.

25 So from that day forward hee made it a statute and a law in Israel, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah and to his friends, saying, See, there is a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Beth-el, and to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa.

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and to all the places where Dauid and his men had haunted.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe his body, which was hanged on the wall.

NOW* the Philistims fought against Israel, and the men of Israel fled away from the Philistims, and they fell downe wounded in mount Gilboa.

2 And the Philistims pressed fore vpon Saul and his sonnes, and slew Jonathan, and Abinadab, and Malchishua Sauls sonnes.

3 And when the battell went fore against Saul, the archers and bowmen hit him, and he was fore wounded of the archers.

4 Then said Saul vnto his armour bearer, Draw out thy sword, and thrust mee thorow therewith, least the vncircumcised come and thrust mee thorowe and mocke mee: but his armour bearer would not, for hee was fore afraid. Therefore Saul tooke a sword, and fell vpon it.

5 And when his armour bearer sawe that Saul was dead, he fell likewise vpon his sword, and died with him.

6 So Saul died, and his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they of

1 Vnder these are comprehended the cattell and goods which appertained to euery man.

m Some referrs these words to Dauid, that he alledged an old custome & law, as if it were written, It is both now and hath bene euer.

n Shewing himselfe mindfull of their benefits toward him.

* 1. Chro. 10. 13

¶ Or, slaine.

† Ebr. found him. ¶ Or, afraid.

a So we see that his cruel life hath a desperate end, as is commonly seene in them that persecute the children of God.

b Neere to Gilboa.

c The tribes of Reuben & Gad, and half the tribe of Manasseh.

d In token of victorie and triumph.

the other side Jordan saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ranne away, and the Philistims came and dwelt in them. And on the morrow when the Philistims were come to spoile them that were slaine, they found Saul and his three sonnes lying in mount Gilboa, and they cut off his head, and stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should publish it in the temple of their idoles, and among the people.

And they layed vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth Shan. When the inhabitants of Iabesh Gilead heard, what the Philistims had done to Saul, and his sonnes, they arose (as many as were strong men) and went all night, and tooke the body of Saul, and the bodies of his sonnes from the wall of Beth Shan, and came to Iabesh, and burnt them there. And tooke their bones, and buried them vnder a tree at Iabesh, and fasted seuen dayes.

e Whom he had delivered from their enemies, Chap. 11. 19.

f Jerem. 34. 5.

g 2 Sam. 2. 4. f According to the custome of the mourner.

THE SECOND BOOKE OF SAMUEL.

THE ARGUMENT.

This booke and the former, beare the title of Samuel, because they containe the conception, natiuitie and the whole course of his life, and also the lines and acts of two Kings, to wit, of Saul and Dauid, whom he anointed and consecrated Kings by the ordinance of God. And as the first booke containeth those things, which God brought to passe among this people vnder the gouernement of Samuel and Saul: so this second booke declareth the noble acts of Dauid, after the death of Saul, when hee began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrections, uprores, and treasons were wrought against him, partly by false counsellors, fained friends and flatterers, and partly by some of his owne children and people: and how by Gods assistance he overcame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members, but at length hee overcommeth all his enemies, and giveth his Church victorie against all power both spiritual and temporall: and so reigneth with them, King for euermore.

CHAP. I.

It was told Dauid of Sauls death. 15 He causeth him to be slaine that brought the tidings. 19 Hee lamenteth the death of Saul and Ionathan.



After the death of Saul, when Dauid was returned from the slaughter of the Amalekites, and had bene two dayes in Ziklag,

Beholde, a man came the third day out of the hoste from Saul with his clothes rent, and earth vpon his head: and when he came to Dauid, he fel to the earth, and did obeysance.

Then Dauid saide vnto him, Whence comest thou? And hee saide vnto him, Out of the hoste of Israel I am escaped.

And Dauid saide vnto him, What is done? I pray thee, tell me. Then hee saide, that the people is fled from the battell, and many of the people are ouerthrowen and dead, and also Saul, and Ionathan his sonne are dead.

And Dauid saide vnto the yong man that told it him, How knowest thou that Saul and Ionathan his sonne be dead?

Then the yong man that told him, answered, As I came to mount Gilboa, behold, Saul leaned vpon his speare, and loe, the charrets and horsemen followed hard after him.

And when he looked backe, he saw me, and called me, And I answered, Here am I.

And hee saide vnto mee, Who art thou? And I answered him, I am an Amalekite.

Then saide he vnto me, I pray thee come vpon me, and slay me: for anguish is come vpon me, because my life is yet whole in me.

So I came vpon him, and slew him, and because I was sure that hee could not liue, after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

Then Dauid tooke hold on his clothes, and rent them, and likewise all the men that were with him.

And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lord, & for the house of Israel, because they were slaine with the sword.

b As I fled in the chace.

c Or, captiuitie.

d He was an Amalekite borne, but renounced his countrey, and ioyned with the Israelites.

e Ebr. stand vpon. I am sure because I am yet alive.

f Ebr. I find vpon him.

g Chap. 3. 31 and 33.

13 ¶ After-

e After the lamentation, he examined him againe.

13 ¶ Afterward Dauid said vnto the yong man that told it him, whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

17/21, 105, 15

14 And Dauid said vnto him, *How wast thou not afraid, to put forth thine hand to destroy the Anointed of the Lord?

15 Then Dauid called one of his yong men, and said, Goe neere, and fall vpon him, And he smote him that he died.

f Thou art iustly punished for thy fault.

16 Then said Dauid vnto him, Thy blood be vpon thine own head: for thine own mouth hath testified against thee, saying, I haue slaine the Lords Anointed.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Jonathan his sonne.

18 (Also he bad them teach the children of Iudah to shoo, as it is written in the booke of *Ishai.)

g Thus they might be able to match their enemies to Philistines to that art; *Ishai, 10, 13. (Or, righteous, h Meaning, Saul. *Mich, 1, 10.

19 O noble Israel, h hee is slaine vpon thy hie places: how are thy mightie ouerthrowen!

20 *Tell it not in Gath, nor publish it in the streets of Ashkelon, lest the daughters of the Philistines reioyce, lest the daughters of the vncircumcised triumph.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

21 Ye mountaines of Gilboa, vpon you bee neither dew nor raine, nor i bee there fieldes of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not bene anointed with oyle.

22 The bowe of Jonathan neuer turned backe, neither did the sworde of Saul returne emptie from the blood of the slaine, and from the fat of the mightie.

23 Saul and Jonathan were louely and pleasant in their liues, & in their deathes they were not k diuided: they were swifter then eagles, they were stronger then lions.

k They died both together in Gilboa.

24 Yee daughters of Israel weepe for Saul, which clothed you in skarlet, l with pleasures, and hanged ornaments of gold vpon your apparell.

l As rich garments, and costly iewels.

25 How were the mightie slaine in the mids of the battell! O Jonathan, thou wast slaine in thine hie places.

26 Woe is me for thee, my brother Jonathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of m women: how are the mightie ouerthrowne, and the weapons of warre destroyed!

m Either toward their husbands, or their children.

CHAP. II.

4 Dauid is anoynted king in Hebron. 9 Abner maketh Ish-bosheth king ouer Israel. 15 The battell of the seruants of Dauid and Ish-bosheth. 32 The buriall of Asahel.

a By the means of the priest, as 1 Sam. 23, 3. and 2 Sam. 5, 29.

¶ After this Dauid a asked counsell of the Lord, saying, Shal I goe vp into any of the cities of Iudah? And the Lord said vnto him, Goe vp. And Dauid said, Whither shall I goe? He then answered, Vnto bHebron.

b Which cite also was called Kirjath arb, 10, 14, 15.

2 So Dauid went vp thither, and his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with him, every man with his household, and they dwelt in the cities of Hebron.

c In the time of his persecution.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they told Dauid, saying, *that the men of Iabesh Gilead buried Saul.

* 1 Sam. 31, 13.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and said vnto them, Blessed are ye of the Lord, that ye haue shewed such kindnesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shew mercie and d truth vnto you: and I will recompense you this benefit, because ye haue done this thing.

d According to his promise, which is to recompence them that are mercifull.

7 Therefore now let your hands be strong and be you valiant: albeit you master Saul bee dead, yet neuertheless the house of Iudah hath anointed me e King ouer them.

e So that you shall not want a captain and a defender.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Ashurites, and ouer Izreel, & ouer Ephraim, and ouer Benjamin, and ouer f all Israel.

f Over the eleven tribes.

10 Ish-bosheth Sauls sonne was fourtie yeere old when he began to reigne ouer Israel, and reigned two yeeres: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yeere and fixe g moneths)

g After this time was expired, hee reigned ouer all the countrey 33 yeeres, Chap. 5, 5.

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-bosheth the sonne of Saul went out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they fate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner said to Ioab, Let the yong men now arise, and h play before vs. And Ioab said, Let them arise.

h Let vs see how they can handle their weapons.

15 Then there arose and went ouer twelue of Benjamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught i his fellow by the head, and thrust his sword in his fellows side, so they fell downe together: wherefore the place was called j Helkath-hazzurim, which is in Gibeon.

i Meaning, his aduersarie.

j Or, the field of strong men.

17 And the battell was exceeding sore that same day: for Abner and the men of Israel k fell before the seruants of Dauid.

k After that these foure and twentie were slaine,

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foot as a wild roe.

19 And Asahel followed after Abner, and in going hee turned neither to the right hande nor to the left from Abner.

20 Then Abner looked behind him, & said,

Art thou Afahel? And he answered, Yea.

Or, spoile.

Why doest thou prouoke me to kill thee?

Some read in those parts, whereas the liuely parts lie, as the heart, the lungs, the liuer, the spleen and the gall.

Shall we not make an end of murdering?

If thou hadst not prouoked them to battell, as verse 14.

Or, wilderness.

Or, to the tents.

Thus God would confirme Dauid in his kingdom by the destruction of his aduersaries.

That is without intermission induring two yeeres, which was the whole reigne of Ishbosheth.

Who is called also Daniel, 1. Chron. 3. 1.

21 Then Abner said, Turne thee either to the right hand or to the left, & take one of the yong men, and take thee his weapons: but Afahel would not depart from him.

22 And Abner said to Afahel, Depart from mee: wherefor should I smite thee to the ground? how then should I be able to hold vp my face to Ioab my brother?

23 And when he would not depart, Abner with the hinder ende of the speare smote him vnder the fifth ribb, that the speare came out behind him: and he fell downe there, and died in his place. And as many as came to the place where Afahel fell downe and died, stood still.

24 Ioab also and Abishai pursued after Abner: and the sun went downe, when they were come to the hill Ammah, that lieth before Gihon, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioab, and saide, Shall the sword deuoure for euer? knowest thou not, that it will be bitterness in the latter end? how long then shal it be, ere thou bid the people returne from following their brethren?

27 And Ioab said, As God liueth, If thou hadst not spok'n, surely euen in the morning the people had departed euery one backe from his brother.

28 So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night thorow the plaine, and went ouer Iordan, and past thorow all Bithron till they came to Mahanaim.

30 Ioab also returned backe from Abner: and when he had gathered all the people together, their lacke of Dauids seruants nineteene men and Afahel.

31 But the seruants of Dauid had smitten of Benjamin & of Abners men, so that three hundred and threescore men died.

32 And they tooke vp Afahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and when they came to Hebron, the day arose.

CHAP. III.

1 Long warre betwene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

There was then a long warre betwene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Iezreelite,

3 And his second was Chileab of Abigail the wife of Nabal the Carmelite: and the third

Abalom the sonne of Maacah the daughter of Talmai the king of Ieshur,

4 And the fourth Adoniah the son of Haggith, and the fift Shephatiah the son of Abital,

5 And the sixt, Ithream by Eglah Dauids wife: these were borne to Dauid in Hebron.

c Within seven yeeres and fixe monethes.

6 Now while there was war betwene the house of Saul, and the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aijah. And Ishbosheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ishbosheth, and said, Am I a dogs head, which against Iudah do shew mercie this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hande of Dauid, that thou chargest me this day with a fault concerning this woman?

d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

9 So doe God to Abner, and more also, except, as the Lord hath sworne to Dauid, euen so I doe to him,

e We follow the wicked, can not abide to be admonished of their faults, but seeke their displeasure which goe about to bring them from their wickednes.

10 To remooue the kingdome from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And he durst no more answer to Abner: for he feared him.

Or, firmly.

12 Then Abner sent messengers to Dauid on his behalfe, saying, Whose is the land? who should also say, Make couenant with me, and beholde, mine hand shall be with thee to bring all Israel vnto thee.

13 Who said, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou comest to see mee.

14 Then Dauid sent messengers to Ishbosheth Sauls sonne, saying, Deliuer mee my wife Michal, which I married for an hundred foreskins of the Philistims.

* 1 Sam. 18. 25.

15 And Ishbosheth sent, & tooke her from her husband Phaltiel the sonne of Laish.

* 1 Sam. 25. 44.

16 And her husband went with her, and came weeping behind her, vnto Bahurim: then said Abner vnto him, Goe, and returne: So hee returned.

17 And Abner had communication with the Elders of Israel, saying, Yee sought for Dauid in times past, that hee might be your King.

f Rather for malice that he bare toward Ishbosheth, then for love he bare to Dauid.

18 Now then doe it: for the Lord hath spoken of Dauid, saying, By the hande of my seruant Dauid I will saue my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake to Benjamin, and afterward Abner went to speake with Dauid in Hebron, concerning all that Israel was content with, and the whole house of Benjamin.

g Ebr. in the name of Benjamin. h Who challenged the kingdome, because of their fathers Saul,

20 So Abner came to Dauid to Hebron, ha-
ving twenty men with him, and Dauid made a
feast vnto Abner, and to the men that were
with him.

21 Then Abner said vnto Dauid, I will rise
vp, and goe gather all Israel vnto my lord the
king, that they may make a covenant with thee,
and that thou mayest reigne ouer all that thine
heart desireth. Then Dauid let Abner depart,
who went in peace.

22 ¶ And beholde, the seruants of Dauid
and Ioab came from the campe, and brought a
great pray with them (but Abner was not with
Dauid in Hebron: for hee had sent him away,
and he departed in peace.)

23 When Ioab, & all the hoste that was with
him were come, men told Ioab, saying, Abner
the sonne of Ner came to the king, and he hath
sent him away, and he is gone in peace.

24 Then Ioab came to the King, and sayde,
What hast thou done? beholde, Abner came
vnto thee, why hast thou sent him away, and he
is departed?

25 Thou knowest Abner the sonne of Ner:
for hee came to deceiue thee, and to know thy
outgoing and ingoing, and to knowe all that
thou doest.

26 ¶ And when Ioab was gone out from
Dauid, he sent messengers after Abner, which
brought him againe from the well of Siriah yn-
knowing to Dauid,

27 And when Abner was come againe to
Hebron, * Ioab tooke him aside in the gate to
speake with him peaceably, and smote him vn-
der the fifth rib, that he died, for the blood of *A-
sahel his brother.

28 ¶ And when afterward it came to Da-
uids eare, he said, I and my kingdom are ^k guilt-
lesse before the Lord for euer, concerning the
blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab,
and on all his fathers house, that the house of
Ioab bee neuer without some that haue run-
ning issues, or leper, or that leaneth on a staffe,
or that doeth fall on the sword, or that lacketh
bread.

30 (So Ioab and ^l Abishai his brother slewe
Abner, because he had slaine their brother Asa-
hel at Gibeon in battell)

31 And Dauid said to Ioab, & to al the peo-
ple that were with him, Rent your clothes and
put on sackcloth, and mourne before Abner:
And king Dauid himselfe followed the beere.

32 And when they had buried Abner in
Hebron, the King lift vp his voyce, and wept
beside the sepulchre of Abner, and all the peo-
ple wept.

33 And the king lamented ouer Abner, and
said, Died Abner as a foole dieth?

34 Thine hands were not bound, nor thy
feet tied in fetters of brass: but as a man falleth
before wicked men, so didst thou fall. And all
the people wept againe for him.

35 Afterward all the people came to cause
Dauid eat ^o meat while it was yet day, but Da-
uid sware, saying, So doe God to mee and more
also, if I taste bread, or ought else till the sunne
be downe.

36 And all the people knew it, and it ^p plea-
sed them: as whatsoeuer the king did, pleased
all the people.

37 For all the people and all Israel vnder-
stood that day, how that it was not the Kings
deed that Abner the sonne of Ner was slaine.

38 And the King sayde vnto his seruants,
Know yee not, that there is a prince and a great
man fallen this day in Israel?

39 And I am this day weake and newly an-
oynted king: and these men the sonnes of Zer-
uah be too hard for me: the Lord reward the
doer of euill according to his wickednes.

CHAP. IIII.

⁵ Baanah and Rechab slay Ish-bosheth the sonne of Saul. 13
Dauid commandeth them to be slaine.

And when Sauls ^a sonne heard that Abner
was dead in Hebron, then his hands were
^b feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were
captaines of bands: the one called Baanah, and
the other called Rechab the sonnes of Rimmon
a Beerothite of the children of Benjamin, (for
Beeroth was reckoned to Benjamin,

3 Because the Beerothites fled to ^d Git-
taim, and sojourned there vnto this day)

4 And Jonathan Sauls sonne had a sonne
that was lame on his feet: he was fife yeere old
when the tidings came of Saul and Jonathan
out of Israel: then his nurse tooke him and fled
away. And as she made haste to flee, the childe
fel, and began to halt, and his name was Mephi-
bosheth.

5 And the sonnes of Rimmon the Beero-
thite, Rechab and Baanah went and came in the
heate of the day to the house of Ish-bosheth
(who slept on a bed at noone)

6 And behold, Rechab and Baanah his bro-
ther came into the middes of the house, as they
would haue wheate, and they ^f smote him vn-
der the fifth rib, and fled.

7 For when they came into the house, hee
slept on his bed in his bed chamber, and they
smote him, & slew him, and beheaded him, and
tooke his head, and gate them away thorowe
the plaine all the night.

8 And they brought the head of Ish-bo-
sheth vnto Dauid to Hebron, and saide to the
king, Behold the head of Ish-bosheth Sauls
sonne thine enemy, who fought after thy life:
and the Lord hath auenged my lord the King
this day of Saul, and of his seed.

9 Then Dauid answered Rechab and Baa-
nah his brother, the sonnes of Rimmon the
Beerothite, and said vn to them, As the Lord li-
ueth, who hath deliuered my soule out of all
aduersitie,

10 When one ^{*} told me, and said that Saul
was

^o According to
their custome,
which was to
banquet at bu-
rials.

^p It is expedient
sometime not
only to conceiue
inward sorrow,
but also that it
may appeare to
others, so the in-
tent that they
may be satisfied.

^{ll} Or, cruell.

^a That is, Ish-
bosheth.

^b Meaning, that
he was discour-
aged.

^c The citie Bee-
roth was in the
tribe of Benia-
min, 10th. 18, 25.
^d After the
death of Saul, for
fear of the Phi-
listines.

^e They disgui-
sed themselues
as merchant,
which came to
buy wheate.
^f There is no-
thing so vile and
dangerous, which
the wicked will
not enterprise in
hope of lucre
and fauour.
^{ll} Or, wilderness.

^{ll} Or, without
harm.

^h From warre
against the Phi-
listines.

ⁱ Here appeareth
the malicious
mind of Ioab,
who would haue
had the king to
slay Abner for
his priuate
grudge.

^{*} 1. King. 2.5.

^{ll} Or, feruently.

^{*} Chap. 2.23.

^k The Lord
knoweth that I
did not consent
to his death.

^l Abishai is said
to slay him with
Ioab, because he
consented to the
murder.

^m Meaning, be-
cause the corps.

ⁿ He declareth
that Abner died
not as a wretch
or vile person,
but as a valiant
man might doe,
being traitorously
deceiued by
the wicked.

was dead, (thinking to haue brought good tidings) I tooke him and slew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How much more when wicked men haue slaine a righteous person in his owne house, and vpon his bed? shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commanded his yong men, and they slew them, and cut off their hands and their feet, and hanged them vpon the poole in Hebron: but they tooke the head of Ishbosheth, and buried it in the sepulchre of Abner in Hebron.

CHAP. V.

3 Dauid is made king ouer all Israel. 7 He taketh the fort of Zion. 10 He asketh a wife of the Lord. 20 And ouercommeth the Philistims twice.

Then came all the tribes of Israel to Dauid vnto Hebron, and said thus, Beholde, wee are thy bones and thy flesh.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath said to thee, Thou shalt feede my people Israel, and thou shalt be a capitaine ouer Israel.

3 So all the Elders of Israel came to the King to Hebron: and King Dauid made a covenant with them in Hebron before the Lord: and they anointed Dauid king ouer Israel.

4 Dauid was thirty yere old when he began to reigne, and he reigned fortie yeere.

5 In Hebron hee reigned ouer Iudah seven yeere and fixe moneths: and in Ierusalem he reigned thirty and three yeres ouer all Israel and Iudah.

6 The king also and his men went to Ierusalem vnto the Iebusites the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had said the same day, Whosoever smiteth the Iebusites, and getteth vp to the gutters and smiteth the lame and blinde, which Dauids soule hateth, I will preferre him: therefore they said, The blinde and the lame shall not come into that house.

9 So Dauid dwelt in that fort, and called it the city of Dauid, and Dauid built round about it, from Millo, and inward.

10 And Dauid prospered and grew: for the Lord God of hosts was with him.

11 Hiram also king of Tyrus sent messengers to Dauid, and cedar trees, and carpenters and masons for walles: and they built Dauid an house.

12 Then Dauid knew that the Lord had stablished him king ouer Israel, & that he had exalted his kingdome for his people Israels sake,

13 And Dauid tooke him more concubines and wiues out of Ierusalem, after he was come from Hebron, and more sonnes and daughters were borne to Dauid.

14 And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ithar, and Eliphaz, and Nepheg, and Iaphia,

16 And Elifhama, and Eliada, and Eliphale.

17 But when the Philistims heard that they had anoynted Dauid King ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philistims came, & spread themselves in the valley of Rephaim.

19 Then Dauid asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine handes? And the Lord answered Dauid, Goe vp: for I will double the deliuer the Philistims into thine hands.

20 Then Dauid came to Baal-perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before mee, as waters be diuided asunder: therefore he called the name of that place, Baal-perazim.

21 And there they left their images, and Dauid and his men burnt them.

22 Again the Philistims came vp, & spread themselves in the valley of Rephaim.

23 And when Dauid asked counsell of the Lord, hee answered, Thou shalt not goe vp, but turne about behind them, and come vpon them ouer against the mulberry trees.

24 And when thou hearest the noise of one going in the tops of the mulberry trees, then remooue: for then shall the Lorde goe out before thee, to smite the hosts of the Philistims.

25 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou come to Gazer.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Zarah is stricken, and dieth. 14 Dauid danceth before it, 16 and is therefore despised of his wife Michal.

Dauid gathered together all the chosen men of Israel, enen thirtie thousande,

2 And Dauid arose and went with all the people that were with him from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betwene the Cherubims.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in Gibeah. And Vzzah and Ahio the sonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of God

g For as much as neither the example of him that slew Saul, nor duty to their master, nor the innocency of the person, nor remembrance of place, nor time did moue them, they deterred most grievous punishment.

* Chap. 3. 3.

* 1. Chron. 11. 1.

a We are of thy kindred, and most nere ioyned vnto thee.

* Psal. 78. 71.

b That is, taking the Lord to witness: for the Arke was as yet in Abinadabs house.

* Chap. 2. 1.

c The children of God called idols blind and lame guides: therefore the Iebusites meant that they should proue that their gods were neither blind nor lame.

* 1. Chron. 11. 6. d The idols should enter no more into that place.

e He built from the towne house round about to his owne house, 1. Chron. 11. 8, 7. Ebr. 2. 7.

* 1. Chron. 3. 9.

* 1. Chron. 3. 5.

* 1. Chron. 14. 3. and 11. 16.

f By Abiathar the Priest.

* 1. Chron. 11. 11.

h Or, the plains of division.

* 1. Chron. 14. 14.

g Meaning, the valley of gyms which Dauid called Baal-perazim, because of his victory.

h Which was the tribe of Benjamin, but the Philistims did possesse it.

|| Or, chiefly.

* 1. Chron. 13. 5, 6. a This was a city in Iudah, called also Kirjath-iearim, Iohn. 1. 9.

b Which was the place of the citie of Baale.

1 God out of the house of Abinadab, that was at Gibeon, Ahio went before the Arke.

2 And David and all the house of Israel played before the Lorde on all instruments made of fure, and on harpes, and on Pfallteries, and on timbrels, and on cornets, and on cymbals.

3 And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and heide it: for the oxen did shake it.

4 And the Lord was very wroth with Vzzah, and God smote him in the same place for his fault, & there he died by the Arke of God.

5 And David was displeased, because the Lord had smitten Vzzah: and hee called the name of the place Perez Vzzah vntill this day.

6 Therefore David that day feared the Lord, and said, How shall the Arke of the Lord come to me.

7 So David would not bring the Arke of the Lord vnto him into the cite of David, but David carried it into the house of Obed-edom, a Gittite.

8 And the Arke of the Lord continued in the house of Obed-edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his household.

9 And one told king David, saying, *The Lord hath blessed the house of Obed-edom and all that hee hath, because of the Arke of God: therefore David went and brought the Arke of God from the house of Obed-edom into the cite of David with gladnesse.

10 And when they that bare the Arke of the Lord had gone fixe paces, he offered an ox, and a fat beaft.

11 And David daunced before the Lorde with all his might, and was girded with a linen Ephod.

12 So David & al the house of Israel brought the Arke of the Lord with shouting, and sound of trumpet.

13 And as the Arke of the Lord came into the cite of David, Michal Sauls daughter looked thorow a window, and sawe King David leape and dance before the Lord, and shee despiised him in her heart.

14 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the Tabernacle that Dauid had pitched for it: then Dauid offered burnt offrings, and peace offrings before the Lord.

15 And assoone as David had made an end of offering burnt offrings and peace offrings, he blessed the people in the Name of the Lord of hostes,

16 And gaue among all the people, euen among the whole multitude of Israel, as well to the womē as men, to euery one a cake of bread, and a peece of fleth, and a bottell of wine: so all the people departed euery one to his house.

17 Then David returned to blesse his house, & Michal the daughter of Saul came out to meet David, and said, O how glorious was the king of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a ffoole vncouereth himselfe!

18 Then David saide vnto Michal, *It was before the Lord, which chole me rather then thy father, and all his house, and commanded me to bee ruler ouer the people of the Lord, euen ouer Israel: and therefore will I play before the Lord,

19 And will yet bee more vile then thus, and will be low in mine owne sight, and of the very same maid seruants, which thou hast spoken of, shall I be had in honour.

20 Therefore Michal the daughter of Saul had no child vnto the day of her death.

CHAP. VII.

1 David would build God an house, but is forbidden by the Prophet Nathan: **2** God putteth David in minde of his benefites: **3** Hee promisseth continuance of his kingdome and posterity.

Afterward when the king sate in his house, and the Lord had giuen him rest round about from all his enemies,

2 The king said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the curtaines.

3 Then Nathan said vnto the King, Goe, and doe all that is in thine heart: for the Lord is with thee.

4 And the same night the word of the Lord came vnto Nathan, saying,

5 Goe and tell my seruant David, Thus saith the Lord, Shalt thou build me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and Tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one worde with any of the tribes of Israel when I commanded the Iudges to feed my people Israel? or said I, Why build ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant David, Thus saith the Lord of hostes, *I tooke thee from the sheepecoat following the sheepe, that thou mightest be ruler ouer my people, ouer Israel.

9 And I was with thee wherefoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a great name, like vnto the name of the great men that are in the earth.

10 Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and mooue no more, neither shall wicked people trouble them any more as beforetime.

11 And

i That is, to pray for his house, as he had done for the people.

10 vaine man,

k It was for no worldly affectiō, but only for that zeale that I bare to Gods glory.

1 Which was a punishment because the mocked the seruant of God.

1 Chron. 17.2.

a Within the Tabernacle covered with skins; Exod. 26.7.

b Meaning, he should not yett Nathan speaking according to mans iudgement and not by the spirit of prophesie, permitted him.

c As concerning the building of an house: meaning that without Gods expresse word nothing ought to be attempted. **1** Sam. 16.13; Psal. 78.70.

d I haue made thee famous thorow all the world.

e He promisseth them quietnesse if they will walke in his feare and obedience.

14 And he put a garison in Edom: thorow-
out all Edom: put he souldiers, and all they of
Edom became Dauids seruants: and the Lord
kept Dauid, whither soeuer he went.

15 Thus Dauid reigned ouer all Israel, and
executed iudgement and iustice vnto all his
peoples.

16 And Ioab the sonne of Zeruiah was ouer
the hoste, and Ioshaphat the sonne of Ahilud
was recorder.

17 And Zadok the sonne of Ahitub, and A-
himelech the son of Abiathar were the Priestes,
and Seraiah the Scribe.

18 And Benaiah the son of Ichoiada, and
the Cherethites, and the Pelethites, and Da-
uids sonnes were chiefe rulers.

CHAP. IX.

9 Dauid restoreth all the lands of Saul to Mephibosheth the
sonne of Iessiah. 10 He appointeth Ziba to see to the pro-
prie of his lands.

And Dauid said, Is there yet any man left
of the house of Saul, that I may shew him
mercy for Ionathans sake?

2 And there was of the household of Saul
a seruant whose name was Ziba, and when they
had called him vnto Dauid, the king sayd vnto
him, Art thou Ziba? And he said, I thy seruant
am hee.

3 Then the king said, Remaineth there yet
none of the house of Saul, on whome I may
shew the mercy of God? Ziba then answered
the king, Ionathan hath yet a sonne lame of his
feete.

4 Then the King sayd vnto him, Where is
he? And Ziba said vnto the king, Behold, hee is
in the house of Machir the sonne of Ammiel of
Lo-debar.

5 Then king Dauid sent, and tooke him
out of the house of Machir the sonne of Am-
miel of Lo-debar.

6 Now when Mephibosheth the sonne of
Jonathan, the sonne of Saul was come vnto Da-
uid, he fell on his face, and did reuerence. And
Dauid said, Mephibosheth? And he answered,
Behold thy seruant.

7 Then Dauid said vnto him, Feare not: for
I will surely shewe thee kindnesse for Jonathan
thy fathers sake, and will restore thee all the
fieldes of Saul thy father, and thou shalt eate
bread at my table continually.

8 And hee bowed himselfe, and said, What
is thy seruant, that thou shouldest looke vpon
such a dead dog as I am?

9 Then the king called Ziba Sauls seruant,
and said vnto him, I haue giuen vnto thy mas-
ters sonne all that pertained to Saul and to all
his house.

10 Thou therefore and thy sonnes and thy
seruants shall till the land for him, and bring in
that thy masters sonne may haue food to eate.
And Mephibosheth thy masters sonne shall eat
bread alway at my table (now Ziba had fiftene
sonnes, and twenty seruants)

11 Then said Ziba vnto the king, According
to all that my lord the king hath commaunded
his seruant, so shall thy seruant doe, that Me-
phibosheth may eate at my table, as one of the
kings sonnes.

12 Mephibosheth also had a yong sonne na-
med Micha, and all that dwelled in the house of
Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem:
for he did eat continually at the kings table, and
was lame on both his feet.

CHAP. X.

4 The messengers of Dauid are villanously intreated of the
king of Ammon. 7 Ioab is sent against the Ammonites.

After this the king of the children of Am-
mon died, and Hanun his sonne reigned
in his stead.

2 Then said Dauid, I will shewe kindnesse
vnto Hanun the sonne of Nahash, as his father
shewed kindnesse vnto mee. And Dauid sent
his seruants to comfort him for his father. So
Dauids seruants came into the land of the chil-
dren of Ammon.

3 And the princes of the children of Am-
mon sayde vnto Hanun their lord, Thinkest
thou that Dauid doth honor thy father, that he
hath sent comforters to thee? hath not Dauid
rather sent his seruants vnto thee, to search the
city, and to spie it out, and to ouerthrow it?

4 Wherefore Hanun tooke Dauids seruants,
and shaued off the halfe of their beard, and cut
off their garments in the middle, euen to their
buttocks, and sent them away.

5 When it was told vnto Dauid, he sent
to meete them (for the men were exceedingly
ashamed) and the King sayd, Tarry at Jericho,
vntill your beards be growen, then returne.

6 And when the children of Ammon
saw that they stanke in the sight of Dauid, the
children of Ammon sent and hired the Ara-
mites of the house of Rehob, and the Aramites
of Zoba, twenty thousand footmen, and of king
Maacah a thousand men, and of Ish-tob twelue
thousand men.

7 And when Dauid heard of it, he sent Io-
ab, and all the hoste of the strong men.

8 And the children of Ammon came out,
and put their army in aray at the entring in of
the gate: and the Aramites of Zoba, and of
Rehob, and of Ish-tob, and of Maacah were by
themselues in the field.

9 When Ioab saw that the front of the bat-
tel was against him before and behind, he chose
of all the choise of Israel, and put them in aray
against the Aramites.

10 And the rest of the people hee deliuered
into the hand of Abisai his brother, that hee
might put them in aray against the children of
Ammon.

11 And he said, If the Aramites be stronger
then I, thou shalt helpe me: and if the children
of Ammon be too strong for thee, I will come
and succour thee.

f That Mephi-
bosheth may
haue al things at
commandement
as becommeth a
kings sonne.

* 1. Chron. 19. 2.

a The children
of God are not
vnmindfull of a
benefit receiued.

† Ebr. in thine eyes
doeth Dauid?

b Their arrogant
malice would
not suffer them
to see the simp-
licity of Dauids
heart: therefore
their counsell
turned to the
destruction of
their country.

c That they had
deferred Dauids
displeasure for
the iniurie done
to his ambassa-
dours.
[Or, Syrians.]

d These were di-
uers parts of the
country of Syria,
wherby appea-
reth the Syrians
serued, where
they might haue
entertainment, as
now the Sweit-
zers doe.

for, in all this
vnto the king

g He gaue iudg-
ment in contro-
uersies, and was
merciful toward
the people.

[Or, writer of
Chronicles.]

[Or, was over the
Cherethites,
h The Chere-
thites and Pele-
thites were at
the kings guard,
and had charge
of his person.]

a Because of
mine oath and
promise made to
Jonathan, 1.
Sam. 20. 17.

b Such mercy as
shalbe accepta-
ble to God.
[Chap. 4.]

c Who was also
called Eliam the
father of Bath-
sheba Dauids
wife.

[Or, lands.]

d Meaning, a
despised person.

[Or, nephew.]

e By appoint-
ment ouersers &
gouernors of his
lands, that they
may be profit-
table.

e Here is declared wherefore war ought to be undertaken: for the defence of true religion and Gods people.

1. Be strong and let vs be valiant for our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

2. Then Ioab and the people that was with him, joynted in battell with the Aramites, who fled before him.

3. And when the children of Ammon saw that the Aramites fled, they fled also before Abisai, and entered into the city. So Ioab returned from the children of Ammon, and came to Jerusalem.

4. And when the Aramites saw that they were smitten before Israel, they gathered them together.

Or, Hadazer.
Or, Esphrates.

5. And Hadazer, of Esphrates, and brought out the Aramites that were beyond the River: and they came to Helim, and Shobach the captain of the hoste of Hadazer, went before them.

f Meaning the great part.

6. When it was shewed Dauid, then hee gathered all Israel together, and passed ouer Jordan and came to Helem: and the Aramites set themselves in aray against Dauid, & fought with him.

g Which were the chiefest and most principall: for in all he destroyed 7000, as 1. Chro. 19. 18. or the souldiers which were in 700, charrets.

7. And the Aramites fled before Israel, and Dauid destroyed a few hundred charrets of the Aramites, and fourtie thousand horsemen, and smote Shobach the captain of his hoste, who died there.

8. And when all the kings that were seruants to Hadazer, saw that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

C H A P. XI.

1. The city Rabbah is besieged. 2. Dauid committeth adultery. 3. Vriah is slaine. 4. Dauid marieth Bath-sheba.

a The yeere following about the spring time. 1. Chro. 20. 1.

1. And when the yeere was expired in the time when kings go forth to battell, Dauid sent Ioab and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Jerusalem.

b Whereupon he vied to rest at afternoone, as was read of Ish-bobeth, Chas. 4. 7.

2. And when it was euening tide, Dauid arose out of his bed, & walked vpon the rooffe of the kings palace: and from the rooffe he saw a woman washing herself: and the woman was very beautifull to looke vpon.

c Who was not an Israelite borne, but conuerted to the true religion. * Lewis, 15. 19. and 18. 19.

3. And Dauid sent and enquired what woman it was: and one sayd, Is not this Bath-sheba the daughter of Eliam, wife to Vriah the Hittite?

4. Then Dauid sent messengers, and tooke her away: and shee came vnto him, and he lay with her: (now she was purified from her uncleannes, and she returned vnto her house.)

d Fearing lest she should be stoned according to the law.

5. And the woman conceived: therefore she sent and told Dauid, & said, I am with child.

6. Then Dauid sent to Ioab, saying, Send mee Vriah the Hittite. And Ioab sent Vriah to Dauid.

7. And when Vriah came vnto him, Dauid demanded him how Ioab did, and how the people

fared, and how the warre prospered.

8. Afterward Dauid sayd to Vriah, Goe downe to thine house, and wash thy feet. So Vriah departed out of the kings palace, and the king sent a present after him.

e Dauid thought that if Vriah lay with his wife, his fault might be cloked.

9. But Vriah slept at the doore of the kings palace with all the seruants of his lord, & went not downe to his house.

10. Then they tolde Dauid, saying, Vriah went not downe to his house: and Dauid said vnto Vriah, Commest thou not from thy iourney? why didst thou not goe downe to thine house?

11. Then Vriah answered Dauid, The Arke and Israel, and Iudah dwell in tents: and my lord Ioab and the seruants of my lord abide in the open fieldes: shall I then goe into mine house to eate and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

f Hereby God would touch Dauids conscience, that seeing the fidelity & religion of his seruants, he would declare himselfe so forgetfull of God & iniurious to his seruants.

12. Then Dauid saide vnto Vriah, Tarry yet this day, and to morrow I will send thee away. So Vriah abode in Jerusalem that day, and the morrow.

13. Then Dauid called him, & he did eate and drinke before him, and he made him drunk: and at euening hee went out to lie on his couch with the seruants of his lorde, but went not downe to his house.

g He made him drinke more liberally then he was wont to do, thinking hereby he would have lien by his wife.

14. And on the morrow Dauid wrote a letter to Ioab, and sent it by the hand of Vriah.

15. And hee wrote thus in the letter, Put ye Vriah in the forefront of the strength of the battell, and reule ye backe from him, that hee may be smitten, and die.

h Escape God continually vphold vs with his mighty spirit, the most perfect fall headlong into all vice and abomination.

16. So when Ioab besieged the city, he assigned Vriah vnto a place, where hee knew that strong men were.

17. And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also died.

18. Then Ioab sent and tolde Dauid all the things concerning the warre.

19. And he charged the messenger, saying, When thou hast made an ende of telling all the matters of the warre vnto the king,

20. And if the kings anger arise, so that he say vnto thee, Wherefore approached yee vnto the city to fight? knew ye not that they would hurle from the wall?

i Thou shalt doe this.

21. Who smote Abimelech sonne of Ierubesheth? did not a woman cast a piece of a millstone vpon him from the wall, and he died in Thebez? why went you nigh the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

i Meaning, Gideon, Iudg. 9. 53. 54.

22. So the messenger went, and came, and shewed Dauid all that Ioab had sent him for.

23. And the messenger saide vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the field, but we pursued them vnto the entring of the gate.

i Ebr. went againe thum.

24. But

14 But the shooters shot from the wall against thy servants, and some of the kings servants be dead: and thy servant Uriah the Hittite is also dead.

15 Then David said vnto the messenger, Thus shalt thou say vnto Ioshabab. Let not this thing trouble thee: for the sword deuoureth one as well as another: make thy battell more strong against the citie, and destroy it, and on courage thou shalt.

16 ¶ And when the wife of Uriah heard that her husband Uriah was dead, she mourned for her husband.

17 So when the mourning was past, David sent and tooke her into his house, and she became his wife, and bare him a son: but sheathing that David had done displeased the Lord.

CHAP. XII.

David reproveth by Nathan confesseth his sinne. 18 The child conceived in adulterie died.

19 Rehabeah takes. 20 The citizens are grievedly punished.

21 ¶ Then the Lord sent Nathan vnto David, who came to him, & said vnto him, There were two men in one citie, the one rich, and the other poore.

22 The rich man had exceeding many sheepe and oxen.

23 But the poore had none at all, save one little sheepe which hee had bought, and nourished vp: and it grew vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

24 ¶ Now there came a stranger vnto the rich man, who refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

25 ¶ Then David was exceeding wroth with the man, and said to Nathan, As the Lord liueth, the man that hath done this thing, I shall surely die.

26 And hee shall restore the lambe * foure fold, because he did this thing, and had no pitie thereof.

27 ¶ Then Nathan said to David, Thou art the man, Thus saith the Lord God of Israel, * I anointed thee king ouer Israel, and deliuered thee out of the hand of Saul,

28 And gaue thee thy lords house, and thy lords wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreover (if that had bene too little) haue giuen thee * such and such things.

29 Wherefore hast thou despised the commandement of the Lord, to doe euill in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to bee thy wife, and hast slaine him with the sword of the children of Ammon.

30 Now therefore the sword shall neuer de-

part from thine house, because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

31 ¶ Thus sayeth the Lord, Behold, I will raise vp * euill against thee out of thine owne house, and will * take thy wiues before thine eyes, and giue them vnto thy neighbour, and hee shall lie with thy wiues in the sight of this sinne.

32 For thou didst it secretly: but I will doe this thing before all Israel, and before the sunne.

33 ¶ Then David said vnto Nathan, * I haue sinned against the Lord. And Nathan said vnto David, The Lord also hath put away thy sinne: thou shalt not die.

34 ¶ Howbeit because by this deepe thou hast caused the enemies of the Lord to blaspheme, the child that is borne vnto thee shall surely die.

35 ¶ So Nathan departed vnto his house: and the Lord stroke the child that Uriahs wife bare vnto David, and it was sicke.

36 David therefore besought God for the child, and fasted, and went in, and lay all night vpon the earth.

37 ¶ Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground, but he would not, neither did hee eate with them.

38 So on the seventh day the child died: and the seruants of David feared to tel him that the child was dead: for they said, Behold, while the child was alieue, we spake vnto him, and hee would not hearken vnto our voice: how then shall we say vnto him, The child is dead, to vex him more?

39 But when David saw that his seruants whispered, David perceiued that the child was dead: therefore David said vnto his seruants, Is the child dead? And they sayd, He is dead.

40 ¶ Then David arose from the earth, and washed and anointed himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and afterward came to his owne house, & bade that they should fet bread before him, and he did eate.

41 ¶ Then said his seruants vnto him, what thing is this that thou hast done? thou diddest fast and weepe for the child while it was alieue, but when the child was dead, thou didst rise vp, and eate meate.

42 And he said, While the child was yet alieue, I fasted, and wept: for I sayd, Who can tell whether God will haue mercie on me, that the child may liue?

43 But now being dead, wherefore should I now fast? Can I bring him again any more? I shall goe to him, but hee shall not returne to mee.

44 ¶ And David comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, and he called his

Z

name

* Dist. 28. 30. chap. i. 6. 22.

f Meaning, deeply, as at noones dayes.

* Eccles. 27. 11.

g For the Lord seeketh but that the finner would turne to him.

g In saying, that the Lord hath appointed a wicked man to be reigne over his people.

i To wit, to his priuie chamber.

k Thinking by his instant prayer that God would haue restored his child, but God had otherwise determined.

† Ebr. and he will do himselfe euill.

l Shewing, that our lamentations ought not to be excessive, but Moderate: and that we must praise God in all his doings.

m As they which considered not that God granteth many things to the sobs and teares of the faithfull.

n By this consideration he appeared his sorrow.

* Matt. i. 6. o To wit, the Lord, i. Chron. 22. 9.

† Ebr. by the
hand of
p To call him
Salomon.
q Meaning,
David.
* 1 Chron. 22. 5
|| Or, the chief
city.

r That is, the
chief city, and
where all the
cogitations are
as good as taken
† Ebr. my name has
called by this
city.

† 1 Chron. 22. 5
f That is, three
score pound after
the weight
of the common
talent.

c Signifying,
that as they
were malicious
enemies of God,
so he put them
to cruel death.

† 1 Chron. 22. 5
g Tamar was
Abfaloms sister
both by father
and mother, and
Ammons onely
by father.
h And therefore
kept in her fa-
thers house, as
virgins were
accustomed.

c Heere we see
that there is no
enterprife so
wicked that can
lacke counsell,
to further it.

d Meaning some
delicate and
daintie meat.

name Salomon: also the Lord loued him.

25 For the Lord had sent [†] by Nathan the Prophet: therefore ^q he called his name Iedidiah, because the Lord [†] loved him.

26 ¶ Then Ihab fought against Rabbah of the children of Ammon, and took the city of the kingdom.

27 Therefore Iobab sent messengers to David, saying, I have fought against Rabbah, and have taken the city of waters.

28 Now then be gathereth rest of the people together, & besiege the city, that thou maist take it, lest the victory be attributed to me.

29 So David gathered all the people together, and went against Rabbah, and besieged it, and took it.

30 And he took their kings crowne from his head, (which weighed a talent of golde, with precious stones) and it was set on Davids head: and hee brought away the spoile of the city in exceeding great abundance.

31 And hee carried away the people that was therein, and put them vnder sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tile kilne: euen thus did hee with all the cities of the children of Ammon. Then David and all the people returned vnto Ierusalem.

CHAP. XIII.

14 Amnon Dauid's sonne defileth his sister Tamar. 20 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

Now after this, so it was, that Absalom the son of David having a faire sister, whose name was Tamar, Amnon the sonne of David loued her.

2 And Amnon was so fore vexed, that hee fell sicke for his sister Tamar: for shee was a virgine, and it seemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Davids brother: and Ionadab was a very subtil man.

4 Who said vnto him, Why art thou the kings sonne so leane from day to day? wilt thou not tell mee? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab said vnto him, Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come and giue me meate, and let her dresse meat in my sight, that I may see it, and eate it of her hand.

6 ¶ So Amnon lay downe, and made himselfe sicke: and when the King came to see him, Amnon said vnto the King, I pray thee, let Tamar my sister come, and make mee a couple of cakes in my sight, that I may receiue meat at her hand.

7 Then David sent home to Tamar, saying, Goe now to thy brother Ammons house, and dresse him meate.

8 ¶ So Tamar went to her brother Am-

mons house, and hee lay downe: and shee tooke flour, and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a pan, and powdered them out before him; but hee would not eate. Then Amnon said, Cause yee every man to goe out from me: so every man went out from him.

10 Then Amnon said vnto Tamar, Bring the meate into the chamber, that I may eat of thine hand. And Tamar took the cakes which shee had made, and brought them into the chamber to Amnon her brother.

11 And when shee had set them before him to eate, hee took her, and said vnto her, Come, lie with me, my sister.

12 But she answered him, Nay, my brother, doe not force me: for no such thing ought to be done in Israel: commit not this folly.

13 And I, whicher shall I cause my shame to go, and thou shalt be as one of the fooles in Israel: now therefore, I pray thee, speake to the king, for he will not denie me vnto thee.

14 Howbeit hee would not hearken vnto her voice but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith hee hated her, was greater then the loue, where with he had loued her: and Amnon said vnto her, Vp; get thee hence.

16 And shee answered him, There is no cause: this euill (to put mee away) is greater then the other that thou diddest vnto me: but he would not heare her.

17 But called his seruant that serued him, and said, Put this woman now out from mee, and locke the doore after her.

18 (And shee had a garment of diuers colours vpon her: for with such garments were the kings daughters that were virgins apparelled.) Then his seruant brought her out, and locked the doore after her.

19 And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and laid her hand on her head, and went her way crying.

20 And Absalom her brother said vnto her, Hath Amnon thy brother beene with thee? Now yet be still, my sister: he is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when king David heard all these things, he was very wroth.

22 And Absalom said vnto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Absalom had sheepshearers in Baal-hazor, which is beside Ephraim, and Absalom called all the kings sonnes.

24 And Absalom came to the king, and said, Behold now, thy seruant hath sheepshearers: I pray

Or, page.

That is, shee

serued them on

a dish.

For the wic-

ked are asham-

to doecharba-

foremen, which

they are not a-

frad to commit

chiefest of Gods

penes.

Leuis. 18.

Or, how shall I

put away my

shame?

As a lewd and

wicked person.

Or, how shall I

put away my

shame?

Or, how shall I

put away my

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Abfalom reconciled, and I. L. Samuell brought to the king.

I pray thee, that the King with his seruants would goe with thy ferbant.

25 But the king answered Abfalom, Nay my sonne, I pray thee, let vs not goe all, lest we be chargeable vnto thee. Yet Abfalom lay fore vpon him: howbeit he would not goe but thanked him.

26 Then said Abfalom, But I pray thee, that not my brother Amnon goe with vs? and the king answered him, Why should hee goe with thee?

27 But Abfalom was insatiate vpon him, and hee sent Amnon with him, and all the kings children.

28 ¶ Now had Abfalom commaunded his seruantes, saying, Marke now when Ammons heart is merie with wine, and when I say vnto you, Smite Amnon, kill him, feare not, for haue not I commaunded you? be bold therefore, and play the men.

29 And the seruants of Abfalom did vnto Amnon as Abfalom had commaunded: and all the kings sonnes arose, and euery man gat him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dawd, saying, Abfalom hath slaine all the kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the ground, and all his seruants stood by with their clothes rent.

32 And Ionadab the sonne of Shimeab, Dauids brother answered and said, Let not my lord suppose that they haue slaine all the yong men the Kings sonnes: for Amnon onely is dead, because Abfalom had reported so, since he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing so grievously, to thinke that all the kings sonnes are dead: for Amnon onely is dead.

34 ¶ Then Abfalom fled: and the yong man that kept the watch, lift vp his eyes, and looked, and behold, there came much people by the way of the hill side behinde him.

35 And Ionadab said vnto the King, Behold, the kings sonnes come: as thy seruant said, so it is.

36 And as soone as he had left speaking, behold, the kings sonnes came, and lift vp their voices, and wept: and the king also and all his seruants wept exceedingly sore.

37 But Abfalom fled away, and went to P Talmi the son of Ammihur king of Geshur: and David mourned for his sonne euery day.

38 So Abfalom fled, and went to Gesgur, and was there three yeeres.

39 And king David desired to goe foorth vnto Abfalom, because he was pacified concerning Amnon, seeing he was dead.

CHAP. XIII.

2 Abfalom is reconciled to his father by the subtiltie of Ioab.

24 Abfalom may not see the Kings face. 25 The beautie

of Abfalom. 30 He conseth Ioab to be burnt, and is brought to his fathers presence.

¶ Then Ioab the sonne of Zeruiah perceived that the kings heart was toward Abfalom.

2 And Ioab sent to Tekoah, and brought thence a subtile woman, and said vnto her, I pray thee, faigne thy selfe to mourne, and now put on mourning apparell, and anointe nothy selfe with oyle: but bee as a woman that had new long time mourned for the dead.

3 And come to the King, and speake on this manner vnto him: (for Ioab taught her what she should say.)

4 ¶ Then the woman of Tekoah spake vnto the king, and fell downe on her face to the ground, and did obeysaunce, and said, Helpe, O king.

5 Then the king said vnto her, What aileth thee? And she answered, I am indeede a widow, and mine husband is dead:

6 And thine handmaid had two sonnes, and they two stroue together in the field: (and there was none to part them) so the one smote the other and slew him.

7 And behold, the whole familie is risen against thine handmaid, and they said, Deliuer him that smote his brother, that we may kill him for the soule of his brother whom he slew, that wee may destroy the heire also: so they shall quench my sparkle which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

8 And the king said vnto the woman, Goe to thine house, and I will giue a charge for thee:

9 Then the woman of Tekoah saide vnto the king, My lord, O king, this trespassed be on me, and on my fathers house, and the king and his throne be guiltlesse.

10 And the King said, Bring him to me that speaketh against thee, and he shal touch thee no more.

11 Then said shee, I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord liueth, there shal not one haire of thy sonne fall to the earth.

12 Then the woman said, I pray thee, let thine handmaid speake a word to my lord the king. And he said, Say on.

13 Then the woman said, Wherefore then hast thou thought such a thing against the people of God? or why doeth the King, as one which is faultie, speake this thing, that hee will not bring againe his banished?

14 For we must needs die, and wee are as water spilt on the ground, which cannot be gathered vp againe: neither doeth God spare any person, yet doeth he appoint meanes, not to cast out from him, him that is expelled.

15 Now therefore that I am come to speake of this thing vnto my lord the king, the cause is that

That the king fauoured him.

Or, wife.

In token of mourning: for they vsed anointing to seene cheerful.

For put words in her mouth.

For Saue.

For a widow woman.

Vnder this parable she describeth the death of Amnon by Abfalom.

Because he hath slaine his brother, hee ought to be slaine, according to the Law, Gen. 9, 6. exod. 21. 12.

As touching the breach of that Law which punisheth the blood, let me beare the blame, Or, innocent.

I sweare that they shall not reuenge the blood, which are many in number.

Why doest thou giue contrarie sentences in thy sonne Abfalom?

Or, accept, h God hath provided wayes (as Sanctuaries) to saue them oft times, whom man iudgeth worthy death.

Abſalom reconciled, and II. Samuel. brought to the king.

i For I thought they would kill this mine heire.

that the people haue made me afraid: therefore thine handmaid ſaid, Now will I ſpeake vnto the king: it may be that the king will perſonne the requelt of his handmaide.

16 For the king will heare, to deliuer his handmaid out of the hand of the man that would deſtroy me, and alſo my ſonne from the inheritance of God.

17 Therefore thine handmaid ſaid, The word of my lord the king ſhall now be comfortable: for my lord the king is ſen as an Angel of God in hearing all good and bad: therefore the Lord thy God be with thee.

18 Then the king answered, and ſaide vnto the woman, Hide not from me: I pray thee, the thing that I ſhall aſke thee. And the woman ſaid, Let my lord the king now ſpeake.

19 And the king ſide, Is not the hand of loab with thee all this? Then the woman answered, and ſaid, As thy ſoule liueth, my lord the king, I will not turne to the right hand nor to the left, from ought that my lord the king hath ſpoken: for euen thy ſeruant loab bad me, and he put all theſe words in the mouth of thine handmaide.

20 For to the intent that I ſhould change the forme of ſpeech, thy ſeruant loab hath done this thing: but my lord is wiſe according to the wiſedome of an Angel of God to vnderſtand all things that are in the earth.

21 ¶ And the king ſaid vnto loab, Behold now, I haue done this thing: goe then; and bring the yong man Abſalom againe.

22 And loab fell to the ground on his face, and bowed himſelfe, and I thanked the king. Then loab ſaid, This day thy ſeruant knoweth, that I haue found grace in thy ſight, my lord the king, in that the king hath fulfilled the requelt of his ſeruant.

23 ¶ And loab aroſe, and went to Geſhur, and brought Abſalom to Ieruſalem.

24 And the king ſaid, Let him turne to his owne houſe, and not ſee my face. So Abſalom turned to his owne houſe, and ſaw not the kings face.

25 Now in all Iſrael there was none to bee ſo much praiſed for beautie as Abſalom: from the ſole of his foote cuen to the top of his head there was no blemiſh in him.

26 And when he polled his head, (for at euery yeres end he polled it: becauſe it was too heauie for him, therefore he polled it) he weighed the haire of his head at two hundred ſhekels by the kings weight.

27 And Abſalom had three ſonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abſalom dwelt the ſpace of two yeres in Ieruſalem, and ſaw not the kings face.

29 Therefore Abſalom ſent for loab to ſend him to the king, but he would not come to him: and when he ſent againe he would not come.

30 Therefore he ſaid vnto his ſeruants, Be-

hold, loab hath a field by my place, and hath barley therein: goe, and ſet it on fire, and Abſaloms ſeruants ſet the field on fire.

31 Then loab aroſe, and came to Abſalom vnto his houſe, and ſaid vnto him, Wherefore haueſty ſeruants burnt my field with fire?

32 And Abſalom answered loab, Behold, I ſent for thee, ſaying, Come thou hither, and I will ſend thee to the King for to ſay, Wherefore art thou come from Geſhur? I had bene better for me to haue bene there ſtill: now therefore let me ſee the Kings face: and if there bee any treſpaſſe in me, let him kill me.

33 Then loab came to the King, and told him: and hee called for Abſalom, who came to the King, and bowed himſelfe to the ground on his face before the King, and the king kiſſed Abſalom.

CHAP. XV.

The practiſes of Abſalom to aſpire to the kingdom. 14 David and his ſtes. 31 Davids prayer. 34 Huiſai is ſent to Abſalom to diſcouer his counſell.

After this, Abſalom prepared him charets, and horſes, and ſittie men to runne before him.

2 And Abſalom roſe vp early, and ſtood hard by the entring in of the gate: and euery man that had any matter, and came to the King for iudgement, him did Abſalom call vnto him, and ſaid, Of what citie art thou? And hee answered, Thy ſeruant is of one of the tribes of Iſrael.

3 Then Abſalom ſaid vnto him, See, thy matters are good and righteous, but there is no man deputed of the King to heare thee.

4 Abſalom ſaid moreouer, Oh that I were made ludge in the land, that euery man which hath any matter or controuerſie, might come to me, that I might doe him iuſtice.

5 And when any man came neere to him, and did him obeſance, he put forth his hand, and tooke him, and kiſſed him.

6 And on this maner did Abſalom to all Iſrael, that came to the King for iudgement: ſo Abſalom ſtate the hearts of the men of Iſrael.

7 ¶ And after fortie yeres, Abſalom ſaid vnto the king, I pray the, let mee goe to Hebron, and render my vow which I haue vowed vnto the Lord.

8 For thy ſeruant vowed a vow when I remained in Geſhur, in Aram, ſaying, If the Lord ſhall bring me againe in deede to Ieruſalem, I will ſerue the Lord.

9 And the King ſaid vnto him, Goe in peace. So he aroſe, and went to Hebron.

10 ¶ Then Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, When yee heare the ſound of the trumpet, ye ſhall ſay, Abſalom reigneth in Hebron.

11 ¶ And with Abſalom went two hundred men out of Ieruſalem, that were called: and they went in their ſimplicite knowing nothing.

Or poſſeſſion. q 1 he wicked are impatient in their affections, and ſpare no vnlawfull meanes to compaſſe them.

r If I haue offended by reuenging my ſifters diſhonour: thus the wicked iuſtifie themſelues, in their euill.

† Ebr. made him, a Which were as a parde to ſet forth his elue.

|| Or, controuerſie.

b That is, nothing of what city or place he was.

c Thus by flattery, flattery and faire promiſes the wicked ſeek preferment.

d By inticing them from his ſiſter to himſelfe. e Counting from the time that the Iſraelites had asked a King of Samuel.

f By offering a peace offering, which was lawful to doe in any place.

g And hido his ſeal in Hebron.

† Ebr. great wiſedome to diſcerne right from wrong.

I Haſt not thou done this by the counſel of loab?

m By ſpeaking rather in a parable then plainly. || Or, none can hide ought from the King.

n I haue granted thy requelt.

† Ebr. bleſſed.

o Couering hereby his affection, and ſhewing ſome part of Iuſtice to pleaſe the people.

p Which weſed 6. pound and 4. ounces, after halfe an ounce the ſh. kel.

12 Also Abſalom ſent for Ahithophel the Gilonite Dauids counſeller, from his citie Giloh, while he offered ſacrifices: and the treaſon was great: for the people increaſed ſtill with Abſalom.

13 ¶ Then came a meſſenger to David, ſaying, The hearts of the men of Iſrael are turned after Abſalom.

14 Then David ſaid vnto all his ſeruants that were with him at Ieruſalem, Vp, and let vs flee: for we ſhall not eſcape from Abſalom: make ſpeede to depart, leſt hee come ſuddenly and take vs, and bring euill vpon vs, and ſmite the citie with the edge of the ſword.

15 And the kings ſeruants ſaid vnto him, Behold, thy ſeruants are ready to doe according to all that my Lord the king ſhall appoint.

16 So the king departed & all his houſhold after him, and the king left ten concubines to keepe the houſe.

17 And the king went forth and all the people after him, and taried in a place farre off.

18 And all his ſeruants went about him, and all the Cherethites and all the Pelethites and all the Gittites, euen ſixe hundred men which were come after him from Gath, went before the king.

19 Then ſaid the King to Ittai the Gittite, Wherefore commeſt thou alſo with vs? Returne and abide with the king, for thou art a ſtranger: depart thou therefore to thy place.

20 Thou cameſt yesterday, and ſhould I cauſe thee to wander to day and goe with vs? I will goe whither I can: therefore returne thou and carie againe thy brethren: mercie and truth be with thee.

21 And Ittai answered the king, and ſayd, As the Lord liueth, and as my lord the King liueth, in what place my lord the king ſhall be, whither in death or life, euen there ſurely will thy ſeruant be.

22 Then David ſaid to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a lowe voice, and all the people went forward, but the King paſſed ouer the brooke Kidron: and all the people went ouer toward the way of the wildeſſe.

24 ¶ And loe, Zadok alſo was there, and all the Leuites with him, bearing the Arke of the covenant of God: and they ſet downe the Arke of God, and Abiathar went vp vntill the people were all come out of the citie.

25 Then the king ſaid vnto Zadok, Carie the Arke of God againe into the citie: If I ſhall find fauour in the eyes of the Lord, he wil bring me againe, and ſhew me both it, and the tabernacle thereof.

26 But if hee thus ſay, I haue no delight in thee, behold, here am I, let him doe to mee as ſeemeth good in his eyes.

27 The King ſaide againe vnto Zadok the

Prieſt, Art not thou a Seer? returne into the citie in peace, and your two ſonnes with you, to wit, Ahimaaz thy ſonne, and Ionathan the ſonne of Abiathar.

28 Behold, I will tarrie in the fields of the wildeſſe, vntill there come ſome word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ieruſalem, and they taried there.

30 And David went vp the mount of Oliues and wept as he went vp, and had his head couered, and went barefooted: and all the people that was with him, and euery man his head couered, and as they went vp, they wept.

31 Then one told David, ſaying, Ahithophel is one of them that haue conſpired with Abſalom: and David ſaid, O Lord, I pray thee, turne the counſell of Ahithophel into fooliſhneſſe.

32 ¶ Then David came to the toppe of the mount where he worſhipped God: and behold, Huſhai the Archite came againſt him with his coate torne, and hauing earth vpon his head.

33 Vnto whome David ſaide, If thou goe with me, thou ſhalt be a burthen vnto me.

34 But if thou returne to the citie, and ſay vnto Abſalom, I will be thy ſeruant, O king, (as I haue beene in time paſt thy fathers ſeruant, ſo will I now bee thy ſeruant) then thou maieſt bring mee the counſell of Ahithophel to nought.

35 And haſt thou not there with the Zadok and Abiathar the Prieſts? therefore whatſoeuer thou ſhalt heare out of the kings houſe, thou ſhalt ſhew to Zadok and Abiathar the Prieſts.

36 Behold, there are with them their two ſonnes, Ahimaaz Zadoks ſonne, and Ionathan Abiathars ſonne: by them alſo ſhall yee ſend me euery thing that ye can heare.

37 So Huſhai Dauids friend went into the citie: and Abſalom came into Ieruſalem.

CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimei curſeth David. 16 Huſhai commeth to Abſalom. 21 The counſell of Abiathar for the concubines.

WHEN David was a little paſt the top of the hill, behold, Ziba the ſeruant of Mephiboſeth met him with a couple of aſſes ſaddled, and vpon them two hundred cakes of bread, and an hundred bunches of raiſins, and an hundred of dried figs, and a bottle of wine.

2 And the king ſaid vnto Ziba, What mea-neſt thou by theſe? And Ziba ſaid, They bee aſſes for the kings houſhold to ride on, and bread and dried figs for the yong men to eate, and wine, that the faint may drinke in the wildeſſe.

3 And the King ſaid, But where is thy maſters ſonne? Then Ziba answered the king, Behold, he remaineth in Ieruſalem: for hee ſaid, This day ſhall the houſe of Iſrael reſtore me the kingdome of my father.

* 1 Sam. 9. 9.

f With aſſes and duſt in ſigne of ſorrow.

t The counſell of the craftie worldlings: doth more harme then the open force of the enemies.

u Though Huſhai diſſembled here at the kings request, yet may we not vie this example to excuſe our diſſimulation.

a Which was the hill of Oliues Chap. 15. 30.

|| Or, figs cakes.

b Commonly there are no viler traitors then they, which vnder pretence of friendſhip accuſe others.

4 Then said the King to Ziba, Behold, thine are all that pertained vnto Mephibosheth. And Ziba said, † I beseech thee, let me finde grace in thy sight my lord, O King.

† Ebr. I worship.

c Which was a citie in the tribe Benjamin.

5 ¶ And when king Dauid came to Babilon, behold, thence came out a man of the family of the house of Saul, named Shimei the sonne of Gera: and he came out, and curseth.

6 And he cast stones at Dauid, and at all the seruants of King Dauid: and all the people, and all the men of warre were on his d right hand, and on his left.

d That is, round about him.

7 And thus saide Shimei when hee curseth, Come forth, come forth thou † murderer, and † wicked man.

† Ebr. many blood.
† Ebr. man of Belial.

8 The Lord hath brought vpon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdom into the hand of Absalom thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murderer.

e Reproching him as though by his meanes Ish-bosheth and Abner were slaine.

9 Then said Abishai the sonne of Zeruiah vnto the king, Why doeth this * dead dogge curse my lord the king? let me goe, I pray thee, and take away his head.

* 2 Sam. 24. 15. and chap. 3. 8.

10 ¶ But the king said, What haue I to doe with you, yee sonnes of Zeruiah? for he curseth euen because the Lord hath bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

f Dauid felt that this was the judgement of God for his sinne, and therefore humbleth himselfe to his rod.

11 And Dauid said to Abishai, and to all his seruants, Behold, my sonne which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

12 It may bee that the Lord will looke on mine affliction, and doe me good for his cursing this day.

g Or, my teares. Meaning, that the Lord will send comfort to his when they are oppressed.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and curseth as hee went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him weary, and refreshed themselves there.

h To wit, at Babilon.

15 ¶ And Absalom, and all the people, the men of Israel, came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vnto Absalom, Hushai saide vnto Absalom, † God saue the King, God saue the King.

† Ebr. Let the King liue.

17 Then Absalom said to Hushai, is this thy kindnesse to thy friend? Why wentest thou not with thy friend?

i Meaning, Dauid.

18 Hushai then answered vnto Absalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I bee, and with him will I dwell.

† Ebr. the second time.

19 And † moreouer vnto whom shall I doe seruice? not to his sonne? as I serued before thy father, so will I before thee.

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall doe.

21 And Ahithophel saide vnto Absalom, Goe into thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare, that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

k Suspecting the change of the kingdom, and so his owne ouerthrow, he giueth such counsell as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in highest authority.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Ahithophel which hee counsell'd in those dayes, was like as one had asked † counsell at the oracle of God: so was all the counsell of Ahithophel both with Dauid and with Absalom.

l It was so esteemed for the success thereof.

CHAP. XVII.

7 Ahithophels counsell is overthrown by Hushai. 14 The Lord had so ordained: 19 The Priests sonnes are hid in the well. 22 Dauid goeth over Iordan. 23 Ahithophel hangeth himselfe. 27 They bring it ailes to Dauid.

Moreouer Ahithophel saide to Absalom, Let me chuse out now twelue thousand men, and I will vp and follow after Dauid this night,

a The wicked are so greedy to execute their malice, that they leaue none occasion, that may further the same.

2 And I will come vpon him: for hee is wearie, and weake handed: so I will feare him, and all the people that are with him, shall flee and I will smite the king onely.

3 And I will bring againe all the people vnto thee, and when all shall returne, (the man whom thou seekest being slaine) all the people shall be in peace.

b Meaning Dauid.

4 And the saying † pleased Absalom well, and all the Elders of Israel.

† Ebr. was right in the eyes of Absalom.

5 Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise what he saith.

† Ebr. what is in his mouth.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath spoken thus: shall wee doe after his saying, or no? tell thou.

Or giues such counsell.

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not good at this time.

8 For, saide Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde as a beare robbed of her whelpes in the field: also thy father is a valiant warriour, and will not lodge with the people.

c Hushai sheweth himselfe faithfull to Dauid, in that hee reprooueth this wicked counsell and purpose.

9 Behold, he is hid now in some caue, or in some place: and though some of them be overthrown at the first, yet the people shall heare, and say, The people that follow Absalom, † be ouerthrowen.

† O, terris all night.

† Ebr. haue a breach, or mine.

10 Then he also that is valiant, whose heart is as the heart of a Lion, shall shrink and faint: for all Israel knoweth, that thy father is valiant, and they which be with him, stout men.

† Ebr. melt.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beersheba as the sand of the sea in number, and that thou goe to battell in thine owne person.

12 So

12 So shall wee come vpon him in some place, where we shal find him, and || we will vpon him as the dew falleth on the ground: and of all the men that are with him, we will not leaue him one.

13 Moreover if he be gotten into a city, then shall all the men of Israel bring ropes to that city, and we wil draw it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite is better then the counsell of Ahithophel: for the Lord had || determind to destroy the good counsell of Ahithophel, that the Lord might bring euill vpon Absalom.

15 Then sayde Hushai vnto Zadok and to Abiathar the Priestes, Of this and that manner did Ahithophel and the Elders of Israel counsell Absalom: and thus and thus haue I counselled.

16 Now therefore send quickly, and shewe Dauid, saying, Tarry not this night in the fields of the wilderness, but rather get thee ouer, lest the king bee deuoured and all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz abode by || En-rogel: (for they might not be seen to come into the city) and a maid went, and told them, and they went and shewed king Dauid.

18 Neuertheles a yong man saw them, and told it to Absalom, therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife tooke and spread a couering ouer the wels mouth, and spread ground corne thereon, that the thing should not bee knowne.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They be gone ouer the brook of water. And when they had sought them, and could not find them, they returned to Ierusalem.

21 And as soone as they were departed, the other came out of the well, and went and tolde king Dauid, and said vnto him, Vp, and get you quickly ouer the water: for such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iorden vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Now when Ahithophel saw that his counsell was not followed, hee sadled his asse, and arose, and he went home vnto his citie, and put his housholde in order, and hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iorden, he, and al the men of Israel with him.

25 And Absalom made Amasa capitaine of the host in the stead of Ioab: which Amasa was a mans son named Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah, Iobabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barze-lai the Gileadite out of Rogel

28 Brought beds, and basens and earthen vessels, and wheate, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought hony, and butter, and sheep, and cheefe of kine for Dauid and for the people that were with him to eat: for they said, The people is hungry, and weary, and thirstie in the wilderness.

CHAP. XVIII.

2 Dauid diuideth his armie into three parts. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

Then Dauid numbred the people that were with him, and set ouer them captaines of thousands, and captaines of hundreds.

2 And Dauid sent forth the third part of the people vnder the hand of Ioab, & the third part vnder the hand of Abishai Iobabs brother the son of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. And the king sayde vnto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not goe forth: for if we flee away, they wil not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou art now worth ten thousand of vs: therefore now it is better that thou succour vs out of the citie.

4 Then the king said vnto them, What seemeth you best, that I will do. So the king stood by the gate side, and all the people came out by hundreds, and by thousands.

5 And the king commanded Ioab, and Abishai, and Ittai, saying, Entreate the yong man Absalom gently for my sake. And all the people heard when the king gaue all the captaines charge concerning Absalom.

6 So the people went out into the field to meet Israel, and the battell was in the wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, *even* of twenty thousand.

8 ¶ For the battell was scattered ouer all the countrey: and the wood deuoured much more people that day then did the sword.

9 ¶ Nowe Absalom met the seruants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head

n Who was also called Ithai: Dauids father.

o God sheweth himselfe most liberall to his when they seeme to be utterly destitute.

a For certaine of the Reubenites, Gadites, and of halfe the tribe, could not beare the insolencie of the sonne against the father, and therefore ioyned with Dauid.

b Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather loose their liues, then that ought should come vnto him.

c So called, because the Ephraimites (as some say) fed their cattell beyond Iorden in this wood.

Abfalom hanged in an oke. I I. Samuel. Dauid lamenteth him.

head caught hold of the oke, and he was taken vp betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that saw it, tolde Ioab, saying, Behold, I saw Abfalom hanged in an oke.

11 Then Ioab said vnto the men that tolde him, And hast thou in deede seene? why then didst not thou there strike him to the ground, and I would haue giuen thee ten *shekels* of siluer, and a girdle?

12 Then the man said vnto Ioab, Though I should receiue a thousand *shekels* of siluer in mine hand, yet would I not lay mine hand vpon the kings sonne: for in our hearing the king charged thee, and Abihai, and Itai, saying, Beware, lest any touch the yong man Abfalom.

13 If I had done it, it had bene the danger of my life: for nothing can bee hid from the king: yea, thou thy selfe wouldest haue bene against me.

14 Then said Ioab, I will not thus tary with thee. And he tooke three darts in his hand, and thrust them thorow Abfalom, while he was yet alieue in the mids of the oke.

15 And ten seruants that bare Iobas armor, compassed about and smote Abfalom, and slew him.

16 Then Ioab blew the trumpet, and the people returned from pursuing after Israel: for Ioab held backe the people.

17 And they tooke Abfalom, and cast him into a great pit in the wood, and laid a mighty great heape of stones vpon him: and all Israel fled euery one to his tent.

18 Now Abfalom in his life time had taken and reared him vp a pillar, which is in the kings dale: for he said, I haue no sonne to keepe my name in remembrance, and hee called the pillar after his owne name, and it is called vnto this day, Abfaloms place.

19 ¶ Then saide Ahimaaz the sonne of Zadok, I pray thee let me run, and beare the King tidings that the Lord hath deliuered him out of the hand of his enemies.

20 And Ioab said vnto him, Thou shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the kings sonne is dead.

21 Then sayd Ioab to Cush, Go, tell the King what thou hast seene. And Cush bowed himselfe vnto Ioab, and ran.

22 Then said Ahimaaz the sonne of Zadok againe to Ioab, What, I pray thee, if I also run after Cush? And Ioab said, Wherefore now wilt thou run, my sonne, seeing that thou hast no tidings to bring?

23 Yet what if I run? Then he said vnto him, Run, So Ahimaaz ran by the way of the plaine, and ouerwent Cush.

24 Now Dauid sat between the two gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and saw, and behold, a man came running alone.

25 And the watchman cryed, and tolde the King. And the King sayd, If he be alone, hee bringeth tidings. And he came apace, and drew neere.

26 And the watchman sawe another man running, & the watchman called vnto the porter, and said, Behold, another man runneth alone. And the King said, Hee also bringeth tidings.

27 And the watchman said, Me thinketh the running of the formost is like the running of Ahimaaz the sonne of Zadok. Then the king sayde, Hee is a good man, and commeth with good tidings.

28 And Ahimaaz called, and said vnto the King, Peace be with thee: and he fell downe to the earth vpon his face before the king, & sayd, Blessed bee the Lord thy God, who hath shut vp the men that lift vp their handes against my lord the king.

29 And the king said, Is the yong man Abfalom safe? And Ahimaaz answered, When Ioab sent the kings seruant, and me thy seruant, I saw a great tumult, but I knew not what.

30 And the king sayd vnto him, Turne aside, and stand here, so he turned aside and stood still.

31 And behold, Cush came, and Cush said, Tidings my lord the king: for the Lord hath deliuered thee this day out of the hand of all that rose against thee.

32 Then the king sayd vnto Cush, Is the yong man Abfalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to doe thee hurt, bee as that yong man is.

33 And the King was moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he said, O my sonne Abfalom, my sonne, my sonne Abfalom: would God I had dyed for thee, O Abfalom my sonne, my sonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 Dauid is restored. 23 Shimai is pardoned. 24 Mephiboseth meeteth the king. 39 Barzillai departeth. 41 Israel striueth with Iudah.

And it was told Ioab, Behold, the king weepeth and mourneth for Abfalom.

2 Therefore the victory of that day was turned into mourning to all the people: for the people heard say that day, The king sorroweth for his sonne.

3 And the people went that day into the city secretly, as people confounded hide themselves when they flee in battell.

4 So the king hid his face, and the king cried with a loude voyce, My sonne Abfalom, Abfalom my sonne, my sonne.

5 ¶ Then Ioab came into the house to the king, and sayd, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes, and of thy daughters, and the liues of thy wiues,

¶ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

* Gen. 13. 15.

† Ebr. weigh upon mine hand.

† Ebr. a lie against my soule.

† Ebr. in the heart of Abfalom.

d For he had pity of the people, which was seduced by Abfaloms flattery.

e Thus God turned his vaine-glory to shame.

* Gen. 14. 17. f It seemeth that God had punished him in taking away his children, Chap. 14. 27.

† Ebr. iudged.

g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Abfaloms death.

h He sat in the gate of the citie of Mahanaim.

† Ebr. tidings are in his mouth.

† Ebr. I forth running.

i He had had experience of his fidelity, Chap. 17. 21.

Or, deliuered up.

k To wit, Cush, who was an Ethiopian.

† Ebr. tidings brought.

l Because hee considered both the iudgement of God against his sin, & could not otherwise hide his fatherly affection towards his sonne.

† Ebr. saluting, or deliuerance.

¶ Or, by stealth.

a As they doe that mourne.

b At Mahanaim.

wives, and the liues of thy concubines.

6 In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy Princes nor seruants: therefore this day I perceiue, that if Absalom had liued, and we all had dyed this day, that then it would haue pleased thee well.

7 Now therefore vp, come out, and speake comfortably vnto thy seruants: for I sweare by the Lord, except thou come out, there will not tary one man with thee this night, and that will be worse vnto thee then all the euill that fel on thee from thy youth hitherto.

8 Then the king arose, and sate in the gate: and they tolde vnto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at strife throughout all the tribes of Israel, saying, The king saued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed ouer vs, is dead in battell: therefore why are yee so slow to bring the king againe?

11 But King Dauid sent to Zadok and to Abiathar the Priestes, saying, Speake vnto the Elders of Iudah, and say, Why are ye behind to bring the king againe to his house, (for the saying of all Israel is come vnto the king, *even* to his house)

12 Yee are my brethren: my bones, and my flesh are ye: wherefore then are ye the last that bring the king againe?

13 Also say yee to Amasa, Art thou not my bone and my flesh? God do so to me and more also, if thou be not captaine of the hoste to me for euer in the roome of Ioab.

14 So hee bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 ¶ So the King returned, and came to Iorden. And Iudah came to Gilgal, for to goe to meete the King, and to conduct him ouer Iorden.

16 ¶ And Shimei the sonne of Gera, the sonne of Iemini, which was of Bahurim, hastened and came down with the men of Iudah to meet king Dauid,

17 And a thousand men of Benjamin with him, and Ziba the seruant of the house of Saul, and his fiftene sonnes and twentie seruants with him: and they went ouer Iorden before the king.

18 And there went ouer a boate to carie ouer the Kings household, & to doe him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come ouer Iorden,

19 And said vnto the king, Let not my lord

impute wickednes vnto me, nor remember the thing that thy seruant did wickedly when my lord the king departed out of Ierusalem, that the king should take it to his heart.

20 For thy seruant doeth know, that I haue done amisse: therefore behold, I am the first this day of all the house of Ioseph, that am come to go downe to meet my lord the king.

21 But Abishai the sonne of Zeruiah answered, and saide, Shall not Shimei die for this, because he cursed the Lords anointed?

22 And Dauid said, What haue I to do with you, ye sons of Zeruiah, that this day ye should be aduersaries vnto me? shal there any man die this day in Israel? for do not I know that I am this day king ouer Israel?

23 Therefore the King sayd vnto Shimei, Thou shalt not die, and the king sware vnto him.

24 ¶ And Mephiboseth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the king departed, vntill he returned in peace.

25 And when hee was come to Ierusalem, and met the King, the King sayde vnto him, Wherefore wentest thou not with me, Mephiboseth?

26 And hee answered, My lord the king, my seruant deceiued me: for thy seruant sayd, I would haue mine asse saddled to ride thereon, for to goe with the king, because thy seruant is lame.

27 And hee hath accused thy seruant vnto my lord the king: but my lord the king is as an Angel of God: doe therefore thy pleasure.

28 For all my fathers house were but dead men before my lord the king, yet didst thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the king?

29 And the king sayd vnto him, Why speakest thou any more of thy matters? I haue said, Thou and Ziba diuide the lands.

30 And Mephiboseth said vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the king to conduct him ouer Iorden.

32 Nowe Barzillai was a very aged man, *enue* fourescore yeere olde, and he had prouided the king of sustenance, while he lay at Mahanaim: for hee was a man of very great substance.

33 And the king said vnto Barzillai, Come ouer with me, and I will feed thee with mee in Ierusalem.

34 And Barzillai said vnto the king, † How long haue I to liue, that I should go vp with the king to Ierusalem?

35 I am this day fourescore yeere olde: and can I discern betweene good or euill? Hath thy

Chap. 16. 15.
h For in his ad-
uerty he was
his most cruell
enemy, and now
in his prosperi-
ty seeketh by flattery to creepe
into fauour.
i By Ioseph he
meaneth Ephra-
im, Manasse &
Benjamin (where-
of he was) be-
cause these three
were vnder one
standard, Num.
2. 18.

k By my hands,
or during my
life, as saide 1.
King 2. 8. 9.

l When Mephi-
boseth being at
Ierusalem had
met the king.

Chap. 16. 3.
m Able for his
wisdom to iudge
in all matters.
n Worthy to die
for Sauls cruelty
toward thee.

o Dauid did e-
uill in taking his
lands from him
before he knew
the cause, but
much worie, that
knowing the
truth, he did not
restore them.

† Ebr. how many
dayes are the
yeeres of my life?

thy servant any cause in that I eat, or in that I drink? Can I heare any more the voice of singing men and women? wherefore then should thy servant bee any more a burthen vnto my lord the king?

36 Thy servant will go a litle way ouer Iordan with the king, & why will the king recompense it mee with such a reward?

37 I pray thee, let thy servant turne back againe, that I may die in mine owne citie, and be buried in the graue of my father, and of my mother: but beholde thy servant Chimham, let him goe with my lord the king, and doe to him what shall please thee.

38 And the king answered, Chimham shall go with me, and I will do to him that thou shalt bee content with: and whatsoever thou shalt require of me, that will I do for thee.

39 So all the people went ouer Iordan: and the king passed ouer: and the king kissed Barzillai, and blessed him, and he returned vnto his owne place.

40 ¶ Then the king went to Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of Israel.

41 And behold, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stolen thee away, and haue brought the king and his household, and all Dauids men with him ouer Iordan?

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kin to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and sayd, Wee haue ten parts in the king, & haue also more right to Dauid then ye: Why then did ye despise vs, that our aduise should not bee first had in restoring our king? And the words of the men of Iudah were fiercer then the words of the men of Israel.

CHAP. XX.

1 Sheba rayseth Israel against Dauid. 10 Joab killeth Amasa traitorously. 22 The head of Sheba is deliuered to Joab. 23 Dauids chiefe officers.

Then there was come thither a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and he blew the trumpet, and said, We haue no part in Dauid, neither haue wee inheritance in the sonne of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid and followed Sheba the son of Bichri: but the men of Iudah claue fast vnto their King, from Iordan euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women his concubines, that hee had left behinde him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were inclosed vnto the day of their death, li-

uing in widowhoode.

4 ¶ Then said the king to Amasa, Assemble me the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but he taried longer then the time which hee had appointed him.

6 Then Dauid said to Abishai, Now shall Sheba the sonne of Bichri doe vs more harme then did Abalom: take thou speedie way for thy sword, servants and follow after him: lest hee get him walled cities, and escape vs.

7 And these went out after him, Iobabs men, and the Cherathites and the Pelethites, and all the mighty men: & they departed out of Ierusalem, to follow after Sheba the son of Bichri.

8 When they were at the great stone which is in Gibbon, Amasa went before them, and Iobabs garment that hee had put on, was girded vnto him, & vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vsed to fall out.

9 And Iobab saide to Amasa, Art thou in health, my brother? and Iobab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heede to the sword that was in Iobabs hand: for therewith he smote him in the fifth rib, & shed out his bowels to the ground, and smote him not the second time: so he died. Then Iobab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Iobabs men stood by him, and said, He that fauoureth Iobab, and he that is of Dauids part, let him goe after Iobab.

12 And Amasa wallowed in blood in the mids of the way: and when the man saw that all the people stood still, he remooued Amasa out the way into the field, & cast a cloth vpon him, because hee sawe that euery one that came by him stood still.

13 ¶ When hee was remooued out of the way, euery man went after Iobab, to follow after Sheba the sonne of Bichri.

14 And he went thorow all the tribes of Israel vnto Abel, and Bethmaachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast vp a mount against the citie, and the people thereof stood on the ramper, and all the people that was with Iobab, destroyed and cast downe the wall.

16 Then cried a wise woman out of the city, Heare, heare, I pray you, say vnto Iobab, Come thou hither, that I may speake with thee.

17 And when hee came neere vnto her, the woman said, Art thou Iobab? And he answered, Yea. And she said to him, Heare the words of thine handmaid. And he answered, I doe heare.

18 Then she spake thus, I they spake in the old time, saying, They should aske of Abel, and so haue they continued.

e Who was his chiefe captaine in Iobabs arme, Chap. 19. 28.

f Either them which had bene vnder Iobab, or Dauids men.

g Chap. 8. 18.

g Which was his coat that he vsed to weare in the warres.

† Ebr. peace.

† Ebr. doubled not his stroke.

h He stood by Amasa at Iobabs appointment.

i Vnto the citie Abel, which was neere to Bethmaachah.

k That is, hee went about to ouerthrow it.

l She sheweth that the old custom was not to destroy a city before peace was offered. Deut. 20. 10, 11.

19 I am ^{one} of them, that are peaceable and faithfull in Israel: and thou goest about to destroy a cite and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Iobab answered, and sayd, God forbid, God forbid me, that I should deuoure, or destroy it.

21 The matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hand against the king, ^{even} against Dauid: deliuer vs him onely, and I will depart from the cite. And the woman said vnto Iobab, Behold, his head shall be throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wildom, and they cut off the head of Sheba the sonne of Bichri, & cast it to Iobab: then he blew the trumpet, and they retired from the cite, euery man to his tent: and Iobab returned to Ierusalem vnto the king.

23 ¶ Then Iobab was ouer all the hoste of Israel: and Benaiah the sonne of Iehoiada ouer the Cherethites and ouer the Pelishtites.

24 And Adoram ouer the tribute, and Iosaphat the sonne of Ahilud the recorder.

25 And Sheia was scribe, and Zadok and Abiathar the priests.

26 And also Ithai the Gittite was chiefe about Dauid.

CHAP. XXI.

1 Three deare yeres. 2 The vengeance of the sinnes of Saul: lightest on his seven sonnes, which are hanged. 3 Four great battels, which Dauid had against the Philistims.

Then there was a famine in the dayes of Dauid, three yeres together: and Dauid asked counsell of the Lord, and the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

2 Then the king called the Gibeonites, and sayd vnto them, (Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, vnto whom the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Iudah.)

3 And Dauid saide vnto the Gibeonites, What shall I doe for you, and wherewith shall I make the atonement, that yee may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, We will haue no siluer nor golde of Saul nor of his house, neither for vs shalt thou kill any man in Israel. And he said, What ye shal say, that will I doe for you.

5 Then they answered the king, The man that consumed vs & that imagined euill against vs, so that we are destroyed from remaining in any coast of Israel,

6 Let seuen men of his sonnes be deliuered vnto vs, and wee will hang them vp vnto the Lord in Gibeah of Saul, the Lords chosen. And the king said, I will giue them.

7 But the king had compassion on Mephiboseth the sonne of Jonathan the sonne of Saul, because of the Lords othe, that was betwene them, ^{even} betwene Dauid and Iona than the sonne of Saul.

8 But the King tooke the two sonnes of Rizpah the daughter of Aiah, whom shee bare vnto Saul, ^{even} Armoni & Mephiboseth and the five sonnes of Michal, the daughter of Saul, whom shee bare to Adriel the son of Barzillai the Melchathite.

9 And hee deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they died all seuen together, & they were slaine in the time of harvest: in the first dayes, and in the beginning of barley harvest.

10 Then Rizpah the daughter of Aiah tooke sackcloth and hanged it vp for her vpon the rocke, from the beginning of harvest, vntill water dropped vpon them from the heauen, and suffered neither the birdes of the ayre to light on them by day, nor beasts of the field by night.

11 And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul, and the bones of Jonathan his son, from the citzens of Iabesh Gilead, which had stolen them from the street of Bethshan, where the Philistims had hanged them, when the Philistims had slaine Saul in Gilboa.

13 So hee brought thence the bones of Saul and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his sonne buried they in the countrey of Benjamin in Zelai, in the graue of Kish his father: and when they had performed all that the king had commaunded, God was then appeased with the land.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sons of Haraphah (the head of whose speare weighed three hundred shekels of brasle) ^{even} hee being girded with a new sword, thought to haue slaine Dauid.

17 But Abithai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battell, lest thou quench the light of Israel.

18 ¶ And after this also there was a battell with the Philistims at Gob, then Sibbechai the Hushathite slewe Saph, which was one of the sonnes of Haraphah.

19 And there was yet another battell in Gob with the Philistims, where Elhanan the sonne of Iaaire-oregim, a Bethlehemite, slewe P Goliath

1. 1. Sam. 18. 3. and 20. 8. 42. f Here Michal is named for Merab Adriels wife as appeareth, 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sam. 25. 44. and neuer had childre, 1. Sam. 6. 3. j.

1. Ebr. 32.

g Which was in the moneth Abib or Nisan, which cometheth part of March and part of April. h To make her a moor, wherein she prayed to God to turne away his wrath. i Because droughe was the cause of this famine, God by sending of raine shewed that he was pacified. Or, 7. 11.

1. 1. Sam. 31. 10.

k For where the magistrate suffereth faults unpunished, there the plague of God lyeth vpon the land.

l That is, of the race of Gyants, in which amount to nine pound three quarters.

n For the glory and wealth of the countrey standeth in the preferuacion of the godly magistrats. o Called Gezer, and Saph is called Sippai, 1. Chro. 20. 4.

p That is, Lah-
miche brother
of Goliath whom
Dauid slew.
1. Chron. 20. 5

Goliath the Gittite: the staffe of whose speare was like a weauer beame.

20 Afterward there was also a battell in Gath, where was a man of a great stature, and had on euery hand sixe fingers, and on euery foote sixe toes, foure and twentie in number: who was also the sonne of Haraphah.

21 And when he reuiled Israel, Jonathan the sonne of Shimei the brother of Dauid slew him.

22 These foure were borne to Haraphah in Gath, and died by the hand of Dauid and by the hands of his seruants.

CHAP. XXII.

1 Dauid after his victories prophesied God. **2** The anger of God toward the wicked. **3** His prophesies of the resettling of the Lewites, and reuocation of the Gibeonites.

AND Dauid spake the words of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, * The Lord is my rocke and my forresse, and he that deliuereth me.

3 God is my strength, in him will I trust: my shilde, and the horne of my saluation, my high tower, and my refuge: my Saviour, thou hast saued me fro violence.

4 I will call on the Lord, who is worthy to be prayd: so shall I be safe from mine enemies.

5 For the pangs of death haue compassed me: the floods of vngodlinesse haue made me afraide.

6 The sorowes of the graue compassed me about: the snares of death ouertooke me.

7 But in my tribulation did I call vpon the Lord, and cried to my God, and he did heare my voyce out of his temple, and my crie did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens moued and shooke, because he was angry.

9 Smoke went out of his nostrils, and consuming fire out of his mouth: coles were kindled thereat.

10 He bowed the heauens also, and came downe, and darkenesse was vnder his feete.

11 And he rode vpon Cherub & did flie, and he was seene vpon the wings of the wind.

12 And hee made darkenesse a Tabernacle round about him, euen the gatherings of waters, and the cloudes of the ayre.

13 At the brightnesse of his presence the coles of fire was kindled.

14 The Lord thundred from heauen, and the most high giue his voyce.

15 Hee shotte arrowes also, and scattered them: lightning, and destroyed them.

16 The channells also of the sea appeared, euen the foundations of the world were discouered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 Hee sent from aboue, and tooke mee,

he drew me out of many waters.

18 Hee deliuered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They presented me in the day of my calamitie, but the Lord was my stay.

20 And brought me forth into a large place: he deliuered me because he fauoured me.

21 The Lord rewarded mee according to my righteousness: according to the purenesse of mine hands he recompensed me.

22 For I kept the waies of the Lord, and did not wickedly against my God.

23 For all his lawes were before me, and his statutes: I did not depart therefrom.

24 I was vpriight also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward me according to my righteousness, according to my purenesse before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpriight man thou wilt shewe thy selfe vpriight.

27 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shewe thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the haughty to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30 For by thee haue I broken through an hoste, and by my God haue I leaped ouer a wall.

31 The way of God is vncorrupt, the worde of the Lord is tried in the fire: hee is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, saue our God?

33 God is my strength in battell, and maketh my way vpriight.

34 He maketh my feete like Phindes feete, and hath set me vpon mine high places.

35 He teacheth mine hands to fight, so that a bowe of brass is broken with mine armes.

36 Thou hast also giuen mee the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them through, and they shall not arise, but shall fall vnder my feete.

40 For thou hast girded me with power to battell, and them that arose against mee, hast thou subdued vnder me.

41 And thou hast giuen me the necks of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue

a In token of the wonderful benefits that hee received of God.
Psal. 18. 2

b By the diversity of these comfortable names, hee sheweth how his faith was strengthened in all tentations.
1 Cor. 13. 12

c As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall overcome most grievous dangers, tyranny and death.

d That is, clouds and vapours.

e Lightning and thundering. f So it seemeth when the ayre is darke.

g To rise in a moment thorow the world.

h By this description of a tempest he declareth the power of God against his enemies.

i He alludeth to the miracle of the red sea.

k I was so beset, that all means seemed to faile.

l Toward Saul and mine enemies.

m I attempted nothing without his commandment.

n Their wickednes is cause, that thou seemest to forget thy wonted mercie.

o The manner that God useth to succour his weaker faith.

p Hee vseth extraordinary means to make me win most strong battles.
Rom. 8. 37

q Hee acknowledgeth that God was the author of his victories, and giueth thanks for his strength.

As one

¹ The wicked in their necessity are compelled to flee to God, but it is too late.

And after him was Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with David, when they defied the Philistims gathered there to battell, when the men of Israel were gone vp.

^f Meaning, of the lewes, who conspired against me. ^t Not willingly obeying me, but dissenting.

He arose and fought the Philistims, vntill his hand was wearie, and his hand clave vnto the sword, and the Lord gaue great victorie the same day, & the people returned after him openly to spoyle.

^u Let him know his power, that he is the governor of all the world.

After him was Shammah the sonne of Agee the Hararite, for the Philistims assembled at a towne, where was a piece of a field full of lentils, and the people fled from the Philistims.

But he stood in the middes of the field, and defended it, and slew the Philistims; so the Lord gaue great victory.

^h Who hath not ther respect to many nor few, when he will shew his power.

Afterward three of the thirty captains went downe, and came to David in the harvest time vnto the campe of Adullam, and the hoste of the Philistims pitched in the valley of Rephaim.

^{Or} Grants.

And David was then in an holde, and the garison of the Philistims was then in Beth-lehem.

ⁱ Being overcome with wearinesse and thirst.

And David longed, and said, Oh, that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

^k Brideling his affection, and also desiring God not to be offended for that rash enterprise.

Then the three mightie brake into the hoste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke & brought it to David, who would not drinke thereof, but powred it for an offering vnto the Lord.

^l Or, a comely man.

And said, O Lord, be it farre from mee, that I should doe this. Is not this the blood of the men that went in ieopardie of their liues? therefore he would not drinke it. These things did these three mighty men.

^m He was more valiant then the 30. that follow, and not so valiant as the fixe before.

And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and he lifted vp his speare against three hundred, and slew them, & he had the name among the three.

ⁿ Or, Ish-hai.

For he was most excellent of the three, and was their captaine, but he attained not vnto the first three.

^o Or, Ish-hai.

And Benaiah the sonne of Iehoiada the sonne of a valiant man, which had done many acts, and was of Kabzeel, slew two strong men of Moab: he went downe also, and slew a lyon in the mids of a pit in the time of snow.

^p Or, a comely man.

And he slew an Egyptian a man of great stature, and the Egyptian had a speare in his hand: but hee went downe to him with a staffe, and plucked the speare out of the Egyptians hand, & slew him with his owne speare.

^q Or, a comely man.

These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

^r Or, a comely man.

He was honourable among thirty, but he attained not to the first three: and David made him of his counsell.

^s Or, a comely man.

And hee slew an Egyptian a man of great stature, and the Egyptian had a speare in his hand: but hee went downe to him with a staffe, and plucked the speare out of the Egyptians hand, & slew him with his owne speare.

^t Or, a comely man.

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And hee slew an Egyptian a man of great stature, and the Egyptian had a speare in his hand: but hee went downe to him with a staffe, and plucked the speare out of the Egyptians hand, & slew him with his owne speare.

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And hee slew an Egyptian a man of great stature, and the Egyptian had a speare in his hand: but hee went downe to him with a staffe, and plucked the speare out of the Egyptians hand, & slew him with his owne speare.

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These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

^g Or, a comely man.

He was honourable among thirty, but he attained not to the first three: and David made him of his counsell.

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And hee slew an Egyptian a man of great stature, and the Egyptian had a speare in his hand: but hee went downe to him with a staffe, and plucked the speare out of the Egyptians hand, & slew him with his owne speare.

ⁱ Or, a comely man.

These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

^j Or, a comely man.

He was honourable among thirty, but he attained not to the first three: and David made him of his counsell.

^k Or, a comely man.

And hee slew an Egyptian a man of great stature, and the Egyptian had a speare in his hand: but hee went downe to him with a staffe, and plucked the speare out of the Egyptians hand, & slew him with his owne speare.

24 ¶ Afabel the brother of Ioab was one of the cherie: Elhanan the sonne of Dodo of Beth-lehem.

25 Shammah the Harodite: Elka the Harodite:

26 Helez the Ithrite: Ira the sonne of Ikke the Tekoite:

27 Abiezer the Anethothite: Mebunnai the Hushathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah Netophathite: Ithai the sonne of Ribai of Gibeath of the children of Benjamin:

30 Benaiah the Pirathonite: Hiddai of the ruler of Gath:

31 Abi-albon the Arbathite: Azmaueh the Barhumite:

32 Elihah the Shaalbonite: of the sonnes of Iaffon, Jonathan:

33 Shamiah the Hararite: Ahiam the son of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbai the son of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour-bearer of Ioab the sonne of Zeruah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Vrijah the Hittite, ^o thirtie and seuen in all.

C H A P. XXIII.

1 David causeth the people to be numbered: 10 He repenteth, and clauseth so fall into Gods hands: 15 Seventie thousand perish with the pestilence.

And the wrath of the Lord was againe kindled against Israel, and he moued Dauid against them, in that he said, Goe, number Israel and Iudah.

2 For the king said to Ioab the captaine of the host, which was with him, Goe speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, & number ye the people, that I may know the number of the people.

3 And Ioab said vnto the king, The Lord thy God increase the people an hundred fold moe then they be, and that the eyes of my lord the king may see it: but why doth my lord the king desire this thing?

4 Notwithstanding the kings worde preuailed against Ioab, and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the king to number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the citie that is in the middes of the valley of Gad and toward lazer.

6 Then they came to Gilcad, and to Tah-

tim-hodshi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the forresse of Tyrus, and to all the cities of the Philices, and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the ende of nine moneths and twenty dayes.

9 ¶ And Ioab deliuered the number and summe of the people vnto the King: and there were in Israel eight hundred thousand strong men that drew swords: and the men of Iudah were sixe hundred thousand men.

10 Then Dauid heare smote him; after that he had numbered the people: and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseech thee, take away the trespass of thy seruant: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids Secr, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee,

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that seuen yeeeres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land? now aduise thee, and see; what answer I shall giue to him that sent me.

14 ¶ And Dauid said vnto Gad, I am in a wonderfull strait: let vs fall now into the hand of the Lord, (for his mercies are great) and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning, euen to the time appointed: and there died of the people from Dan euen to Beer-sheba, seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord repented of the euill, and sayd to the Angel that destroyed the people, It is sufficient, hold now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lord (when he saw the Angel that smote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they done? let thine hand, I pray thee, bee against me and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and said vnto him, Goe vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked, and saw the king and his seruants comming toward him, and Araunah

a Before they were plagued with famine, Chap. 21. 1.
b The Lord permitted Satan, as 1. Chro. 21. 1.
c Because he did this to trie his power, and so to trust therein, it offended God, else it was lawfull to number the people, Exod 30. 12. num. 1. 2.

¶ Or, yinner.
¶ Or, so the nether land newly inhabited.

10. 2. 1.

10. 2. 1.

10. 2. 1.

10. 2. 1.

d According to Ioabs count: for in all there were euen hundred thousand, 1. Chro. 21. 5.

e Concluding vnder them the Beniamites: for else they had but foure hundred and seuentie thousand, 1. Chro. 21. 5.

f Whom God had appointed for Dauid and his time.

g For 3. yeeeres of famine were past for the Gibeonites matter: this was the fourth yee, to the which should haue bin added other three yeeeres more, 1. Chro. 21. 12.

h From the one side of the country to the other.

i 1. Sam. 15. 11.

j The Lord spared this place, because he had chosen it to build his Temple there.

k David saw not the iust cause why God plagued the people, and therefore he offereth himselfe to Gods correction, as the onely cause of this euill.

Araunah went out, and bowed himselfe before the king on his face to the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? Then Dauid answered, To buy the threshing floore of thee for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah said vnto Dauid, Let my lord the king take and offer what seemeth him good in his eyes: behold the oxen for the burnt offering, and charrets, and the instruments of the oxen for wood.

23 (All these things did Araunah as a king

giue vnto the king: and Araunah said vnto the king, The Lord thy God be fauourable vnto thee.)

24 Then the king said vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God of that which doeth cost me nothing. So Dauid bought the threshing floore, and the oxen for fiftie shekels of siluer.

25 And Dauid built there an altar vnto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

THE FIRST BOOKE OF THE KINGS.

THE ARGUMENT.

Because the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost fasteneth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserved by Gods protection, (who then fauoured them when his word is truly set forth, vertue esteemed, vice punished, and concord maintained) fall to decay & come to nought: as appeareth by the diuiding of the kingdome vnder Roboam, & Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah and Benjamin claime to Roboam, and this was called the kingdome of Iudah: and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahab's father. And because our Saviour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, and Ahab did ouer Israel in Samaria.

CHAP. I.

3 Shishag begetteth Dauid in his extreme age. 5 Adonijah vsurpeth the kingdome. 30 Salomon is anointed King. 50 Adonijah fleeth to the Altar.

Now when King Dauid was old, & stricken in yeres, they couered him with clothes, but no heat came vnto him.

2 Wherefore his seruants said vnto him, Let there bee sought for my lord the king a young virgin, and lecher her stand before the king, and cherish him: and let her lie in thy bosome, that my lord the king may get heate.

3 So they sought for a faire young maide throughout all the coasts of Israel, and found one Abishag a Shunammite, and brought her to the King.

4 And the maide was exceeding faire, and cherished the King, and ministred to him, but the king knew her not.

5 ¶ Then Adonijah the sonne of Haggith exalted himselfe, saying, I will be king. And he gat him charrets and horsemen, and fiftie men to runne before him.

6 And his father would not displease him from his childhood, to say, Why hast thou

done so? And he was a very goodly man, and his mother bare him next after Absalom.

7 And he tooke counsell of Ioab the son of Zeruiah, and of Abiathar the Priest: and they helped forward Adonijah.

8 But Zadok the Priest, and Benaiah the sonne of Iehoiada, and Nathan the Prophet, and Shimei, & Rei, & the men of might, which were with Dauid, were not with Adonijah.

9 Then Adonijah sacrificed sheepe, and oxen, and fat cattell by the stone of Zoheleth, which is by En-rogel, and called all his brethren the kings sonnes, and all the men of Iudah the kings seruants.

10 But Nathan the Prophet, and Benaiah, and the mighty men, and Salomon his brother he called not.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Hast thou not heard, that Adonijah the sonne of Haggith doth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I will now giue thee counsel, how to saue thine own life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King Dauid, and say vnto him, Diddest not thou my lord, O

Aa 2

King,

n Some write that every tribe gaue 50, which make 600 or that afterward he bought as much as came to 550 shekels, 1 Chron. 21.35.

† Ebr. his wordes, were with Ioab.

e They tooke his part and followed him.

¶ Or, the fountain.

f As the Cherethites and Pelethites.

* 2 Sam. 3.4.

g For Adonijah will destroy thee and thy sonne, if he reigne.

King, sweare vnto thine handmaid, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne? why is then Adonijah king?

14 Beholde, while thou yet talkest there with the king, I also will come in after thee, and

h By declaring such things as may further the same.

15 ¶ So Bath-sheba went in vnto the king into the chamber, and the king was very olde, and Abiathar the Iehonathite ministered vnto the king.

16 And Bath-sheba bowed and made obeisance vnto the king. And the king said, What is thy matter?

17 And she answered him, My lord, thou swarest by the Lord thy God vnto thine handmaid, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne.

18 And behold, now is Adonijah king, and now, my lord, O king, thou knowest it not.

i The king being worne with age could not attend to the affaires of the realme, and also Adonijah had many flatterers which kept it from the king.

19 And he hath offered many oxen, and fat cattell & sheepe, and hath called all the sonnes of the king, and Abiathar the Priest, and Joab the captaine of the hostes: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O king, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the king after him.

21 For els when my lord the king shall sleepe with his fathers, I and my sonne Salomon shall be reputed vile.

k And so put to death as wicked transgressors.
 † Ebr. sinners.

22 And loe, while shee yet talked with the King, Nathan also the Prophet came in.

23 And they told the king, saying, Behold, Nathan the Prophet. And when he was come in to the King, he made obeisance before the king vpon his face to the ground.

l Acknowledging him to be the true & worthy king appointed of God, as the figure of his Christ.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reigne after me, and he shall sit vpon my throne?

25 For he is gone downe this day, and hath slaine many oxen and fat cattell & sheepe, and hath called all the kings sonnes, and the captaines of the host, and Abiathar the Priest: and behold, they eate and drinke before him, and say, † God saue king Adonijah.

† Ebr. let the king Adonijah live.

26 But me thy seruant, & Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy seruant, who should sit on the throne of my lord the king after him?

m Meaning, that he ought in such affaires enterprise nothing except he had consulted with the Lord.

28 ¶ Then king Dauid answered, and said, Call mee Bath-sheba. And she came into the kings presence, and stood before the king.

29 And the king sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

n Moued by the Spirit of God so to doe, because he foresaw that Salomon should be the figure of Christ.

30 That as I sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy

sonne shall reigne after me, and he shall sit vpon my throne in my place, so will I certainly doe this day.

31 Then Bath-sheba bowed her face to the earth, & did reuerence vnto the king, and said, God saue my lord king Dauid for ever.

32 ¶ And king Dauid said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the king.

33 Then the king said vnto them, Take with you the seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

o Meaning the kings seruants and such as were of his guard.

34 And let Zadok the Priest, & Nathan the Prophet anoint him there king ouer Israel, and blow ye the trumpet, and say, † God saue king Salomon.

35 Then come vp after him, that hee may come and sit vpon my throne: and hee shall be King in my stead: for I haue † appointed him to be prince ouer Israel and ouer Iudah.

† Ebr. commended

36 Then Benaiah the sonne of Iehoiada answered the king, and said, So be it, and the Lord God of my lord the king † ratifie it.

† Ebr. say so.

37 As the Lord hath bin with my lord the king, so be he with Salomon, & exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, & Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites and the Pelethites went down and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the priest tooke an horne of oyle out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

p Wherewith they accustomed to anoint the Priests and the holy instruments, Exod. 30 23.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth † rang with the found of them.

† Ebr. broke.

41 ¶ And Adonijah and all the ghefts that were with him, heard it: (and they had made an ende of eating) and when Joab heard the found of the trumpet, he said, What meaneth this noise and vproare in the citie?

42 And as he yet spake, behold, Jonathan the sonne of Abiathar the Priest came: and Adonijah said, Come in: for thou art † a worthy man, and bringest good tidings.

† Ebr. a man of power.

43 And Jonathan answered, and said to Adonijah, Verely our lord king Dauid hath made Salomon king.

q He praised Jonathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beat downe his pride.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him king in Gihon: and they are gone vp from thence with ioy, and the citie is mooued: this is the noyse that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreover the kings servants came to blesse our lord king David, saying, God make the name of Salomon more famous then thy name, & exalt his throne aboue thy throne: therefore the king worshipped vpon the bed.

48 And thus said the king also, Blessed bee the Lord God of Israel, who hath made one to sit on my throne this day even in my sight.

49 Then all the gheists that were with Adonijah, were afraid, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose, and went, and tooke holde on the hornes of the altars.

51 And one told Salomon, saying, Behold, Adonijah doth feare king Salomon: for loe, he hath caught holde on the hornes of the altar, saying, Let king Salomon sweare vnto me this day, that hee will not slay his seruant with the sword.

52 Then Salomon said, If he wil shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednes be found in him, he shall die.

53 Then king Salomon sent, & they brought him from the altar, and he came and did obedience vnto king Salomon. And Salomon sayd vnto him, Goe to thine house.

CHAP. II.

1 David exhorted Salomon, & giue charge as concerning Ioab, Berezai, and Shimei. 10 The death of David. 17 Adonijah asketh Abishag for wife. 25 Hee is slaine. 35 Zadok was placed in Abiathars room.

Then the dayes of David drew neere that he should die, and hee charged Salomon his sonne, saying,

2 I goe the way of all the earth: be strong therefore, and shew thy selfe a man,

3 And take heed to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes and his commandements, & his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, & in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which he spake vnto me, saying, If thy sonnes take heed to their way, that they walke before mee in trueth, with all their hearts, and with all their soules, *† thou shalt not (sayd hee) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruiah did to me, and what hee did to the two captaines of the hosts of Israel, vnto * Abner the sonne of Ner, and vnto * Amasa the son of Iether: whom he slew, and shed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loynes, and in his shooes that were on his feete.

6 Doe therefore according to thy wife-

dome; and let thou not his hoare head goe downe to the graue in peace.

7 But shew kindnes vnto the sons of * Barzillai the Gileadite, & let them be among them that eate at thy table; for so they came to me when I fled from Absalom thy brother.

8 ¶ And behold, with thee * Shimai the sonne of Gera, the sonne of Lemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but hee came down to meete me at Iordan, and I sware to him by the Lord, saying, * I wil not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to go downe to the graue with blood.

10 So * David slept with his fathers, and was buried in the cite of David.

11 And the dayes which David reigned vpon Israel, were fortie yeeres: seuen yeeres reigned he in Hebron, and thirte and three yeeres reigned he in Ierusalem.

12 ¶ Then sate Salomon vpon the throne of David his father, and his kingdome was stablished mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon: and she said, * Commest thou peaceably? And he said, Yea.

14 Hee said moreover, I haue a sute vnto thee. And she said, Say on.

15 Then hee said, Thou knowest that the kingdom was mine; and that all Israel set their faces on me, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, † refuse me not. And she said vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomon the King, (for hee will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I wil speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto king Salomon, to speake vnto him for Adonijah: and the king rose to meete her, and bowed himselfe vnto her, & sate downe on his throne: and he caused a seat to be set for the kings mother, and the sate at his right hand.

20 Then shee said, I desire a small request of thee, say mee not nay. Then the king said vnto her, Aske on, my mother: for I will not say thee nay.

21 She sayd then, Let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But king Salomon answered and said vnto his mother, And why doest thou aske Abishag the Shunammite for Adonijah? aske for him the kingdome also: for hee is mine elder

brother,

* 1 Sam. 19. 37.

† That is, they dealt mercifully with me.

* 2 Sam. 16. 3.

* 1 Sam. 19. 23.

g. Let him be punished with death: looke verse 46.

* 1 Sam. 2. 29. and

13. 36.

* 2 Sam. 5. 4.

1 Chron. 29. 26, 27.

* 1 Chron. 29. 23.

h. For she feared lest he would worke treason against the king.

i. In signe of their fauour and consent.

† Ebr. cause not my face to turne away

k. In token of reuerence, and that others by his example might haue her in greater honour.

l. Meaning, that if he should haue granted Abishag which was so deare to his father, he would afterward haue aspired to the kingdome.

Where with they accustomed any one the selfe and the ly instru-
nts, Exod. 23.

br. broke.

er, a man if
er, he praised Io-
han, thinking
haue heard
ofortable
es, but God
ught things
erary to his
edation, and
ild beate
me is prile

a I am ready to die, as all men must.
b He sheweth how hard a thing it is to gouerne, and that none can doe it well except he obey God.
* 2 Sam. 29. 9.
† 1 Sam. 17.
† Or, doe wisely.

c And without hypocrisie.
* 2 Sam. 7. 13.
† Ebr. a man shall not be cut off to thee from off the throne.

* 1 Sam. 3. 27.
* 1 Sam. 20. 10.
d He shed his blood in time of peace, as if there had bene warre.
e He put the bloody sword into his sheath.

Ebr. commended

Ebr. say so.

brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruias.

33 Then king Salomon swore by the Lord, saying, God do so to me and more also, if Adonijah hath not spoken this word against his own life.

34 Now therefore as the Lord lieth, who hath established me, and set me on the throne of Dauid my father, who also hath made me an house, as he promised, Adonijah shall surely die this day.

35 And king Salomon sent by the hand of Benaiah the sonne of Iehoiada, and he smote him that he died.

36 ¶ Then the king said vnto Abiathar the Priest, Go to Anathoth vnto thine owne fields: for thou art not worthy of death: but I will not this day kill thee, because thou barest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

37 So Salomon cast out Abiathar from being Priest vnto the Lord, that he might fulfill the words of the Lord, which he spake against the house of Eli in Shiloh.

38 ¶ Then tidings came to Ioab (for Ioab had turned after Adonijah, but he turned not after Absalom) and Ioab fled vnto the Tabernacle of the Lord, and caught holde on the hornes of the altar.

39 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and behold, he is by the altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Go fall vpon him.

40 And Benaiah came to the Tabernacle of the Lord, & said vnto him, Thus saith the king, Come out. And he said, Nay, but I wil die here. Then Benaiah brought the King word againe, saying, Thus said Ioab, and thus he answered mee.

41 And the King said vnto him, Doe as hee hath said, and smite him, and burie him, that thou mayest take away the blood, which Ioab shed causelesse, from mee, and from the house of my father.

42 And the Lord shall bring his blood vpon his owne head: for hee smote two men more righteous, and better then hee, and slew them with the sword, and my father Dauid knew not: to wit, Abner the sonne of Ner, captaine of the hoste of Israel, and Amasa the sonne of Iether captaine of the hoste of Iudah.

43 Their blood shall therefore returne vpon the head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his throne shall there be peace for euer from the Lord.

44 So Benaiah the sonne of Iehoiada went vp, and smote him, and slew him, and hee was buried in his owne house in the wilderness.

45 And the king put Benaiah the sonne of Iehoiada in his roome ouer the hoste: and the

king set Zadok the Priest in the roome of Abiathar.

¶ Afterward the king sent, and called Shimei, and said vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

47 For that day that thou goest out, and passest ouer the river of Kidron, know assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

48 And Shimei said vnto the king, The thing is good, as my lord the king hath said, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

49 And after three yeeres two of the seruants of Shimei fled away vnto Achish sonne of Maathakiah of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

50 And Shimei arose, and saddled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went, and brought his seruants from Gath.

51 And it was told Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

52 And the king sent & called Shimei, and said vnto him, Did not I make thee to swear by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly, that thou shalt die the death? And thou saydest vnto mee, The thing is good, that I haue heard.

53 Why then hast thou not kept the oth of the Lord, and the commandement wherewith I charged thee?

54 The King said also to Shimei, Thou knowest all the wickednesse whereunto thine heart is priuy, that thou didst to Dauid my father: the Lord therefore shall bring thy wickednesse vpon thine owne head.

55 And let King Salomon be blessed, & the throne of Dauid established before the Lord for euer.

56 So the King commaunded Benaiah the sonne of Iehoiada: who went out and smote him that hee died. And the kingdom was established in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wisdom. 17 The pleasing of the two harlots, and Salomons sentence therein.

Salomon then made affinitie with Pharaoh King of Egypt, and tooke Pharaohs daughter, and brought her into the city of Dauid, vntill he had made an end of building his owne house and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in the high places, because there was no house built vnto the Name of the Lord, vntill those dayes.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his father: onely he sacrificed & offered incense in the high places.

4 And

1. Kings 1. 33

1. Kings 1. 34

1. Kings 1. 35

1. Kings 1. 36

1. Kings 1. 37

1. Kings 1. 38

1. Kings 1. 39

1. Kings 1. 40

1. Kings 1. 41

1. Kings 1. 42

1. Kings 1. 43

1. Kings 1. 44

1. Kings 1. 45

1. Kings 1. 46

1. Kings 1. 47

1. Kings 1. 48

1. Kings 1. 49

1. Kings 1. 50

1. Kings 1. 51

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1. Kings 1. 65

1. Kings 1. 66

1. Kings 1. 67

1. Kings 1. 68

1. Kings 1. 69

1. Kings 1. 70

1. Kings 1. 71

1. Kings 1. 72

1. Kings 1. 73

1. Kings 1. 74

And so took the office of the Priest from the house of Eli, and restored it to the house of Phinehas.

Thus God appointed the wayes and means to bring his iust judgments vpon the wicked.

His countenance minded him rather to venture his life, then to lose his worldly profit, which he had by his seruants.

For though thou wouldst denie yet thine owne conscience would accuse thee, for reuiling & doing wrong to my father, 1. Sam. 16. 5.

Chap. 1. 1. Because all his enemies were destroyed.

Chap. 7. 8.

Which was Beth-lehem.

Where altars were appointed before the temple was built to offer vnto the Lord.

For his father had commanded him to obey the Lord and walk in his wayes, Chap. 2. 3.

And the King went to ^aGibeon to sacrifice there, for that was the chief high place: a thousand burnt offerings did Salomon offer upon that Altar.

In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercy, when he walked before thee in truth, and in righteousness, and in vprightnesse of heart with thee: and thou hast kept for him this great mercie, and hast giuen him a sonne to sit on his throne, as appeareth this day.

And now, O Lord my God, thou hast made thy seruant King in stead of Dauid my father: and I am but a yong childe, and know not how to goe out and in.

And thy seruant in the mids of thy people, which thou hast chosen, such a great people which cannot bee tolde nor numbered for multitude.

Giue therefore vnto thy seruant an vnderstanding heart, to iudge thy people, that I may discern betweene good and bad: for who is able to iudge this thy mighty people?

And this pleased the Lord well that Salomon had desired this thing.

And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

Behold, I haue done according to thy words: so, I haue giuen thee a wife and an vnderstanding heart, so that there hath been none like thee before thee, neither after thee shall arise the like vnto thee.

And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings there shall be none like vnto thee all thy dayes.

And if thou wilt walke in my wayes, to keepe mine ordinances and my commandments, as thy father Dauid did walke, I will prolong thy dayes.

And when Salomon awoke, behold, it was a dreame, and he came to Ierusalem, and stood before the Arke of the Couenant of the Lord, and offered burnt offerings & made peace offerings, and made a feast to all his seruants.

Then came two harlots vnto the King, and stood before him.

And the one woman said, Oh my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

And the third day after that I was deliuered, this woman was deliuered also: and we were in the house together: no stranger was with vs in the house, saue we twaine.

And this womans sonne died in the night: for she ouerlay him.

And she arose at midnight, and tooke my sonne from my side, while thine handmaid slept, and laid him in her besome, and laid her dead sonne in my besome.

And when I arose in the morning to giue my sonne sucke, behold, he was dead: & when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead. Againe she said, No, but thy sonne is dead, and mine aliue: thus they spake before the King.

Then said the King, She sayth, This liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

Then the King said, Bring mee a sword: and they brought out a sword before the King.

And the King said, Diuide ye the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

Then spake the woman, whose the liuing childe was, vnto the King, for her compassion was kindled toward her sonne, and she said, Oh my lord, giue her the liuing childe, and slay him not: but the other said, Let it be neither mine nor thine, but diuide it.

Then the King answered, and said, Giue her the liuing childe, and slay him not: this is his mother.

And all Israel heard the iudgement which the King had iudged, and they feared the King: for they saw that the wisdom of God was in him to doe iustice.

CHAP. III.

The princes and rulers vnder Salomon: 25 The purveyance for his vitayles. 26 The number of his horses. 32 His bookes and writings.

And King Salomon was King ouer all Israel.

And these were his princes, ^aAzariah the sonne of Zadok the Priest,

^bElihoreph and Ahiah the sonnes of Shisha scribes, Iehoshaphat the sonne of Ahilud, the recorder,

And Benaiah the sonne of Iehoiada was ouer the host, & Zadok and ^cAbiathar Priests.

And Azariah the sonne of Nathan was ouer the officers, and Zabud the sonne of Nathan Priest was the Kings friend,

And Ahishar was ouer the household: and ^dAdoniram the sonne of Abda was ouer the tribute.

And Salomon had twelue officers ouer all Israel, which provided vitayles for the King and his household: ech man had a moneth in the yeere to provide vitayles.

And these are their names: the sonne of Hur in mount Ephraim:

The sonne of Dekar in Makaz, and in Shaalbim and Beth-she mesh, and ^eElon and Beth-hanan:

to The

1 She stole the quicke child away, because she might both auoid the shame and punishment,

in Except God giue iudges vnderstanding, the impudence of the trespasser shall ouerthrow the iust cause of the innocent,

n Her motherly affection herein appeareth, that she had rather endure the rigour of the law, then see her childe cruelly slaine,

a That is, his chief officers. b He was the sonne of Achimais and Zadoks nephew.

c Not Abiathar whom Salomon had put from his office, Chap. 2. 27, but another of that name,

d Or, Elon in Beth-hanan.

10 The sonne of Hated in Aruboth, to whom pertained Sochoh, and all the land of Hephher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife:

12 Baana the sonne of Ahilud in Tannach, and Megiddo: and in all Beth-shean which is by Zartanah beneath Israel, from Beth-shean to Abel-meholah, euen till beyond ouer against Iokmeam:

13 The sonne of Geber in Ramoth Gilead, and his were the towne of Iah, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Ar-job, which is in Bashan: threescore great cities with walles and barres of brass:

14 Ahinadab, he sonne of Iddo had to Mahanaaim:

15 Ahimaaz in Naphtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Alothe:

17 Ichohaphat the sonne of Paruah in Issachar:

18 Shimei the sonne of Elah in Benjamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Iudah and Israel were many, as the sand of the Sea in number, eating, drinking, and making merrie.

21 And Salomon reigned ouer all kingdoms, from the Riuer vnto the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons vitales for one day were thirtie measures of fine floure, and threescore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundred sheepe, besides harts, and bucks, and bvgles, and fat fowle.

24 For he ruled in all the region on the other side of the Riuer, from Tiphshah euen vnto Az-zah, ouer all the kings on the other side the Riuer: and hee had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare, euery man vnder his vine, and vnder his figge tree, from Dan, euen to Beer-sheba, all the dayes of Salomon.

26 And Salomon had fortie thousand stalles of horses for his charers, and twelue thousand horsemen.

27 And these officers prouided vitale for King Salomon, and for all that came to King Salomons table, euery man his moneth, and they suffered to lacke nothing.

28 Barley also and straw for the horses and mules brought they vnto the place where the officers were, euery man according to his charge.

29 And God gaue Salomon wisedome, and vnderstanding exceeding much, & a large heart, euen as the sand that is on the sea shore.

30 And Salomons wisedome excelled the wisedome of all the children of the East and all the wisedome of Egypt:

31 For he was wiser then any man: for then were Ethan the Ezrahite, then Heman, then Chaleol, then Darda the sonnes of Mahol: and hee was famous thorowout all nations round about.

32 And Salomon spake three thousand proverbes: and his songs were a thousand and siue.

33 And he spake of trees, from the Cedar tree that is in Lebanon, euen vnto the hyssope that springeth out of the wall: he spake also of beasts, and of fowles, and of creeping things, and of fishes.

34 And there came of all people to heare the wisedome of Salomon, from all Kings of the earth, which had heard of his wisedome.

CHAP. V.

Hiram sendeth to Salomon, and Salomon to him, purpose to build the house of God. 6 He prepareth buffe for the building. 13 The number of the workmen.

And Hiram King of Tyrus sent his seruants vnto Salomon, (for hee had heard, that they had appointed him King in the roome of his father) because Hiram had euer loued Dauid.

Also Salomon sent to Hiram, saying,

Thou knowest that Dauid my father could not build an house vnto the Name of the Lord his God, for the warres which were about him on euery side, vntill the Lord had put him vnder the soles of his feete.

But now the Lord my God hath giuen me rest on euery side, so that there is neither aduersary, nor euill to resist.

And behold, I purpose to build an house vnto the Name of the Lord my God, as the Lord spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shall build an house vnto my Name.

Now therefore command, that they hew me Cedar trees out of Lebanon, and my seruants shall be with thy seruants, and vnto thee will I giue the hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hew timber like vnto the Sidonians.

And when Hiram heard the words of Salomon, he reioyced greatly, and said, Blessed bee the Lord this day, which hath giuen vnto Dauid a wife sonne over this mightie people.

And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sendest vnto me, and wil accomplish all thy desire, concerning the Cedar trees and firre trees.

My seruants shall bring them downe from Lebanon to the Sea: and I will conuey them

Or, to the plain,

Which towne bare Iahs name, because hee tooke them of the Canaanites, Num. 33-41.

Salomon observed not the diuision that Iothua made, but diuided it as might best serue for his purpose.

f They lived in all peace and securitie.

* Eccl. 47. 15. g Which is Ephraim.

1 Ebr. Carim.

Or, Gass. h For they were all tributaries vnto him.

i Throughout all Israel.

* 2. Chron. 9. 25.

* Eccl. 47. 14.

15. 16.

k Meaning,

great vnder-

standing and able to

comprehend all

things.

l To witte Phi-

losophers and

Astronomers,

which were ad-

ged most wile.

m Which for

the most part are

thought to haue

perished in the

captiuitie of

Babylon,

n From the high

to the lowell.

o Iahs name

was Iahshua

which was Iahs

name.

1 Hiram sendeth to Salomon, and Salomon to him, purpose to build the house of God. 6 He prepareth buffe for the building. 13 The number of the workmen.

Or, 2n.

* 2. Chron. 2. 15.

Or, his carmin.

a He declared

that hee was

bound to set

forth Gods glo-

ry, forasmuch as

the Lord had

sent him rest

and peace.

* 2. Sam. 7. 13.

1. Chron. 22. 10.

b This was his

equite, that he

would not re-

ceive a benefite

without some

recompence.

c In Hiram is

prefigurate the

uocation of the

Gentiles, who

should helpe to

build the Spirituall Temple.

them by sea, in rafts, vnto the place that thou shalt shew mee, and will cause them to be discharged there, and thou shalt receiue them: now thou shalt doe me a pleasure to minister food for my family.

10 So Hiram gaue Salomon Cedar trees and firre trees, *even* his full desire.

11 And Salomon gaue Hiram twenty thousand measures of wheat for food to his household, and twentie measures of beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 And the Lord gaue Salomon wisdom as he promised him. And there was peace betweene Hiram and Salomon, and they two made a couenant.

13 And King Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

14 Whom hee sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And Adoniram was ouer the summe.

15 And Salomon had fourescore thousand that bare burdens, and seuentie thousand masons in the mountaine,

16 Besides the princes, whome Salomon appointed ouer the worke, *even* three thousand and three hundred, which ruled the people that wrought in the worke.

17 And the King commanded them, and they brought great stones and costly stones to make the foundation of the house, *even* hewed stones.

18 And Salomons workemen, and the workmen of Hiram, and the masons hewed and prepared timber and stones for the building of the house.

CHAP. VI.

1 The building of the Temple, and the forme thereof. 12 The promise of the Lord to Salomon.

And in the foure hundred & fourescore yeere (after the children of Israel were come out of the land of Egypt) & in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth Ziph, (which is the second moneth) he built the house of the Lord.

2 And the house which King Salomon built for the Lord, was threescore cubits long, and twentie broad, and thirtie cubits high.

3 And the porch before the Temple of the house was twenty cubits long according to the breadth of the house, and ten cubits broad before the house.

4 And in the house hee made windows, broad without, and narrow within.

5 And by the wall of the house hee made galleries round about, *euē* by the walles of the house round about the Temple and the oracle, and made chambers round about.

6 The nethermost gallerie was five cubits broad, and the middlemost fixe cubites broad, and the third seuen cubites broad: for he made

rests round about without the house, that the beames should not be fastened in the walles of the house.

7 And when the house was built, it was built of stone, perfite before it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle chamber was in the right side of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

9 So hee built the house and finished it, and sieled the house being vaued, with sieeling of Cedar trees.

10 And hee built the galleries vpon all the wall of the house of five cubites height, and they were ioyned to the house with beames of Cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgments, and keepe all my commandements, to walke in them, then will I performe vnto thee my promise, which I promised to Dauid thy father.

THE TEMPLE VNCOVERED.



The cause why wee vncouered and set open the Temple, without setting forth the wall that is before it, is, that the order of these things that are within might bee scene more liuely. A B. The length of the Temple of threescore cubits. A C. The breadth of twentie cubits within, and not measuring the thickenesse of the walles. This also was the length of the porch without the Temple. C D. The height of thirtie cubites. E F. The chambers of the priests, which compassed about the Temple on three sides, South, West, and North, & were of three heights. G H. The breadth of the porch, ten cubites. I. The windowes of the Temple. K. The first chamber was five cubites broad. L. The second fixe. M. The third seuen. N O P. The rests or staires of the wall, which bare vp the posts that did separate chamber from chamber. Q. The holy place. R. The holiest of all, where the Arke of the Covenānt was. S. The gate to enter into the most holy place. T. The five Candlestickes on every side of the Temple. V. The ten tables on both sides for the shewbread. X. The incense Altar.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house, and finished it,

15 And built the wals of the house within, with boards of Cedar tree from the pauement of the house vnto the walles of the sieeling, and within

Which were certaine stones coming out of the wall, as sties for the beames to rest vpon.

Or, galleries.

In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuary, and the Oracle the most holy place.

1 Sam. 7. 13.

According as he promised vnto Moses, Exod. 25. 23.

A Meaning, vnto the roofe, which was also sieled.

within he couered them with wood, and couered the floore of the house with planks of firre.

16 And he built twenty cubites in the sides of the house with boards of Cedar, from the floore to the walls, & he prepared a place within it for the oracle, *even* the most holy place.

17 But the house, that is, the Temple before it, was fortie cubits long.

18 And the Cedar of the house within was carued with || knops, and grauen with floures: all was Cedar, *so that* no stone was seene.

19 ¶ Also hee prepared the place of the oracle in the middes of the house within, to set the Arke of the Couenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites hie; and he couered it with pure golde, and couered the Altar with Cedar.

21 So Salomon couered the house within with pure golde: and hee shut the place of the oracle with chaines of golde, and couered it with golde.

22 And he ouerlaid all the house with gold, vntill all the house was made perfect, also hee couered the whole Altar, that was before the oracle, with golde.

THE TEMPLE COVERED.

WEST.



EAST.

This figure representeth the great Court separated into 3. partes, whose separation was made of three orders of hewen stone, and one of cedar boards. A. The court of the Priests next to the porch, called the inner court, for it was neerer the Temple then was the peoples. B. The Altar of burnt sacrifices, which was much greater then Moses was. For the length hereof was 20. cubites, and the breadth as much, and ten in height. C. Ten lawers, 2. Chron. 4. 6. D. The Sea, 2. Chron. 4. 2. E. The court of the people, 2. Chron. 4. 9. and 6. 12. which is called the great porch: and in Acts 3. 11. the porch of Salomon. This court is oftentaken in the Scriptures of the New Testament for the Temple, Matth. 21. 12. Acts 3. 2. 3. for the people did not passe vp further, but did worship in this court. This is the place wherein Christ and his Apostles vsed to preach, and whence Christ did cast the buyers and sellers. F. A stage of brasse vpon which Salomon prayed, that he might be better seene and heard of the people. It was five cubits long, five broad, and in height three, 2. Chron. 6. 13. G. A gate on the East, called the gate of Sur, or Seir, 1. King. 11. 6. and the gate of the foundation, 2. Chron. 23. 5. It is also called beauiifull, Acts 3. 2. for the Prince did onely enter in thereat, and not the people, Ezek. 44. 3. for the people entered by the North gate and the South, Ezek. 46. 9.

23 And within the oracle hee made two Cherubims of Oliue tree, ten cubites hie.

24 The wing also of the one Cherub was five cubites, and the wing of the other Cherub was five cubites: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one size.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub.

27 And hee put the Cherubims within the inner house, and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middes of the house.

28 And he ouerlaid the Cherubims with golde.

29 And he carued all the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowres within and without.

30 And the floore of the house he couered with golde within and without.

31 And in the entring of the oracle he made two doores of Oliue tree: and the ypper postes and side postes were five square.

32 The two doores also were of Oliue tree, and hee graued them with grauing of Cherubims and Palme trees, and grauen flowres, and couered them with golde, and laid a thinne gold vpon the Cherubims, and vpon the palme trees.

33 And so made hee for the doore of the Temple, postes of Oliue tree foure square.

34 But the two doores were of Firre tree, the two sides of the one doore were round and the two sides of the other doore were round.

35 And hee graued Cherubims, and Palme trees, and carued flowres, and couered the carued worke with golde, finely wrought.

36 ¶ And hee built the Court within with three rowes of hewed stone, and one row of beames of Cedar.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eleuenth yeere in the moneth of Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in euery point: so was he seuen yeere in building it.

CHAP. VII.

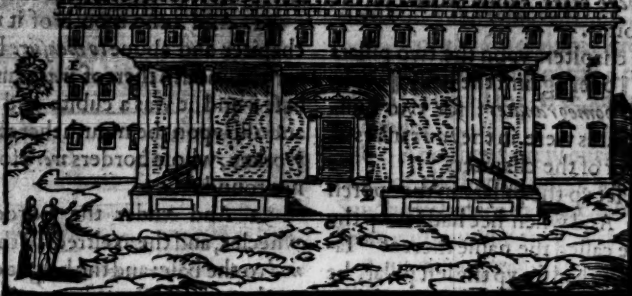
The building of the houses of Salomon. 15 The excellent workmanship of Hiram in the pieces which hee made for the Temple.

But Salomon was building his owne house thirteene yeeres, and finished all his house.

THE FIRST FIGURE OF THE KINGS HOUSE



THE SECOND FIGURE OF THE



AB. The length of the house, hundred cubits. BC. The breadth of fifty. BD. The height of thirty. GH. The four rows of pillars. I. The three rows of windows. K. The porch or gallery before the house.

The second figure sheweth the manner of the house window, and the porch thereof, which was fifty cubits long, AB. and thirty broad, CD. The pavement, E. The windows, F.

b For the beauty of the place and great abundance of Cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he visited in Summer for pleasure and recreation.

c There were as many, and like proportion on the one side as on the other, and at every end were three in a row one above another.

d Before the pillars of the house, e For his house, which was at Jerusalem.

e Chap. 3. 1.

f Or, precious.

g Which were refts and stayes for the beames, to lie vpon.

h Or, spawne.

2 He built also an house ^b called the Forrest of Lebanon, an hundred cubits long, and fiftie cubits broad, and thirtie cubits high, vpon foure rowes of Cedar pillars: and Cedar beames were laid vpon the pillars.

3 And it was couered aboue with Cedar vpon the beames, that lay on the fortie and fiftie pillars, fiftie in a row.

4 And the windows were in three rowes, and window was ^c against window in three rankes.

5 And all the doores, and the side postes with the windows were foure square, and window was ouer against window in three rankes.

6 And he made a porch of pillars fiftie cubits long, and thirty cubits broad, & the porch was before ^d them, *even* before them were thirtie pillars.

7 ¶ Then he made a porch ^e for the throne, where hee iudged, *even* a porch of iudgement, and it was fyled with Cedar from pauement to pauement.

8 And in his house where he dwelt, was another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (*whom he had taken to wife) like vnto this porch.

9 All these were ^f of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto ^g the stones of an hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, *even* of stones of ten cubites,

and stones of eight cubites.

11 & Aboue also were costly stones squared by rule, and boards of cedar.

12 ¶ And the great court round about was with three rowes of hewed stones, and a row of cedar beames: ^h so was it to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then King Salomon sent, and fet *one* Hiram out of ⁱ Tyrus.

14 He was a widows sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: ^j he was full of wisdom, and vnderstanding, and knowledge to worke all manner of worke in brasse: who came to King Salomon, and wrought all his worke.

THE FORME OF THE PILLAR.



AB. The height of a pillar eighteen cubits: the copasse of a pillar was twelue cubites. DE. The height of the chapter or round ball vpon the pillar of fiftie cubites height. F. In the mids were two rowes of pomegranates: there is the net worke and floure delices, or roses.

15 ¶ For hee cast two pillars of brasse: the height of a pillar was eighteene cubits, and a threed

† Ebr. the second.

16 Or, pannels.

16 Or, cords like chains.

k As was seen commonly wrought in costly porches.

16 Or, round about the mids.

16 Or, beyond.

† Ebr. the second. 1 Which was in the inner court between the Temple and the Oracle.

m That is, he will stablish, to wit, his promise toward this house. n That is, in strength: meaning, the power thereof that continue. o So called for the hugeness of the vessel.

A B. Ten cubites from one side to the other. C D. The height of five cubites. E F. This vessel was in compass thirty cubites. G. The two rows, which compassed the vessel about, and were garnished with bulles heads, wherein were pipes to a- uoyd the water.

threed of twelue cubites did compasse † either of the pillars.

16 And hee made two | chapters of molten brasse to set on the tops of the pillars: the height of one of the chapters was five cubites, and the height of the other chapter was three cubites.

17 Hee made grates like networke, and | wrethen worke, for the chapters that were on the top of the pillars, for the one chapter, and seven for the other chapter.

18 So hee made the pillars and two rows of pomegranates round about in the one grate to couer the chapters that were vpon the top. And thus hee did for the other chapter.

19 And the chapters that were on the top of the pillars were after ^k lillie worke in the porch, foure cubites.

20 And the chapters vpon the two pillars had also aboute, | ouer against the belly | within the networke pomegranates: for two hundredth pomegranates were in the two ranks about vpon † either of the chapters.

21 And hee set vp the pillars in the porch of the Temple. And when hee had set vp the right pillar, hee called the name thereof ^m Iachin: and when hee had set vp the left pillar, hee called the name thereof ⁿ Boaz.

22 And vpon the top of the pillars was worke of lillies: so was the workmanship of the pillars finished.

23 ¶ And hee made a molten ° Sea ten cubites wide from brim to brim, round in compass, and five cubites high, and a line of thirty cubits did compasse it about.

THE SEA, OR GREAT CALDRON.



* 2 Chron. 4. 3.

24 And vnder the brimme of it were knops like wild cucumbers compassing it round about, ten in one cubite, compassing the Sea round about: and the two rows of knops were cast, when it was molten.

25 It stood on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the Sea stood about vpon them, and all their hinder parts were inward.

16 Or, a spanne

26 It was an hand breadth thicke, and the

brim thereof was like the worke of the brimme of a cup with floures of Lillies: it contained two thousand Baths.

27 ¶ And hee made ten bases of brasse, one base was four cubites long, and foure cubites broad, and three cubites high.

28 ¶ And the worke of the bases was on this manner. They had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were lions, bulles and Cherubims: and vpon the ledges there was a base about: and beneath the lions and bulles, were additions made of thine worke.

30 And euery base had foure brassen wheels, and plates of brasse: and the foure corners had † vnderfettlers: vnder the caldron were vnderfettlers molten at the side of euery addition.

31 And † the mouth of it was within the chapter and aboute to measure by the cubite: for the mouth thereof was round made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were grauen workes, whose borders were foure square, and not round.

32 And vnder the borders were foure wheels, and the axeltrees of the wheels ioyned to the base: and the height of a wheele was a cubite and halfe a cubite.

33 And the fashion of the wheels was like the fashion of a charer wheele, their axeltrees, and their naues, and their | fellows, and their spokes were all molten.

34 And foure vnderfettlers were vpon the foure corners of one base: and the vnderfettlers thereof were of the base it selfe.

35 And in the top of the base was a round compass of halfe a cubite high round about: and vpon the top of the base the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lions, and palme trees, on the side of euery one, and additions round about.

37 Thus made hee the ten bases, They had all one casting, one measure, and one fize.

38 ¶ Then made hee ten caldrons of brasse, one caldron contained fortie Baths: and euery caldron was foure cubits, one caldron was vpon one base throughout the ten bases.

39 And hee set the bases, five on the right side of the house, and five on the left side of the house. And hee set the Sea on the right side of the house Eastward toward the South.

40 ¶ And Hiram made caldrons, and basins, and Hiram finished all the worke that hee made to King Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapters that were on the top of the two pillars, & two grates to couer the two bowles of the chapters which were vpon the top of the pillars,

p Bath and Ephah seeme to be both one measure, Ezek. 45. 11. euery Bath contained about ten potsels.

† Ebr. shoulders.

q The mouth of the great base or frame entered into the chapter or pillar that bare vp the caldron.

16 Or, rings.

r which was called the pillar, chapter, or final base, wherein the caldron stood.

† To keepe waters for the use of the sacrifices.

† To wit, of the Temple of Sanctuarie.

* 2 Chron. 1. 3. † Ebr. Salomon. a For David brought it from Obed-edom, and placed it in the Tabernacle which hee had made for it, 2 Sam. 6. 17.

42 And

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chappiters, that were ypon the pillars.

43 And the ten bafes, and ten caldrons ypon the bafes,

44 And the Sea, and twelue Bulles vnder that Sea,

45 And pots, and beſomes, and baſens: and all theſe veſſels, which Hiram made to king Salomon for the houſe of the Lord, were of ſhining braſſe.

THE FORME OF THE CALDRON.



A B. The baſe whereon ſtood the caldrons, which was foure cubites long. B C. Foure cubites broad. C D. Three cubites high. E. The embellishment and figures of Lions, Bulls, Cherubims. F. The border of the workmanſhip ſhewing to and fro. G. The foure wheeles, which had a cubite and an halfe of height. H. The foure ſtaves or ypholders, which were ypon the baſe whereon the Caldron ſtood. I. The Caldron.

For thick earth.

This was done according to the forme that the Lord preſcribed vnto Moſes in Exodus.

Some take this for ſome inſtrument of muſicke.

2 Chron. 3. 1.

2 Chron. 3. 2. 1 Ebr. Salomon. 2 For Dauid brought it from Obed-edom, and placed it in the Tabernacle which he had made for it. 3 Sam. 6. 17.

2 And all the men of Iſrael aſſembled vnto king Salomon at the feaſt in the moneth of Echanim, which is the ſeuenth moneth.

3 And all the Elders of Iſrael came, and the Priests tooke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy veſſels that were in the Tabernacle: thoſe did the Priests and Leuites bring vp.

5 And king Salomon and all the Congregation of Iſrael, that were aſſembled vnto him, were with him before the Arke, offering ſheepe and beeges, which could not be told, nor numbered for multitude.

6 So the Priests brought the Arke of the covenant of the Lord vnto his place, into the oracle of the houſe into the moſt holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims ſtretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

8 And they drew out the barres, that the ends of the barres might appeare out of the Sanctuary before the oracle, but they were not ſeene without: and there they are vnto this day.

9 Nothing was in the Arke: ſaue the two tables of ſtone, which Moſes had put there at Horeb, where the Lord made a covenant with the children of Iſrael, when hee brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuary, the cloud filled the houſe of the Lord,

11 So that the Priests could not ſtand to miniſter, becauſe of the cloud: for the glory of the Lord had filled the houſe of the Lord.

12 Then ſpake Salomon, The Lord ſaid, that he would dwell in the darke cloud.

13 I haue built thee an houſe to dwell in, an habitation for thee to abide in for euer.

14 ¶ And the king turned his face, and bleſſed all the Congregation of Iſrael: for all the Congregation of Iſrael ſtood there.

15 And he ſaid, Bleſſed bee the Lord God of Iſrael, who ſpake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, ſaying,

16 Since the day that I brought my people Iſrael out of Egypt, I choſe no citie of all the tribes of Iſrael, to build an houſe that my Name might bee there: but I haue choſen Dauid to be ouer my people Iſrael.

17 And it was in the heart of Dauid my father to build an houſe to the Name of the Lord God of Iſrael.

18 And the Lord ſaid vnto Dauid my father, Whereas it was in thine heart to build an houſe vnto my Name, thou diდეſt well, that thou waſt ſo minded.

19 Neuertheſſe, thou ſhalt not build the houſe, but thy ſonne that ſhall come out of thy

Bb loynes,

b Containing part of September, and part of October, in the which moneth they held thre ſolemne feaſts, Numb. 29. 1.

c That is, the Kohathites, Numb. 4. 5.

d They drew them out only out ſo farre as they might be ſeene: for they might not put them altogether out, Exod. 25. 25. e For it is like that the enemies when they had the Arke in their hands tooke away the rod of Aaron and the pot with Man. Exod. 40. 34.

f He ſpake according to the tenour of Gods promiſe, which was conditionally, that they ſhould ſerue him aright.

loynes, hee shall build the House vnto my Name.

[†] Ebr. confirmed.

20 And the Lord hath [†] made good his word that hee spake: and I am risen vp in the roome of Dauid my father, & sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

^g The two tables wherein the articles of the covenant were written.

^{* 2. Chron. 6. 13.}

21 And I haue prepared therein a place for the Arke, wherein is the ^g couenant of the Lord which hee made with our fathers, when hee brought them out of the land of Egypt.

22 ¶ Then Salomon stood before [†] the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen.

^{* 2. Macc. 2. 8.}

23 And said, O Lord God of Israel, there is no God like thee in heauen above, or in the earth beneath, thou that keepest couenant and mercy with thy seruants that walke before thee with ^h all their heart,

^h Vnfeinedly and without all hypocrisie.

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

^{* Chap. 2. 4.}

25 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heed to their way, that they walke before mee, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy word bee verified, which thou spakest vnto thy seruant Dauid my father.

ⁱ He is rauished with the admiration of Gods mercies, who being incomprehensible and Lord ouer all, will become familiar with men.

27 Is it true in deede that God will dwell on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more ^unable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruants, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant prayeth before thee this day:

^{* Deut. 12. 11.}

29 That thine eyes may bee open toward this house, night and day, ^uent toward the place whereof thou hast said, * My Name shall bee there: that thou maiest hearken vnto the praier which thy seruant praierh in this place.

^l Or, from.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, and heare thou ^l in the place of thine habitation, ^uen in heauen, and when thou hearest haue mercy.

^k To wit, the Iudge, or neighbour.

[†] Ebr. the oath.

^l That is, make it known.

31 ¶ When a man shall trespass against his neighbour, and ^k hee lay vpon him an oath to cause him to sweare, and [†] the swearer shall come before thine altar in this house,

32 Then heare thou in heauen, and ^l doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnesse.

33 ¶ When thy people Israel shall be overthrown before the enemies, because they haue sinned against thee, and turned againe to thee, and ^m confesse thy Name, and pray and make supplication vnto thee in this house,

^m Acknowledge thy iust iudgement, and praise thee.

34 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest vnto their fathers.

ⁿ So that there be a drought to destroy the fruits of the land.

35 ¶ When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

36 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen thy people to inherite.

37 ¶ When there shall bee famine in the land, when there shall bee pestilence, when there shall be blasting, mildew, grasshopper or caterpillar, when their enemies shall besiege them in the cities of their land, or any plague, or any sicknesse,

[†] Ebr. in the land of their gates.

38 Then what prayer, and supplication so euer shall be made of any man, or of all thy people Israel, when every one shall knowe the plague in his owne heart, and stretch forth his hands in this house,

^o For such are most meete to receiue Gods mercies.

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and doe, and giue euery man according to all his wayes, as thou knowest his heart, (for thou only knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer, as touching the ^p stranger that is not of thy people Israel, who shall come out of a farre countrey for thy Names sake,

^p He meaneth such as should be turned from their idolatrie to serue the true God.

42 (When they shall heare of thy great Name, and of thy mightie hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee as do thy people Israel: and that they may know, that thy ^q Name is called vpon in this house which I haue built.

^q That this is the true religion wherein with thou wilt be worshiped.

44 ¶ When thy people shall go out to battle against their enemy by the way that thou shalt send them, and shall pray vnto the Lord ^r toward the way of the citie which thou hast chosen, and toward the house which I haue built for thy Name,

^r Dan. 6. 10.

55 Heare thou then in heauen their prayer and their supplication, and ^s iudge their cause.

^s Or, maintain their right. ^{* 2. Chron. 6. 36. eccles. 7. 23. 1. ioh. 1. 8, 10.}

46 If they sinne against thee, (* for there is no man that sinneth not) and thou be angry with

[†] Ebr. the thing a day in his day.

with them, and deliuer them vnto the enemies, so that they cary them away prisoners vnto the land of the enemies, either farre or neere,

10. if they repent. 47 Yet if they turne againe vnto their heart in the land (to the which they bee caried away captiues) and retorne and pray vnto thee in the land of them that caried them away captiues, saying, Wee haue sinned, we haue transgressed, and done wickedly,

1. Though the Temple was the chiefe place of prayer, yet hee concluded not them that being let with necessitie, call vpon him in other places. 48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee toward the way of their land, which thou gauest vnto their fathers, and toward the citie which thou hast chofen, and the house, which I haue built for thy Name,

1. As Daniel did, Dan. 6. 10. 49 Then heare thou their prayer and their supplication in heauen thy dwelling place, and iudge their cause,

10. pangs their mings. 50 And bee mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may haue pitie and compassion on them:

1. He vnderstood by faith, that God of enemies would make friends vnto them that did conuert vnto him. 51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the mids of the yron furnace.

52 Let thine eyes bee open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

1. He vnderstood by faith, that God of enemies would make friends vnto them that did conuert vnto him. 53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou saidest by the hand of Moses thy seruant, when thou broughtest our fathers out of Egypt, O Lord God.

1. As Daniel did, Dan. 6. 10. 54 And when Salomon had made an end of praying all this prayer and supplication vnto the Lord, hee arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

1. Salomon is a figure of Christ, who continually is the Mediator betweene God and his Church; 55 And stood and blessed all the Congregation of Israel, with a lowd voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that hee promised: there hath not failed one word of all his good promise which hee promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, neither leaue vs.

1. He concluded that man of himselfe is enemy vnto God, and that al obedience to his Law proceedeth of his meeke mercie, 58 That he may bow our hearts vnto him, that wee may walke in all his wayes, and keepe his commandments, and his statutes, and his lawes, which he commanded our fathers.

1. Ebr the thing of a day in his day, 59 And these my words, which I haue prayed before the Lord, be neere vnto the Lord our God day and night, that he defend the cause of his seruant, and the cause of his people Israel alway as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfitt with the Lord our God to walke in his statutes, and to keepe his commandments, as this day.

1. 2 Chron. 7. 4. 62 ¶ Then the King and all Israel with him offered sacrifice before the Lord.

63 And Salomon offred a sacrifice of peace offerings which he offered vnto the Lord, *20 wit,* two and twenty thousand beeues, and an hundreth and twentie thousand sheepe: so the king and all the children of Israel dedicated the house of the Lord.

1. Before the Oracle where the Arke was. 64 The same day did the king halowe the middle of the court, that was before the house of the Lord: for there he made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the brazen altar that was before the Lord, was too little to receiue the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast, and all Israel with him, a very great Congregation, euen from the entring in of Hamath vnto the riuer of Egypt, before the Lord our God, *7 seuen dayes and seuen dayes, euen foure teene dayes.*

2. That is, from North to South: meaning, all the countrey. 66 And the eight day he sent the people away: and they thanked the king, and went vnto their tents ioyous & with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

9 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth forth a nauie for gold.

1. 2 Chron. 7. 11. **W**HEN Salomon had finished the building of the house of the Lord, and the kings palace, and all that Salomon desired and minded to doe,

2 Then the Lord appeared vnto Salomon the second time, as hee appeared vnto him at Gibeon.

3 And the Lord said vnto him, I haue heard thy prayer and thy supplication, that thou hast made before mee: I haue hallowed this house (which thou hast built) to put my Name there for euer, and mine eyes, and mine heart shall be there perpetually.

4 And if thou wilt walke before mee (as Dauid thy father walked in purenesse of heart, and in righteousness) to doe according to all that I haue commanded thee, and keepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, Thou shalt not want a man vpon the throne of Israel.

6 But if ye and your children turne away from me, and will not keepe my commandments, and my statutes (which I haue set before you) but goe and serue other gods, and worship them,

7 Then will I cut off Israel from the land which I haue giuen them, and the house which

Bb 2 I haue

1. Before the Oracle where the Arke was.

1. 2 Chron. 7. 7.

2. That is, from North to South: meaning, all the countrey. 3. Seuen dayes for the dedication, and seuen for the feast. 4. Ebr. blessed.

1. 2 Chron. 7. 11.

1. Chap. 3. 5.

1. Chap. 8. 2. 9. deut. 12. 11.

1. If thou walke in my feare, and withdraw thy selfe from the common maner of men which follow their sensuality,

1. 2 Sam. 7. 12. 1. Chron. 22. 10.

1. God declareth that disobedience against him is the cause of his displeasure, and so of all misery.

Salomons buildings. The I.Kings. Queene of Saba.

^a *Ier. 7. 14.* I haue hallowed for my Name, will I cast out of my sight, and Israel shall be a ^c prouerbe, and a common talke: among all people.

^e *The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberall benefits.*
^d *Deut. 1. 9. 24.*
^f *Ier. 22. 8.*
 8 Euen this high house shall bee: every one that passeth by it, shall be astonied, and shall hisse, and they shall say, * Why hath the Lord done thus vnto this land, and to this house?

9 And they shall answer, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

^g *Chron. 8. 1.*
 10 * And at the end of twenty yeeres when Salomon had builded the two houses, the house of the Lord, and the kings palace,

^h *Or, Zer.*
 11 (For the which Hiram the king of Ty-
 rus had brought to Salomon timber of Cedar, and firre trees, and gold, and whatsoeuer he desired) then King Salomon gaue to Hiram twentie cities in the land of Galil.

ⁱ *Or, Galile.*
 12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

^j *Or, dirtie, or barren.*
 13 Therefore hee said, What cities are these which thou hast giuen mee, my brother? And hee called them the land of Cabul, vnto this day.

^k *Or, dirtie, or barren.*
 14 And Hiram had sent the King ^d sixscore talents of gold.

^e *The common talent was about threescore pound weight.*
^f *Millo was as the towne house or place of assembly, which was open aboue.*
 15 ¶ And this is the cause of the tribute, why king Salomon raised tribute, to wit, to build the house of the Lord, and his owne house, and Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and slew the Canaanites, that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wilderness of the land,

^g *Cities for his munitions of warre.*
 19 And all the cities of store, that Salomon had, euen cities for charrets, and cities for horsemen, and all that Salomon desired and would build in Ierusalem, and in Lebanon, and in all the land of his dominion)

^h *These were as bondmen, and payed what was required, either labour or money.*
 20 All the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

ⁱ *Leuit. 25. 39.*
 22 But of the children of Israel did Salomon make no bondmen: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his charrets, and his horsemen.

23 These were the princes of the officers,

that were ouer Salomons worke: ⁱ *euen* ⁱ *siue* hundred and ⁱ *siue*, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto the house which Salomon had built for her: then did he build Millo.

25 And thrise a yere did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lord: and he burnt incense vpon the altar, that was before the Lord, when he had finished the house.

26 ¶ Also King Salomon made a nauie of ships in Ezeon-geber, which is beside Eloth, and the brinke of the red Sea, in the land of Edom.

27 And Hiram sent with the nauie his seruants that were mariners, and had knowledge of the Sea, with the seruants of Salomon.

28 And they came to Ophir, and fet from thence ^k foure hundred and twentie talents of gold, and brought it to King Salomon.

CHAP. X.

ⁱ *The Queene of Saba cometh to heare the wisdom of Salomon. 18 His royall throne. 23 His power and magnificence.*

And the ^a Queene of ^a Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to prooue him with hard questions.

2 And she came to Ierusalem with a very great traine, and camels that bare sweet odours, and gold exceeding much, and precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the King, which he expounded not vnto her.

4 Then the Queene of Sheba saw all Salomons wisdom, and the house that he had built,

5 And the ^b meat of his table, & the sitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and she was greatly astonied.

6 And she said vnto the King, It was a true word that I heard in mine owne land of thy sayings, and of thy wisdom.

7 Howbeit I beleued not this report till I came, and had seene it with mine eyes: but loe, the one halfe was not told me: for thou hast more wisdom and prosperitie, then I haue heard by report.

8 Happie are thy men, happie are these thy seruants, which stand euer before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which ^d loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made thee King to doe equitie and righteousness.

10 And she gaue the King sixscore talents of gold, and of sweete odours exceeding much, and precious stones. There came no more such abundance of sweete odours, as the Queene

ⁱ The ouerflows of Salomons works, were di-
 uided into three
 parts: the first
 contained 3300.
 the second 300.
 and the third
 250. which were
 Israelites: so
 here are contain-
 ed the two last
 parts, which
 make 550. look
 more a. Chron.
 8. 10.

^k In the 2.
 Chron. 8. 8 is
 made mention
 of thirte more,
 which seeme to
 haue bene em-
 ployed for their
 charges,

^a 2. Chron. 9. 1.
 marth 12. 42.
 Luke 11. 31.
 a Tophelusath
 that shee was
 Queene of Ethio-
 pia, and that
 Sheba was the
 name of the
 chiefe citie of
 Meroe, which is
 an land of Ni-
 lus,

^b That is the
 whole order, and
 trade of his
 house,

^c Eke there was
 more spirit in her.

^d But much
 more happy are
 they which heare
 the wisdom of
 God revealed in
 his word.
 d It is a chiefe
 signe of Gods
 fauour, when
 godly and wise
 rulers sit in the
 throne of iustice.
 e This is the
 cause, why kings
 are appointed.

Queene of Sheba gaue to king Salomon.

11 The nauie also of Hiram (that carried gold from Ophir) brought like wise great plenty of ¹²Almuggim trees from Ophir, and precious stones.

12 And the king made of the Almuggim trees, pillars for the house of the Lord, and for the kings palace, and made harpes and psalteries for fingers. There came no more such Almuggim trees, nor were any more seen vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba whatsoeuer shee would aske, besides that, which Salomon gaue her of his kingly liberalitie: so shee returned and went to her owne countrey, both shee, and her seruantes.

14 Also the weight of gold, that came to Salomon in one yeere, was six hundred three-

score and sixe ¹⁵talents of gold, besides that hee had of merchant men, and of the merchandises of them that sold spices, and of all the kings of Arabia, and of the princes of the countrey.

16 And king Salomon made two hundredth targets of beaten gold, fixe hundredth shekels of gold went to a target:

17 And three hundredth shields of beaten gold, three pound of gold went to one shield: and the king put them in the house of the wood of Lebanon.

18 Then the king made a great throne of yuorie, and couered it with the best gold.

THE ROYAL THRONE OF SALOMON.



19 And the throne had fixe steps, and the top of the throne was round behind, and there were 8 staies on either side on the place of the throne, and two Lions standing by the staies.

20 And there stood twelue Lions on the fixe steps on either side: there was not the like made in any kingdome.

21 And all king Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold, none were of siluer: for it was nothing esteemed in the dayes of Salomon.

22 For the king had on the sea the nauie of Tharshish with the nauie of Hiram: once in

three yeere came the nauie of Tharshish, and brought gold and siluer, yuorie, and Apes, and Peacocks.

23 So king Salomon exceeded all the kings of the earth both in riches and in wisdom.

24 And all the world sought to see Salomon, to heare his wisdom, which God had put in his heart.

25 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, and armour, and sweet odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together charrets and horsemen: and he had a thousand and four hundredth charrets, and twelue thousand horsemen, whom he placed in the charret cities, and with the king at Ierusalem.

27 And the king gaue siluer in Ierusalem as stones, and gaue cedars as the wilde fig trees that grow abundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen: the kings merchants receiued the linnen for a price.

29 There came vp and went out of Egypt some charret, worth six hundredth shekels of siluer: that is, one horse, an hundredth and fiftie. And thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their means.

CHAP. XI.

Salomon hath a thousand wiues and concubines, which bring him to idolatry. His God raiseth up aduersaries against him.

1 Vnto king Salomon loued many outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,

2 Of the nations, whereof the Lord had said vnto the children of Israel, Go not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. to them, I say, did Salomon ioyne in loue.

3 And he had seven hundredth wiues, that were princeesses, and three hundredth concubines, and his wiues turned away his heart.

4 For when Salomon was olde, his wiues turned his heart after other gods, so that his heart was not perfect with the Lord his God, as was the heart of Dauid his father.

5 For Salomon followed Ashtaroth the god of the Zidonians, and Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednes in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an high place for Chemosh the abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did hee for all his outlandish wiues, which burnt incense and offered vnto their gods.

h By Tharshish is meant Cilicia, which was abundant in variety of precious things.

2 Chron. 1. 14.

Or he made siluer as plagues as stones.

Or for the company of the kings merchants did hee raise a number at a price.

1 Ebr. hands.

Deut. 17. 17. eccl. 47. 19. 30. Which were idolaters.

Exod. 34. 16.

Or, Queenes. b To whom appertained no dowrie.

c He serued not God with a pure heart.

1 Iudg. 2. 13.

d Who was also called Molech, Verle 7. reade 2. King. 23. 10.

e Thus the Scripture termeth whatsoeuer man doth reuerence and serue as God.

Salomons buildings. The I. Kings. Queene of Saba.

Jer. 7. 14. I haue hallowed * for my Name, will I cast out of my sight, and Israel shall be a ^c prouerbe, and a common talke among all people.

8 Euen this high house shall bee ^b: euery one that passeth by it, shall be astonied, and shall hiss, and they shall say, * Why hath the Lord done thus vnto this land, and to this house?

9 And they shall answer, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the end of twenty yeeres when Salomon had builded the two houses, the house of the Lord, and the kings palace,

11 (For the which Hiram the king of Ty-
Or, Zor, rus had brought to Salomon timber of Cedar, and firre trees, and gold, and what soeuer he desired) then King Salomon gaue to Hiram twen-
Or, Sais, tie cities in the land of Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him, not.

13 Therefore hee said, What cities are these which thou hast giuen mee, my brother? And hee called them the land of Cabul, vnto this day.

14 And Hiram had sent the King ^d sixscore talents of gold.

15 ¶ And this is the cause of the tribute, why king Salomon raised tribute, ^e to wit, to build the house of the Lord, and his owne house, and ^f Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and slew the Canaanites, that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wilderness of the land.

19 And all the cities ^g of store, that Salomon had, euen cities for charrets, and cities for horsemen, and all that Salomon desired and would build in Ierusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were ^h left of the Amorites, Hittites, Perizzites, Hivites, and Iebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon * make no bondmen: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his charrets, and his horsemen.

23 These were the princes of the officers,

that were ouer Salomons worke: ⁱ **en** ⁱ **siue** hundred and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the citie of David vnto the house which Salomon had built for her: then did he build Millo.

25 And thise a yeece did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lord: and he burnt incense vpon the altar, that was before the Lord, when he had finished the house.

26 ¶ Also King Salomon made a nauie of ships in Ezion-geber, which is beside Eloth, and the brinke of the red Sea, in the land of Edom.

27 And Hiram sent with the nauie his seruants that were mariners, and had knowledge of the Sea, with the seruants of Salomon.

28 And they came to Ophir, and fet from thence ^k foure hundred and twentie talents of gold, and brought it to King Salomon.

CHAP. X.

1 The Queene of Saba commeth to heare the wisdom of Salomon. **18** His royall throne. **23** His power and magnificence.

AND the ^k Queene of Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions.

2 And she came to Ierusalem with a very great traine, ^l and camels that bare sweet odours, and gold exceeding much, and precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the King, which he expounded not vnto her.

4 Then the Queene of Sheba saw all Salomons wisdom, and the house that he had built,

5 And the ^m meat of his table, & the sitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and ⁿ she was greatly astonied.

6 And she said vnto the King, It was a true word that I heard in mine owne land of thy sayings, and of thy wisdom.

7 Howbeit I beleueed not this report till I came, and had seene it with mine eyes: but loe, the one halfe was not told me: for thou hast more wisdom and prosperitie, then I haue heard by report.

8 Happie are thy men, happie are these thy seruants, which stand euer before thee, and heare thy ^o wisdom.

9 Blessed be the Lord thy God, which ^p loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made thee King to doe ^q equitie and righteoufnesse.

10 And shee gaue the King sixscore talents of gold, and of sweete odours exceeding much, and precious stones. There came no more such abundance of sweete odours, as the

Queene

^c The world shall make of you a mocking stocke for the vile conceits and abasing of Gods most liberrall benefits.
^d **Deut. 19. 24.**
Jer. 22. 8.

^e **2 Chron. 8. 1.**

^f **Or, Zor,**

^g **Or, Sais,**

^h **Or, dirtie, or barren.**

ⁱ For his tribute toward the building.

^j The common talent was about threescore pound weight.

^k Millo was as the towne house or place of assembly, which was open about.

^l Cities for his munitions of warre.

^m These were as bondmen, and payed what was required, either labour or money.

ⁿ **Lewis. 25. 39.**

The ouerseen of Salomons works, were di- uided into three parts: the first contained 33000, the second 3000, and the third 250, which were Israelites: so here are con- sidered the two last parts, which make 55000 more 2 Chron. 8. 10.

^k In the 3. Chron. 8. 18 is made mention of thirtie more, which seeme to haue bene em- ployed for their charges.

^l **2 Chron. 9. 1.**
Isaiah 60. 6.
Luke 11. 31.
^m Toephustah that shee was Queene of Eti- opia, and that Sheba was the name of the chiefe citie of Meeroe, which is an Island of Ni- lus.

ⁿ That is the whole order, and trade of his house.

^o **1 Ebr. there was more spirit in her.**

^p But much more happy are they which heare the wisdom of God revealed in his word.
^q It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.
^r This is the cause, why kings are appointed.

Queen of Sheba came to king Salomon.

11 The nauie also of Hiram (which carried gold from Ophir) brought likewise great plenty of Almuggim treacation Ophir, and pitch our stones.

12 And the king made of the Almuggim trees, pillars for the house of the Lord, and for the kings palace, and made harpes and psalteries for lingers. There came no more such Almuggim trees, nor were any more sent vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba whatsoeuer shee would aske: besides that, which Salomon gaue her of his kingly liberalitie: so shee returned and went to her owne countrey, with her, and her seruants.

14 All the weight of gold, that came to Salomon in one yere, was six hundred three score and sixe talents of gold.

15 Besides that, hee had of merchant men, and of the merchandises of them that sold spices, and of all the kings of Arabia, and of the princes of the countrey.

16 And king Salomon made two hundred targets of beaten gold, five hundred shekels of gold went to a target.

17 And three hundred shields of beaten gold, three pound of gold went to one shield: and the king put them in the house of the wood of Lebanon.

18 Then the king made a great throne of yuorie, and coiled it with the best gold.

THE ROYAL THRONE OF SALOMON.



19 And the throne had six steps; and the top of the throne was round behind, and there were staires on either side on the place of the throne, and two Lions standing by the staires.

20 And there stood twelue Lions on the six steps on either side: there was not the like made in any kingdome.

21 And all king Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold, none were of siluer: for it was nothing esteemed in the dayes of Salomon.

22 For the king had on the sea the nauie of Tharshish with the nauie of Hiram: once in

three yere came the nauie of Tharshish, and brought gold and siluer, yuorie, and Apes, and Beacocks.

23 So king Salomon exceeded all the kings of the earth both in riches and in wisdom.

24 And all the world sought to see Salomon, to heare his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of siluer, and vessels of gold, and raiment, and armoury, and sweet odours, horses and mules, from yere to yere.

26 Then Salomon gathered together charrets and horsemen: and he had a thousand and four hundred charrets, and twelue thousand horsemen, whom he placed in the charret cities, and with the king at Ierusalem.

27 And the king gaue siluer in Ierusalem as stones, and gaue cedars as the wilde fig trees, that grow abundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen: the kings merchants received the linnen for a price.

29 There came vp and went out of Egypt some charret, with six hundred shekels of siluer: that is, one horse, an hundred and fiftie. And thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their meanes.

CHAP. XI.

1 Salomon hath a thousand wines and concubines, which bring him to idolatry. His God raised up aduersaries against him.

2 King Salomon loued many outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth.

3 Of the nations, whereof the Lord had said vnto the children of Israel, Go not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods to them, I say, did Salomon ioyne in loue.

4 And he had seven hundred wives, that were princesses, and three hundred concubines, and his wives turned away his heart.

5 For when Salomon was olde, his wives turned his heart after other gods: so that his heart was not perfect with the Lord his God, as was the heart of Dauid his father.

6 For Salomon followed Ashtaroth the god of the Zidonians, and Milcom the abomination of the Ammonites.

7 So Salomon wrought wickednes in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

8 Then did Salomon build an high place for Chemosh the abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

9 And so did hee for all his outlandish wives, which burnt incense and offered vnto their gods.

h By Tharshish is meant Cilicia, which was abundant in variety of precious things.

Or he made siluer as plants as flowers.

Or for the company of the king, the merchants did receive a price.

1 Ebr. hands.

Deut. 17. 17. a Which were idolaters.

Exod. 34. 16.

Or, Quines. b To whom appertained no dowrie.

c He serued not God with a pure heart.

1 Iudg. 2. 13.

d Who was also called Molech, Verle 7. reade

2 King. 23. 10.

e Thus the Scripture termeth whatsoeuer man doth reuerence and serue as God.

Therefore the Lord was angry with Salomon, because he had turned his heart from the Lord God of Israel, which had appeared unto him twice.

And had given him a charge concerning this thing, that he should not follow other gods: but he kept not that, which the Lord had commanded him.

Wherefore the Lord said unto Salomon, Forasmuch as this is done of thee, and thou hast not kept my covenant, and my statutes (which I commanded thee): I will surely rent the kingdom from thee, and will give it to thy servant.

Notwithstanding in thy dayes I will not do it, because of David thy father, but I will rent it out of the hand of thy sonne.

Howbeit I will give thee all the kingdom, for wildest thou one tribe to thy sonne, because of David my servant, and because of Jerusalem which I have chosen.

Then the Lord stirred up an aduersary unto Salomon, Hadad the Edomite, of the kings seed, which was in Edom.

For when David was in Edom, and Ioab the captain of the hoste had smitten all the males in Edom, and was gone up to burie the slain.

(For six moneths did Ioab remaine there, and all Israel, till he had destroyed all the males in Edom.)

Then this Hadad fled, and certaine other Edomites of his fathers servants with him, to goe into Egypt, Hadad being yet a little childe.

And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt unto Pharaoh king of Egypt, which gaue him an house, and appointed him vitallies, and gaue him land.

So Hadad found great fauour in the sight of Pharaoh, and hee gaue him to wife the sister of his owne wife, even the sister of Tahpenes the Queene.

And the sister of Tahpenes bare him Genubath his sonne, whom Tahpenes wained in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

And when Hadad heard in Egypt, that David slept with his fathers, and that Ioab the captain of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine owne country.

But Pharaoh said unto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne country? And hee answered, Nothing, but in any wise let me goe.

¶ And God stirred him up another aduersarie, Rezon the sonne of Eliada, which fled from his lord Hadadezer king of Zobah.

And hee gathered men unto him, and had bene captain ouer the companie, when David slew them. And they went to Damas-

cus, and dwelt there, and they made him king in Damascus.

Therefore was hee an aduersarie to Israel all the dayes of Salomon: besides the euill that Hadad did, hee also abhorred Israel, and reigned ouer Aram.

¶ And Jeroboam the sonne of Nebat an Ephraimite of Zereda Salomons seruaut (whose mother was called Zeruah a widow) lift vp his hand against the king.

And this was the cause that he lift vp his hand against the king, When Salomon built Millo, he repaired the broken places of the citie of David his father.

And this man Jeroboam was a man of strength and courage, and Salomon seeing that the young man was meete for the worke, hee made him gouernour of all the labour of the house of Ioseph.

And at that time, when Jeroboam went out of Jerusalem, the Prophet Ahiah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

Then Ahiah caught the new garment that was on him, and rent it in twelue pieces.

And said to Jeroboam, Take unto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdom out of the hands of Salomon, and will give ten tribes to thee.

But hee shall haue one tribe for my seruant Dauids sake, and for Jerusalem the citie, which I haue chosen out of all the tribes of Israel.

Because they haue forsaken me, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (I to doe right in mine eyes, and my statutes, and my lawes) as did David his father.

But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my seruants sake, whom I haue chosen, and who kept my commandments and my statutes.

¶ But I will take the kingdome out of his sonnes hand, and will give it unto thee, even the ten tribes.

And unto his sonne wil I give one tribe, that Dauid my seruant may haue a sight alway before me in Jerusalem the citie, which I haue chosen me, to put my Name there.

And I wil take thee, & thou shalt reigne, & I will take thee, & thou shalt be king ouer Israel.

And if thou hearken unto all that I command thee, and wilt walke in my wayes, & doe right in my sight, to keepe my statutes and my commandments, as Dauid my seruant did, then will I be with thee, & build thee a sure house, as I built unto David, & wil give Israel unto thee.

19 And I will for this afflict the seed of David: but not for ever.

20 ¶ Salomon fought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypte unto Shishak King of Egypt, and was in Egypte vntill the death of Salomon.

21 And the rest of the wordes of Salomon, and all that hee did, and his wisdomes, are they not written in the booke of the actes of Salomon?

22 The time that Salomon reigned in Ierusalem ouer all Israel, was forty yere.

23 And Salomon slept with his fathers, and was buried in the cite of David his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 Rehoboam succedeth Salomon. 2 He refuseth the counsell of the Ancients. 3 Ieroboam reigneth ouer Israel.

4 God commandeth Rehoboam not to fight. 5 Ieroboam maketh golden calves.

¶ And Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, whither Ieroboam had fled from king Salomon, and dwelt in Egypt.)

3 Then they sent & called him: and Ieroboam and all the Congregation of Israel came, and spake vnto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous seruitude of thy father, and his fore yoke which hee put vpon vs, lighter, and we will serue thee.

5 And he said vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And king Rehoboam tooke counsell with the olde men that had stood before Salomon his father, while hee yet liued, and sayd, What counsell giue ye, that I may make an answer to this people?

7 And they spake vnto him, saying, If thou be a seruant vnto this people this day, & serue them, and answer them, and speake kinde wordes to them, they will be thy seruants for ever.

8 But he forsooke the counsell that the olde men had giuen him, and asked counsell of the yong men that had bene brought vp with him, and waited on him.

9 And he said vnto them, What counsell giue ye, that we may answer this people, which haue spoken to mee, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: *even* thus shalt thou say vnto them, My least part shall bee bigger then my fathers loynes.

11 Now whereas my father did burden you with a grievous yoke, I will yet make your yoke heauie: for my father hath chastised you with rods, but I will correct you with scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me againe the third day.

13 And the King answered the people sharply, and left the old mens counsell that they gaue him.

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grievous, and I will make your yoke more grievous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the king harkened not vnto the people: for it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by Ahijah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel saw that the King regarded them not, the people answered the king thus, saying, What portion haue we in David? we haue none inheritance in the sonne of Ithai. To your tents, O Israel, now see to thine own house, David. So Israel departed to their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then king Rehoboam made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house of David vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him vnto the assembly, & made him king ouer all Israel: none followed the house of David, but the tribe of Iudah onely.

21 And when Rehoboam was come to Ierusalem, hee gathered all the house of Iudah with the tribe of Benjamin an hundredth and fourescore thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 ¶ But the word of God came vnto She-maiah the man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Benjamin, & the remnant of the people, saying,

24 Thus saith the Lord, Ye shall not goe vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the word of the Lord, and returned, and departed, according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem, in mount Ephraim, and dwelt therein, and went from

Or, Scorpions.

The people declare their obedience in this, that they would attempt nothing before the King had giuen them iust occasion.

Or, The Lord was the cause.

Chap. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Though their cause were good, yet it is most hard for the people to bryde their affections, as these vile words declare.

1 Ebr strengthened himselfe.

By the iust iudgement of God for Salomons finnes.

Chap. 12. 13.

h For as yet hee perceiued not that the Lord had so appointed it.

22 Chron. 12. 2. 1 That is, the Prophet.

k Who of his iust iudgement will punish the trespasser, and of his mercy spare the innocent people.

from whence, and built Peniel.

26 And Ieroboam thought in his heart, Now shall the King come returne to the house of Dauid.

27 If this people goe vp and do sacrifice in the house of the Lord at Ierusalem, then shall the heart of this people turne againe vnto their lord, *even* to Rehoboam king of Iudah: so shall they kill me, and go againe to Rehoboam King of Iudah.

28 Whereupon the King tooke counsell, and made two calves of golde, and said vnto them, It is too much for you to goe vp to Ierusalem: behold, O Israel, thy gods which brought thee vp out of the land of Egypt.

29 And hee for the one in Beth-el, and the other for he in Dan.

30 And this thing turned to sinne; for the people went (because of the one) *even* to Dan.

31 Also he made an house of high places, and made Priests of the lowest of the people, which were not of the sonnes of Levi.

32 And Ieroboam made a feast the fifteenth day of the eighth moneth, like vnto the feast that is in Iudah, and offered on the Altar. So did he in Beth-el, and offered vnto the calves that hee had made: and he placed in Beth-el the Priests of the high places, which he had made.

33 And he offered vpon the Altar, which he had made in Beth-el, the fifteenth day of the eighth moneth, *(even* the moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went vp to the Altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 15 The Prophet is seduced. 24 And is killed of a Lyon. 33 The obstinacie of Ieroboam.

And behold, there came a man of God, out of Iudah (by the commandement of the Lord) vnto Beth-el, and Ieroboam stood by the Altar to offer incense.

2 And he cried against the Altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall be born vnto the house of Dauid, * Iosiah by name, and vpon thee shall he sacrifice the Priests of the hie places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the signe, that the Lord hath spoken, Behold, the Altar shall rent, and the ashes that are vpon it, shall fall out.

4 And when the king had heard the saying of the man of God, which hee had cried against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, Lay hold on him: but his hand which hee put forth against him, dried vp, & he could not pull it in againe to him.

5 The Altar also claued asunder, and the ashes fell out from the Altar, according to the signe which the man of God had giuen by the commandement of the Lord.

6 Then the King answered and said vnto the man of God, I beseech thee, pray vnto the Lord thy God, & make intercession for me, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.

7 Then the King said vnto the man of God, Come home with me, that thou mayest dine, and I will giue thee a reward.

8 But the man of God said vnto the King, If thou wouldst giue mee half thine house, I would not goe in with thee, neither would I eate bread, nor drinke water in this place.

9 For so was it charged me by the word of the Lord, saying, Eat no bread, nor drinke water, nor turne againe by the same way that thou camest.

10 So hee went another way, and returned not by the way that he came to Beth-el.

11 And an old Prophet dwelt in Beth-el, and his sonnes came & told him all the works, that the man of God had done that day in Beth-el, and the words which hee had spoken vnto the King, told they their father.

12 And their father said vnto them, What way went hee? and his sonnes shewed him, what way the man of God went, which came from Iudah.

13 And he said vnto his sonnes, Saddle mee the asse. Who saddled him the asse, and he rode thereon.

14 And went after the man of God, and found him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest from Iudah? And he said, Yea.

15 Then hee said vnto him, Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor go in with thee, neither wil I eat bread nor drinke water with thee in this place.

17 For it was charged mee by the word of the Lord, saying, Thou shalt eat no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that hee may eate bread, and drinke water: but hee lied vnto him.

19 So he went againe with him, and did eat bread in his house, and dranke water.

20 And as they sate at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And he cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drinke water in the place (whereof he did say vnto thee, Thou shalt eat no bread nor drinke any water) thy carkeis shall not come

1 He feared lest his people should have beene seduced to rebell against him.

m So craftie are the carnall persuasions of princes, when they will make a religion to serve to their appetite.

n That is a temple, where altars were built for idolatrie.

o Because hee would the more bind the peoples deuotion to his idolatrie, hee made a new holy day, besides those that the Lord had appointed in the Law.

a That is, a Prophet.

b Not that that was called Luz in Benjamin, but an other of that name.

* 2 King. 23. 17.

c By this signe ye shall know that the Lord hath sent me. || Or, he poured out.

d The wicked rage against the Prophets of God, when they declare them Gods iudgements.

† Ebr. month.

e Though the wicked humble themselves for a time, when they see Gods iudgements, yet after they returne to their olde malice, and declare that they are but vile hypocrites. || Or, take vengeance.

Or, he charged me: to wit, an Angel. f Seeing he had the express word of God, he ought not to have declined therefrom neither for the persuasion of man nor Angel.

† Ebr. lookd.

† Ebr. I am. g This hee did of a simple mind, thinking it his duetie to declare friendship to a Prophet.

h His fault is here double: first in that that he suffreth not the Prophet to obey Gods expresse commandement: & next, that hee is ineth to haue a reuelation to the contrary.

i God would reprove his folly by him, who was the occasion to bring him into error.

come vnto the sepulchre of thy fathers.

23 ¶ And when hee had eaten bread and drunke, hee saddled him the asse, to wit, to the prophet whom he had brought againe.

24 And when hee was gone, ^k a Lyon met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the Lyon stood by the corps also.

^k By this fearful example, God teacheth fourth how dangerous a thing it is for men to be haue themselves coldly, or deceitfully in their charge whereunto God hath called them.

25 And behold, men that passed by, sawe the carkeis cast in the way, and the Lyon standing by the corps: and they came and tolde it in the towne where the olde Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, he said, It is the man of God, who hath bin disobedient vnto the commandement of the Lord: therefore the Lord hath deliuered him vnto the Lyon, which hath rent him, and slaine him, according to the word of the Lord, which hee spake vnto him.

27 ¶ And he spake to his sons, saying, Saddle me the asse. And they saddled him.

28 And he went and found his body cast in the way, and the asse and the Lyon stood by the corps: and the Lyon had not eaten the body, nor torne the asse.

^l To declare that this was onely the judgement of God: for if the Lyon had done it for hunger, hee would also haue deuoured the body.

29 And the Prophet tooke vp the body of the man of God, and laide it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And hee laide his body in his owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sons, saying, When I am dead, bury ye me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which hee cried by the word of the Lord against the Altar that is in Beth-el, and against all the houses of the high places, which are in the cities of Samaria, shall surely come to passe.

33 *Howbeit* after this, Ieroboam ⁿ conuer- ted not from his wicked way, but turned againe, and made of the lowest of the people Priests of the high places. Who would, might [†] consecrate himselfe, and be of the Priests of the high places.

ⁿ So the wicked profit not by Gods threatenings, but go backward and become worse, and worse, 2 Tim. 3. 13.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to root it out, and destroy it from the face of the earth.

CHAP. XIIII.

2 Ieroboam sendeth his wife disguised to Ahijah the Prophet, who declareth vnto him the destruction of his house, 22 Iudah is punished by Shishbak.

At that time Abijah the sonne of Ieroboam fell sicke.

2 And Ieroboam said vnto his wife, Vp, I pray thee, ^a & disguise thy selfe, that they know not that thou art the wife of Ieroboam, and go to Shiloh: for there is Ahijah the Prophet, which tolde me ^{*} that I should bee King ouer this people,

3 And take [†] with ^b thee ten loaves, and cracknels, and a bottel of hony, and go to him: he shal tell thee what shal become of the yong man.

[†] Ebr. in thine hand.
^b According to the custom, when they went to aske counsell of Prophets, 1 Sam. 9. 7.
[†] Or, wafers.
[†] Ebr. eyes stood.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his sight was decayed for his age.

5 Then the Lord said vnto Ahijah, Behold, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when shee commeth in, shee shall faigne her selfe to be ^c another.

^c Then the wife of Ieroboam.

6 Therefore when Ahijah heard the sound of her feet as she came in at the doore, he saide, Come in, thou ^d wife of Ieroboam: why feignest thou this thy selfe to be another? I am sent to thee with heauie tidings.

^d For God oft times discloseth vnto his the craft & subtiltie of the wicked.

7 Go tell Ieroboam, Thus saith the Lord God of Israel, Forasmuch as I haue exalted ^e thee from among the people, and haue made thee Prince ouer my people Israel,

^e Which wast but a seruant.

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruant Dauid, which kept my commandements, and followed mee with all his heart, and did only that which was right in mine eyes,

9 But hast done euill about all that were before thee (for thou hast gone and made thee other gods, and ^f molten images, to prouoke me, and hast cast me behinde thy backe.)

^f To wit, two calves.

10 Therefore behold, I will bring euil vpon the house of Ieroboam, and wil cut off from Ieroboam him that ^{*} is pisseth against the wall, as well him that ^h is shut vp, as him that is left in Israel, and wil sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dung, till it be all gone.

^{*} Chap. 21. 21, and 2. Kings 9. 8.
^g Every male euen to the doggs,
1 Sam. 25. 22.
^h As well him that is in the strong hold, as him that is abroad.

11 The dogges shall eate him of Ieroboams flocke that dieth in the city, & the foules of the aire shall eate him that dieth in the field: ⁱ for the Lord hath said it.

ⁱ They shal lack the honour of burial in token of Gods malediction.

12 Vp therfore & get thee to thine house: for when thy feet enter into the citie, the child shall die.

13 And all Israel shall mourne for him, and burie him: for he only of Ieroboam shal come to the graue, because in him there is founde ^k some goodnesse toward the Lord God of Israel in the house of Ieroboam.

^k In the midst of the wicked, God hath some, on whom he doth bestow his mercies.

14 Moreouer, the Lord shall stirre him vp a king ouer Israel, which shal destroy the house of Ieroboam in that day: ^l what? yea, euen now.

^l The Lord will begin to destroy it out of hand.

15 For the Lord shal smite Israel, as when a reede is shaken in the water, and he shal weede Israel out of this good land, which hee gaue to their fathers, and shall scatter them beyond the ^m riuer, because they haue made them groues, prouoking the Lord to anger.

^m Meaning, Euphrates.

16 And hee shall giue Israel vp, because of the

the

the finnes of Ieroboam, who did sinne, and made Israel to sinne.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, and when she came to the threshold of the house, the yong man died.

18 And they buried him, and all Israel lamented him, according to the worde of the Lord, which hee spake by the hand of his servant Ahiah the Prophet.

19 And the rest of Ieroboams actes, how hee warred, and how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twenty yeere: and he slept with his fathers, and Nadab his sonne reigned in his stead.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fortie yeere old, when he began to reigne, and reigned seuateene yeere in Ierusalem, the city which the Lord did chuse out of al the tribes of Israel, to put his name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednes in the sight of the Lord: and they prouoked him more with their finnes, which they had committed, then all that which their fathers had done.

23 For they also made them high places, and images, and groues on euery high hill, and vnder euery greene tree.

24 There were also Sodomites in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 ¶ And in the fift yeere of King Rehoboam, Shishak King of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the kings house, and tooke away all: also he caried away all the shields of gold which Salomon had made.

27 And King Rehoboam made for them brazen shields, and committed them vnto the hands, of the chiefe of the guard, which waited at the doore of the Kings house.

28 And when the King went into the house of the Lord, the guard bare them, and brought them againe into the guard chamber,

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naamah an Ammonite. And Abijam his sonne reigned in his stead.

CHAP. XV.

1 Abijam reigned ouer Iudah. **9** Asa succedeth in his sonne. **15** The battell betweene Asa and Baasha. **24**

Iehoshaphat succedeth Asa. **25** Nadab succedeth Ieroboam. **28** Baasha killeth Nadab.

AND in the eighteenth yeere of King Ieroboam the sonne of Nebat, reigned Abijam ouer Iudah.

2 Three yeere reigned he in Ierusalem, and his mothers name was Maachah the daughter of Abisshalom.

3 And he walked in all the finnes of his father, which hee had done before him: and his heart was not perfite with the Lord his God, as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a light in Ierusalem, and set vp his sonne after him, and established Ierusalem.

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, saue onely in the matter of Vriah the Hittite.

6 And there was warre betweene Rehoboam and Ieroboam, as long as he liued.

7 The rest also of the actes of Abijam, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah? there was also warre betweene Abijam, and Ieroboam.

8 And Abijam slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne reigned in his stead.

9 ¶ And in the twentieth yere of Ieroboam King of Israel, reigned Asa ouer Iudah.

10 He reigned in Ierusalem one and fortie yeere, and his mothers name was Maachah the daughter of Abisshalom.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And hee tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And he put downe Maachah his mother also from her estate, because she had made an idole in a groue: & Asa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the high places. Neuerthelesse Asas heart was vpriht with the Lord all his dayes.

15 Also hee brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer and gold, and vessels.

16 ¶ And there was warre betweene Asa and Baasha King of Israel all their dayes.

17 Then Baasha King of Israel went vp against Iudah, & built Ramah, so that he would let none goe out or in to Asa King of Iudah.

18 Then Asa tooke all the siluer & the gold that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the handes of his seruants, and King Asa sent them to Ben-hadad, the sonne of Tabrimon, the sonne of Hezion king of Aram that dwelt at Damascus, saying,

19 There

n The people shal not be excused, when they doe euill at the commandment of their gouernours.

o The Lorde smote him that he died, 2. Chro. 13. 20.

p And died before Ieroboam about 4. yeeres.

q Or, besides all that their fathers had done by their finnes.

q Where idolatrie reigned, all horrible vices are committed, till at length Gods iust iudgement destroy them utterly.

* Chap 10. 16.

r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2. Chron. 12. 15. f That is, all the dayes of Rehoboams life.

t Whose idolatrie Rehoboam her sonne followed.

* 2. Chro. 11. 22.

a Some thinke that this was Abisalom Salomons sonne.

b Meaning a sonne to reigne ouer Iudah.

* 2. Sam. 11. 4. and 12. 9.

* Chron. 13. 3.

* 2. Chro. 14. 1.

c That is, his grandmother, as Dauid is oftentimes called father of them, whose grandfather he was.

d Neither kindred nor authority ought to be regarded, when they blasphem God & become idolaters, but must be punished.

e For in that that hee killed them to worship God in other places, then he had appointed, it came of ignorance, and not of malice.

f Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, lest they should follow Asa.

* 2. Chro. 16. 2.

g Or, Syria

19. *There is a covenant betwene mee and thee, and betwene my father & thy father; behold, I have sent unto thee a presents of silver & gold: come, breake thy covenant with Baasha King of Israel; that he may depart from me.*

20. So Benhadad hearkened unto king Afa, and sent the captiues of the hostes, which hee had against the cities of Israel, and smote Iion, and Dan, and Abel-beth-maachah, and all Ginneroth, with all the land of Naphtali.

21. And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah.

22. Then King Afa assembled all Iudah, none excepted, and they took the stones of Ramoth, and the timber thereof, wherewith Baasha had builded, and king Afa built with them Geba, and of Benjamin and Mizpah.

23. And the rest of all the actes of Afa, and all his might, and all that he did, and the cities which hee built, are they not written in the booke of the Chronicles of the kings of Iudah; but in his old age he was diseased in his feet.

24. And Afa slept with his fathers, and was buried with his fathers in the cite of David his father. And Ichothaphat his sonne reigned in his stead.

25. And Nadab the son of Ieroboam began to reigne ouer Israel the second yere of Afa king of Iudah, and reigned ouer Israel two yere.

26. And he did euil in the sight of the Lord, walking in the way of his father, & in his sinne wherewith he made Israel to sinne.

27. And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laide siegeto Gibbethon.

28. Euen in the third yere of Afa king of Iudah did Baasha slay him, & reigned in his stead.

29. And when hee was King, hee smote all the house of Ieroboam, he left none aliue to Ieroboam, vntil he had destroyed him, according to the word of the Lord, which he spake by his seruant Ahijah the Shilonite,

30. Because of the sinnes of Ieroboam which he committed, and wherewith hee made Israel to sinne, by his prouocation; wherewith hee prouoked the Lord God of Israel.

31. And the residue of the acts of Nadab, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

32. And there was warre betwene Afa and Baasha king of Israel, all their dayes.

33. In the third yere of Afa king of Iudah, began Baasha the sonne of Ahijah to reigne ouer all Israel in Tirzah, and reigned foure and twenty yeeres.

34. And he did euil in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha. 6 Elah, 9 Zimri, 16 Omri. 31 Ahab married Jezebel. 34 Iericho is built againe.

Then the word of the Lord came to Iehu the son of Hanani against Baasha, saying;

2. Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes,

3. Behold, I will take away the posteritie of Baasha, and the posteritie of his house, and will make thine house like the house of Ieroboam, the sonne of Nebat.

4. He that dieth of Baasha shalke in the cite, him shall the dogges eate; and that man of him which dieth in the fields, shall the fowles of the aire eate.

5. And the rest of the actes of Baasha, and what he did, and his power, are they not written in the booke of the Chronicles of the kings of Israel?

6. So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7. And also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that he should be like the house of Ieroboam, euen for all the wickednes that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed him.

8. In the sixe and twentie yere of Afa king of Iudah, began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yere.

9. And his seruant Zimri, captaine of halfe his charets, conspired against him, as hee was in Tirzah drinking, till he was drunken in the house of Arza steward of his house in Tirzah.

10. And Zimri came and smote him, and killed him in the seuen and twentie yere of Afa king of Iudah, and reigned in his stead.

11. And when hee was King, and sate on his throne, he slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12. So did Zimri destroy all the house of Baasha, according to the worde of the Lorde which hee spake against Baasha by the hand of Iehu the Prophet,

13. For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned, and made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

14. And the rest of the Acts of Elah and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

15. In the seuen and twentie yere of Afa King of Iudah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe against Gibbethon, which belonged to the Philistims.

16. And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the captaine

^a Thus spake Iehu to Baasha in the name of the Lord.

^b Meaning the house of Baasha
^c Chap. 15. 25.
^d Chap. 14. 11.

^e Or, valiantly.
^f 2 Chron. 16. 1.

^g That is, the Prophet did his message.

^h Meaning Nadab Ieroboams sonne.

ⁱ The Calde text hath thus; Drinking till he was drunken in the Temple of Arza the idole by his house in Tirzah.

^j Both Hanani his father, and he were Prophets.

^k The siege had continued from the time of Nadab Ieroboams sonne.

captaine of the hoste, king ouer Israel that same day *even* in the host.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged T^rirzah.

18 And when Zimri saw, that the city was taken, hee went into the palace of the Kings house, and burnt himselfe, and the kings house with fire, and so died.

19 For his finnes which he sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his finnes which he did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were the people of Israel diuided into two parts: for halfe the people followed Tibni the sonne of Ginath to make him King, and the other halfe followed Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa king of Iudah began Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned hee in T^rirzah.

24 And he bought the mountaine of Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the citie, which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did worse then all that were before him.

26 For he walked in all the way of Ieroboam the sonne of Nebat, and in his sins wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri, that he did, and the strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yeere of Asa King of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twentie yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the finnes of Ieroboam the sonne of Nebat, except heeooke Iezebel also the daughter of Eth-baal king of the Zidonians to his wife, and went and serued Baal, and worshipped him?

32 Also he reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the Kings of Israel that were before him.

34 In his daies did Hiel the Bethelite build Iericho: he layd the foundation thereof in A^braham his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the worde of the Lord which he spake by Ioshua the sonne of Nun.

CHAP. XVII.

1 Elijah forwardeth of the famine to come. 2 He is fed of rauens. 3 He is fed in Zarephath, where hee fasteth his chastitie.

And Elijah the Tishbite one of the inhabitants of Gilead said vnto Ahab, As the Lord God of Israel liueth, before whom I stand, there shall be neither dew nor raine these yeeres, but according to my word.

¶ And the word of the Lord came vnto him, saying,

3 Go hence, and turne thee Eastward, and hide thy selfe in the riuer Cherith, that is ouer against Iorden,

4 And thou shalt drinke of the riuer: and I haue commanded the rauens to feede thee there.

5 So he went and did according vnto the word of the Lord: for he went, and remained by the riuer Cherith that is ouer against Iorden.

6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.

7 And after a while the riuer dried vp, because there fell no raine vpon the earth.

8 ¶ And the word of the Lord came vnto him, saying,

9 Vp, and get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widow there to sustaine thee.

10 So he arose and went to Zarephath: and when he came to the gate of the citie, behold, the widow was there gathering sticks: and he called her, and said, Bring me, I pray thee, a litle water in a vessell, that I may drinke.

11 And as she was going to fet it, he called to her and said, Bring me, I pray thee, a morsell of bread in thine hand.

12 And shee said, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrel, and a litle oile in a cruse: and behold, I am gathering a few stickes for to go in, and dresse it for me and my sonne, that wee may eate it, and die.

13 And Elijah sayde vnto her, Feare not, come, do as thou hast said, but make me thereof a litle cake first of all, and bring it vnto mee, and afterward make for thee, and thy sonne.

14 For thus sayeth the Lord God of Israel, The meale in the barrell shall not bee wasted, neither shall the oyle in the cruse bee diminished, vnto the time that the Lord send raine vpon the earth.

h Where Zimri kept himselfe in hold.

i Ebr. burne the king, house up-on him.

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

Or, Shemer.

k For such is the nature of idolatrie, that the superstition thereof doeth dayly increase, and the more abominable it is before God and his Church.

l He was the first King that was buried in Samaria, after that the kings house was burnt in T^rirzah.

m By whose meane he fell to all wicked & strange idolatrie, and cruell persecution.

n Reads Ioh. 6. 26.

† Ebr. by the hand of Iosua.

† Eccles. 48. 3. 1 Sam. 5. 16, 17.

a That is, whom I serue. b But as I shall declare it by Gods reuelation.

Or break.

c To strengthen his faith against persecution, God promised to send him miraculously.

d As the troubles of the Saints of God are many, so his mercy is ever at hand to deliver them. Luke 4. 25, 26.

e All this was to strengthen the faith of Elijah to the intent that he should look vpon nothing worldly, but only trust on Gods pr. uidence.

† Ebr. son.

f For there is hope of any more sustenance.

g God receiue no benefit for the life of his, but promise and ample recompense for his faith.

15 So she went, and did as Elijah said, and she did eat: so did he and her house for a certain time.

16 The barrell of meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which hee spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sicknesse was so sore, that there was no breath left in him.

18 And she said vnto Elijah, What haue I so doe with thee, O thou man of God? art thou come vnto me to call my sin to remembrance, and to slay my sonne?

19 And he said vnto her, Giue me thy son, and he tooke him out of her bosome, and caried him vp into a chamber, where he abode, and laid him vpon his owne bed.

20 Then he called vnto the Lord, and said, O Lord my God, hast thou punished also this widow, with whom I sojourn, by killing her sonne?

21 And he stretched himselfe vpon the child three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the child came into him againe, and he reuiued.

23 And Elijah tooke the child, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman said vnto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

Elijah is sent to Ahab. 13 Obadiah hideth an hundredth Prophets. 40 Elijah killeth all Baals prophets. 45 Hee obtaineth raine.

After many dayes, the word of the Lord came to Elijah, in the third yere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Elijah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah feared God greatly:

4 For when Iezabel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, and hid them by fiftie in a caue, and he fed them with bread and water)

5 And Ahab said vnto Obadiah, Goe into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that wee may finde grasse to saue the horses and the mules aliue, lest we depriue the land of the beasts.

6 And so they diuided the land betweene them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art not thou my lord Elijah?

8 And he answered him, Yea, goe tell thy lord, Behold, Elijah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: and when they said, Hee is not heere, he tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Goe, tell thy lord, Behold, Elijah is here.

12 And when I am gone from thee, the spirit of the Lord shall carie thee into some place that I doe not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill me: But I thy seruant feare the Lord from my youth.

13 Was it not tolde my lord, what I did when Iezabel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fiftie in a caue, & fed them with bread and water?

14 And now thou sayest, Goe, tell thy lord, Behold, Elijah is here, that he may slay me.

15 And Elijah said, As the Lord of hostes liueth, before whom I stand, I will surely shew my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and told him: and Ahab went to meete Elijah.

17 And when Ahab saw Elijah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but thou, and thy fathers house, in that ye haue forsaken the commandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to mee all Israel vnto mount Carmel, & the prophets of Baal foure hundred and fiftie, and the prophets of the groues foure hundred, which eate at Iezabels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and said, How long halt ye betweene two opinions? If the Lord be God, follow him: but if Baal be he, then goe after him, And the people answered him not a word.

22 Then said Elijah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundred and fiftie men.

23 Let them therefore giue vs two bullocks, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, C c and

c God pisseth oft times the wicked for the godlies sake, and cauleth Elijah to meete with Obadiah, that the bettet might be known to be granted for Gods childrens sake.

d I am none of the wicked persecuters, that thou shouldest procure vnto this such displeasure, but serue God, and fauour his children.

e By my presence I will declare that thou hast colde him the truth.

f The true ministers of God ought not onely not to suffer the truth to be thus iustly slandered, but to reprocue boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent whether ye follow God or Baal, or whether ye serue God wholly or in part, Zeph. i. 5.

and I will call on the Name of the Lord: and then the God that answereth ^h by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Elijah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voice, nor any to answer: and they leapt vpon the altar that was made.

27 And at noone Elijah mocked them, and said, Crie loude: for he is a ^k god: either hee talketh or putteth ^{his enemies} or is in his iourney, or it may be that he sleepeeth, and must bee awaked.

28 And they cried loud, and cut themselues as their maner was, with kniues and lancers, till the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the ^{evening} sacrifice, there was neither voyce, nor one to answer, nor any that regarded.

30 And Elijah sayd vnto all the people, Come to me. And all the people came to him. And he repaired the altar of the Lord that was broken downe.

31 And Elijah tooke twelue stones, according to the number of the tribes of the sonnes of Iakob, (vnto whom the word of the Lord came, saying, * Israel shal be thy name)

32 And with the stones he built an altar in the Name of the Lord: and hee made a ditch round about the altar, as great as would containe two measures of seede.

33 And he put the wood in order, and hewed the bullocke in peces, and layd him on the wood.

34 And said, Fill foure barrells with water, and powre it on the burnt offering and on the wood. Again he said, Doe so againe. And they did so the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar: and he filled the ditch with water also.

36 And when they should offer the ^{evening} sacrifice, Elijah the Prophet came, and sayd, Lord God of Abraham, Izhak and of Israel, let it bee knowne this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandement.

37 Heare me, O Lord, heare mee, and let this people know that thou art the Lord God, and that thou hast turned their heart againe ⁿ at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and said, The Lord is God, the Lord is God.

40 And Elijah said vnto them, Take the prophets of Baal, let not ^o a man of them escape. And they tooke them, & Elijah brought them to the brooke Kishon, and slew them there.

41 ¶ And Elijah said vnto Ahab, Get thee vp, eate and drinke, for ^{there is a found of much} raine.

42 So Ahab went vp to eate and to drinke, and Elijah went vp to the top of Carmel: and hee crouched vnto the earth, and put his face betweene his knees.

43 And said to his seruant, Goe vp now and looke toward the way of the sea. And he went vp, and looked, and said, There is nothing. Againe he said, Goe againe ^p seuen times.

44 And at the seuenth time he said, Behold, there ariseth a little cloud out of the sea like a mans hand. Then he said, Vp, and say vnto Ahab, Make ready ^{thy charret}, and get thee down that the raine stay thee not.

45 And in the meane while the heauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp & came to Izeel.

46 And the hand of the Lord was on Elijah, and he girded vp his loines, and ran before Ahab till he came to Izeel.

CHAP. XIX.

⁵ Elijah fleeing from Izebel, is nourished by the Angel of God. ¹⁵ Hee is commanded to anoynt Hazael, Jehu, and Elisba.

NOW Ahab told Izebel all that Elijah had done, and how he had slaine all the ^a prophets with the sword.

2 Then Izebel sent a messenger vnto Elijah, saying, ^b The gods doe so to me and more also, if I make not thy life like one of their liues by to morow this time.

3 ¶ When he saw that, he arose, and went ^{||} for his life, and came to Beer-sheba which is in Iudah, and left his seruant there.

4 But hee went a dayes iourney into the wilderness, and came and sate downe vnder a Iuniper tree, and desired that he might die, and said, It is now enough: O Lord, take my soule, for I am no better then my fathers.

5 And as he lay and slept vnder the Iuniper tree, behold now, an Angel touched him, and said vnto him, Vp, and eate.

6 And when he looked about, behold, there was a cake baken on the coales, and a pot of water at his head: so he did eat and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and said, Vp, and eate: for ^d thou hast a great iourney.

8 ¶ Then he arose, and did eate & drinke, and walked in the strength of that meate fortie dayes and fortie nights, vnto Horeb the mount of God.

^h By sending downe fire from heauen, to burne the sacrifice.

ⁱ As men raiued with some strange spirit.

^k You esteeme him as a god.

^l He mocketh their beastly madnesse, which thinke that by any instance or sure the dead and vile idoles can helpe their worshippers in their necessities.

^m Gen. 32.28. 2. King. 17.34.

ⁿ Ebr. Sattu, which some thinke contains about three peccets, and a third part a peccet.

^m H rebey he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt that he is the onely God.

ⁿ Though God suffer his to run in blindness and error for a time, yet at the length he calleth them home to him by some notorious signe & worke.

^o He commanded them that as they were truly perswaded to confesse the onely God: so they would serue him with all their power, and despite of the idolaters his enemies.

^p As Gods Spirit moued him to pray, so was he strengthened by the same, that he did not faile, but continued till he had obtained.

^q He was so strengthened with Gods Spirit, that he ran faster then the charret was able to run.

^a Towit, of Baal.

^b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.

^c So hard a thing it is to overcome our impietie in affliction, that the Saints could not overcome the same.

^d He declared that except God had nourished him miraculously, it had beene impossible for him to haue gone this iourney.

CHAP. XX.

9 And there he entred into a caue, and lodged there: and behold, the Lord spake to him, and said vnto him, What doest thou here, Elifha?

10 And he answered, I haue bene very ielous for the Lord God of hosts: for the children of Israel haue forsaken thy covenant, broken downe thine altars, and slaine thy prophets with the sword, * and I onely am left, and they seeke my life to take it away.

11 And he said, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mighty strong wind rent the mountaines, and brake the rocks before the Lord: but the Lord was not in the wind: and after the winde came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake came fire: but the Lord was not in the fire: and after the fire came a still and soft voyce.

13 And when Elifha heard it, he couered his face with his mantle, and went out, & stood in the entring in of the caue, and behold, there came a voyce vnto him, and said, What doest thou here, Elifha?

14 And he answered, I haue bin very ielous for the Lord God of hosts, * because the children of Israel haue forsaken thy covenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

15 And the Lord said vnto him, Goe, returne by the wildernesse vnto Damascus, and when thou comest there, anoint Hazael king ouer || Aram.

16 And Iehu the sonne of Nimshi shalt thou anoynt King ouer Israel: and Elifha the sonne of Shaphat of Abel Meholah shalt thou anoint to be Prophet in thy roome.

17 And * him that escapeth from the sword of Hazael, shall Iehu slay: and him that escapeth from the sword of Iehu, shall Elifha slay.

18 Yet will * I leaue seuen thousand in Israel, *euery* ^ball the knees that haue not bowed vnto Baal, and euery mouth that hath not kisseed him.

19 ¶ So he departed thence, and found Elifha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelfe: and Elifha went towards him, and cast his mantle vpon him.

20 And he left the oxen, and ran after Elifha, and said, ⁱ Let me, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Goe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and slew them, and sod their flesh with the instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Elifha, and ministred vnto him.

1 Samaritan besieged. 13 The Lord promiseth the victorie to Ahab by a Prophet. 31 The king of Israel made peace with Ben-hadad, and is reprov'd therefore by the Prophet.

Then Ben-hadad the king of Aram assembled all his armie, and two and thirty kings with him, with horses, and charrets, and went vp and besieged || Samaria, and fought against it.

2 And he sent messengers to Ahab king of Israel, into the city,

3 And said vnto him, Thus saith Ben-hadad, Thy siluer and thy gold is mine: also thy women, and thy faire children are mine.

4 And the king of Israel answered, & said, My lord king, according to thy saying, ^b I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, & command, thou shalt deliuer me thy siluer and thy gold, and thy women, and thy children,

6 Or els I will send my seruants vnto thee by to morow this time: and they shall search thine house and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the king of Israel sent for all the Elders of the land, and said, Take heed, I pray you, and see how he seeketh mischief: for he sent vnto me for my wiues, & for my children, and for my siluer, and for my golde, and I denied him not.

8 And all the Elders, & all the people said to him, Hearken ^d not vnto him, nor consent.

9 Wherefore he said vnto the messengers of Ben-hadad, Tell my lord the king, All that thou diddest send for to thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed & brought him answere.

10 And Ben-hadad sent vnto him, and said, The gods doe so to me and more also, if the dust of Samaria be enough to all the people that follow me, for euery man an handfull.

11 And the King of Israel answered, and said, Tell him, Let not him that girdeth his harness, boast himselfe, as he that putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the pavilions, he said vnto his seruants, ¶ Bring forth your engines, and they set them against the citie.

13 ¶ And behold, there came a Prophet vnto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seene all this great multitude? behold, I will deliuer it into thine hand this day, that thou mayest know, ^g that I am the Lord.

14 And Ahab sayd, By whom? And hee said, Thus saith the Lord, By the seruants of the princes of the prouinces. He said againe, Who shall order the battell? And he answered, Thou.

Or, Syria.

a That is, gouernours, and rulers of prouinces.

Or, Shameran.

b I am content to obey and pay tribute.

c He would not accept his answere, except he did out of hand deliuer whatsoever he should aske: for hee sought an occasion, how to make warre against him.

d They thought it their duties rather to venter their liues, then to grant to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

e Much lesse shall there be found any pray, that is worth any thing, when they shall be so many.

f Boast not before the victory be gotten.

Or put your soldiers in order.

g Before, God went about with signes and miracles to put Ahab from his impietie, and now came with wonderful victories.

15 ¶ Then he numbred the seruants of the princes of the prouinces, and they were two hundred, two and thirtie: and after them hee numbred the whole people of all the children of Israel, *even* seven thousand.

16 And they went out at noone: but Ben-hadad did drinke, till he was drunken, in the tents, *both* he and the kings: for two and thirty kings helped him.

h That is, young men trained in the seruice of Princes.

17 So the *h* seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they slewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alie: or whether they be come out to fight, take them yet alie.

19 So they came out of the city, *to wit*, the seruants of the princes of the prouinces, and the hoste which followed them.

† Ebr. man, *Or, Syrian.*

20 And they slew euery one his *†* enemie: and the *†* Aramites fled, & Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with *his* horsemen.

i With them that were appointed for the preservation of his person.

21 And the king of Israel went out, and smote the horses and charets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the king of Israel, and had said vnto him, Goe, be of good courage, and consider, and take heede what thou doest: for when the yere is gone about, the king of Aram will come vp against thee)

k Thus the wicked blaspheme God in their furie, whom notwithstanding he suffereth not vn-punished.

23 ¶ Then the seruants of the king of Aram said vnto him, Their *h* gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses and such charets, and we will fight against them in the plaine, and doubtlesse we shall ouercome them: and he hearkened vnto their voyce, and did so.

26 And after the yere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight against Israel.

l All they which were in the battell of the former yere, ver. 15.

27 And the children of Israel were numbred, and were all assembled & went against them, and the children of Israel pitched before them, like two litle flocks of kids: but the Aramites filled the countrey.

28 And there came a man of God, & spake vnto the king of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valeis, therefore will I deliuer all this great multitude into thine hand, and ye shall know that *™* I am the Lord.

m Who are of like power in the valley, as I am on the hills: and can as well destroy a multitude with few, as with many.

29 And they pitched one ouer against the other seven dayes, and in the seuenth day the

battell was ioyned: and the children of Israel slew of the Aramites an hundred thousand footmen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall vpon seuen and twentie thousand men that were left: and Ben-hadad fledde into the citie, and came *†* into a secret chamber.

† Ebr. from chamber to chamber.

31 ¶ And his seruants said vnto him, Behold now, we haue heard say that the Kings of the house of Israel are mercifull Kings: we pray thee, let vs put sackcloth about our *loynes*, and ropes about our heads, and goe out to the King of Israel: it may be that he will saue thy life.

n In signe of submission, and that we haue deserued death, if he will punish vs with rigor.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the king of Israel, and sayd, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet alie? he is my brother.

33 Now the men tooke diligent heede, *if* they could catch *any thing* of him, and made haste, and said, Thy brother *Ben-hadad*. And he said, Goe, bring him. So Ben-hadad came out vnto him, and he caused him to come vp vnto the chariot.

o *Or, and caught it of him.*

34 And Ben-hadad said vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streets for thee in *†* Damascus, as my father did in Samaria. Then said Ahab, I will let thee goe with this couenant. So he made a couenant with him, and let him goe.

p Thou shalt appoint in my chief citie what thou wilt, and I will obey thee.

35 ¶ Then a certaine man of the *†* children of the Prophets said vnto his neighbour by the commandement of the Lord, *†* Smite me, I pray thee. But the man refused to smite him.

Or, of the disciples.

36 Then said he vnto him, Because thou hast not obeyed the voice of the Lord, behold, as soone as thou art departed from me, a lyon shall slay thee. So when he was departed from him, a lyon found him and slew him.

q By this example shall figure bee would more liuely touch the kings heart.

37 Then he found another man, and sayd, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

r Because thou hast transgressed the commandement of the Lord.

38 So the Prophet departed, and waited for the King by the way, and disguised himselfe with ashes vpon his face.

39 And when the king came by, he cryed vnto the king, and said, Thy seruant went into the mids of the battell: and behold, there went away a man, whom *another* man brought vnto mee, and said, Keepe this man: if he be lost, and want, thy life shall goe for his life, or els thou shalt pay a talent of siluer.

s By this parable he maketh Ahab condemne himselfe, who made a couenant with Gods enemy, and let him escape, whom God had appointed to be slaine.

40 And as thy seruant had here and there to doe, he was gone: And the king of Israel said vnto him, So shalt thy iudgement be: thou hast giuen sentence.

41 And he hasted, and tooke the ashes away from his face: and the King of Israel knew him that he was of the Prophets.

42 And he sayd vnto him, Thus sayth the Lord,

^a Chap. 22. 38. Lord, * Because thou hast let goe out of *shine* hands a man whom I appoynted to die, thy life shall goe for his life, and thy people for his people.

¹⁰⁷ *Shewen.* 43 And the king of Israel went to his house heauie and in displeasure, and came to || Samaria.

CHAP. XXI.

⁸ *Isabel* commandeth to kill Naboth, for the vineyard that he refused to sell to Ahab. ¹⁹ *Elijah* reprooueth Ahab, and he repenteth.

¹⁰⁷ *At this time,* **A**fter these things Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab King of Samaria.

^a Though Ahab tyrannic be condemned by the holy spirit, yet he was not so rigorous that he would take from another man his right without full recompense. 2 And Ahab spake vnto Naboth, saying, Giue me thy vineyard, that I may make me a garden of herbes thereof, because it is neere by mine house, and I will giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

^b Thus the wicked consider not what is iust and lawfull, but trer inwardly, when they canoe haue their inordinate appetites satisfied. 3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

^c As though he said, thou knowest not what it is to reigne, Command and in-treat not. [†] *Ebr.* let thine heart be merry. 4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Izreelite had spoken vnto him: for he had said, I will not giue thee the inheritance of my fathers, and he lay ^b vpon his bed, and turned his face and would eate no bread.

^d For then they vied to enquire of mens faults: for none could fast truly that were notorious sinners. 5 Then Izebel his wife came to him, and said vnto him, Why is thy spirit so sad that thou eatest no bread?

^e Thus the worldlings contrary to Gods commandment, who willect not to consent to the shedding of innocent blood, obey rather the wicked commandments of princes, then the iust lawes of God. 6 And he said vnto her, Because I spake vnto Naboth the Izreelite, and said vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

^f By the wicked counsell of his wife, he became a vile idolater and cruell murderer, as one that gaue himself wholly to serue sinne. 7 Then Izebel his wife sayd vnto him, Doeft thou now gouerne the kingdome of Israel? vp, eate bread, and [†] be of good cheere, I will giue thee the vineyard of Naboth the Izreelite.

^g *Doest thou thinke to haue any advantage by murdering of an innocent?* ^h This was fulfilled in Ioram his sonne, as ² *King. 9. 25, 26.* 8 ¶ So shee wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, and to the Nobles that were in his citie dwelling with Naboth.

ⁱ By the wicked counsell of his wife, he became a vile idolater and cruell murderer, as one that gaue himself wholly to serue sinne. 9 And shee wrote in the letters, saying, Proclaime a ^d fast, and set Naboth among the chiefe of the people,

^k In token of mourning, or as some read, bare footed. 10 And set two wicked men before him, and let them witnes against him, saying, Thou diddest blasphemie God and the king: then carie him out, and stone him that he may die.

^l *Or, forresse, possession.* 11 And the ^e men of his city, ^{euen} the Elders and gouernours, which dwelt in his citie, did as Izebel had sent vnto them: as it was written in the letters, which shee had sent vnto them.

^m *† Ebr. his first.* 12 They proclaimed a fast, and set Naboth among the chiefe of the people,

ⁿ *† Ebr. his first.* 13 And there came two wicked men, and sate before him: and the wicked men witnessed

against Naboth in the presence of the people, saying, Naboth did [†] blasphemie God and the [†] *Ebr. 11. 12.* king. Then they caried him away out of the citie, and stoned him with stones, that he died.

^o *† Ebr. 11. 12.* 14 Then they sent to Izebel, saying, Naboth is stoned, and is dead.

^p *† Ebr. 11. 12.* 15 ¶ And when Izebel heard that Naboth was stoned and was dead, Izebel said to Ahab, ^f Vp, and take possession of the vineyard of Naboth the Izreelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

^q *† Ebr. 11. 12.* 16 And when Ahab heard that Naboth was dead, he rose to goe downe to the vineyard of Naboth the Izreelite, to take possession of it.

^r *† Ebr. 11. 12.* 17 ¶ And the word of the Lord came vnto Elijah the Tishbite, saying,

^s *† Ebr. 11. 12.* 18 Arise, goe downe to meete Ahab King of Israel, which is in Samaria: loe, ^h hee is in the vineyard of Naboth, whither he is gone downe to take possession of it.

^t *† Ebr. 11. 12.* 19 Therefore shalt thou say vnto him, Thus saith the Lord, ⁸ Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, ^h In the place where dogs licked the blood of Naboth, shall dogs lick ^{euen} thy blood also.

^u *† Ebr. 11. 12.* 20 And Ahab sayd to Elijah, Hast thou found me, O mineemie? And he answered, I haue found thee: for thou hast sold thy selfe to worke wickednesse in the sight of the Lord.

^v *† Ebr. 11. 12.* 21 * Behold, I will bring euill vpon thee, ² *Chap. 14. 16.* and will take away thy posterity, and will cut off from Ahab him that ² *King. 9. 8.* pisseth against the ² *1 Sam. 25. 22.* wall, as well him that is ² *Chap. 14. 10.* shut vp, as him that is left in Israel,

^w *† Ebr. 11. 12.* 22 And I will make thine house like the house of * Ieroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahijah, ² *Chap. 15. 25.* for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

^x *† Ebr. 11. 12.* 23 And also of Izebel spake the Lord, saying, * The dogs shall eate Izebel, ² *Chap. 15. 25.* by the wall of Izreel.

^y *† Ebr. 11. 12.* 24 The dogs shall eate him of Ahabs ² *Chap. 15. 25.* stocke, that dieth in the citie: and him that dieth in the fields, shall the fowles of the ayre eate.

^z *† Ebr. 11. 12.* 25 (But there was none like Ahab, who did ¹ sell himselfe, to worke wickednesse in the sight of the Lord: whom Izebel his wife prouoked.

^{aa} *† Ebr. 11. 12.* 26 For he did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

^{ab} *† Ebr. 11. 12.* 27 Now when Ahab heard those words, he rent his clothes, and put sackcloth vpon [†] him and fasted, and lay in sackcloth and went ^k softly.

^{ac} *† Ebr. 11. 12.* 28 And the word of the Lord came to Elijah the Tishbite, saying,

1 Meaning, in
lorams time,
2. King. 9. 26.

29 Seest thou how Ahab is humbled before me? because he submitteth himselfe before me; I will not bring thit euill in his dayes, but in his sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the king of Syria. 15 Michaiah sheweth the king what shalbe the success of their enterprise. 24 Zidkiah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 Thereigne of Iehoshaphat, 50 and Ioram his sonne.

And they continued three yeere without warre betwene Aram and Israel.

2 And in the third yeere did Iehoshaphat the king of Iudah come downe to the king of Israel.

3 (Then the king of Israel said vnto his seruants, Know ye not that Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram?)

4 And he said vnto Iehoshaphat, Wilt thou goe with me to battell against Ramoth Gilead? And Iehoshaphat said vnto the king of Israel, I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat said vnto the king of Israel, Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the prophets vpon a foure hundredth men, and said vnto them, Shall I goe against Ramoth Gilead to battell, or shall I let it alone? And they said, Goe vp: for the Lord shall deliuer it into the hands of the king.

7 And Iehoshaphat said, Is there here neuer a Prophet of the Lord more, that we might inquire of him?

8 And the King of Israel said vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom wee may aske counsell of the Lord, but I hate him: for he doeth not propheticie good vnto me, but euill. And Iehoshaphat said, Let not the king say so.

9 Then the king of Israel called an Eunuch, and said, Call quickly Michaiah the son of Imlah.

10 And the king of Israel and Iehoshaphat the king of Iudah sate either of them on his throne in their apparel in the voide place at the entring in of the gate of Samaria, and all the prophets prophesied before them.

11 And Zidkiah the sonne of Chenaanah made him hornes of yron, and said, Thus saith the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

12 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 ¶ And the messenger that was gone to call Michaiah, spake vnto him, saying, Behold now, the words of the prophets declare good

vnto the king with one accord: let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.

14 And Michaiah said, As the Lord lieth, whatsoeuer the Lord saith vnto me, that will I speake.

15 ¶ So he came to the King, and the king said vnto him, Michaiah, shall we goe against Ramoth Gilead to battell, or shal we leaue off? And he answered him, Goe vp, and prosper: and the Lord shall deliuer it into the hand of the King.

16 And the King said vnto him, How shalt I charge thee, that thou tel me nothing but that which is true in the Name of the Lord?

17 Then he said, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepherd. And the Lord said, These haue no matter, let euery man returne vnto his house in peace.

18 (And the king of Israel said vnto Iehoshaphat, Did I not tell thee that he would propheticie no good vnto me, but euill?)

19 Againe he said, Heare thou therefore the word of the Lord. I saw the Lord sit on his throne, and all the host of heauen stood about him on his right hand and on his left hand.

20 And the Lord said, Who shall entise Ahab that he may goe and fall at Ramoth Gilead? And one said on this maner, and another said that maner.

21 Then there came forth a spirit, and stood before the Lord, and said, I will entise him. And the Lord said vnto him, Wherewith?

22 And he said, I wil goe out, and be a false spirit in the mouth of all his prophets. Then he said, Thou shalt entise him, and shalt also preuaile: goe forth, and doe so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appoynted euill against thee.

24 Then Zidkiah the sonne of Chenaanah came neere, & smote Michaiah on the cheeke, and said, When went the Spirit of the Lord from me, to speake vnto thee?

25 And Michaiah said, Behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thee.

26 And the king of Israel sayd, Take Michaiah, and carie him vnto Amon the gouernor of the citie, and vnto Ioash the kings sonne.

27 And say, Thus saith the king, Put this man in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah said, If thou returne in peace, the Lord hath not spoken by me. And he said, Harken all ye people.

29 So the king of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat, I will change mine apparel, and will enter into

† Ebr. moueth. m This is the common argument of the wicked, who thinke that none should speake against a thing if the greater part approve it, be they neuer so vngodly.

n He speaketh this in derision, because the king attributed so much to the false prophets, meaning that by experience hee should trie that they were but flatterers.

o It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

p Meaning his Angels, or. profecks and decem.

q Here wee see that though the deuill be euer ready to bring vs to destruction, yet he hath no further power then God giueth him.

* 2. Chron. 18. 31. f Thus the wicked would seeme that none were in the fauour of God, but they, and that God hath giuen his graces to none so much, as to them.

t Let him be pined away with hunger, and be fed with a small portion of bread and water. u That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

2. Chron. 18. 1, 2. a Ben-hadad the King of Syria and Ahab made a peace, which endured three yeeres. b To see and visit him. c The Kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore hee thought not himselfe bound thereby to restore it. d I am ready to ioyne and goe with thee, and all mine is at thy commandment. e He seemed that he would not goe to the warre, except God approued it, yet when Michaiah counselled the contrary, he would not obey. f Meaning, the false prophets, which were flatterers and serued for lucre, whom Iezabel had assembled and kept after the death of those whom Elias slew. g Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them. h Whereby we see that the wicked cannot abide to heare truth, but hate the Prophets of God & molest them. i Reade Gen. 37. 36. k In their kingly apparel.

1 The true Prophets of God were accustomed to vse signes for the confirmation of their doctrine, Isa. 20. 3. Jer. 7. 2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

21 And the king of Aram commanded his two and thirtie captaines ouer his charets, saying, Fight neither with small nor great, saue onely against the king of Israel.

22 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the king of Israel, and they turned to fight against him: and Iehoshaphat cried,

33 And when the captaines of the charets saw that he was not the king of Israel, they turned backe from him.

34 Then a certaine man drew a bow mightily, and smote the king of Israel betwene the ioynts of his brigandine. Wherefore hee said vnto his charetman, Turne thine hand and carry me out of the hoste: for I am hurt.

35 And the battell increased that day, and the king stood still in his charet against the Amrites, and died at euen: and the blood ranne out of the wound into the mids of the charer.

36 And there went a proclamation thorough the hoste about the going downe of the sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

28 And one washed the charet in the poole of Samaria, and the dogs licked vp his blood (and they washed his armour) according vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab and all that hee did, and the yuorie house which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the Kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 * And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yere of Ahab king of Israel.

42 Iehoshaphat was fise and thirtie yeere old when hee began to reigne, and reined fise

and twenty yere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuerthelesse the hie places were not taken away: for the people offered still and burntincense in the hie places.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthy deedes that hee did, and the battels which hee fought, are they not written in the booke of the Chronicles of the Kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the deputie was king.

48 Iehoshaphat made shippes of Tharshish to saile to Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants goe with thy seruants in the shippes. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father. And Iehoram his sonne reigned in his stead.

51 Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuenteenth yeere of Iehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But hee did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal, and worshipped him, and prouoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

b. In the time of this King, Idumea was subiect to Iudah and was gouerned by whom they of Iudah appointed.

c. By Tharshish the Scripture meaneth Cilicia and all the Sea called Medeterraneum. d. Iosephus writeth that Ophir is in India, where the Egyptians and Arabians trafficked for golde.

Or, in all points as his father did.

THE SECOND BOOKE OF THE KINGS.

THE ARGUMENT.

THIS second booke containeth the acts of the Kings of Iudah and Israel: to wit, of Israel from the death of Ahab vnto the last king Hoshea, who was imprisoned by the king of Assyria, and his city Samaria taken, and the tentribes by the iust plague of God for their idolatrie & disobedience to God led into captivity. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechiah, who for contemning the Lords commandement by his Prophets, and neglecting his sundrie admonitions by famine and other meanes, was taken by his enemies, saw his sons most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his word, Ierusalem was destroyed, the Temple burnt, and he & all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets & embrace his word: and contrariwise, of his plagues towards those commonweales which neglect his Ministers, and doe not obey his commandements.

CHAP.

CHAP. I.

a Ahaziah by a fall falleth sick, and consulteth with Baal-zebub. 3 He is reproved by Elijah. 10 The captaines ouer fiftie were sent to Elijah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother succedeth him.

Then Moab rebelled against Israel after the death of Ahab:

a And *a* Ahaziah fell thorow the lattesse window in his vpper chamber which was in Samaria: so he was sicke: then he sent messengers, to whom he said, Goe, and enquire of *b* Baal-zebub the god of Ekron, if I shall recouer of this my disease.

3 Then the Angel of the Lord said to Elijah the Tishbite, Arise, and goe vp to meete the messengers of the king of Samaria, and say vnto them, *c* Is it not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus sayth the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Elijah departed.

5 And the messengers returned vnto him, to whom he said, Why are ye now returned?

6 And they answered him, There came a man and met vs, and said vnto vs, Goe, and returne vnto the King which sent you, and say vnto him, Thus sayth the Lord, *d* Is it not because there is no God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.

7 And he said vnto them, What manner of man was he which came and met you, and told you these words?

8 And they said vnto him, He was an hairy man, and girded with a girdle of leather about his loines. Then said he, It is Elijah the Tishbite.

9 Therefore the King sent vnto him a captain euer fiftie with his fiftie men, who went vp vnto him: for behold, he sate on the top of a mountaine, and he said vnto him, O man of God, the King hath commaunded that thou come downe.

10 But Elijah answered, and said to the captain euer the fiftie, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen & deuoured him and his fiftie.

11 Again he sent vnto him another captain euer fiftie, with his fiftie. Who spake and said vnto him, O man of God, thus the King commaundeth, Come downe quickly.

12 But Elijah answered, & said vnto them, If I be a man of God, let fire come down from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 Yet againe he sent the third captain euer fiftie with his fiftie. And the third captain euer fiftie went vp, and came, and fell on his knees before Elijah, and besought him, and said vnto him, O man of God, I pray thee, let my life and the life of these thy fiftie seruants be precious in thy sight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captains euer fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord said vnto Elijah, Goe downe with him, be not afraid of his presence. So he arose, and went downe with him vnto the King.

16 And he said vnto him, Thus sayth the Lord, Because thou hast sent messengers to enquire of Baal-zebub the god of Ekron, (was it not because there was no God in Israel to enquire of his word?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So he died according to the word of the Lord which Elijah had spoken. And Iehoram began to reigne in his stead in the second yeere of Iehoram the sonne of Iehoshaphat King of Iudah, because he had no sonne.

18 Concerning the rest of the acts of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Israel?

CHAP. II.

8 Elijah diuidenth the waters with his cloake. *11* Hee is taken vp into heauen. *13* Elifha taketh his cloake and diuidenth Iordan. *20* The bitter and venomous waters are healed. *23* The children that mocke Elifha, are rent in pieces with beares.

And when the Lord would take vp Elijah into heauen by a whirlewinde, Elijah went with Elifha from Gilgal.

2 Then Elijah said to Elifha, Tarry here, I pray thee: for the Lord hath sent me to Beth-el. But Elifha said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the children of the Prophets that were at Beth-el, came out to Elifha, and sayd vnto him, Knowest thou that the Lord will take thy master from thine head this day? And he said, Yea, I know it: hold ye your peace.

4 Again Elijah said vnto him, Elifha, tarry here, I pray thee: for the Lord hath sent me to Iericho. But he said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came to Iericho.

5 And the children of the Prophets that were at Iericho, came to Elifha, and said vnto him, Knowest thou that the Lord will take thy master from thine head this day? And he said, Yea, I know it: hold ye your peace.

6 Moreouer Elijah said vnto him, Tarry, I pray thee, here: for the Lord hath sent me to Iordan. But he said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

a So that hee was punished for his idolatry after two sorts: for the Moabites, which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his house to giue light beneath.

b The Philistines which dwelt at Ekron, worshipped this idole, which signifieth the god of flies, thinking that he could preserue them from the biting of flies: or els he was so called, because flies were ingendred in great abundance of the blood of the sacrifices that were offered to that idole.

c He sheweth that idolaters haue not the true God, for els they would seeke to none but to him alone.

d Ignorance is the mother of error and idolatry.

e Some thinke that this is meant of his garments, which were rough and made of haire.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his seruants, when they threaten Gods iudgements against the wicked.

h He spake this in mockerie, and therefore prouoked Gods wrath to much more.

i Meaning, that God would shew by this, whether he was a true Prophet or not.

k Which humble my self before God and his seruants.

l That is, spare my life, and let me not die as the other two.

m Thus the Lord giueth boldnesse to him that they feare not the threatenings of sinners, which otherwise of themselves are afraid to doe.

n Go is missallage. Iehoshaphat going to battell against the Syrians, made his sonne Iehoram king in the 17. yeere of his reigne, & in the 18. yeere, which was the 2. yeere of his sonne, Iehoram the sonne of Ahab reigned in Israel; and in the 5. yeere of this Iehoram, Iehoshaphat died, and the Kingdome of Iudah was committed to his sonne.

o Which was the place, where the children of Israel were circumcised after they came out of Iordan, and had bin 40. yeeres in the wilderness, as Iosh. 5. 2. b So called because they are begotten as it were anew by the heavenly doctrine.

c That is, from being any more thine head: for to be as a head, is to be the master, as to be as the feete, is to be a scholler.

d For the Lord had reuelled it vnto him.

e Not onely at Beth-el, but at Iericho and other places where the Prophets, which had schollers, whom they instructed, and brought vp in the true knowledge of God.

f The children of the Prophets that were at Beth-el, came out to Elifha, and sayd vnto him, Knowest thou that the Lord will take thy master from thine head this day? And he said, Yea, I know it: hold ye your peace.

g Moreouer Elijah said vnto him, Tarry, I pray thee, here: for the Lord hath sent me to Iordan. But he said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

h And

7 And fiftie men of the sonnes of the Prophets went and stood on the other side as afore off, and they stood by Iorden.

8 ¶ Then Elijah tooke his cloake, and wrapt it together, and smote the waters, and they were diuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Elijah said vnto Elisha, Aske what I shall doe for thee before I be taken from thee. And Elisha said, I pray thee, let thy Spirit be double vpon me.

10 And hee said, Thou hast asked an hard thing: yet if thou see me when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talking, behold, there appeared a chariot of fire, and horses of fire, and did separate them twaine. * So Elijah went vp by a whirlwind into ^b heauen.

12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof: and he saw him no more: and he tooke his *owne* clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloake of Elijah that fell from him, and returned, and stood by the banke of Iorden.

14 After, he tooke the cloake of Elijah, that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and so hee also, after hee had stricken the waters, so that they were diuided this way and that way, went ouer, *even* Elisha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they said, The Spirit of Elijah doeth rest on Elisha: and they came to meet him, and fell to the ground before him,

16 And said vnto him, Behold now, there be with thy seruants fiftie strong men: let them goe, wee pray thee, and seeke thy ^a master, if so be the Spirit of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But he said, Ye shall not send.

17 Yet they were instant vpon him, till he was ashamed: wherefore he said, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Iericho) and he sayd vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the city said vnto Elisha, Behold, wee pray thee: the situation of this city is pleasant, as thou, my lord, seest, but the water is naught, and the ground barren.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there ^m the salt, and said, Thus saith the Lord, I haue healed this water: death shall no more come thereof, neither barrennesse to the ground.

22 So the waters were healed vntill this day, according to the word of Elisha which he had spoken.

23 ¶ And hee went vp from thence vnto Beth-el. And as he was going vp the way, little children came out of the city, & mocked him, and said vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, and looked on them, & ⁿ cursed them in the name of the Lord. And two beares came out of the forest, and tare in pieces two and fortie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

ⁱ The reignes of Iehoram, 6 He and Iehoshaphat goe to warre against Moab, which rebelled. 13 Elisha reprooueth him, 17 and giueth their hoste water. 24 The Moabites are overcome. 27 Their King sacrificeth his sonne.

Now Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the ^a eighteenth yeere of Iehoshaphat King of Iudah, and reigned twelue yeeres.

2 And he wrought euill in the sight of the Lord, but not like his father nor like his mother: for he tooke away the image of Baal that his father had made.

3 Neuthelesse, he cleaued vnto ^b the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then ^c Mesha king of Moab had store of sheepe, and rendred vnto the King of Israel an hundred thousand lambs, and an hundred thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel,

7 And went, and sent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against me: wilt thou goe with me to battell against Moab? And he answered, I will goe vp: ^d for I am, as thou art, my people, as thy people, and mine horses, as thine horses.

8 Then said he, What way shall we goe vp? And he answered, The way of the wilderness of Edom.

9 ¶ So went the King of Israel and the King of Iudah, and the ^e King of Edom, and when they had compassed the way seven daies, they had no water for the hoste, nor for the cattell that ^f followed them.

10 Therefore the king of Israel said, Alas, that the Lord hath called these three Kings, to giue them into the hand of Moab.

11 But Iehoshaphat said, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israels seruants answered, and said, Here is Elisha the sonne of Shaphat, which ^f powred water on the hands of Elijah.

12 Then Iehoshaphat said, ^g The word of the Lord is with him. Therefore the King of Israel,

ⁿ Perceiuing their malicious heart against the Lord, and his word, he desireth God to take vengeance of that injury done vnto him.

^a Reade the annotation in the first chapter and seuenteenth vers.

^b He sacrificed to the golden calves, that Ieroboam had made.

^c This was done after that Dauid had made the Moabites tributaries to his successours.

^d Reade 1. King. 22. 4.

^e Meaning, the viceroy or lieutenant of the king of Iudah, reade 1. King. 22. 47.

^f Ebr. that were at their feet.

^g That is, who was his seruant. He is able to instruct vs what is Gods will in this point.

(To wit of Iordan)

Let thy Spirit be double vpon me, because of the dangerousnesse: or let me haue witte so much as the rest of the Prophets: or thy spirit being diuided into three parts, let me haue two.

The Spirit of Prophecie is giuen to him, as it was to Elijah.

Meaning, Eliah: for they thought his body had been cast in some mountaine.

Or, Eliah the habashan.

Thus God giveth power contrary to nature, to make that water profitable for mans life, which before was hurtfull.

Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elifha said vnto the king of Israel, What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said vnto him, Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Elifha said, As the Lord of hostes liueth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the King of Iudah, I would not haue looked toward thee, nor seene thee.

15 But now bring mee a minstrell. And when the minstrell played, the hand of the Lord came vpon him.

16 And hee said, Thus sayeth the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Yee shall neither see wind nor see raine, yet the valley shall be filled with water, that yee may drinke, both ye and your cattell, and your beasts.

18 But this is a small thing in the sight of the Lord: for he will giue Moab into your hand.

19 And yee shall smite euery strong towne and euery chiefe citie, and shall sell euery faire tree, and shall stop all the fountaines of water, and marre euery good field with stones.

20 And in the morning when the meat offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings were come vp to fight against them, they gathered all that was able to put on harness, and vpward, and stood in their border.

22 And they rose early in the morning, when the sunne arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

23 And they said, This is blood: the kings are surely slaine, and one hath smitten another: now therefore, Moab, to the spoile.

24 And when they came to the hoste of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they pursued them, and smote Moab.

25 And they destroyed the cities: and on all the good fields euery man cast his stone, and filled them, and they stopt all the fountaines of water, and felled all the good trees: onely in Kir-haraseh left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, he tooke with him seuen hundred men that drew the sword, to breake through vnto the king of Edom: but they could not.

27 Then hee tooke his eldest sonne, that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that

Israel was sore grieved, & they departed from him, and returned to their countrey.

CHAP. IIII.

4 God increaseth the oyle to the poore widow by Elifha. 12 Hee obtaineth for the Shunammite a sonne at Gods hand: 18 She dying, 32 he raiseth him vp againe. 40 He maketh sweete the postage, 42 and multiplyeth the loaves.

And one of the wiues of the sonnes of the Prophets, cryed vnto Elifha, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant did feare the Lord, and the creditor is come to take away my two sonnes to be his bondmen.

2 Then Elifha said vnto her, What shall I doe for thee? tell me, what hast thou at home? And she said, Thine handmaid hath nothing at home, save a pitcher of oyle.

3 And he said, Goe, and borrow thee vessels abroad of all thy neighbours, emptie vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into all those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore vpon her, & vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessell. And he said vnto her, There is no more vessels, And the oyle ceased.

7 Then she came and told the man of God. And hee said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the rest.

8 ¶ And on a time Elifha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as he passed by, he turned in thither to eate bread.

9 And she said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make him a little chamber, I pray thee, with walles, and let vs set him there a bedde, and a table, and a stoole, and a candlestick, that he may turne in thither when hee commeth to vs.

11 ¶ And on a day, he came thither and turned into the chamber, and lay therein,

12 And said to Gehazi his seruant, Call this Shunammite: and when he called her, she stood before him.

13 Then hee said vnto him, Say vnto her now, Behold, thou hast had all this great care for vs, what shall wee doe for thee? Is there anything to be spoken for thee to the King, or to the captaine of the hoste? And she answered, I dwell among mine owne people.

14 Againe he said, What is then to be done for her? Then Gehazi answered, Indeepe she hath no sonne, and her husband is olde.

15 Then said he, Call her. And hee called her, and she stood in the doore.

h He knew that this wicked king would haue but vied his counsell to serue his turn, and therefore hee disdained to answer him.

i The wicked esteeme not the seruants of God, but when they are driven by very necessitie and feare of the present danger.

k God suffereth his word to be declared to the wicked, because of the godly that are among them. l He sang songs to Gods glory, and so stirred vp the Prophets heart to prophesie.

m He will not onely miraculously giue you waters, but your enemies also into your hand.

n Though God bestow his benefites for a time vpon his enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vengeance, which is prepared against them. t Ebr. to gird himselfe with a girdle.

o The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.

p Meaning, they followed them into the townes. q Which was one of the principal cities of the Moabites, wherein they left nothing but the walles.

r Some referre it to the king of Edoms sonne, whom they say he had taken in that skirmish: but rather it seemed to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous crueltie moued the Israelites hearts of pietie to depart.

b And therefore fell not into debt by vnchastitie, or prodigallie, but by the hand of the Lord.

c Because I am poore and not able to pay.

d Thus God suffereth his many times to be brought to extreme necessitie, before he succour them, that afterward they may the more praise his mercy.

e The Prophet declared hereby vnto her, that God neuer failed to provide for his seruants, their wives and children, if they trust in him.

f To augment and increase in the vessels.

g God here did not onely provide for his seruants, that his debts should be payed, and so keepe his doctrine & profession without slander, but also for his wife and children.

h Which should be separate from the rest of the house, that he might more commodiously giue himselfe to study & prayer.

i Thus the seruants of God are not vnthankfull for the benefites they receive.

k I am content with that that God hath sent me, & can want nothing that one can doe for another.

l Which then was a reproch, and therefore he would that his matter should pray to God for her, that she might be fruitful.

*Gm 18.10.

16 And hee said, *At this time appointed according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, doe not lie vnto thy handmaid.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.

18 ¶ And when the childe was grown, it fell on a day, that he went out to his father, and to the reapers.

19 And hee said vnto his father, *Mine head, mine head. Who said to his seruant, Beare him to his mother.

20 And hee tooke him, and brought him to his mother, and he sat on her knees till noone, and died.

21 Then shee went vp, and laid him on the bed of the man of God, and shut the doore vpon him, and went out.

22 ¶ Then she called to her husband, and said, Send with me, I pray thee one of the yong men and one of the asses: for I will haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou go to him to day? *For at such times the people were wont to resort to the Prophets for doctrine and consolation.* It is neither a new moone nor Sabbath day. And she answered, † All shall be well.

24 Then shee saddled an asse, and said to her seruant, Drive, and goe forward: stay not for me to get vp, except I bid thee.

25 ¶ So she went, & came vnto the man of God to moult Carmel. And when the man of God saw her, ouer against him, he said to Gehazi his seruant, Behold the Shunammite.

26 Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? and is the childe in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, shee caught him by his feet: & Gehazi went to her to thrust her away: but the man of God said, Lether alone: for her soule is † vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then shee said, Did I desire a sonne of my lord? did I not say, Deceiue me not?

29 Then he said to Gehazi, Gird thy loines, and take my staffe in thine hand, and goe thy way: if thou meet any, salute him not: and if any salute thee, answer him not: and lay my staffe vpon the face of the childe.

30 And the mother of the childe said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. Therefore he arose, & followed her:

31 But Gehazi was gone before them, and had laid the staffe vpon the face of the childe, but he neither spake nor heard: wherefore hee returned to meete him, and tolde him, saying, The childe is not waken.

32 ¶ Then came Elisha into the house, and behold, the childe was dead, and laid vpon his bed.

33 He went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After hee went vp, and lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

35 And hee went from him, and walked vp and downe in the house, and went vp, & spread himselfe vpon him: then the childe neede^d seuen times, and opened his eyes.

36 Then he called Gehazi, & said, Call this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy son.

37 And she came, and fell at his feet, and bowed her selfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine was in the land, and the children of the Prophets dwelt with him. And he said vnto his seruant, Set on the great pot, & see the pottage for the children of the Prophets.

39 And one went out into the field, to gather herbes, and found *as it were* a wilde vine, and gathered thereof wilde gourds his garment full, and came, and shred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and when they did eat of the pottage, they cryed out, and said, O thou man of God, death is in the pot: and they could not eate thereof.

41 Then he said, Bring meale. And he cast it into the pot, and said, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first frutes, *even* twentie loaves of barley, and full eares of corne in the huske. And he said, Giue vnto the people, that they may eate.

43 And his seruant answered, How should I set this before an hundred men? He said againe, Giue it vnto the people, that they may eate: for thus saith the Lord, They shall eate, and there shall remaine.

44 So hee set it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseteth his gifts. 27 Gehazi is stricken with leprosie, because hee tooke money and raiment of Naaman.

NOW was there one Naaman captaine of the hoste of the king of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had deliuered the Aramites. Hee also was a mightie man and valiant, but a leper.

2 And the Aramites had gone out by bands, and had taken a little maid of the land of Israel, and she serued Naamans wife.

3 And she said vnto her mistresse, Would God my lord were with the Prophet that is in Samaria, hee would soone deliuer him of his leprosie.

9 The like did Eliah to the widowes sonne at Sarepta, 1. King. 17. 21 and S. Paul, Act. 20. 10 signifying the care that ought to be in them that beare the word of God and are distributors of the spiritual life. r Meaning, oftentimes.

f That is in the land of Israel.

t Which the Apothecaries call Coloquintida, and is most vehement and dangerous in purging. u They feared that they were poisoned, because of the bitterness.

x It is not the quantity of bread that satisfieth, but the blessing that God giueth.

a Here appeareth that among the infidels God hath his, and also that the infidels haue them in estimation, which doe good to their country. † Elisha was before. b Meaning, Elisha.

Naamans leprosie healed. II. Kings. Gehazis couetousnesse.

^c That is, Naaman told it to the king of Syria.

4 And ^c he went in, and told his lord, saying, Thus and thus saith the mayde that is of the land of Israel.

^d To giue this as a present to the Prophet. ^e Eer, in his hand.

5 And the king of Aram said, Go thy way thither, and I will send a letter vnto the king of Israel. And he departed, and ^d tooke ^e with him tenne talents of siluer, and sixe thousand pieces of gold, and ten change of raiments,

6 And brought the letter to the king of Israel to this effect, Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the king of Israel had read the letter, hee rent his clothes, and said, Am I God, to kill and to giue life, that he doeth send to mee, that I should heale a man from his leprosie? wherefore consider, I pray you, and see how he seeketh a quarell against me.

^g The Prophet rebuketh the king, because he did not consider that God was true in his promise, and therefore would not leave his Church destitute of a Prophet, whose prayers he would heare, and to whom other should haue recourse for comfort.

8 But when Elisha the man of God had heard that the King of Israel had rent his clothes, he sent to the King, saying, Wherefore hast thou rent thy clothes? Let him come now to mee, and hee shall know that there is a Prophet in Israel.

9 ¶ Then Naaman came with his horses, and with his charrets, and stood at the doore of the house of Elisha.

^f Many reason murmureth, when it considereth onely the signes and outward things, and hath not regard to the word of God, which is there contained.

10 And Elisha sent a messenger vnto him, saying, Goe and wash thee in Iorden seuen times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was ^f wroth and went away, and said, Behold, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

^g This declareth that seruants ought to reuerence and loue their masters as children their fathers, and likewise masters toward their seruants, must be affectioned as toward their children.

13 But his seruants came, and spake vnto him, and said, ^g Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then, when he saith to thee, Wash and be cleane?

14 Then went hee downe, and ^h washed himselfe seuen times in Iorden, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a little child, and he was cleane.

^h Luke 4. 27.

15 ¶ And hee turned againe to the man of God, hee, and all his company, and came and stood before him, and said, Behold now, I know that there is no God in all the world but in Israel: now therefore, I pray thee, take a ⁱ reward of thy seruant.

ⁱ Eer, blessing.

16 But he said, As the Lord liueth (before whom I stand) I will not receiue it. And hee would haue constrained him to receiue it, ^h but he refused.

^h So the Lord commandeth that they that receiue freely should giue also freely.

17 Moreouer Naaman said, Shall there not be giuen to thy seruant two mules load of this

earth? for thy seruant will hencefoorth offer neither burnt sacrifice nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lord be ⁱ mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and lea-
neth on mine hand, and I bow my selfe in the house of Rimmon: when I doe bow downe, I ^j say, in the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whom he said, ^k Goe in peace. So he departed from him about halfe a dayes journey of ground.

20 And Gehazi the seruant of Elisha the man of God, said, Behold, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: as the Lord liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman saw him running after him, ^l hee light downe from the charet to meete him, and said, Is all well?

22 And he answered, All is well: my master hath sent me, saying, Behold, there be come to me, euen now from mount Ephraim, two yong men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman sayd, Yea, take two talents: and hee compelled him, and bound two talents of siluer in two bags, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when hee came to the ^m towre, hee tooke them out of their hands, and laid them in the house, and sent away the men: and ⁿ they departed.

25 ¶ Then he went in, and stood before his master. And Elisha sayd vnto him, Whence comest thou, Gehazi? And hee said, Thy seru-
ant went no whither.

26 But he said vnto him, ^o Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, ^p and oliues, and vineyards, and sheepe, and oxen, and men seruants, and maid seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and ^q p to thy seede for euer. And hee went out from his presence a leper white as snow.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 Hee discloseth the King of Syrias counsell to the King of Israel, 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged, and endureth extreme famine.

And the children of the Prophets sayde vnto Elisha, Behold, wee pray thee, the place where wee dwell with thee, is too little for vs.

ⁱ Hee feelth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgive him, least others by his example might fall to idollatry: for as for his owne parte hee will neuer serue any but the true God.

^j Declaring thereby what honour and affec- tion he bare to the Prophet his master.

^k Or, secretly in secret place.

^l In Naamans seruants.

^m Was not I present with thee in Spirit? ⁿ That is, money to buy possi- ons with: mean- ing, that it is detestable in the seruants of God to haue covetous mindes. ^p To be an ex- ample to all such, as by whose couetousnesse Gods word might be slandered.

^a Or a piece of wood fit to build with.

2 Let vs now goe to Iorden, that we may take thence every man, a^a beame, and make vs a place to dwell in: And he answered, Goe.

3 And one said, Vouchsafe, I pray thee, to goe with thy seruants. And he answered, I will goe.

4 So hee went with them, and when they came to Iorden, they cut downe wood.

^b Or, the axe head.

5 And as one was felling of a tree, the iron fell into the water: then he cried, and said, Alas master, it was but borrowed.

6 And the man of God said, Where fell it? And hee shewed him the place. Then hee cut downe a piece of wood, and cast in thither, and he caused the yron to^b swimme.

7 Then he said, Take it vp to thee. And he stretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his seruants, and said, In^c such and such a place, shall bee my campe.

9 Therefore the man of God sent vnto the king of Israel, saying, Beware thou go not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, and^d saued himselfe from thence, not once nor twise.

11 And the heart of the king of Aram was troubled for this thing: therefore he called his seruants and said vnto them, Will ye not shew mee, which of vs bewrayeth our counsell to the king of Israel?

12 Then one of his seruants said, None, my lord, O king, but Elisha the Prophet that is in Israel, telleth the king of Israel, *euens* the words that thou speakest in thy^e priuie chamber.

13 And he said, Goe, and espie where he is, that I may send and fetch him. And one told him, saying, Behold, he is in Dothan.

14 ¶ So he sent thither horses, and charets, and a^f mighty hoste: and they came by night, and compassed the city.

15 And when the seruant of the man of God arose early to goe out, behold, an hoste compassed the citie with horses and charets. Then his seruant said vnto him, Alas master, how shall we doe?

16 And hee answered, g Feare not: * for they that be with vs, are moe then they that be with them.

17 Then Elisha prayed, and said, Lord, I beseech thee, open his eyes, ^h that he may see. And the Lord opened the eyes of the seruant, and he looked, and behold, the mountaine was full of horses and charets of fire round about Elisha.

18 So they came downe to him, but Elisha prayed vnto the Lord, and said, Smite this people, I pray thee, with blindness. And hee smote them with blindness, according to the word of Elisha.

19 And Elisha said vnto them, This is not

the way, neither is this the city: follow me, and I will leade you to the man whome yee seeke. But heⁱ led them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord, open their eyes that they may see. And the Lord opened their eyes, and they saw, and behold, they were in the middes of Samaria.

21 And the king of Israel said vnto Elisha when hee saw them, My father, shall I smite them, shall I smite them?

22 And he answered, Thou shalt not smite them: dost thou not smite them that thou hast taken with thy sword, and with thy bowe? but set bread and water before them, that they may eat and drinke and goe to their master.

23 And hee made great preparation for them: and when they had eaten and drunken, he sent them away: and they went to their master. So the bands of Aram came^m no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his host, and went vp and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it vntill an asses head was at fourescore pieces of siluer, and the fourth part of a kab of douesⁿ doun at five pieces of siluer.

26 And as the king of Israel was going vp on the wall, there cried a woman vnto him, saying, Helpe, my lord, O king.

27 And he said, Seeing the Lord doeth not succour thee, how should I helpe thee with the^o barne, or with the wine presse?

28 Also the king said vnto her, What aileth thee? And she answered, This woman said vnto mee, Giue thy sonne, that we may eat him to day, and we will eat my sonne to morrow.

29 * So we sod my sonne, and did eat him: and I said to her the day after, Giue thy sonne, that wee may eate him, but she hath hid her sonne.

30 And when the king had heard the words of the woman, he rent his clothes, (and as hee went vpon the wall, the people looked, and behold, he had sackcloth^p within vpon his flesh.)

31 And he said, God doe so to me, and inore also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha fate in his house, and the Elders fate with him.) And the King sent a man before him: but before the messenger came to him, hee said to the Elders, See yee not how this^q murderers sonne hath sent to take away mine head? take heede when the messenger commeth, and shut the doore and handle him roughly at the doore: is not the sound of his masters feet behind him?

33 While he yet talked with them, behold, the messenger came downe vnto him, and said, Behold, this euil commeth of the Lord: should I attend on the Lord any longer?

k Thus hee did being led by the Spirit of God, and not because he sought his owne reuengance, but onely to set forth the glory of God.

l The wicked vie reuerent and graue words towards the seruants of God, when they think to haue any commodity by them, though in their heart they cannot abide them. m For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnesse, then if they had bene overcome in battell: for they returned no more at that time to fight against Israel, or in that kings dayes. n The Ebrewes write, that they burned it in the siege for lacke of wood.

o Meaning any kind of vitaille, as corne and wine, &c.

p Or, under his clothes.

q Thus hypocrites, when they see Gods iudgements, thinke to please him with outward ceremonies, whom in prosperitie they will not know.

r Meaning, Jeroram Ahab's sonne, who killed the Prophets, and caused Naboth to bee stoned.

s So the wicked fall into a rage, and desperation; if they find not suddaine remedie against their afflictions.

CHAP. VII.

1 Elisha prophesieth plenty of vitaille and other things to Samaria. 6 The Syrians run away, and haue no man following them. 17 The prince that would not beleue the word of Elisha, is troden to death.

Then Elisha said, Heare yee the word of the Lord: thus saith the Lord, ^aTo morrow this time a measure of fine floure shall be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

^b Then a prince, on whose hand the king leaned, answered the man of God, and said, Though the Lord would make windows in the heauen, could this thing come to passe? And hee said, Behold, thou shalt see it with thine eyes, but thou shalt not ^ceat thereof.

^d Now there were foure leprous men at the ^eentring in of the gate: and they said one to another, Why sit we here vntill we die?

^f If we say, We will enter into the citie, the famine is in the citie, and we shall die there: and if we sit here, we die also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

^g So they rose vp in the twilight to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

^h For the Lord had caused the campe of the Aramites to heare a noise of charets and a noise of horses, and a noise of a great armie, so that they said one to another, Behold, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

ⁱ Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, ^jeuē the campe as it was, and fled for their liues.

^k And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eat and drinke, and caried thence siluer and gold, and raiment, and went and hid it: after, they returned, and entred into another tent, and caried thence also, and went and hid it.

^l Then said one to another, We doe not well: this day is a day of good tidings, and wee hold our peace: if we tary till day light, some mischief will come vpon vs. Now therefore, come, let vs goe, and tell the Kings household.

^m So they came and called vnto the porters of the citie, and told them, saying, Wee came to the campe of the Aramites, and loe, there was no man there, neither voice of man, but horses tied and asses tied: and the tents are as they were.

ⁿ And the porters cried and declared to the kings house within.

^o Then the king arose in the night, and said vnto his seruants, I will shew you now, what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone

out of the camp to hide themselves in the field, saying, When they come out of the city, wee shall catch them aliue, and get into the city.

^p And one of his seruants answered, and said, Let men take now five of the horses that remaine, and are left in the citie, (behold, they are euē as all the multitude of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

^q So they tooke two charets of horses, and the king sent after the hoste of the Aramites, saying, Goe and see.

^r And they went after them vnto Iorden, and loe, all the way was full of clothes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

^s Then the people went out and spoyled the campe of the Aramites: so a measure of fine floure was at a shekel, and two measures of barley at a shekel ^taccording to the word of the Lord.

^u And the king gaue the prince (on whose hand he leaned) the charge of the gate, and the people ^vtrode vpon him in the gate, and hee died, as the man of God had said, which spake it, when the king came downe to him.

^w And it came to passe as the man of God had spoken to the king, saying, Two measures of barlie at a shekel, and a measure of fine floure shall be at a shekel, to morrow about this time in the gate of Samaria.

^x But the prince had answered the man of God, and said, Though the Lord would make windows in the heauen, could it come so to passe? And hee said, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.

^y And so it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

1 Elisha prophesieth vnto the Shunammite the dearth of seven yeeres. 12 He prophesieth to Hazael that he shall be king of Syria. 15 Hee reigneth after Ben-badad. 16 Jehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah succedeth Jehoram.

Then spake Elisha vnto the woman, ^zwhose sonne he had restored to life, saying, Vp, and goe, thou and thine house, and sojourn where thou ^{aa}canst sojourn: for the Lord hath called for a famine, and it commeth also vpon the land seven yeeres.

^{ab} And the woman arose, and did after the saying of the man of God, and went both she and her household, and sojourned in the land of the Philistims seven yeeres.

^{ac} And at the seven yeeres end, the woman returned out of the land of the Philistims, and went out ^{ad}to call vpon the king for her house and for her land.

^{ae} And the king talked with Gehazi the seruant of the man of God, saying, Tell mee I pray thee, all the great actes that Elisha hath done,

ⁱ There are no more left but they, or the rest are consumed with the famine as the rest of the people.

ⁱⁱ Or, two horfes of the charet, which were accustomed to draw in the charet.

^k Which he spake by the mouth of Elisha, Verse 1.

^l As the people pressed out of the gate to run to the Syrians tents where they had heard was meat, and great spoyle laid.

^a Where thou canst find a commodious place to dwell, where as is plentie.

^b That is, to complaine on them which had taken her possessions, whilst she was absent.

^a The godly are assured of Gods helpe in their necessities, but the times and houres are onely reuealed by Gods Spirit.
^b To whom the king gaue the charge & oversight of things, as verse 17.
^c He mocketh at the Prophets words, saying, that if God rained downe come from heauen, yet this could not come to passe.
^d Thy infidelitie shall be punished herein, when thou shalt see this miracle and yet not be partaker thereof.
^e For it was commanded in the Law that they should dwell apart, and not among their brethren, Leuit. 13. 46.

^f Thus God needeth no great preparation to destroy the wicked, though they be neuer so many: for he can scatter them with a small noyse or shaking of a leaf.

^g The wicked need no greater enemy then their owne conscience to pursue them.

^h Or, we shall be punished for our fault.

^h Hemistrusted the Prophets words, and therefore could beleue nothing, as they which are more polite then godly, euer cast more perills then needeth.

c Gods wonder-
full providence
appeareth in this
that he cauſed
the king to be
deſirous to heare
of him, whom
before he con-
temned, and alſo
hereby prepared
an entrance to
the poſſibility
down ſide.

d The king cau-
ſed that to be
juſtly reſtored
which was
wrongfully hold-
en from her.

e Of all the chief
and precious
things of the
countrie.

f Meaning, that
he ſhould reco-
uer of this diſ-
eaſe: but he
knew that this
meſſenger Haze-
el ſhould ſlay
him to obtaine
the kingdom.

g That I ſhould
be without all
humaneitie and
pity.

h Vnder pre-
text to reſtore
or eſtimate him,
he ſtuffed him with
this cloth.

i 2. Chron. 22. 4.

k Reade chap.
17.
He was con-
demned in his
kingdome after
his fathers death.

l The holy
ſpirit ſheweth
why what
ſaith he it is to
come within
his.

5 And as hee told the king, how hee had reſtored one dead to life, behold, the woman, whoſe ſonne hee had raiſed to life, called vpon the king for her houſe, and for her land. Then Gehazi ſaid, My lord, O king, this is the woman, and this is her ſonne, whom Eliſha reſtored to life.

6 And when the king asked the woman, ſhee told him ſo the king appointed her an Eunuch, ſaying, Reſtore thou all that are hers, and all the fruits of her lands ſince the day ſhe left the land, even vntill this time.

7 Then Eliſha came to Damſcus, and Ben-hadad the king of Aram was ſicke, and one told him, ſaying, The man of God is come hither.

8 And the king ſaid vnto Hazeal, Take a preſent in thine hand, and go meete the man of God, that thou mayeſt inquire of the Lord by him, ſaying, Shall I recover of this diſeaſe?

9 So Hazeal went to meete him, and tooke the preſent in his hand, and offered a good thing of Damſcus, *euen* the burden of fortie Camels, and came and ſtood before him, and ſaid, Thy ſonne Ben-hadad king of Aram hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?

10 And Eliſha ſaid to him, Goe, and ſay vnto him, Thou ſhalt recover: howbeit the Lord hath ſhewed me, that he ſhall ſurely die.

11 And hee looked vpon him ſtedfaſtly, till Hazeal was aſhamed; ſo the man of God wept.

12 And Hazeal ſaid, Why weepeth my lord? And hee answered, Becauſe I know the euill that thou ſhalt doe vnto the children of Iſrael: for their ſtrong Cities ſhalt thou ſet on fire, and their yong men ſhalt thou ſlay with the ſword, and ſhalt daſh their infants againſt the ſtones, and rent in pieces their women with child.

13 Then Hazeal ſaid, What? is thy ſeruant ſo a dog, that I ſhould doe this great thing? And Eliſha answered, The Lord hath ſhewed mee, that thou ſhalt be king of Aram.

14 So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? And he answered, He told me that thou ſhouldeſt recover.

15 And on the morow hee tooke a thicke cloth and dip it in water, and ſpread it on his face, and he died: and Hazeal reigned in his ſtead.

16 ¶ Now in the ſift yeere of Ioram the ſonne of Ahab king of Iſrael, and of Iehoſaphat king of Iudah, Iehoram the ſonne of Iehoſaphat king of Iudah began to reigne.

17 He was two and thirtie yeere old when he began to reigne: and he reigned eight yeere in Ieruſalem.

18 And he walked in the wayes of the kings of Iſrael, as did the houſe of Ahab: for the daughter of Ahab was his wife, and he did euill in the fight of the Lord.

19 Yet the Lord would not deſtroy Iudah,

for Dauid his ſeruants ſake, * as he had promiſed him to giue him a light, and to his children for euer.

20 ¶ In thoſe dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer themſelues.

21 Therefore Ioram went to Zair, and all his charerth with him, and hee aroſe by night, and ſmote the Edomites which were about him, with the captains of the charerth, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day, then Libnah rebelled at that ſame time.

23 Concerning the reſt of the actes of Ioram and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah.

24 And Ioram ſlept with his fathers, and was buried with his fathers in the citie of Dauid. And Ahaziah his ſonne reigned in his ſtead.

25 ¶ In the twelfth yeere of Ioram the ſonne of Ahab king of Iſrael did Ahaziah the ſonne of Iehoram king of Iudah begin to reigne.

26 ¶ Two and twentie yeere old was Ahaziah when he began to reigne, and hee reigned one yeere in Ieruſalem, and his mothers name was Athaliah the daughter of Omri king of Iſrael.

27 And he walked in the way of the houſe of Ahab, and did euill in the fight of the Lord, like the houſe of Ahab: for he was the ſonne in law of the houſe of Ahab.

28 And hee went with Ioram the ſonne of Ahab to waite againſt Hazeal king of Aram in Ramoth Gilcad, and the Aramites ſmote Ioram.

29 And king Ioram returned to bee healed in Izreel of the wounds which the Aramites had giuen him at Ramah, when hee fought againſt Hazeal king of Aram. And Ahaziah the ſonne of Ioram king of Iudah went downe to ſee Ioram the ſonne of Ahab in Izreel, becauſe he was ſicke.

CHAP. IX.

6 Iehu is made king of Iſrael, 24 And killeth Iehoram the king thereof, 27 And Ahaziah, otherwiſe called Oſebuzias, the king of Iudah, 33 And cauſeth Iezebel to be caſt downe out of a window, and the dogs did eaſe her.

Then Eliſha the Prophet called one of the children of the Prophets, & ſaid vnto him,

* Gird thy loynes and take this boxe of oyle in thine hand, and get thee to Ramoth Gilcad,

3 And when thou commeſt thither, looke where is Iehu the ſonne of Iehoſaphat, the ſonne of Nimſhi, and goe, and make him ariſe vp from among his brethren, and leade him to a ſecret chamber.

3 Then take the boxe of oyle and powre it on his head, and ſay, Thus ſaith the Lord, I haue annointed thee for king ouer Iſrael. Then open the doore, and flee without any tarying.

Dd 2

4 So

* 2 Sam. 7. 13.

Which had been ſubiect from Dauids time vntill this time of Iehoram.

This was a citie in Iudah giuen to the Leuites, Iotham, and after ſeuered from king Iehoram, becauſe of his dolary.

* 1 Chron. 22. 1.

Which is to be vnderſtood, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when he was ſourty two yeeres old, as 1 Chron. 22. 2.

Which was a citie in the tribe of Gad beyond Jordan.

This is a citie belonging to the tribe of Iſſachar.

* 1 King. 19. 16, 17.

a Prepare thy ſelfe to goe diligently about thy buſineſſe: for in thoſe countreys they vſed long garments which they tucked vp, when they went about earneſt buſineſſe.

† Ebr. from chamber to chamber.

Iehu king Ioram. II. Kings. and Iezabel flaine.

4 So the seruants of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And he said, I haue a message to thee, O captaines. And Iehu said, Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and hee powred the oyle on his head; and said vnto him, Thus saith the Lord God of Israel, I haue anointed thee king ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord, of the hand of Iezabel.

8 For the whole house of Ahab shall be destroyed: and I wil cut off from Ahab, him that maketh water againe at the wall, as well him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab like the house of Ieroboam the sonne of Nebat, & like the house of Baasha the sonne of Ahijah.

10 And the dogges shall eate Iezabel in the field of Izreel, and there shall be none to burie her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the seruants of his lord. And one said vnto him, Is all well? wherefore came this mad fellow to thee? And he said vnto them, Ye know the man, and what his talke was.

12 And they said, It is false, tell vs it now. Then he said, Thus and thus spake he to mee, saying, Thus saith the Lord, I haue anointed thee for king ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the toppes of the staires, and blew the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram: (Now Ioram kept Ramoth Gilead, hee and all Israel, because of Hazael king of Aram.

15 And king Ioram returned to bee healed in Izreel of the wounds, which the Aramites had giuen him, when hee fought with Hazael king of Aram) and Iehu said, If it bee your mindes, let no man depart and escape out of the Citie, to goe and tell in Izreel.

16 So Iehu gate vp into a charer, and went to Izreel: for Ioram lay there, and Ahaziah king of Iudah was come downe to see Ioram.

17 And the watchman that stood in the towre in Izreel spied the company of Iehu as he came, and said, I see a company. And Iehoram said, Take a horseman and send to meete them, that he may say, Is it peace?

18 So there went one on horsebacke to meete him, and said, Thus saith the king, Is it peace? And Iehu said, What hast thou to doe with peace? Turne behind me. And the watchman told, saying, The messenger came to them, but he commeth not againe.

19 Then he sent out another on horseback, which came to them, and said, Thus saith the King, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behind me.

20 And the watchman told, saying, He came to them, but commeth not againe, and the marching is like the marching of Iehu the son of Nimshi for he marcheth furiously.

21 ¶ Then Iehoram said, Make ready: and his charer was made ready. And Iehoram king of Israel, and Ahaziah king of Iudah went out either of them in his charer against Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram sawe Iehu, hee said, Is it peace, Iehu? And hee answered, What peace, whiles the whoredomes of thy mother Iezabel, and her witchcrafts are yet in great number?

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bowe in his hand, and smote Iehoram betwene the shoulders, that the arrow went through his heart: and hee fell downe in his charer.

25 Then said Iehu to Bidkar a captaine, Take, and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord layde this burden vpon him,

26 Surely I haue scene yesterday the blood of Naboth, and the blood of his sonnes, said the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the field according to the word of the Lord.

27 But when Ahaziah the king of Iudah saw this, he fled by the way of the garde houle. And Iehu pursued after him, and said, Smite him also in the charer: and they smote him in the going vp to Gur, which is by Ibleam. And hee fled to Megiddo, and there died.

28 And his seruants caried him in a charer to Ierusalem, and buried him in his sepulchre with his fathers in the citie of David.

29 ¶ And in the eleuenth yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezabel heard of it, and painted her face, and tired her head, and looked out at a window.

31 And as Iehu entred at the gate, she said, Had I Zimri peace, which slew his master?

32 And hee lift vp his eyes to the window, and said, Who is on my side, who? Then two or three of her Eunuches looked vnto him.

33 And he said, Cast her downe: and they cast her downe, and he sprinkled of her blood vpon the wall, and vpon the horses, and hee trode her vnder foote.

34 And when hee was come in, hee did eat and drinke, and said, Visite now yonder cursed

b This anointing was for Kings, Priests and Prophets, which were all figures of Messiah, in whom these three offices were accomplished.

* 1. King. 2. 1. 15. 35.

* 1. King. 14. 10.

and 31. 22.

* 1. King. 16. 3. 11

c That is, the rest of the armie, whom he called before his brethren, ver. 2. d In this estimation the world hath the ministers of God: notwithstanding forasmuch as the world hath euer slandered the children of God (yea they called the sonnes of God a deceiver, and said he had the deuill:) therefore they ought not to be discouraged.

* Chap. 8. 19.

e God had thus ordeined, as is read, 1. Chro. 22. 7. that this wicked and idolatrous King, who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose means he thought to haue bene strengthened.

¶ Or, follow me.

f As one that went earnestly about his enterprise.

g Meaning, that forasmuch as God is their enemy because of their finnes, that he will euer strive vp some reuenge his cause.

h Or, spake this prophesie against him.

* 1. King. 21. 29.

i By this place it is euident, that Iezabel caused both Naboth and his sonnes to bee put to death, that Ahab might enjoy his vineyard more quietly for all his children might haue claimed possession.

j After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah.

k That is, eleven whole yeeres for Chap. 8. 35. before, when he said that he began to reigne the twelfth yeere of Ioram, he taketh part of the yeere for the whole.

l Being of an hauey and cruel nature, she would still reigne her princely state and dignity.

m As though she would say, Can any traitor or any that riseth against his superiour, haue good successe? reade 1. King. 16. 10.

n Or, clusie servants.

o This he did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgement to all tyrants.

p Yeeres iustly come for the death, see haue done like to him, rite for command and moou to execute his iudgement.

To wit, of the King of Zidon, 1. King. 16. 31.

fed woman, and burier her: for shee is a Kings daughter.

35 And they went to burie her, but they found no more of her, then the skull and the feete, and the palmes of her hands.

36 Wherefore they came againe and told him. And he said, This is the word of the Lord, which he spake by his seruant Elijah the Tifsbite, saying, In the field of Izreel shall the dogs eate the flesh of Iezabel.

37 And the carkeis of Iezabel shall bee as doung vpon the ground in the field of Izreel, so that none shall say, P This is Iezabel.

CHAP. X.

6 Iehu causth the fiftieth sonner of Ahab to be flaine, 14 And after that, fourtie and two of Ahab his brethren, 25 He killeth also all the Priests of Baal. 33 After his death his sonne reigneth in his stead.

A Hah had now seuentie sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Izreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect,

2 Now when this letter commeth to you, (for ye haue with you your masters sonnes, ye haue with you both charrets and horses, and a defenced citie, and armour)

3 Consider therefore which of your masters sonnes is best and most meete, and set him on his fathers throne, and fight for your matters house.

4 But they were exceedingly afraid, and said, Behold, two kings could not stand before him, how shall we then stand?

5 And hee that was gouernour of Ahabs house, and he that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, Wee are thy seruants, and will doe all that thou shalt bid vs: we will make no King: doe what seemeth good to thee.

6 ¶ Then he wrote another letter to them, saying, If ye be mine, and will obey my voice, take the heads of the men that are your masters sonnes, and come to mee to Izreel by to morow this time. (Now the kings sonnes, euen seuentie persons were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they tooke the Kings sonnes, and slew the seuentie persons, and laide their heads in baskets, and sent them vnto him to Izreel.

8 ¶ Then there came a messenger and told him, saying, They haue brought the heads of the kings sonnes. And he said, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 And when it was day, he went out, and stood and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab:

for the Lord hath brought to passe the things that he spake by his seruant * Elijah.

11 So Iehu slewe all that remained of the house of Ahab in Izreel, and all that were great with him, and his familiars, and his priests, so that he let none of his remaine.

12 ¶ And he arose, and departed and came to Samaria. And as Iehu was in the way by an house where the shepheards did there,

13 Hee met with the brethren of Ahaziah king of Iudah, and said, Who are ye? And they answered, We are the brethren of Ahaziah, and goe downe to salute the children of the King and the children of the Queene.

14 And he said, Take them aliuie. And they tooke them aliuie and slew them at the well beside the house where the sheepe are shorne, euen two and fourtie men, and hee left not one of them.

15 ¶ And when he was departed thence, he met with Iehonadab the sonne of Rechab comming to meete him, and he blessed him, and said to him, Is thine heart vp right, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when he had giuen him his hand, he tooke him vp to him into the charret.

16 And he said, Come with me, and see the zeale that I haue for the Lord: so they made him ride in his charret.

17 And when he came to Samaria, hee slew all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Elijah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued Baal a little, but Iehu shall serue him much more.

19 Now therefore call vnto me all the prophets of Baal, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal: whosoever is lacking, he shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu said, ¶ Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 And hee said vnto him that had the charge of the vestrie, Bring forth vestments for all the seruants of Baal. And he brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee said vnto the seruants of Baal, Search diligently, and looke, lest there be here with you any of the seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed fourescore men without, and said, If any of the men

D d 3 whom

† Ebr. by the hand of. * 1. King. 21. 29.

e Meaning, which were the idolatrous priests.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked. g For he feared God and lamented the wickednesse of those times: therefore Iehu was glad to ioyne with him: of Rechab reads Iere. 35. 2. h Or, praised God for him.

h Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iezabel caused to bee worshipped, as it is also so vied, 1. King. 16. 32. and 22. 53.

† Ebr. sanctified.

i Thus God would haue his seruants preferred, and idolaters destroyed: as in his law he giueth expresse commandement, Deut. 23.

† Ebr. by the hand of. * 1. King. 21. 29. p Thus Gods iudgements appeare euen in this world against them that oppose his word, and persecute his seruants.

a The Scripture vish to call them sonnes, which are either children or nephews.

b He wrote this, to proue them whether they would take his part or no.

c God as a iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

d Yee cannot iudicially condemne me for the Kings death, seeing yee haue done the like to his posteritie: for the Lord commanded me, and moued you to execute this his iudgement.

whom I haue brought into your hands, escape, || his soule *shalbe* for his soule. *Or, he shall die for him.*

25 And when hee had made an ende of the burnt offering, Iehu said to the guard, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the guard, and the captaines cast them out, and went vnto the *k* citie, *where was the temple of Baal.*

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, *neither from the golden calves that were in Beth-el and that were in Dan.*

30 ¶ And the Lord said vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart: *therefore shall thy sonnes vnto the fourth generation sit on the throne of Israel.*

31 But Iehu regarded not to walke in the law of the Lord God of Israel with al his heart: *for hee departed not from the sinnes of Ieroboam, which made Israel to sinne.*

32 In those dayes the Lord began to lothe Israel, and Hazael smote them in all the coasts of Israel,

33 From Iorden Eastward, *even* all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the acts of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria, is eight and twentie yeeres.

CHAP. XI.

1 *Athaliah putteth to death all the Kings sonnes, except Iosiah the sonne of Ahaziah. 4 Iosiah is appointed King. 15 Jehoiaha causeth Athaliah to bee slaine. 17 Hee maketh a covenant betweene God and the people. 18 Baal and his priests are destroyed.*

Then *A*thaliah the mother of Ahaziah when shee saw that her sonne was dead, she arose, and destroyed all the Kings seede.

2 But Jehotheba the daughter of King Ioram, and sister to Ahaziah *b* tooke Iosiah the sonne of Ahaziah, and stale him from among the Kings sonnes that should bee slaine, *both him and his nource, keeping them in the bed of Ahab.* *b* The Lord promised to maintaine the family of David, and not to quench the light thereof: therefore he minded the heart of Jehotheba to preferue him. *c* Where the Priests did lie.

chamber, and they hid him from Athaliah, so that he was not slaine.

3 And hee was with her hid in the house of the Lord sixe yeeres, and Athaliah did reigne ouer the land.

4 ¶ And the seuenth yeere *d* Jehoiaha sent and tooke the captaines ouer hundreths, with other captaines and them of the guard, and caused them to come vnto him into the house of the Lord, and made a couchant with them, and cooke an oath of them in the house of the Lord, and shewed them the Kings sonne.

5 And he commanded them, saying, This is it that ye must doe, The third part of *e* you, that commeth on the Sabbath, shall ward toward the Kings house:

6 And another third part in the gate of *f* Sur: and another third part in the gate behind them of the guard: and yee shall keepe watch in the house of Massah.

7 And two parts of you, *that is*, all that goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the king.

8 And yee shall compass the King round about, euery man with his weapon in his hand, and whoeuer commeth within the ranges, let him be slaine: be you with the King, as hee goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Jehoiaha the Priest commaunded, and they tooke euery man his men that entred in *to their charge* on the Sabbath with them that went out *of it* on the Sabbath, and came to Jehoiaha the Priest.

10 *k* And the Priest gaue to the captaines of hundreths the speares and the shields that were King Dauids, and were in the house of the Lord.

11 And the guard stood euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the King.

12 Then he brought out *l* the Kings sonne, and put the crowne vpon him, and *gaue him* the Testimony, and they made him King: also they annointed him, and clapt their hands, and said, God saue the King.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, behold, the King stood by a *n* pillar, as the manner was, and the princes and the trumpeters by the King, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Jehoiaha the Priest commanded the captaines of the hundreths that had the rule of the host, and said vnto them, Haue her *o* forth of the ranges, and he that followeth her, let him die by the sword: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they laide hands on her, and shee went

k Which citie was nere to Samaria.

l Thus God approch and rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse was afterward punished.

Or, so cut them off.

23 Chron. 33. 10.

a Meaning all the posteritie of Jehoahaphat, to whom the kingdome appertained: thus God vsed the crueltie of this woman to destroy the whole familie of Ahab. *b* The Lord promised to maintaine the family of David, and not to quench the light thereof: therefore he minded the heart of Jehotheba to preferue him. *c* Where the Priests did lie.

3. Chron. 33. 1. 2. The chiefe Priest Jehoahab was husband.

e Of the Levites which had charge of the keeping of the Temple, and kept watch by coles. *f* That none should come vpon them, while they were crowning the king. *g* Called the East gate of the Temple. *2. Chron. 33. 5.* *h* Or, than none break his order. *h* Whole charge is ended.

i Reade verse 5. and 7.

k To wit, Jehoiaha.

l That is, Iosiah, which had bene kept secret five yeeres. *m* Meaning the Lawe of God, which is his chiefe charge, and whereby onely his throne is established.

n Where the Kings place was in the Temple.

o Or, out of the Temple. *o* To take her part.

went by the way, by the which the horses goe
to the house of the King, and there was mee
slaine.

17 And Ichoiada made a covenant between the Lord, and P^{the} king and the people, that they should be the Lords people: likewise between the 9 king and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, and slewe Mattan the priest of Baal before the altars, and the Priest set a guard ouer the house of the Lord.

19 Then hee tooke the captaynes of hundreths, and the *other* captaynes, and the guard, and al the people of the land: and they brought the king from the house of the Lord, and came by the way of the gate of the guard to the kings house: and he sate him downe on the throne of the kings.

26. And all the people of the land reioyced, and the citie was in quiet: for they had slaine Athaliah with the sworde beside the kings house.

21. Seven yeere olde was Ichoash when he began to reigne.

CHAP. XII.

6 Jehoash maketh provision for the repairing of the Temple.

16 He stayeth the King of Syria by a present from com-
ming against Ierusalem. 20. He is killed by two of his seruants.

IN* the seventh yere of Iehu, Iehoash began to reigne, and reigned fourtie yeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Jehoash did that which was good in the sight of the Lord all his time that ^a Jehoia^ada the Priest taught him.

3 But^b the high places were not taken away: for the people offered yet, and burnt incense in the high places.

4 ¶ And Iehoaſh ſayd to the Priests, All the ſiluer of dedicate things that be brought to the houſe of the Lord, *that is,* the mony of them that are vnder the^c count, the money that eue-ry man is ſet at, *and* all the money that one of-fereth willingly, and bringeth into the houſe of the Lord.

5 Let the Priests take it to them, euery man
of his acquaintance : and they shall repara the
broken places of the house, where soeuer any
decay is found.

6 ¶ Yet in the three and twentieth yeere of King Iehoaſh the prieſts had not mended that which was decayed in the Temple.

7 Thenking Iehoaſh called for Iehoiada the Prieſt, and the other Prieſts, and ſayd vnto them, Why repaire yee not the ruines of the Temple? now therefore receiue no more money of your acquaintance, except ye deliuer it to repaire the ruines of the Temple.

8 So the Priestes consented to receiue no more money of the people, neither to reaire the decayed places of the Temple.

9 Then Ichoiada the Priest tooke a chest and bored an hole in the lid of it, & set it beside the altar, on the ^r right side, as euery man com-
meth into the Temple of the Lord. And the
Priestes that kept the || doore, put therein all
the money that was brought into the house of
the Lord.

10 And when they saw there was much money in the chest, the kings Secretary came vp & the hie Priest, and put it vp after that they had tolde the money that was found in the house of the Lord.

11 And they gaue the money made ready into the hands of them, ^sthat vndertooke the worke, *and* that had the ouersight of the house of the Lord, and they payed it out to the carpenters and builders that wrought vpon the house of the Lord.

12 And to the masons and hewers of stone,
and to buy timber and hewed stone, to repara
that was decayed in the house of the Lord, and
for all that which was layed out for the repara
tion of the Temple.

13 Howbeit there was ^h not made for the house of the Lord bowles of siluer, instruments of musicke, basins, trumpets, nor any vessels of gold, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to the workmen which repaired therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose hands they deliuered that money to bee bestowed on workemen: for they dealt faithfully.

16 The money of the trespass offering, and the money of the sinne offerings was not brought into the house of the Lord : for it was the Priests.

17 ¶ Then came vp Hazael king of Aram,
and fought against Gath and tooke it, and Ha-
zael set his face to goe vp to Ierusalem.

r8 And Iehoaſh king of Iudah tooke all the hallowed things that Iehoſhaphat, and Iehoram, and Ahaziah his fathers, kings of Iudah had dedicated, and that he himſelfe had dedicated, and all the golde that was found in the treaſures of the houſe of the Lord, and in the kings houſe, & ſent it to Hazael king of Aram, and he departed from Ieruſalem.

19 Concerning the rest of the actes of Iosh and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his seruants arose and wrought
reason, and ^k slew Ioash in the house of ^l Mil- ^k
o, when he came downe to Silla: ^{ha}

21 Euen || Iozachar the sonne of Shimeath,
and Iehozabad the son of Shomer his seruants,
mote him, and he died: and they buried him
with his fathers in the city of David. And
Amaziah his sonne reigned in his stead.

CHAP. XIII.

Ieloaah the sonne of Ielm is deliuered into the hands of
the

f That is, on the Southside.

[Or, vessel.]

g For the king
had appointed
other which
were meete for
that purpose,
Chap. 22. 5.

For these men had only the charge of the reparation of the temple, and the rest of the money was brought to the king, who caused these afterward to be made, 2. Chron. 4. 14.

After the death of Iehoiada, Ioth fell to Idolatriy: therefore God reiecteth him, and stirreth up his enemy against him, who he pacified with the treasures of the Temple: for God would not be served with those gifts, seeing the kings heart was wicked.

Because he
had put Zacharie
the sonne of Ie-
saiada to death;
Chron 24.25.
Reade 2.Sam.
9.
Or, Iozabar.

the Syrians. 4. Hee pr^oph^{et} unto God and is deliuered. 9
Ioash his sonne reigneth in his stead. 20. Elisha dieth. 24
Hazeel dieth.

IN the three and twentieth yere of Ioash the sonne of Ahazia king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuentene yere.

2 And he did euill in the sight of the Lord, and followed the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

a By worship-
ping the calves,
which Ieroboam
did erect in Is-
rael.

3 And the Lord was angrie with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all his daies.

b While Iehoahaz
lived,

4 And Iehoahaz besought the Lorde, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

c To wit, Ioash
the sonne of Ie-
hoahaz,
d Safely and
without danger.
† Ebr. as yesterday
and before yester-
day.

5 (And the Lord gaue Israel a deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel dwelt in their tents as beforetime.

e Wherein they
did commit their
idolatrie, and
which the Lord
had commanded
to be destroyed,
Deut. 16. 21.
f That is, Haze-
el and Benhadad
his sonne, as
vers. 3. Reade
of Hazael, chap.
8. 12.

6 Neuerthelesse they departed not from the finnes of the house of Ieroboam which made Israel to sinne, but walked in them: euen the groue also remained still in Samaria)

7 For he had left of the people to Iehoahaz but fiftie horsemen and ten charets, and tenne thousand footemen, because the king of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the acts of Iehoahaz and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his stead.

g His chiefe
purpose is to de-
scribe the king-
dome of Iudah
and how God
performed his
promise made to
the house of Da-
uid: but by the
way he sheweth
how Israel was
afflicted and pun-
ished for their
great idolatrie,
who though
they had now
degenerate, yet
God both by
sending them
fundy Prophets
and diuers pun-
ishments did
call them vnto
him againe
h Thus they
vied to call the
Prophets and
seruants of God
by whom God
blesed his peo-
ple, as Chap. 2.
i meaning that
by their prayers
they did more
prosper their
countrey, then by
force of armes,

10 ¶ In the seuen and thirtieth yere of Ioash king of Iudah, began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, and reigned sixteene yere.

11 And did euill in the sight of the Lord: for he departed not from all the finnes of Ieroboam the son of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the acts of Ioash and all that he did, & his valiant deedes and how he fought against Amaziah King of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate vpon his seate: and Ioash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sicknesse whereof he died, Ioash the king of Israel came downe vnto him, and wept vpon his face, and said, O my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha said vnto him, Take a bowe and arrowes. And he tooke vnto him bow and arrowes.

16 And he said to the King of Israel, Put thine hand vpon the bow. And he put his hand vpon it. And Elisha put his hands vpon the kings hands,

17 And sayd, Open the window Eastward. And when he had opened it, Elisha said, Shoot. And he shot. And he said, Behold the arrow of the Lords deliuerance and the arrow of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, til thou hast consumed them.

i That is, to-
ward Syria, so
that he did not
only prophesie
with words, but
also confirmed
him by these
signes that he
should haue the
victorie.

18 Again he said, Take the arrowes. And he tooke them. And he said vnto the king of Israel, Smite the ground. And hee smote thrise, and ceased.

19 Then the man of God was angrie with him, and said, Thou shouldest haue smitten fise or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise.

k Because hee
fermed content
to haue viduay
against the ene-
mies of God for
twise or thrise,
had not a zeale
to ouercome
them continual-
ly, & to deliuy
them vnto.

20 ¶ So Elisha died, and they buried him. And certaine bands of the Moabites came into the land that yere.

21 And as they were burying a man, behold, they saw the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, he reuiued and stood vpon his feete.

l Eccles. 4. 12.
1 By this mira-
cle God confir-
med the autho-
ritie of Elisha,
whose doctrine
in his life they
contemned, but
at this sight they
might returne
and embrace the
same doctrine.
m That is, vntill
their finnes were
come to a full
measure, & there
was no more
hope of amend-
ment.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Iehoahaz.

23 Therefore the Lord had mercy on them and pitied them, and had respect vnto them, because of his couenant with Abraham, Izhak, and Iaakob, and would not destroy them, neither cast he them from him as yet.

24 So Hazael the King of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father, for three times did Ioash beate him, and restored the cities vnto Israel.

CHAP. XIII.

1. Amaziah the king of Iudah putteth to death them that slew his father, 7 And after smiteth Edom, 15 Ioash dyeth, and Ieroboam his sonne succedeth him. 29 And after him reigneth Zachariah.

THe second yere of Ioash sonne of Iehoahaz king of Israel reigned * Amaziah the sonne of Ioash king of Iudah.

* 2. Chron. 25. 1

2 He was fise and twenty yere olde when he began to reigne, and reigned nine and twenty yere in Ierusalem, and his mothers name was Iehoadan of Ierusalem.

3 And he did * vprightly in the sight of the Lord, yet not like David his father, but did according to all that Ioash his father had done.

n In the begin-
ning of his reig-
ne hee seemed to
haue an outward
shew of godli-
nesse, but after-
ward he became
an idolater and
worshipped the
idols of the
Iudaeans.

4 Notwithstanding the hie places were not taken away: for as yet the people did sacrifice and burne incense in the hie places.

5 ¶ And when the kingdome was confirmed in his hand, he slew his seruants which had

* killed

* killed the king his father. leu M b a 22

16 But the children of those that did slay
him, he knew not, according unto that that
is written in the booke of the Lawe of Moses,
where in the Lord commanded saying, The
fathers shal not be put to death for the children
nor the children put to death for the fathers:
but every man shall bee put to death for his
owne sinne.

7 He slew also of Edom in the valley of salt, ten thousand: and tooke all the citie of Sela by warre, and called the name thereof Ioktheel vnto this day.

8 ¶ Then Amaziah sent messengers to Jehoash the sonne of Jehoahaz, son of Jehu king of Israel, saying, Come, ^d let vs see one another in the face.

9 Then Iehoaſh the king of Iſrael ſent to Amaziah king of Iuda, ſaying, The thiftle that is in Lebanon, ſent to the Cedar that is in Lebanon, ſaying, Give thy daughter to my ſonne to wife: and ſhe will beaſt that was in Lebanon went and trode downe the thiftle.

10 Because thou hast smitten Edom, thine
heart hath made thee proud: bragge of glo-
ry, and tary at home, why dost thou prouoke
to thine hurt, that thou shouldest fall, and Iuda
with thee?

11. But Amaziah would not heare: therefore Iehoaſh king of Iſrael went vp: and he and Amaziah king of Iudah ſaw one another in the face at Beth-ſhemesh which is in Iudah.

12 And Iudah was put to the worse before
Israel, and they fled euery man to their tents.

17 But Iehoaſh king of Iſrael tooke Ama-
ziah king of Iudah, the ſonne of Iehoaſh the
ſonne of Abazia, at Beth-ſhemesh, and ſame
to Ieruſalem, and brake downe the wall of Ie-
ruſalem from the gate of Ephraim to the corner
gate, foure hundred cubits.

14 And he toke all the gold and siluer and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and the children that were in ^s hostage, and returned to Samaria.

15 Concerning the rest of the Acts of Iehoshaphat which he did and his valiant deeds, and how hee fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the Kings of Israel?

16 And Iehoaſh ſlept with his fathers, and was buried at Samaria among the Kings of Iſrael: and Ieroboam his ſonne reigned in his ſtead.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, liued after the death of Iehoash sonne of Iehoahaz king of Israel fiftene yere.

18 Concerning the rest of the Acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they* wrought treason against him in Ierusalem, and he fled to ^hLachish, but they sent after him to Lachish, and slew him there-

1020 And they brought him on horses, and he was buried at Ierusalem with his fathers in the citie of Dauid.

21 Then all the people of Judah took Azariah which was fifteen years old, and made him king for his father Amaziah.

22 Hee built ⁴Elath, and restored it to Iu-
dah, after that the king slept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Ioash king of Iudah; was Ieroboam the sonne of Ioash made king over Israel in Samaria, and reigned one and fortie yeere.

24 And he did euil in the sight of the Lord: for he departed not from all the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 He restored the coast of Israel, from the entering of Hamath, unto the Sea of the wilderness, according to the word of the Lord God of Israel, which he spake † by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none ^{of} shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord ^h had not decreed to put
out the name of Israel from vnder the heauen:
therefore hee preserved them by the hand of
Ieroboam the sonne of Ioash:

28. Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deeds, and how he fought, and how hee restored Damascus, and ^aHamath to Iudah in Israel, are they not written in the booke of the Chronicles of the Kings of Israel?

29 So Ieroboam slept with his fathers, *even* with the kings of Israel, and Zachariah his son reigned in his stead.

CHAP. XV.

1 Azariah the king of Judah becommeth a leper. 5 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Azariah, 22. Iotham, 38. and AhaZ.

IN the \dagger seven and twentieth yere of Ierobo-
am king of Israel, began Azariah, sonne of A-
maziah king of Iudah to reigne

2 Sixteene yeere olde was he, when he was made King, and he reigned two and fiftie yeere in Ierusalem and his mothers name was Iecholiah of Ierusalem.

3 And he did ^avprightly in the fight of the Lorde, according to all that his father Amaziah did.

4 But the hie places were not put away:
for the people yet offered, and burned incense
in the hie places.

5 And the Lord ^b smote the King: and he was a leper vnto the day of his death, & dwelt in an house apart, and Iotham the kings sonne gouerned the house, *and* ^c iudged the people of the land.

6 Concerning the rest of the acts of Azariah, and all that he did, are they not written in the

i Who is also
called Vzziah,
2.Chro.26.1.
k Which is also
called Elanon,
or Eloth.

I Because this
idolatry was so
vile, and almost
incredible, that
men should for-
sake the living
God to worship
calves, the work
of man's hands,
therefore the
Scripture doth
oft times repeate
it in the reproch
of all idolaters.
† Ebr. by the
hand of.
in Reuel's Kin,
14. 10.

† Ebr. had not
spoken.

n Which was
also called Anti-
ochia of Syria,
or Riblan.

† Ebr. in the
twentieth yere and
seventh yere.

a So long as he
gaue care to Za-
chariah the Pro-
phet.
b His father and
grandfather
were slaine by
their subiects &
seruants, and he
because he would
wſurpe the
Priests office
contrary to
Gods ordinance
was fmitten im-
mediatly by the
hand of God
with the leprosy,
2. Chron. 26. 28
c As viceroy, or
deputie to his
father.

the booke of the Chronicles of the Kings of Iudah.

7 So Azariah slept with his fathers, and they buried him with his fathers in the cite of David, and Iotham his son reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria fixe monethes.

9 And he did euill in the sight of the Lord, as did his fathers: hee departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah, beholde they are written in the booke of the Chronicles of the kings of Israel.

12 This was the word of the Lord, which he spake vnto Iehu, saying, thy sons shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah king of Iudah: and hee reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, & came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the actes of Shallum, & the treason which he wrought, behold, they are written in the booke of the Chronicles of the kings of Israel.

16 ¶ Then Menahem destroyed Tiphshah and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and he smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah king of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned tenne yeres in Samaria.

18 And he did euill in the sight of the Lord, and departed not all his daies from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the land: & Menahem gaue Pul a thousand talents of siluer, that his hand might bee with him, and establish the kingdome in his hand.

20 And Menahem exacted the mony in Israel, that all men of substance should giue the king of Asshur fifty shekels of siluer a peece: so the king of Asshur returned & taried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeeres.

24 And he did euill in the sight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah his captaine conspired against him, and smote him in Samaria in the place of the Kings pallace with Argob and Arich, and with him fiftie men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that hee did, behold, they are written in the booke of the chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah king of Iudah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeeres.

28 And he did euill in the sight of the Lord: for he departed not from the finnes of Ieroboam the son of Nebat, that made Israel to sinne.

29 In the dayes of Pekah King of Israel, came Tiglath Pileser king of Asshur, & tooke Iion, and Abel, Beth-maachah, and Ianoah, and Kedesh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vzziah.

31 Concerning the rest of the actes of Pekah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the second yeere of Pekah the sonne of Remaliah king of Israel, began Iotham sonne of Vzziah king of Iudah to reign.

33 Five and twentie yeeres old was hee when hee began to reigne, and hee reigned fixeene yeeres in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: hee did according to all that his father Vzziah had done.

35 But the hie places were not put away: for the people yet offered and burnt incense in the hie places: hee built the highest gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In those dayes the Lord began to send against Iudah Rezin the king of Aram, & Pekah the sonne of Remaliah.

38 And

d He was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.
e Zachariah was the last in Israel, that had the kingdome by succession, save onely Pekahiah the sonne of Menahem, who reigned but two yeeres.
f Chap. 10. 30.

f Which was a cite of Israel that would not receiue him to be king.

g That is, of Israel.
h In stead of seeking helpe of God, he went about by money to purchase the fauor of this king being an infidel, and therefore God forsooke him, and Pul soone afterward brake promise, destroyed his country and led his people away captiue.

i Which were of the same conspiracie.

k For God stirred vp Pul, and Tiglath Pileser against Israel for their finnes.
l Chron. 3. 6.

m Chron. 27. 1.
n Or, Azariah

o He sheweth that his vprightnesse was not such, but that he had many and great faults.

p After the death of Iotham.
q Which flew of Iudah in one day fixe score thousand fighting men.
r 28. 6. because they had forsaken the true God.

38 And Iotham slept with his fathers, and was buried with his fathers in the cite of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 *Ahaz king of Iudab consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slain. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succedeth him.*

THe seuenteenth yere of Pekah the sonne of Remaliah, Ahaz the sonne of Iotham king of Iudab began to reigne.

2 Twentie yeere olde was Ahaz, when he began to reigne, and he reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father,

3 But walked in the way of the Kings of Israel, yea, and made his sonne to goe thorow the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the high places and on the hilles, and vnder euery greene tree.

5 * Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came vp to Ierusalem, to fight: and they besieged Ahaz, but could not ouercome him.

6 At the same time Rezin king of Aram restored Elath to Aram, and droue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne: come vp, and deliuer me out of the hand of the King of Aram, and out of the hand of the king of Israel which rise vp against mee.

8 And Ahaz tooke the siluer and the gold that was found in the house of the Lord, and in the treasures of the Kings house, and sent a present vnto the King of Asshur.

9 And the King of Asshur consented vnto him: and the King of Asshur went vp against Damascus, and when hee had taken it, hee carried the people away to Kir, and slew Rezin.

10 And king Ahaz went vnto Damascus to meete Tiglath Pileser king of Asshur: & when king Ahaz saw the altar that was at Damascus, hee sent to Vriah the Priest the paterne of the Altar, and the fashion of it, and all the workmanship thereof.

11 And Vriah the Priest made an altar in al points like to that which king Ahaz had sent from Damascus, so did Vriah the Priest against king Ahaz came from Damascus.

12 So when the King was come from Damascus, the King saw the Altar: and the King drewe neere to the altar, and offered thereon.

13 And he burnt his burnt offering, and his meat offering, and powred his drinke offering, and sprinkled the blood of his peace offerings besides the Altar,

14 And set it by the brassen altar which was before the Lord, and brought it in farther before the house between the altar and the house of the Lord, and set it on the North side of the Altar.

15 And king Ahaz commanded Vriah the Priest, and said, Vpon the great altar set on fire in the morning the burnt offering, and in the euen the meat offering, and the kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and powre therby al the blood of the burnt offering, and all the blood of the sacrifice, and the brassen Altar shall be for me to enquire of God.

16 And Vriah the Priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brassen oxen that were vnder it, and put it vpon a pavement of stones.

18 And the vaile for the Sabbath (that they had made in the house) and the Kings entry without turned hee to the house of the Lord, because of the king of Asshur.

19 Concerning the rest of the actes of Ahaz, which hee did, are they not written in the booke of the Chronicles of the kings of Iudab?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of Dauid, & Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 *Hoshea king of Israel is taken. 4 And hee and all his realme brought to the Assyrians. 18 for their Idolatrie. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Every one worshipped the god of his nation. 35 Contrary to the commandment of God.*

IN the twelfth yere of Ahaz king of Iudab began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres.

2 And hee did euill in the sight of the Lord, but not as the kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, & brought no present vnto the king of Asshur, as hee had done yeerely: therefore the king of Asshur shut him vp, and put him in prison.

5 Then the King of Asshur came vp thorow our all the land, and went against Samaria, and besieged it three yeere.

6 * In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, & carryed Israel away vnto Asshur, and put them in Halah, and in Habor by the riuier of Gozan, and in the cities of the Medes.

7 For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt from vnder the hand

ⁱ That is, at the right hand as men went into the Temple.

^k Here hee establisheth by commandment his owne wicked proceedings, and doeth abolish the commandment and ordinance of God. ^l Or, rent, wherein they lay on the Sabbath which had seru'd their weeke in the Temple, and so departed home. ^m Either to flatter the King of Assyria, when he should thus see him change the ordinance of God, or else that the Temple might be a refuge for him if the King should suddenly assault his house.

^a Though hee inuented no new idolatrie or impietie as others did, yet he sought for helpe at the Egyptians which God had forbidden.

^b For he had paid tribute for the space of eight yeeres. ^c Chap. 18. 10.

^c For at this time the Medes and Persians were subiect to the Assyrians. ^d He stretcheth forth as length the cause of this great plague and perpetuall captiuitie, to adu. nishal people and nations to cleaue to the Lord God, and ouerly worship him for feare of like iudgement.

hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the facions of the heathen, whom the Lord had cast out before the children of Israel, and after the manner of the kings of Israel, which they vsed.

9 And the children of Israel had done secretly things that were not vpright before the Lord their God, and throughout all their cities had built hie places, ^{from the tower of the watch, to the defenced citie,} and had made them images and groues vpon euery hie hill, and vnder euery green tree.

10 And there burnt incense in all the hie places, as did the heathen whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

11 And serued doles: whereof the Lord had said vnto them, * Ye shal do no such thing.

12 Notwithstanding the Lord testified to Israel, and to Iudah, by all the Prophets, and by all the Seers, saying, * Turne from your euil wayes, and keepe in y commandements and my statutes, according to all the Law, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

13 Neuerthelesse they would not obey, * but hardened their neckes, like to the necks of their fathers, that did not beleue in the Lord their God,

14 And they refused his statutes and his couenant, that he made with their fathers, and his testimonies (wherewith he witnessed vnto them) and they followed vanitie and became vaine, & followed the heathen that were round about them: concerning whom the Lord had charged them, that they should not doe like them.

15 Finally they left all the commandements of the Lord their God, and made them molten images, * ^{even two calves,} and made a groue, and worshipped all the hoste of heauen, and serued Baal.

16 And they made their sonnes and their daughters ^{to passe} through the fire, & vsed witchcraft & inchantments, yea, ^{fold} themselves to doe euil in the sight of the Lord, to anger him.

17 Therefore the Lorde was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah onely.

18 Yet Iudah kept not the commandements of the Lord their God, but walked according to the facion of Israel, which they vsed.

19 Therefore the Lord cast off all the seede of Israel, and afflicted them, and deliuered them into the hands of spoilers, vntill he had cast them out of his sight.

20 For he cut off Israel from the house of Daud, and they made Ieroboam the sonne of Nebat king: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

21 For the children of Israel walked in all the finnes of Ieroboam, which he did, and departed not there from.

22 Vntill the Lord put Israel away out of his sight, as he had said by all his seruants the Prophets, and caried Israel away out of their land to Asshur vnto this day.

23 And the king of Asshur brought folke from Babel, and from Cuthah, and from Auam, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the Cities thereof.

24 And at the beginning of their dwelling there, they feared not the Lord: therefore the Lord sent lions among them, which slew them.

25 Wherefore they spake to the king of Asshur, saying, The nations which thou hast removed, & placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, & behold, they slay them, because they know not the manner of the God of the land.

26 Then the king of Asshur commanded, saying, Cary thither one of the Priests whom yee brought thence, and let him goe and dwell there, and teach them the maner of the God of the countrey.

27 So one of the Priestes, which they had carried from Samaria, came and dwelt in Bethel, and taught them how they should feare the Lord.

28 Howbeit euery nation made their gods, and put them in the houses of the hie places which the Samaritans had made, euery nation in their cities, wherein they dwelt.

29 For the men of Babel made Succoth-Benoth: and the men of Cuth made Nergal, and the men of Hamath made Alhima.

30 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adramelech, and Anammelech the gods of Sepharuaim.

31 Thus they feared the Lord, and appointed out Priestes out of themselves for the hie places, who prepared for them sacrifices in the houses of the hie places.

32 * They feared the Lord, but serued their gods after the maner of the nations whom they carried thence.

33 Vnto this day they do after the old manner: they neither feare God, nor doe after their ordinances, nor after the Law, nor after the commandement, which the Lord commanded the children of Iacob, * whom he named Israel,

34 And with whom the Lord had made a couenant, and charged them, saying, * Feare none other gods, nor bow yourselfes to them, nor serue them, nor sacrifice to them:

35 But feare the Lord which brought you out

e Meaning, throughout all their borders.

* Deut. 4. 19.

f Ebr. by the hand of Ier. 18. 1. and 25. 5. and 35. 5.

* Deut. 31. 27.

f So that to alledge the authoritie of our Fathers or great antiquity, except we can prouoe that they were godly, is but to declare that we are the children of the wicked.

Ezek. 31. 8.

1. King. 12. 28.

g That is, the sunne, the moone and stars, Deut.

4. 19.

h Reade chap.

16. 3.

i Reade of this phrase, 1. King.

31. 20, 25.

k No whole

tribe was left

but Iudah: and

they of Beniamin and Leui,

which remained,

were counted

with Iudah.

l Out of the land

where he shewed

the greatest tokens

of his presence

& fauour.

m That is, God

cut off the tenne

tribes, 1. King.

12. 16, 20.

n Of these people came the Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to doe, John 4. 9. o That is, they serued him not: therefore, lest they should blaspheme him, as though there were no God, because he charged the Iewes, he sheweth his mighty power among them by this strange punishment.

p That is, how to worship him: thus the wicked rather than to looke their commodities, will change to all religions.

q Meaning, that euery countrey serued that idole, which was made after the image of the place whereto they came. Ezek. 30. 19. xeph. 1. 5.

r That is, they had a certaine knowledge of God and feared him because of the punishment, but they continued still idolaters, as doe the Papists which worship both God and idoles but this is not to feare God, as appeareth verse 16. f He meaneth this by the Iewes, to whom God had given his commandments. Gen. 31. 28.

1. King 18. 21. i Iulig. 2. 10. ier. 10. 2.

out of the land of Egypt with great power, and stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe ye diligently the statutes and the ordinances, and the law, and the commandement, which he wrote for you, that ye doe them continually, and feare not other gods.

38 And forget not the covenant that I haue made with you, neither feare ye other gods.

39 But feare the Lord your God, and hee will deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their old custome.

41 So these nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so doe they vnto this day.

CHAP. XVIII.

Hezekiah King of Iudah putteth downe the brasen serpent, and destroyeth the idoles, 7 and prospereth. 11 Israel is caried away captiue: 30 The blasphemie of Saneherib.

Now in the third yeere of Hoshea, sonne of Elah king of Israel, * Hezekiah the sonne of Ahaz king of Iudah began to reigne.

2 He was fise and twenty yeres old when he began to reigne, and reigned nine & twentie yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah.

3 And he did vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He tooke away the hie places, and brake the images, and cut downe the groues, & brake in pieces the * brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and hee called it Nehustan.

5 Hee trusted in the Lord God of Israel: so that after him was none like him among all the Kings of Iudah, neither were there any such before him.

6 For he claue to the Lord, and departed not from him, but kept his commandements, which the Lord had commanded Moses.

7 So the Lord was with him, and he prospered in all things, which he tooke in hand: also he rebelled against the king of Asshur, and serued him not.

8 He smote the Philistims vnto Azzah, and the coasts thereof, from the watch towre vnto the defended citie.

9 * And in the fourth yere of King Hezekiah, (which was the seuenth yeere of Hoshea sonne of Elah king of Israel) Shalmaneser king of Asshur came vp against Samaria, and besieged it.

10 And after three yeeres they tooke it, enen in the sixt yeere of Hezekiah: that is, the ninth yeere of Hoshea king of Israel was Samaria taken.

11 Then the king of Asshur did cary away Israel vnto Asshur, and put them in Halah and

in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voyce of the Lord their God, but transgressed his covenant, that is, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

13 * Moreouer, in the fourteenth yeere of king Hezekiah, Saneherib king of Asshur came vp against all the strong cities of Iudah, and tooke them.

14 Then Hezekiah King of Iudah sent vnto the king of Asshur to Lachish, saying, I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the king of Asshur appointed vnto Hezekiah King of Iudah three hundred talents of siluer, and thirty talents of gold.

15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lord, and in the treasures of the Kings house.

16 At the same season did Hezekiah pul off the plates of the doores of the Temple of the Lord, and the pillars (which the said Hezekiah King of Iudah had couered ouer) and gaue them to the King of Asshur.

17 And the king of Asshur sent Tartan, and Rab-faris, and Rabshakeh from Lachish to King Hezekiah with a great host against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stood by the conduit of the vpper poole, which is by the path of the fullers field,

18 And called to the King. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebna the chancellor, and Ioah the sonne of Asaph the Recorder,

19 And Rabshakeh said vnto them, Tell ye Hezekiah, I pray you, Thus sayth the great king, enen the great king of Asshur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue eloquence, but counsell and strength are for the warre. On whom then dost thou trust, that thou rebellest against me?

21 Loe, thou trustest now in this broken staffe of reede, to wit, on Egypt, on which if a man leane, it will goe into his hand, and pierce it: so is Pharaoh King of Egypt vnto all that trust on him.

22 But if yee say vnto me, We trust in the Lord our God, is not that he whose hie places, and whose altars Hezekiah hath taken away, and hath said to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

23 Now therefore giue hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charets and horsemen?

E e

25 Am

2 Chron. 32. 1. Isa. 36. 1. ecclui. 48. 18, 19.

d As his zeale was before praised, so his weaknesse is here set forth, that none should glory in himselfe.

e After certaine yeeres when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines and army against him.

f Or, writer of Chronicles, or secretary.

g Ebr. talke of the lippe.

h Thou thinkest that words will serue to perfwade thy people, and moue my master, Egypt shall not onely not be able to succour thee, but shall be an hurt vnto thee.

i Thus the idolaters thinke that Gods religion is destroyed when superstition and idolatry are reformed.

j Meaning, that it was best for him to yeeld to the King of Assyria, because his power was so small that he had not men to furnish two thousand horses.

^k The wicked
alwayes in their
prosperity flatter
themselves, that
God doth fauour
them. Thus hee
speakech to feare
Hezekiah, that
by resisting him,
he should resist
God.
[Or, Syrians.

[†] Ebr. the water
of these fire.

[Or, by his hand.

[†] Ebr. blessing,
meaning, the
conditions of
peace.

[†] Hee maketh
himselfe so sure,
that he will not
grant them
truce, except they
render them-
selves to him to
be led away
captiues.

^m This is an
execrable blas-
phemie against
the true God, to
make him equall
with the idoles
of other nations:
therefore God
did most sharply
punish it.

25 Am I now come vp without the^k Lord
to this place to destroy it? the Lord said to me,
Goe vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and
Shebna, & Ioah said vnto Rabshakeh, Speake,
I pray thee, to thy seruants, in the[¶] Aramites
language, for wee vnderstand it, and talke not
with vs in the Jewes tongue, in the audience
of the people that are on the wall.

27 But Rabshakeh said vnto them, Hath my
master sent mee to thy master and to thee to
speake these words, and not to the men which
sit on the wall, that they might eate their owne
dung, and drinke[†] their owne pisse with you?

28 So Rabshakeh stood and cried with a
lowd voyce in the Iewes language, and spake,
saying, Heare the words of the great King,
of the king of Asshur.

29 Thus saith the King, Let not Hezekiah
deceiue you: for he shall not be able to deliuer
you out of mine hand.

30 Neither let Hezekiah make you to trust
in the Lord, saying, The Lord will surely deli-
uer vs, and this citie shall not be giuen ouer in-
to the hand of the king of Asshur.

31 Harken not vnto Hezekiah: for thus
saith the king of Asshur, Make[†] appointment
with me, and come o[†] to me, that euery man
may eate of his owne vine, and euery man of
his owne figtree, and drinke euery man of the
water of his owne well.

32 Til I come and bring you to a land like
your owne land, ^{euery} a land of wheat and wine,
a land of bread and vineyards, a land of oliues,
oyle, and honie, that ye may liue and not die:
and obey not Hezekiah, for he deceiueth you,
saying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deli-
uered his land out of the hand of the king of
Asshur?

34 Where is the god of Hamath, and of Ar-
pad? where is the god of Sepharuaim, Hena
and Iuah? how haue they deliuered Samaria
out of mine hand?

35 Who are they among all the gods of the
nations, that haue deliuered their land out of
mine hand, that the^m Lord should deliuer Ie-
rusalem out of mine hand?

36 But the people held their peace, and an-
swered him not a word: for the kings comman-
dement was, saying, Answer ye him not.

37 Then Eliakim, the son of Hilkiah which
was the steward of the house, and Shebna the
chancellor, and Ioah the sonne of Asa the re-
corder, came to Hezekiah with their clothes
rent, and told him the words of Rabshakeh.

CHAP. XIX.

6 God promiseth by Isaiah victory to Hezekiah. 35 The
Angel of the Lord killeth an hundredth and fourescore and
foure thousand men of the Assyrians. 37 Saneherib is kil-
led of his owne sonnes.

* Isa. 37. 36.

And * when King Hezekiah heard it, he
rent his clothes and put on sackcloth,

and came into the house of the Lord,

2 And sent Eliakim which was the stew-
ard of the house, and Shebna the chancellor,
and the Elders of the Priests clothed in sack-
cloth^a to Isaiah the Prophet the son of Amoz.

3 And they said vnto him, Thus saith He-
zekiah, This day is a day of tribulation and of
rebuke, and blasphemie: for the children are
come to^b the birth, and there is no strength to
bring forth.

4 If so be the Lord thy God hath heard all
the words of Rabshakeh, whome the King of
Asshur his master hath sent to raile on the li-
uing God, and to reproch him with wordes
which the Lord thy God hath heard, then lift
thou vp thy praier for the^c remnant that are left.

5 ¶ So the seruants of King Hezekiah
came to Isaiah.

6 And Isaiah said vnto them, So shall yee
say to your master, Thus saith the Lord, Be not
afraid of the wordes which thou hast heard,
wherewith the seruants of the King of Asshur
haue blasphemed me.

7 Behold, I will send a blast^d vpon him,
and hee shall heare a noise, and returne to his
owne land: and I will cause him to fall by the
sword in his owne land.

8 ¶ So Rabshakeh returned, and found
the king of Asshur fighting against Libnah:
for hee had heard that hee was departed from
Lachish.

9 * He heard also men say of Tirhakah king
of Ethiopia, Behold he is come out to fight
against thee: hee therefore departed and sent
other messengers vnto Hezekiah, saying,

10 Thus shall ye speake vnto Hezekiah King
of Iudah, and say, Let not thy^e God deceiue
thee, in whom thou trustest, saying, Ierusalem
shall not be deliuered into the hand of the king
of Asshur.

11 Behold, thou hast heard what the kings
of Asshur haue done to all lands, how they haue
destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered
them which my fathers haue destroyed? ^{as} Go-
zan, and Haran, and Rezeph, and the children
of Eden, which were in the Iafar?

13 Where is the King of Hamath, and the
King of Arpad, and the King of the citie of Se-
pharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the
hand of the messengers, and read it: and He-
zekiah went vp into the house of the Lord, and
Hezekiah spread it before the^h Lord.

15 And Hezekiahⁱ praied before the Lord,
and said, O Lord God of Israel, which dwel-
lest betweene the Cherubims, thou art very
God alone ouer all the kingdoms of the earth:
thou hast made the heauen and the earth.

16 Lord bow^k downe thine eare, and heare:
Lord open thine eyes and behold, and heare
the words of Saneherib, who hath sent to blas-
pheme the^l liuing God.

^a To heare some
new prophesie,
and to haue com-
fort of him.

^b The dangers
are so great that
we can neither
auenge this blas-
phemie, nor help
our selues, no
more then a wo-
man in her tra-
uaille.

^c Meaning, for
Ierusalem, which
only remained of
all the cities of
Iudah.

^d The Lord can
with one blast
blow away all
the strength of
man and mine
it into dust.

^e That is, Sane-
herib.
[Or, blacke
moner.

^f For the kings
of Ethiopia, and
Egyptiotes to-
gether against
the king of Assy-
ria because of his
oppression of o-
ther countreys.
^g The more
neere that the
wicked are to
their destruc-
tion, the more
they blaspheme.

^h Before the
Arke of the co-
uenant.

ⁱ He sheweth
what is the true
refuge and suc-
cour in all dan-
gers, to wit, to
flee to the Lord
by earnest
prayer.

^k Shew by ef-
fect that thou
wilt not suffer
thy Name to be
blasphemed.
^l By this title he
differeth God
from all idoles
and false gods.

17 Trueth it is, Lord, that the kings of Asshur haue destroyed the nations & their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans handes, *even* wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the *m*kingdomes of the earth may know, that thou, O Lord, art onely God.

20 ¶ Then Isaiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast praised me, concerning Saneherib king of Asshur.

21 This is the word that the Lord hath spoken against him, O *v*irgin, daughter of Zion, he hath despised thee, and laughed thee, to scorn: O daughter of Ierusalem, he hath shaken his head at thee.

22 Whom hast thou railled on? and whom hast thou blasphemed? and against whom hast thou exalted thy voice, and lifted vp thine eies on him? *even* against the holy one of Israel.

23 By thy messengers thou hast railled on the Lord, and said, By the multitude of my charrets I am come vp to the top of the mountaines, by the sides of Lebanon, and will cut downe the high Cedars thereof, and the faire firre trees thereof, and will goe into the *p*loding of his borders, and into the forest of his *p* Carmel.

24 I haue digged, and drunke the waters of others, and with the plant of my feete haue I dried all *p* the floods closed in.

25 Hast thou not heard how I haue of old time made it, and haue formed it long agoe? and should I now bring it, that it should bee destroyed, and layed on ruinous heapes, as cities defended?

26 Whose inhabitants haue small power, and are afraid, and confounded: they are like the grasse of the field, and greene hebe, or grasse on the house tops, or as come blasted before it be grown.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy fury against me.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I will put mine *h*ooke in thy nostrels, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

29 And this shall bee a *signe* vnto thee, O Hezekiah, Thou shalt eat this yere such things as grow of themselves, and the next yeere such as grow without sowing, and the third yeere sowe ye and reape, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take *u* roote downward, and beare fruit vpward.

31 For out of Ierusalem shall go a remnant, and some that shall escape out of mount Zion: the *zeale* of the Lord of hosts shall do this.

32 Wherefore thus saith the Lord, concer-

ning the king of Asshur, He shal not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a moult against it.

33 But he shall returne the way he came, & shall not come into this city, saith the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Asshur an hundredth fourscore and fife thousand: so when they arose early in the morning, behold, they were all dead corpses.

36 So Saneherib king of Asshur departed, and went his way, and returned, and dwelt in Nineuch.

37 And as hee was in the temple worshipping Nisroch his god, Adramelech and Sharezer his sonnes: *y* slew him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah is sicke and receiveth the signe of his health. 12 He receiveth rewards of Berodach, 13 Sheweth his treasures, and is reprehended of Isaiah. 22 He dieth, and Manasseh his sonne reigneth in his stead.

ABout that time* was Hezekiah sicke vnto death: & the Prophet Isaiah the sonne of Amoz came to him, and said vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 I then hee turned his face to the *w*all, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in truth & with a *p*erfect heart, and haue done that which is good in thy sight: and Hezekiah *w*eped sore.

4 ¶ And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy *p*ayer, and seen the teares, behold I haue healed thee, and the third day thou shalt go vp to the *h*ouse of the Lord.

6 And I will adde vnto thy dayes fiftene yeeres, and will deliuer thee and this citie out of the hand of the king of Asshur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah said, Take a *p*lumpe of drie figs. And they tooke it, and laid it on the boile, and he recovered.

8 ¶ For Hezekiah had said vnto Isaiah, What shall be the signe that the Lord will heale me, and that I shall go vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shall thou haue of the Lord, that the Lord will doe that he hath spoken, *W*ilt thou that the shadow goe forward ten degrees, or* goe backe tenne degrees?

Ec 2

10 And

m Hee sheweth for what end the faithfull desire of God to be delivered: to wit, that he may be glorified by their deliuerance.

n Because as yet Ierusalem had not been taken by the enemy, therefore he calleth her virgin.

o God counteth that injury done to him, and will reuenge it which is done to any of his laites. *p* Meaning, Ierusalem, which Isaiah calleth the height of his borders, to wit, of Iudah, Isa. 37. 24.

q Or, pleasant country. *r* Or, the waters of euill be spied.

s Hee declareth that forasmuch as he is the author and beginning of his Church, he will neuer suffer it utterly to be destroyed, as other cities and kingdoms. *t* Thus hee describeth the wicked, which for a time flourish, and afterwaide decay like flowers.

u I will bridle thy rage, & turne thee to and fro as pleaseth me.

v God did not onely promise him the victory, but giveth him a signe to confirme his faith.

w The Lord will multiply in great number that small remnant of Iudah that is escaped. *x* The loue that God beareth toward his Church shall overcome the counsels and enterprises of men.

* Isa. 37. 36. Job. 1. 21. Eccl. 48. 24. 1. mac. 7. 41. 2. mac. 8. 19.

y This was the iust iudgement of God for his blasphemie, that hee should bee slain before that idole, whom he preferred to the liuing God, and by them, by whom he ought by nature to haue been defended.

* 2. Chron. 32. 24. Isa. 38. 1.

a That his mind might not bee troubled.

b Meaning, with vncall hypocrisie. *c* Not so much for his owne death, as for feare that idolatry should be restored, which he had destroyed, and so Gods Name be dishonoured. *d* Because of his vnfaigned repentance and prayer God turned away his wrath. *e* To giue thanks for thy deliuerance.

f He declareth that albeit God can heale without other medicines, yet hee sheweth that he will not haue these inferiour means contemned.

* Eccles. 48. 24.

g Let the Sunne
goe so many de-
grees backe that
the houres may
be so many the
fewer in the
Kings diall.

h Which diall
was set in the
top of the staires
thar Ahaz had
made.

i Mowed with
the fauour that
God shewed to
Hezekiah, and
also because he
had declared
himselfe enemy
to Saneherib
his enemy which
was now de-
stroyed.

k Being mowed
with ambition
and vaine glory,
and also because
he seemed to re-
ioyce in y friend-
ship of him that
was Gods ene-
mie and an infi-
dell.

* Chap. 24. 13.
and 25. 13.
ire. 27. 19.

l He acknow-
ledgeth Isaiah to
be the true Pro-
phet of God,
and therefore
humbleth him-
selfe to his word.
m Seeing that
God hath shewed
methis fauour
to grant me qui-
etnesse during
my life: for hee
was afraid lest
the enemies
should haue had
occasion to re-
ioyce, if the
Church had de-
cayed in his time
because he had
restored religion

* 2. Chron. 33. 1

* Deut. 18. 9.

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so then, but let the shadow goe backe ten degrees.

11 And Haiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the diall of Ahaz.

12 ¶ The same season Berodach Baladan the sonne of Baladan king of Babel, sent letters and a present to Hezekiah: for hee had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, to wit, the siluer, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto king Hezekiah, and said vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a farre countrey, even from Babel.

15 Then said he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoeuer thy fathers haue layed vp in store vnto this day, shall be caried into Babel: Nothing shall be left, sayth the Lord.

18 And of thy sonnes, that shall proceede out of thee, and which thou shalt beger, shall they take away, and they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord which thou hast spoken, is good: for, said he, Shall it not be good, if my peace and trueth be in my dayes?

20 Concerning the rest of the acts of Hezekiah, and all his valiant deedes, and how hee made a poole, and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

CHAP. XXI.

3 King Manasseh restreth idolatry, 16 and vseth great cruelty. 18 Hee dieth, and Amon his sonne succeedeth, 23 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

Manasseh* was twelue yeeres olde when he began to reigne, and reigned fifty and fiue yeres in Ierusalem: his mothers name also was Hephzi-bah.

2 And hee did euill in the sight of the Lord after the abomination of the heathen, who the Lord had cast out before the childre of Israel.

3 For he went backe and built the hie places,* which Hezekiah his father had destroy-
ed: and hee erected vp altars for Baal, and made a groue, as did Ahab King of Israel, and worshipped all the hoste of heauen and serued them.

4 Also he* built altars in the house of the Lord, of the which the Lord said,* In Ierusalem will I put my Name.

5 And hee built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 And he caused his sonnes* to passe thow the fire, and gaue himselfe to witchcraft and forcerie, and he vsed them that had familiar spirits and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And he set the image of the groue, that he had made, in the house, whereof the Lord had said to David and to Salomon his sonne,* In this house and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer,

8 Neither will I make the feete of Israel mooue any more out of the land, which I gaue their fathers: so that they will observe and doe all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 *Because that Manasseh King of Iudah hath done such abominations, & hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem and Iudah, that who so heareth of it, both his eares shall tingle.

13 And I will stretch ouer Ierusalem the line of Samaria, & the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish which he wipeth, and turneth it vpside downe.

14 And I wil forsake the remnant of mine inheritance, and deliuer them into the hand of their enemies, and they shall be robbed and spoyled of all their aduersaries,

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreouer, Manasseh shed innocent blood exceeding much, till he replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the acts of Manasseh,

* Chap. 18. 4.

* Ier. 32. 34.

* 2. Sam. 7. 13.

* 1. Kings 8. 29.

and 9. 3. chap.

23. 27.

b Therefore see-
ing they obeyed
not the comman-
dement of God,
they were iustly
cast forth of that
land which they
had bur on con-
dition.

* 1. Sam. 3. 11.

c Meaning, that
who soeuer shall
heare of this
great plague,
shall be allon-
ied.

d As I haue de-
stroyed Samaria
and the house of
Ahab, so will I
destroy Iudah.

e Meaning, Iu-
dah and Benia-
min, which were
only left of the
rest of the tribes

f The Hebrews
write that hee
slew Isaiah the
Prophet who
was his father
in law.

nasseh, and all that he did, and his sinne that he finned, are they not written in the book of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, *even* in the garden of Vzza: and Amon his sonne reigned in his stead.

19 ¶ Amon was two and twentie yeere olde, when he began to reigne; and he reigned two yeere in Ierusalem: his mothers name also was Meschulmeth the daughter of Haruz of Iorbah.

20 And he did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruants of Amon conspired against him, and slew the king in his own house.

24 And all the people of the land slew all them that had conspired against King Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the acts of Amon, which he did, are they not written in the book of the Chronicles of the kings of Iudah?

26 And they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Hilkiath findeth the booke of the Lawe, and causeth it to be presented to Iosiah, 11 Who sendeth it to Huldah the Prophetesse to enquire the Lords will.

Iosiah was * eight yeere olde when he began to reigne, & he reigned one and thirty yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozath.

2 And he did vprightly in the sight of the Lord, and walked in all the wayes of David his father, & bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth yeere of King Iosiah, the king sent Shaphan the sonne of Azaliah the sonne of Meschullam the chancellor to the house of the Lord, saying,

4 Goe vp to Hilkiath the high Priest, that he may summe the siluer which is brought into the house of the Lord, which the keepers of the ^h doore haue gathered of the people.

5 And let them ^c deliuer it into the hand of them that do the worke, and haue the ouersight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit, let no reckoning be made with them of the money, that is deliuered into their hand: for they deale ^d faithfully.

8 And Hilkiath the hie Priest said vnto Shaphan the chancellor, I haue found the ^e booke of the Law in the house of the Lord: & Hilkiath gaue the booke to Shaphan, and he read it.

9 So Shaphan the chancellor came to the King, and brought him word againe, and said, Thy seruants haue ^f gathered the money, that was found in the house, and haue deliuered it vnto the hands of them that doe the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chancellor shewed the King, saying, Hilkiath the Priest hath deliuered me a booke. And Shaphan read it before the King.

11 And when the King had heard the words of the booke of the Law, he rent his clothes.

12 Therefore the king commanded Hilkiath the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiiah, and Shaphan the chancellor, and Asahiah the kings seruant, saying,

13 Go ye and inquire of the Lord for me, and for the people, and for all Iudah concerning the words of this booke that is found: for great is the wrath of the Load, that is kindled against vs, because our fathers haue not obeyed the words of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiath the Priest and Ahikam, and Achbor, and Shaphan, and Asahiah went vnto Huldah the Prophetesse the wife of Shalum the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Ierusalem in the ^g colledge) and they communed with her.

15 And she answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I wil bring euill vpon this place, and vpon the inhabitants thereof, *even* all the words of the booke which the king of Iudah hath read,

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger mee with all the ^h workes of their hands: my wrath also shall bee kindled against this place, and shall not be quenched.

18 But to the King of Iudah, who sent you to enquire of the Lord, so shal ye say vnto him, Thus saith the Lord God of Israel, The words that thou hast heard *shall come to passe*.

19 But because thine heart did ⁱ melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, so *will*, that it should be destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it, saith the Lord.

20 Behold, therefore, I will gather thee to thy fathers, and thou shalt be put in thy graue in ^k peace, and thine eyes shall not see all the

^e This was the copie that Moses left them, as appeareth. 2. Chro. 34. 14. which either by the negligence of the priests had been lost, or els by the wickednes of idolatrous kings had been abolished.

^f Meaning, to some Prophet whom God reneith? knowledge of things vnto, as Ierem. 21. 1. though at other times they enquired the Lord by Vrim and Thummim.

^g Or the house of doctrine which was neere to the Temple, and wherethe learned assembled to entrap of the Scriptures and the doctrine of the Prophets.

^h The workes of mans hand here signifie all that man inuenteth beside the word of God, which are abominable in Gods seruice.

ⁱ Meaning, that he did repent, as they that doe not repent, are said to harden their heart, Psal. 95. 8. ^k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

euill, which I will bring vpon this place. Thus they brought the king word againe.

CHAP. XXIII.

2 Josiah readeth the Law before the people. 3 He maketh
a covenant with the Lord. 4 He putteth down the idols,
after he had killed their priests. 21 He keepeth the Pass-
over. 24 He destroyeth the conurers. 29 He was killed
in Megiddo. 30 And his son Jehoahaz reigned in his
stead. 33 After he was taken, his son Jeioahim was
made King.

Then* the King^a sent, and there gathered
vnto him all the Elders of Iudah and of
Ierusalem.

2 And the king went vp into the house of the Lord, with all the men of Iudah, and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people, both smal and great, and he read in their eares all the words of the booke of the covenant, which was found in the house of the Lord.

3 And the King stood by the pillar, and made a covenant before the Lord, that they should walke after the Lord, & keepe his commandements, and his testimonies, and his statutes with all *their* heart, & with all *their* soule, that they might accomplish the words of this covenant written in this booke. And all the people stood to the covenant.

4 Then the king commanded Hilkiah the
hie Priest and the^d Priests of the second order,
and the keepers of the doore, to bring out of
the Temple of the Lord all the vessels that
were made for Baal, and for the groue, and for
all the host of heauen, and he burnt them with-
out Ierusalem in the fields of Kedron, and cari-
ed^e the powder of them into Beth-el.

5 And hee put downe the ^f Chemarims, whom the Kings of Iudah had founded to burne incense in the hie places, and in the cities of Iudah, and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

6 And hee brought out the **sgroue** from the temple of the Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stamp it to powder, and cast the dust thereof vpon the^h graues of the children of the people.

7 And he brake downe the houses of the Sodomites that were in the house of the Lord, where the women woue hangings for the groue.

8 Also hee brought all the Priests out of the cities of Iudah, and defiled the hie places where the Priests had burnt incense, *even* from Geba to Beer-sheba and destroyed the hie places of the gates that were in the entring in of the gate of Ioshua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuertheſſe the prieſts of the hie places came not vp to the altar of the Lord in Ieruſalem, ſaue onely they did eate of the vnlea-

20 He defiled also Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe thorow the fire to Molech.

11. He put downe also the horses that the kings of Iudah had giuen to the funne at the entering in of the house of the Lord by the chamber of Nathan-melech the eunuch, which was ruler of the suburbs, and burnt the charrets of the funne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord did the King break down, and hasted thence, and cast the dust of them in the brooke Kedron.

13 Moreover the King defiled the high places that were before Jerusalem and on the right hand of the mount of corruption (which Salomon the king of Israel had built for Ashtoreth the idol of the Sidonians, & for Chemosh the idol of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And I brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore the altar that was at Beth-el, and the hie place made by Ieroboam the son of Nebat, which made Israel to sinne, both this altar and also the hie place, brake he down, and burnt the hie place, and stamp it to powder and burnt the groue.

16 And as Iosiah turned himselfe, he spied the graues, that were in the mount, and sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord that the man of God proclaimed, which cried the same words.

17. Then he said, What title is that which I see? And the men of the citie said vnto him, *It is the sepulchre of the man of God, which came from Iudah,* and tolde these things that thou hast done to the altar of Beth-el.

18 Then said hee, Let him alone: let none remoue his bones. So his bones were saued with the bones of the prophet that came from Samaria.

19 Iosiah also tooke away all the houses of the high places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the facts that he had done in Beth-el.

20 And hee sacrificed all the Priests of the
hie places that were there vpon the altars, and
burnt mens bones vpon them, and returned
to Ierusalem.

21 ¶ Then the king commaunded all the people, saying, * Keepe the passeouer vnto the Lord your God,* as it written in the booke of this covenant.

22 And there was no Passouer holden
alike

* 2 Chron. 34:30
a Because he saw
the great plagues
of God that were
threatened, hee
knew no more
speedy way to a-
void them, then
to turne to God
by repentance,
which cannot
come but of
faith, and faith
by hearing of
the word of
God.
b Where^s king
had his place,
Chap. 11. 14
c As Ioshua did,
Iosh. 24. 23, 25.

d Meaning, them which were next in dignity to the hie Priest, e In contempt of that altar, which Ieroboam had there built to sacrifice to his calves, f Meaning, the Priests of Baal, which were called Chemarims, either because they wore black garments : or else were smoked with burning incense to idoles, g He removed the grove which idolaters for deduction had planted neer vnto the temple, contrary to the commandment of the Lord, Deut. i. 6, 21. or as some read, the similitude of a grove which was hanged in the Temple, h Both in contempt of the idoles, & reproch o' them which had worshipped them in their liues,

i Because that
those that had
forsaken the
Lord to serue
idols, were not
meete to mini-
ster in the ser-
uice of the Lord
for the instructi-
on of others.

k Which was a valley nere to Jeruſalem, and ſignifieth a tabernacle, becauſe they ſmote on the tabernacle, while their children were burning, that their cruſe ſhould not be heard, Leuit. 24. 1. 2. 3. where after Joſiah commanded cautions to be call in contempt thereof. 1. The idolatrous Kings had dedicate horſes and chariots to the ſunne, either to carie the image thereof above as the heathen did, or els to ſacrifice them, as a ſacrifice moſt agreeable to the nature of the ſunne. 2. That was the mount of oliues, ſo called, becauſe it was full of idoles,

Which Ieroboam had built in Israel, King, 12. 18, 19.

o According to
the prophetic of
Iaddo, 1. King.
II 3, 34

p Meaning, the Prophet which came after him, and caused him to 'eate contrary to the commandment of the Lord, which were both two buried in one graue, 1. King, 13. 31.

* 2. Chron. 35. 1.
1. esd. 1. 1.
* Exod. 12. 3.
deut. 16. 3.

9 like that from the dayes of the Iudges that
iudged Israel, nor in all the dayes of the kings
of Israel, and of the kings of Iudah.

like that from the dayes of the Iudges that
iudged Israel, nor in all the dayes of the kings
of Israel, and of the kings of Iudah.

23 And in the eighteenth yeare of king Iosiah was this Pascheuer celebrated to the Lord in Ierusalem.

24. Iofiah alfo took away them that had familiar fpirits, and the foothlayers, & the images, and the idoles, and all the abominations that were fpared in the land of Iudah and in Ierufalem, to performe the words of the * Law, which were written in the booke that Hilkiah the Prieft found in the houfe of the Lord.

25. Like unto him was there no king before him that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the fiercenesse of his great wrath wherewith hee was angry against Iudah; because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lord said, I will put Tuda also out of my sight, as I have put away Israel, and will cast off this citie Ierusalem, which I have chofen, and the house whereof I said, * My Name shall be there.

28 Concerning the rest of the actes of Iosiah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

29 ¶ In his dayes Pharaoh Nechoh. king
of Egypt went vp against the king of Asshur
to the riuier Perath. And king Iosiah went a-
gainst him, whom when Pharaoh saw, he slewe
him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land tooke Iehoahaz the sonne of Iosiah, and anointed him, and made him king in his fathers stead.

31 *Iehoaiaz ~~was~~ three and twentie yeere
olde when hee began to reigne, and reigned
three moneths in Ierusalem. His mothers
name also was Hamutal the daughter of Iere-
miah of Libnah.

32 And he did evil in the sight of the Lord,
according to all that his^t fathers had done.

23 And Pharaoh Necho put him in bonds at Riblah in the land of Hamath, while he reigned in Jerusalem, and put the land to a tribute of an hundred talents of silver, and a talent of gold.

34. ¶ And Pharaoh Necho made Eliakim the sonne of Iosiah king in stead of Iosiah his father, and turned his name to Iehoiakim, and tooke Iehoahaz away, which when hee came to Egypt, died there.

35 And Iehoiakim gaue the filuer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandment

of Pharaoh: hee leuied of euery man of the
people of the land, according to his value, fil-
uer and golde to giue vnto Pharaoh Necho.

36 Jehoiachim was five and twentie yeeres olde when he began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And he did evil in the sight of the Lord,
according to all that his fathers had done.

CHAPTER XXIII

I Iehoiakim made subiect to Nebuchad nezzar, rebelleth.

3 The cause of his ruine, and all Iudahs. 6 Jehoiachin

17) Zedekiah is made king

IN his 4 days, more but not all grown up

In his dayes came Nebuchad-nezzar king
of Babel, and he beleyned the

For Babel, p, and Rehobekim became his ser-
vant three yeere: afterward he turned, and re-
belled against him.

2 And the Lord sent against him bands of the Gileadites, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he sent them against Judah to destroy it, according to the word of the Lord, which he spake by his seruants the Prophets.

3 Surely by the^b comindecment of the Lord came this vpon Iudah, that he might put them out of his sight for the sinnes of Manasseh, according to all that he did.

4 And for the innocent blood that he shed,
(for hee filled Ierusalem with innocent blood)
therefore the Lord would not pardon it.

5 Concerning the rest of the acts of Iehozakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim ^c slept with his fathers, ^c and Iehoiachin his sonne reigned in his stead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt, vnto the riuer P^erath, all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eightene yeeres olde,
when he began to reigne, and reigned in Ieru-
salem three moneths. His mothers name also
was Nehushta, the daughter of Elnathan of Ie-
rusalem.

9 And he did euill in the sight of the Lord according to all that his father had done.

10 In that time came the seruants of Ne-
buchad-nezzar king of Babel vp against Ieru-
salem: so the citie was besieged.

11 And Nebuchad-nezzar king of Babel
came against the citie, and his seruants did be-
siege it.

12 Then Iehoiachin the king of Iudah came out against the king of Babel, hee, and his mother, and his seruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere of his reigne.

13 *And hee caried out thence all the treasures of the house of the Lord, and the treasures of the Kings house, and brake all the vessels

a In the end of
the third yere of
his reigne, and
in the beginning
of the fourth,
Dan. 1. 1.

^aChap. 20. 17.
and 23. 27.

b Though God
vised these wic-
ked tyrants to
execute his iust
iudgements, yet
they are not to
be excused, be-
cause they pro-
ceeded of ambi-
tion and malice.

c Not that he was buried with his fathers, but hee died in the way, as they led him prisoner toward Babylon: read here. 22. 19.
f Or, *Emphrasis.*

'Dun, i. i

And That is, ree-
ded him selfe vn-
to him by the
counsell of Ie-
remie.

Chap. 20. 17.
Isa. 39. 6.

Jerusalem besieged, II. Kings. and destroyed.

vessels of golde, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had said.

14 And he caried away all Ierusalem, and all the princes, and all the strong men of warre, even tenne thousand into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

^a 2 Chron. 36. 10. after 2.6.

15 * And hee caried away Iehoiachin into Babel, and the Kings mother, and the Kings wiues, and his eunuches, and the mighty of the land caried he away into captiuitie from Ierusalem to Babel.

16 And all the men of war, even seven thousand, & carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the King of Babel bring to Babel captiues.

^a Jer. 37. 1. and 52. 2.

17 * And the king of Babel made Matanah his vnle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twentie yeere olde, when he began to reigne, and hereigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Jeremiah of Libnah.

19 And he did euil in the sight of the Lord, according to all that Iehoiakim had done.

^f Out of Ierusalem and Iudah into Babylon.

20 Therefore certainly the wrath of the Lord was against Ierusalem and Iudah vntill hee cast them out of his sight. And Zedekiah rebelled against the king of Babel.

CHAPTER XXV.

1 Jerusalem is besieged of Nebuchadnezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

^a Jerem. 39. 1. and 52. 4.

And * in the ^a ninth yeere of his reigne, the ^b tenth moneth, and tenth day of the moneth, Nebuchad-nezzar king of Babel came, hee, and all his hoste against Ierusalem, and pitched against it, and they built forts against it round about it.

^b Which the E-brewes call Teber, and it containeth part of December and part of Ianuary. ^c Or a mount.

2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth day of the moneth the famine was fore in the citie, so that there was no bread for the people of the land.

^c In so much that the mothers did eate their children, Lam. 4. 10.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the ^d gate which is betweene two walles that was by the kings garden: now the Caldees were by the citie round about: and the King went by the way of the wildernesse.

^d Which was a posterne doore, or some secret gate to issue out at.

5 But the army of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the king, and caried him vp to the king of Babel to Riblah, where they gaue iudgement vpon him.

^e Or condemned him for his perurie and treason, 2 Chron. 36. 13.

7 And they slewe the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

8 * And in the fifth moneth and seventh day of the moneth, which was the nineteenth yeere of King Nebuchad-nezzar king of Babel, came Nebuzar-adan chiefe steward and seruant of the king of Babel, to Ierusalem.

^f Jeremie writeth Chap. 52. 12. the tenth day, because the fire continued from the seventh day to the tenth. ^g Or, captain of the guard.

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the city, and those that were fled and fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward carry away captiue.

^g While the siege durd.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 * Also the pillars of brasie that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasie of them to Babel.

^h Chap. 50. 17. 17. 22.

14 The pots also and the besoms, and the instruments of musicke, and the incense dishes, and all the vessels of brasie that they ministred in, tooke they away.

^h Of these, see Exodus 27. 3.

15 And the ashpens, and the basens, and all that was of golde, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one Sea, and the bases, which Salomon had made for the house of the Lord: the brasie of all these vessels was without weight.

17 * The height of the one pillar was eightene cubits, & the chapter thereon was brasie, and the height of the chapter was with networke three cubits, and pomegranats vpon the chapter round about, all of brasie: & likewise was the second pillar with the networke.

ⁱ 1. King. 7. 15. 17. 22. 2. Chron. 3. 15.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

ⁱ That is, one appointed to succeed in the high Priests roome, if he were sicke or else otherwise letted.

19 And out of the city he tooke an eunuch that had the ouersight of the men of warre, and five men of them that were in the kings presence, which were found in the citie, and Sopher captaine of the hoste, who mustered the people of the land, and threescore men of the people of the land, that were found in the city.

^k Jeremie maketh mention of seven, but here he speaketh of them that were the chiefe.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

21 And the King of Babel smote them, and slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 * Howbeit there remained people in the land of Iudah, whome Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

^l Jer. 40. 5. 6.

23 Then

23 Then when all the captaines of the host and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shalbe well.

25 * But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the Kings seed, came, and ten men with him, and smote Gedaliah, and he died, and so did he the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and

great, and the captaines of the armie arose, and came to^m Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yeere after^a Iehoiachin king of Iudah was caried away in the twelfth moneth, and the seuen and twentieth day of the moneth, Erimeroch king of Babel in the yeere that hee began to reigne, did lift vp the head of Iehoiachin king of Iudah out of the prison,

28 And spake kindly to him, and set his throne about the throne of the kings that were with him in Babel,

29 And changed his prison garments: and hee did continually eate bread before him, all the dayes of his life.

30 And his^o portion was a continually portion giuen him by the king, euery day a certaine, all the dayes of his life.

^m Contrary to Ieremies counsell, Ierem. 40. 41. 42. and 43. chapters.
ⁿ Thus long was he, his wife and his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death, preferred to honour: thus by Gods providence the seed of Dauid was reserved euen y^t to Christ.

^o Meaning, that he had an ordinarie in the court.

THE FIRST BOOKE OF THE [†]CHRONICLES, OR [¶]PARALIPOMENON.

THE ARGUMENT.

The Iewes comprehend both these bookes in one, which the Grecians, because of the length, diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of the Kings of Iudah and Israel, which did at large set forth the storie of both the Kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke containeth a brieue rehearsall of the children of Adam vnto Abraham, Izhak, Iacob, and the twelue Patriarches, chiefly of Iudah, and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes, both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe whereof he reioyeth, and giueth thanks to the Lord.

CHAP. I.

1 The genealogie of Adam and Noah vntill Abraham. 27 And from Abraham to Esau. 35 His children. 43 Kings and Dukes came of him.



Adam, ^a Sheth, Enoch,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methuselah,
Lamech,
4 Noah, ^b Shem, Ham,
and Iapheth.

5 ¶ The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.

6 And the sonnes of Gomer, Ashchenaz, and ¶ Iphath and Togarmah.

7 Also the sonnes of Iauan, Elifshah and Tarshishah, Kittim, and ¶ Dodanim.

8 ¶ The sonnes of Ham were Cush, and Mizraim, Put and Canaan.

9 And the sonnes of Cush, Siba, and Hauiilah, and Sabra, and Raamah, and Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.

10 And Cush begate^c Nimrod, who began to be mightie in the earth.

11 And Mizraim begate Ludim and Ananim, Lehabim, and Naphtuhim:

12 Pathrusim also, and Casluhim, of whom came the Philistims, and Caphtorim.

13 Also Canaan begat Zidon his first borne, and Heti,

14 And the Iebusite, and the Amorite, and the Girgashite,

15 And the Hiuite, and the Arkite, and the Simite,

16 And the Aruadite, and the Zemarite, and the Hamathite.

17 ¶ The sonnes of Shem were Elam and Asthur, and Arpachshad, and Lud, and^d Aram, and Vz, and Hul, and Gether, and Meshech.

18 Also Arpachshad begate Shelah, and Shelah begate^e Eber.

19 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Joktan.

^c Who did first lift vp himselfe aboue others, Gen. 10. 8.

^d Gen. 10. 22. and 11. 10. d Of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.
^e Of him came the Ebrewes, which were afterward called Israe'lites of Ibrahims which was Iacob: and Iewes of Iudah, because of the excellencie of that tribe.

20 Then

20 Then Iokran begate Almodad and Sheleph, and Hazerem, and Ierah,

21 And Hadoram, and Vzai, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Iokran.

f He repeateth Shem againe, because hee would come to the stocke of Abraham, g Who came of Shem, and of him Shelah, *Gen 11.26. and 17.5. and 21.2. *Gen 25.13.

24 Shem, & Arpachshad, Shelah,

25 Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 *Abram, which is Abraham.

28 ¶ The sonnes of Abraham were Izhak, and Ishmael.

29 These are their generations. *The eldest sonne of Ishmael was Nebaioth, and Kedar, and Abdeel, and Mibsam.

¶ Or, Hadar.

30 Mithma, and Dumah, Massa, ¶ Hadad, and Tema,

31 Ietur, Naphtih and Kedamah: these are the sonnes of Ishmael.

h Reade Gen. 25.2.

32 ¶ And Keturah Abrahams^b concubine bare sonnes, Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah: and the sonnes of Iokshan, Sheba, and Dedan.

*Gen. 25.4.

*Gen. 21.2.

33 And the sonnes of Midian were Ephah, and Ephar, and Hinoch, and Abida, and Eldalah: *All these are the sonnes of Keturah.

34 And *Abraham begate Izhak: the sons of Izhak, Esau and Israel.

i These were borne of three diuers mothers, read Gen. 36.4. *Gen. 36.9. ¶ Or, Zeph. k Which was Eliphaz concubine: reade Gen. 36.12.

35 ¶ The sonnes of Esau were i *Eliphaz, Reuel, and Ieush, and Isalam, and Korah.

36 The sonnes of Eliphaz, Teman, and Omar, ¶ Zephi, and Gatam, Kenaz, and^k Timna, and Amalek.

37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.

38 And the sonnes of^l Seir, Lotan, and Shobal, and Zibon, and Anah, and Dishon, and Ezer, and Dishan.

l He is also called Seir the Horite, which inhabited mount Seir, Gen. 36.30.

39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.

40 The sonnes of Shobal were Alian, and Manahath, and Epai, Shephi, and Onam. And the sonnes of Ziteon, Aiah and Anah.

41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, and Eshban, and Ithran, and Cheran.

42 The sonnes of Ezer were Bilhan, and Zaauan, and Iakkan. The sonnes of Dishon were Vz, and Aran.

m He maketh mention of the kings that came of Esau, according to Gods promise made to Abraham concerning him, that kings should come of him. These 8. kings reign done after another in Idumea vnto the time of Dauid, who conquered their country. n Which was the principall citie of the Edomites.

43 ¶ And these were the^m kings that reigned in the land of Edom, before a king reigned ouer the children of Israel, to wit, Bela the sonne of Beor, and the name of his citie was Dinhabah.

44 Then Bela died, and Iobab the sonne of Zerah ofⁿ Bozrah reigned in his stead.

45 And when Iobab was dead, Hushham of the land of the Temanites reigned in his stead.

46 And when Hushham was dead, Hadad the sonne of Bedad which smote Midian in the field of Moab, reigned in his stead, and the name of his citie was Auith.

47 So Hadad died, and Samlah of Massreah reigned in his stead.

48 And Samlah died, and Shaul of Rehoboth by the riuer, reigned in his stead.

49 And when Shaul was dead, Baal-hanan the sonne of Achbor reigned in his stead.

50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie was ¶ Pai, & his wiues name Meherabel the daughter of Matred the daughter of Mezahab. ¶ Or, Pam.

51 Hadad died also, and there were Dukes in Edom, Duke Timnah, Duke ¶ Aliah, Duke Icther, ¶ Or, Alah.

52 Duke Aholibamah, Duke Elah, Duke Pinon,

53 Duke Kenaz, Duke Teman, Duke Mibzar,

54 Duke Magdiel, Duke Iram: these were the Dukes of Edom.

CHAP. II.

1 The genealogie of Iudah vnto Ishai the father of Dauid.

These are the sonnes of Israel, *Reuben, Simeon, Leui and Iudah, Issachar, and Zebulun, ¶ Or, 19.31. and 30.5. and 33.14.

2 Dan, Ioseph, and Benjamin, Naphtali, Gad, and Asher.

3 *The sonnes of *Iudah, Er, and Onan, and Shelah, these three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slew him. ¶ Or, 38.1 and 46.12. and 47.1. a Though Iudah was not Iakobs eldest son, yet he first begot him, because he would come to the genealogie of Dauid, of whom came Christ. ¶ Or, 38.29. matth. 1.3. ¶ Ruth 4.18. ¶ Or, Zebai.

4 *And Tamar his daughter in law bare him Pharez, and Zerah: so all the sonnes of Iudah were five.

5 *The sonnes of Pharez, Hezron and Hamul.

6 The sonnes also of Zerah were ¶ Zimri, and^b Ethan, and Heman, and Calcol, and Dara, which were five in all. b Of these, read 1. King 4.34.

7 And the sonne of Carmi, ¶ *Achar that troubled Israel, transgressing in the thing excommunicate. ¶ Or, Achar. 1. Sam. 7.1.

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and *Ram, and Chelubai. c Whom Saint Matthew calleth Aram, Mat. 1.3. d That is, childe of the family.

10 And Ram begate Aminadab, and Aminadab begat Nahshon, a prince of the children of Iudah.

11 And Nahshon begate Salma, and Salma begate Boaz.

12 And Boaz begate Obed, and Obed begate ¶ Ishai, ¶ Or, Isai.

13 *And Ishai begate his eldest sonne Eliab, and Abinadab the second, and ¶ Shimma the third, ¶ 1. Sam. 16.10. and 17.12. ¶ Or, Shammah.

14 Nathanael the fourth, Raddai the fifth,

15 Ozem the sixth, and Dauid the seventh.

16 Whose sisters were Zeruiah & Abigail. And the sonnes of Zeruiah, Abishai, and Iobab, and Asahel.

17 And Abigail bare Amasa: and the father of Amasa was Iether an Ishmeelite.

18 ¶ And

e Who was called Chelubai the sonne of Hebron, vers 9.

e End. 3. 1. 2.

f Who was prince of mount Gilead, read Numb. 3. 40.

g That is, the Gileadites and Syrians took the townes from Iair children.

h Which was a towne named of the husband and wife, called also Beth-lehem Ephratah. i Meaning, the chief & prince.

k Who died while his father was alive, and therefore it is said vers. 34, that Sheshan had no sonnes.

18 ¶ And^e Caleb the sonne of Hezron begate Ierioth of Azubah ^{his} wife, and her sons are these, Iether, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.

20 * And Hur begate Vri, and Vri begate Bezaleel.

21 And afterward came Hezron to the daughter of Machir the father of^f Gilead, and tooke her when he was threescore yeere olde, and she bare him Segub.

22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

23 And Geshur with Aram tooke the townes of Iairs from them, and Kenath, and the townes thereof, ^{even} threescore cities. All these were the sonnes of Machir the father of Gilead.

24 And after that Hezron was dead at^h Caleb Ephratah, then Abiah Hezrons wife bare him also Alshur theⁱ father of Tekoa.

25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Oren, and Ozen, and Ahiah.

26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Ierahmeel, were Maaz, and Iamin, and Ekar.

28 And the sonnes of Onam were Shammai and Iada. And the sonnes of Shammai, Nadab and Abishur.

29 And the name of the wife of Abishur was called Abiahil, and shee bare him Ahban and Molid.

30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.

31 And the sonne of Appaim was Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, ^k Ahlai.

32 And the sonnes of Iada the brother of Shammai were Iether and Jonathan: but Iether died without children.

33 And the sonnes of Jonathan were Peleth and Zaza. These were the sonnes of Ierahmeel.

34 And Sheshan had no sonnes, but daughters. And Sheshan had a seruant that was an Egyptian, named Iarha.

35 And Sheshan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.

36 And Attai begate Nathan, and Nathan begate Zabad,

37 And Zabad begate Ephlal, and Ephlal begate Obed,

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleafah,

40 And Eleafah begate Sifamai, and Sifamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Elishama.

42 Also the sonnes of Caleb the brother of

Ierahmeel, were Mesha his eldest sonne, which was the^l father of Ziph: and the sonnes of Marreshah the father of Hebron.

43 And the sonnes of Hebron were Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

45 The sonne also of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah a^m concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.

47 The sonnes of Iahdai were Regem, and Iotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Calebs concubine Maachah bare Sheber and Tirhanah.

49 Shee bare also Shaaph, the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibeia. * And Achsah was Calebs daughter.

50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrathah, Shobal the father of Kiriath-iarim.

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iarim had sonnes, and he ^{||} was the ouerseer of halfe Hammenoth.

53 And the families of Kiriath-iarim were the Ichrites, and the Puthites, and the Shumathites, and the Mishraites: of them came the Zarreathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, theⁿ crownes of the house of Ioab, and ^{||} halfe the Manathites, and the Zorites.

55 And the families of the^o Scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the^p Kenites, that came of Hammath the father of the house of Rechab.

CHAP. III.

1 The genealogie of David, and of his posteritie vnto the sonnes of Iosiah.

THESE also were the sonnes of^a David, which were borne vnto him in Hebron: the eldest Amnon, of Ahinoam the Izreelitess: the second^b Daniel, of Abigail the Carmelitess.

2 The third Absalom, the sonne of Maachah daughter of Talmai king of Geshur: the fourth Adoniah the sonne of Haggith:

3 The fift Shephatiah of Abital: the sixt Ithream by Eglah his wife.

4 These fixe were borne vnto him in Hebron: there hee reigned seuen yeere and fixe moneths: and in Ierusalem he reigned three and thirtie yeere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon of^c Bathshua the daughter of Ammiel:

l That is, the chief gouernor or prince of the Ziphims, because the prince ought to haue a fatherly care and affection toward his people.

m This difference was betweene the wife and the concubine, that the wife was taken with certaine solemnities of marriage, and her children did inherite: the concubine had no solemnities in marriage, neither did her children inherite, but had a portion of goods or money giuen them. ^l Ios. 15. 17.

|| Or, be that saw the halfe, because the prince ought to ouersee his subjects.

n Meaning, the chiefs and principall. || Or, the Zorites, the halfe of the Manathites.

o Which were men learned, and expert in y^e law. ^p Read Num. 10. 29. & Iudg. 1. 16.

a He returneth to the genealogie of David, to shew that Christ came of his stocke.

b Which 1. Sam. 37. is called Chelab, borne of her that was Nabals wife the Carmelite.

c Called also Bath sheba the daughter of Eliam: so they gaue them diuers names.

The genealogie of Dauid, I. Chron. Iudah, Asher, Iabez, &c.

d Elifhama, or Elifhama, 2 Sam. 5. 16. and Eliphelet died, and Dauid named those sonnes which were next borne, by the same names: in the booke of Kings his children are mentioned which were alive, and here both they that were alive and dead.

e So called, because he was preferred to the dignitie royall, before his brother Iehoiakim which was the elder.
Or, Iehoiakim, 2. King. 23. 30.

f S. Matthew saith, that Zorobabel was sonne of Zalachiel, meaning that he was his nephew, according to the Hebrew speech: for he was Pedaias sonne.

g So that She-maiah was She-chaniahs naturall sonne, and the other five his nephewes, and in all were fixe.

a Meaning, they came of Iudah, as nephewes and kinfemen: for onely Pharez was his naturall sonne.
Gen. 38. 29. and 46. 12. chap. 2. 4.

b The first borne of his mother, and not the eldest son of his father.

6 Ibhar also, and Elifhama, and Eliphalet,
7 And Nogah, and Nepheg, and Iaphia,
8 And Elifham, and Eliada, and Eliphelet, nine in number.

9 These are all the sonnes of Dauid, besides the sonnes of the concubines, and Thamar their sister.

10 And Salomons sonne was Rehoboam, whose sonne was Abias, and Abias his sonne, and Iehoshaphat his sonne.

11 And Ioram his sonne, and Ahaziah his sonne, and Ioash his sonne.

12 And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne.

13 And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne.

14 And Amon his sonne, and Iosiah his sonne.

15 And of the sonnes of Iosiah, the eldest was Iohanan, the second Iehoiakim, the third Zedekiah, and the fourth Shallum.

16 And the sonnes of Iehoiakim were Ieconiah his sonne, and Zedekiah his sonne.

17 And the sonnes of Ieconiah, Assir, and Shealtiel his sonne.

18 Malchiram also and Pedaias, and She-mazar, Iecamiah, Iosham, and Nedabiah.

19 And the sonnes of Pedaias were Zerubbabel, and Shimei: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister.

20 And Hashubah, and Ohel, and Berechiah, and Hazadiah, and Iushabhesed, five in number.

21 And the sonnes of Hananiah were Pelatiah, and Iesaias: the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was She-maiah: and the sonnes of She-maiah were Hatuth and Igeal, and Bariah, and Neariah, and Shaphat, six fixe.

23 And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodaiah, and Eliafhib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seven.

C. P. A. P. IIII.

1 The genealogie of the sonnes of Iudah, 5 Of Asher, 9 Of Iabez, and his pray, 11 Of Chelub, 24 And Simeon, their habitations, 34 And conquests.

The sonnes of Iudah were Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the sonne of Shobal begate Iahath, and Iahath begate Abumai, and Lahad: these are the families of the Zoreathites.

3 And these were of the father of Etam, Izreel, and Ishma and Idbash: and the name of their sister was Hazeleponi.

4 And Penuel was the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the eldest sonne of Ephratah, the father of Beth-lehem.

5 But Asher the father of Iekoa had two wiues, Heleah, and Naarah.

6 And Naarah bare him Abuzam, and Hopher, and Temeni, and Haashtari: these were the sonnes of Naarah.

7 And the sonnes of Heleah were Zereth, Iezohar, and Ethnan.

8 Also Coz begate Anub, and Zobebah, & the families of Aharhel the sonne of Harum.

9 But Iabez was more honourable then his brethren: and his mother called his name Iabez, saying, Because I bare him in sorrow.

10 And Iabez called on the God of Israel, saying, If thou wilt blesse me in deede, and enlarge my coasts, and if thine hand be with me, and thou wilt cause me to be deliuered from euill, that I be not hurt. And God granted the thing that he asked.

11 And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

12 And Eshton begate Beth-rapha, and Paseah, and Tehinnah the father of the cite of Nahash: these are the men of Rechab.

13 And the sonnes of Kenaz were Othniel and Zeraiah, and the sonne of Othniel Hathath.

14 And Meonothai begate Ophrah. And Seraiah begat Ioab the father of the valley of craftsmen: for they were craftsmen.

15 And the sonnes of Caleb the sonne of Iephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

16 And the sonnes of Iehaleel were Ziph, and Ziphah, Tiria, and Afareel.

17 And the sonnes of Ezrah were Iether and Mered, and Ephra, and Ialon, and hee begate Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his wife Iehudiah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the sonnes of Bichiah the daughter of Pharaoh which Mered tooke.

19 And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah were the Garmites, and Eshtemoa the Maachathite.

20 And the sonnes of Shimon were Amnon and Rinnah, Ben-hanani and Tilon. And the sonnes of Issi were Zoheth, & Ben-zoheth.

21 The sonnes of Shelah, the sonne of Iudah were Er the father of Lecah, and Laadah the father of Marefah, and the families of the households of them that wrought fine linnen in the house of Ashbea.

22 And Iokim and the men of Chozeba and Ioash, and Saraph, which had the dominion in Moab, and Iashubi Lehem. These also are ancient things.

23 These were potters, and dwelt among plants and hedges: there they dwelt with the king for his worke.

24 The sonnes of Simeon were Nemuel, and Iamin, Iarib, Zerah, and Shaul.

25 Whose

c Otherwise called Othniel, Iudg. 1. 13.

d It is to be understood, that then he would accomplish his vow which he made.

e The lord of that valley where the artificers worke.

f Called also Elion.

Or, Ieherah, meaning the second wife of Ezrah.

Or, of whom he had Mered.

Gen. 38. 13.

Or, of the inhabitants of Lehem. They were king Dauids gardiners, and served him in his worke.

Gen. 46. 6.

exod. 6. 15. b His sonne Ohad is here omitted.

These were the tribes of the children of Israel.

These were the tribes of the children of Israel.

For the sake of Simeon, to greaten their name, they were called the Garmites.

And we have said that the name of the king was Iahash.

Gen. 38. 13. and 49. 4. a Because the tribes were made double.

11 ¹ Whose sonne was Shalum, and his sonne Mibsam, and his sonne Mibsam.

12 And the sonnes of Mibsam, Hamuel was his sonne, Zacchur his sonne, and Shimeel his sonne.

13 And Shimeel had five sonnes, and five daughters; but his brethren had not many children, neither was all their family like to the children of Iudah in multitude.

14 And they dwelt at Beer-sheba, and at Moladah, and at Hazar Shual,

15 And at Bilhah, and at Ezem, and at To-lad,

16 And at Bethuel, and at Hormah, and at Ziklag,

17 And at Beth-marcaboth, and at Hazar Sufin, at Beth-birei, and at Shaaraim; these were their cities vnto the reigne of ¹⁸ David.

18 And their townes were Efram, and Ain, Rimmon, and Tochen, and Aphan, five cities.

19 And all their rownes that were round about these cities vnto Baal. These are their habitations, and the declaration of their genealogie.

20 And Meshobab, and Iamlech, and Toshah the sonne of Amashiah.

21 And Ioel and Ichu the sonne of Ioshiah, the sonne of Seraiah, the sonne of Asiel,

22 And Elionai, and Iakobah, and Iethohai, and Afaiah, and Adiel, and Ieshimeel, and Benaiah.

23 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

24 These were famous princes in their families, and increased greatly their fathers houses.

25 And they ¹ went to the entering in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

26 And they found fat pasture and good, and a wide land, both quiet and fruitfull: for they of Ham had dwelt there before.

27 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, & the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roomes, because there was pasture there for their sheepe.

28 And besides these, five hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vziel the sonnes of Ishi were their captaines.

29 And they smote the rest of Amalek that had escaped, & they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reuben and given to the sonnes of Ioseph. 2 The genealogie of Reuben. 3 And Gad,

4 And of the halfe tribe of Manasseh.

5 The sonnes also of Reuben the eldest sonne of Israel (for hee was the eldest, * but had defiled his fathers bed, therefore his birthright was giuen vnto the sonnes of Ioseph the sonne

of Israel, so that the genealogie is not reckoned after his birthright.

6 For Iudah prevailed about his brethren, and of him came the Prince; but the birthright was Iosephs.

7 The sonnes of Reuben the eldest sonne of Israel were Hanoth and Pallu, Hezron and Carmi:

8 And the sonnes of Ioel, Shemotah his sonne, Gog his sonne, and Shimeel his sonne,

9 Michah his sonne, Reaiah his sonne, and Baal his sonne,

10 Beerah his sonne: whom Tilgath Pileser king of Asshur carried away: hee was a Prince of the Reubenites.

11 And when his brethren in their families reckoned the genealogie of their generations, Iehiel and Zechariah were the chiefe,

12 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in Aroer euen vnto Nebo, and Baal-meon.

13 Also Eastward he inhabited vnto the entering in of the wilderness from the riuer ¹⁴ Perath: for they had much cattell in the land of Gilead.

15 And in the dayes of Saul they warred with the Hagarims, which fel by their hands: and they dwelt in their tents in all the East parts of Gilead.

16 And the children of Gad dwelt ouer against them in the land of Bashan vnto Salchah.

17 Ioel was the chiefe, and Shapham the second, but Iaari and Shaphat were in Bashan.

18 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, seuen.

19 These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshihai, the sonne of Iahdo, the sonne of Buz.

20 Ahi the sonne of Abdiel, the son of Guni was chiefe of the household of their fathers.

21 And they dwelt in Gilead in ²² Bashan, and in the townes thereof, and in all the suburbs of Sharon by their borders.

23 All these were reckoned by genealogies in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

24 The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh, of those that were valiant men, able to beare shield & sword and to draw a bowe, exercised in warre, were foure and fourty thousand, seuen hundred and threescore, that went out to the warre.

25 And they made warre with the Hagarims, with ²⁶ Ietur, and Naph-sh, and Nodab.

27 And they were ²⁸ holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cried to God in the battel, and he heard them, because they trusted in him.

b. That is, hee was the chiefe of all the tribes according to Iakobs prophecy, Gene. 49. 3. and because Christ should come of him, Ioh. 1. 1. Gene. 49. 10. Iud. 6. 14. Num. 26. 5.

c. To wit, in the time of Vaziah king of Israel, 2. King. 1. 5. 29.

d. These places were beyond Iordan toward the East in the land giuen to the Reubenites. Or, Euphrates.

e. The Ishmaelites that came of Hagar Abrahams concubine.

f. For the whole country and one peculiar city were called by this name Bashan.

g. These twaine were the sonnes of Ishmael, Gen. 25. 15.

h. To wit, by the Lord that gaue them the victory.

i. These cities belonged to the tribe of Iudah, Ioh. 19. 1. and were giuen to the tribe of Simeon.

k. Then David restored them to the tribe of Iudah.

l. For the tribe of Simeon was so great in number, that in the time of Hezekiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.

m. And were not slaine by Saul and David.

n. Gene. 35. 23. and 49. 4. a. Because they were made two tribes, they had a double portion.

† *Eben, the scales of men.*

i *Meaning, the captiuitie of the ten tribes vnder Tilgath Pilnezer.*
k *Otherwise called Baal-gad.*

l *Thus God stirred vp the wicked, and vied them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.*
m *2. King. 18. 12.*

n *Gene. 46. 27, exod. 6. 16. chap. 23. 12.*

o *Leui. 10. 1. Num. 20. 25.*

p *Which was high Priest after that Abiathar was depofed, according to the prophetic of Eli the Priest, 1. Sam. 2. 35. 36. b And did valiantly resist king Vzziah, who would haue vsurped the Priests office, 1. Chron. 26. 17, 18.*

q *That is, hee was led into captiuitie with his father Seraiah the high Priest, 2. King. 25. 18.*

21 And they led away their cattell, *euen* their camels fiftie thousand, and two hundred, and fiftie thousand sheepe, and two thousand asses, and of persons a hundred thousand.

22 For many fell downe wounded, because the warre *was* of God. And they dwelt in their steads vntill the captiuitie.

23 And the children of the halfe tribe of Manasse dwelt in the land, from Bashan vnto ^k Baal Hermon, and Senir, & vnto mount Hermon: for they increased.

24 And these were the heads of the households of their fathers, *euen* Ephraim and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaniah, and Iahdiel, strong men, valiant, and famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel stirred vp the spirit of Pul king of Asshur, and the spirit of Tilgath Pilnezer king of Asshur, and hee caried them away: *euen* the Reubenites, and the Gadites, and the halfe tribe of Manasse, and brought them vnto ^{*} Halah, and Habor, and Hara, and to the riuer Gozan, vnto this day.

CHAP. VI.

1 The genealogie of the sonnes of Leui. 31 Their order in the ministrie of the Tabernacle. 49 Aaron and his sonnes Priests. 54. 57 Their habitations.

The sonnes of Leui were Gershom, Kohath and Merari.

2 ^{*} And the sonne of Kohath, Amram, Izhar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, ^{*} Nadab, and Abihu, and ^{*} Eleazar, and Ithamar.

4 Eleazar begate Phinehas, Phinehas begate Abishua.

5 And Abishua begate Bukki, and Bukki begate Vzzi.

6 And Vzzi begate Zerachiah, and Zerachiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub.

8 And Ahitub begate ^a Zadok, and Zadok begate Ahimaaz.

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan.

10 And Iohanan begate Azariah (it was he that was ^b Priest in the house that Salomon built in Ierusalem.)

11 And Azariah begate Amariah, and Amariah begate Ahitub.

12 And Ahitub begate Zadok, and Zadok begate Shallum.

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah.

14 And Azariah begate Seraiah, and Seraiah begate Iehozadak.

15 And ^c Iehozadak departed when the

Lord caried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.

16 ¶ The sonnes of Leui were Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli and Mushi: and these are the families of Leui, concerning their fathers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, ^d Aminadab his sonne, ^e Korah his sonne, Assir his sonne,

23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Vriel his sonne, Vzziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah Amasai, and Ahimoth.

26 Elkanah. The sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne.

28 And the sonnes of Shemuel, the eldest ^e Vashui, then Abiah.

29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzzah his sonne,

30 Shimea his sonne, Haggiah his sonne, Asaiah his sonne.

31 And these be they whom Dauid set for to sing in the house of the Lord, after that the Arke had ^f rest.

32 And they ministred before the Tabernacle, *euen* the Tabernacle of the Congregation with ^g singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Ieroham, the sonne of Eliel, the sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the ^h sonne of Assir, the sonne of Ebiasaph, the sonne of Korah,

38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.

39 And his ⁱ brother ^h Asaph stood on his right hand: and Asaph was the sonne of Berachia, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baaseiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

d *Who seemeth to be called Iohar, Exod. 6. 21. Num. 16. 1.*

e *Who is also called Ioel, 1. Sam. 8. 2. and the 33. verse of this chapter.*

f *After it was brought to that place where the Temple should be built, and was no more caried to and fro. g Reade Exod. 27. 21.*

h *Or, Asaph.*

i *Or, cousin. h Meaning, the cousin of Heman, verse 33.*

42 The sonne of Ethan, the sonne of Zim-
mah, the sonne of Shimei,

43 The sonne of Iahath, the sonne of Ger-
shom, the sonne of Leui.

44 And their brethren the sonnes of Me-
rari were on the left hand; *even* Ethan the
sonne of Kishi, the sonne of Abdi, the sonne of
Malluch,

45 The sonne of Hahabiah, the sonne of
Amaziah, the sonne of Hilkiab,

46 The sonne of Amzi, the sonne of Bani,
the sonne of Shamer,

47 The sonne of Mahli, the sonne of Mushi,
the sonne of Merari, the sonne of Leui.

48 ¶ And their brethren the Levites were
appointed vnto all the seruice of the Taber-
nacle of the house of God,

49 But Aaron and his sonnes burnt incense
vpon the altar of burnt offering, and on the al-
tar of incense, for all that was to doe in the most
holy place, and to make an atonement for Isra-
el, according to all that Moses the seruant of
God had commanded.

50 These are also the sonnes of Aaron, E-
leazar his sonne, Phinehas his sonne, Abishua
his sonne,

51 Bukki his sonne, Vzzi his sonne, Zera-
hiah his sonne,

52 Meraioth his sonne, Amariah his sonne,
Ahitub his sonne,

53 Zadok his sonne, and Ahimaaz his sonne.

54 ¶ And these are the dwelling places of
them throughout their townes and coasts, *even*
of the sonnes of Aaron for the family of the Ko-
hathites, for the lot was theirs.

55 So they gaue them Hebron in the
land of Iudah, and the suburbs thereof round
about it.

56 But the field of the citie, and the villa-
ges thereof, they gaue to Caleb the sonne of
Iephunneh.

57 And to the sonnes of Aaron they gaue
the cities of Iudah for refuge, *even* Hebron and
Libna with their suburbs, and Iattir, and Esh-
temoa with their suburbs,

58 And Hilen with her suburbs, and Debir
with her suburbs,

59 And Ashan and her suburbs, and Beth-
shemesh and her suburbs:

60 And of the tribe of Benjamin, Geba
and her suburbs, and Alemeth with her sub-
urbs, and Anathoth with her suburbs: all their
cities were thirteene cities by their families.

61 And vnto the sons of Kohath the rem-
nant of the family of the tribe, *even* of the halfe
tribe of the halfe of Manasseh by lot ten cities.

62 And to the sonnes of Gershom accord-
ing to their families out of the tribe of Issa-
char, and out of the tribe of Asher, and out of
the tribe of Naphtali, and out of the tribe of
Manasseh in Bashan, thirteene cities.

63 Vnto the sonnes of Merari according to
their families out of the tribe of Reuben, and

out of the tribe of Gad, and out of the tribe of
Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the
Leuites cities with their suburbs.

65 And they gaue by lot out of the tribe of
the children of Iudah, and out of the tribe of
the children of Simeon, and out of the tribe of
the children of Benjamin, these cities, which
they called by their names.

66 And they of the families of the sonnes of
Kohath, had cities and their coastes out of the
tribe of Ephraim.

67 * And they gaue vnto them cities of re-
fuge, Shechem in mount Ephraim, and her sub-
urbs, and Gezer and her suburbs,

68 Iokmeam also and her suburbs, and
Beth-horon with her suburbs,

69 And Aialon and her suburbs, and Gath
Rimmon and her suburbs,

70 And out of the halfe tribe of Manasseh,
Aner and her suburbs, and Bileam and her
suburbs, for the families of the remnant of the
sonnes of Kohath.

71 Vnto the sonnes of Gershom out of the
family of the halfe tribe of Manasseh, Golan in
Bashan, and her suburbs, and Ashtaroth with
her suburbs,

72 And out of the tribe of Issachar, Kedesh
and her suburbs, Daberath and her suburbs,

73 Ramoth also and her suburbs, and A-
nem with her suburbs,

74 And out of the tribe of Asher, Masfal
and her suburbs, and Abdon and her suburbs,

75 And Hukok and her suburbs, and Re-
hob and her suburbs,

76 And out of the tribe of Naphtali, Ke-
desh in Galilea and her suburbs, and Ham-
mon and her suburbs, and Kiriathaim and
her suburbs.

77 Vnto the rest of the children of Merari
were given out of the tribe of Zebulun Rimmon
and her suburbs, Tabor and her suburbs,

78 And on the other side Iorden by Ieri-
cho, *even* on the East side of Iorden, out of the
tribe of Reuben, Bezer in the wilderness with
her suburbs, and Iahzah with her suburbs,

79 And Kedemoth with her suburbs, and
Mephaath with her suburbs,

80 And out of the tribe of Gad, Ramoth in
Gilead with her suburbs, and Mahanaim with
her suburbs,

81 And Hesbon with her suburbs, and
Iaazer with her suburbs.

CHAP. VII.

* The genealogie of Issachar, 6 Benjamin, 13 Naphtali,
14 Manasseh, 20 Ephraim, 30 and Asher.

¶ And the sonnes of Issachar were Tola and
Puah, Iashub, and Shimron, foure.

2 And the sonnes of Tola, Vzzi, and Re-
phaiah, and Ieriel, and Iahmai, and Iibsam, and
Shemuel, heads in the households of their fa-
thers. Of Tola were valiant men of warre in
their generations, whose number was in the
days

* Jos. 21. 21.

¶ Or, Tanaah,

Jos. 21. 25.

¶ Or, Gath-rim-

mon.

¶ Who in the

first verse is cal-

led also Gershom

¶ Or, Beishterah.

Jos. 21. 27.

¶ Or, Kishon.

Jos. 21. 28.

¶ Or, Farnath,

Jos. 21. 29.

¶ Or, Engannim,

Jos. 21. 29.

¶ Or, Holath.

Jos. 21. 31.

¶ Or, Amothdar,

Jos. 21. 32.

¶ Or, Karian,

Jos. 21. 32.

¶ Or, Iokmeam,

¶ Or, Kertah,

Jos. 21. 34.

Jos. 20. 8. and

21. 36.

¶ Or, Phuah,

a Who also is

called Iob, Gen.

46. 13.

b That is, their

number was

found thus great

when David

numbered the

people, 2 Sam.

24. 1.

dayes of Dauid two and twenty thousand, and fixe hundredth.

3 And the sonne of Vzzi was Izrahiah, and the sonnes of Izrahiah, Michael, and Obadiah, and Ioel, & Ishiah, five men all princes.

4 And with them in their generations after the household of their fathers were bands of men of warre for battell fixe and thirtie thousand: for they had many wiues and children.

5 And their brethren among all the families of Issachar were valiant men of warre, reckoned in all by their genealogies fourescore and seuen thousand.

6 ¶ The sonnes of Benjamin were Bela, and Becher, and Iediael, three.

7 And the sonnes of Bela, Ezbon, and Vzzi, and Vzziel, and Jerimoth, and Iri, five heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Ioash, and Eliezer, and Elieonai, and Omri, and Jerimoth, and Abiah and Anathoth, and Alameh: all these were the sonnes of Becher.

9 And they were numbred by their genealogies, according to their generations, and the chiefe of the houses of their fathers, valiant men of warre twentie thousand and two hundredth.

10 And the sonne of Iediael was Bilhan, and the sonnes of Bilhan, Ieush, and Benjamin, and Ehud, and Chenanah, and Zethan, and Tharshish, and Ahishahar.

11 All these were the sonnes of Iediael, chiefe of the fathers, valiant men of warre, seuentene thousand and two hundredth marching in battell aray to the warre.

12 And Shupim, and Hupim were the sonnes of Iri, but Hushim was the sonne of another.

13 ¶ The sonnes of Naphtali, Iahziel, and Guni, and Iezei, and Shallum of the sonnes of Bilhah.

14 The son of Manasseh was Ashriel whom shee bare vnto him, but his concubine of Aram bare Machir the father of Gilead.

15 And Machir tooke to wife the sister of Hupim and Shupim, and the name of their sister was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name Peresh, and the name of his brother was Sheresh: & his sonnes were Vlam and Rakem.

17 And the sonne of Vlam was Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

18 And his sister Molecheth bare Ishod, and Abiezer, and Mahalah.

19 And the sonnes of Shemida were Ahian, and Shechem, and Likhi, and Aniam,

20 ¶ The sonnes also of Ephraim were Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne,

21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, & Elead: and the men of Gath that were borne in the land, slew them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his brethren came to comfort him.

23 And when hee went in to his wife, shee conceived, and bare him a sonne, and he called his name Beriah, because affliction was in his house.

24 And his daughter was Sherah, which built Beth-horon the nether, and the vpper, and Vzzen Sheerah.

25 And Rephah was his sonne, and Resheph, and Telah his sonne, and Tahan his sonne,

26 Laadan his sonne, Ammihud his sonne, Elishama his sonne,

27 Non his sonne, Iehoshua his sonne.

28 And their possessions and their habitations were Beth-el, and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, vnto Azzah, and the villages thereof.

29 And by the places of the children of Manasseh, Bethshean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

30 ¶ The sonnes of Asher were Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.

32 And Heber begat Iaphlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Iaphlet were Pasach, and Bimhal, and Ashuath: these were the children of Iaphlet.

34 And the sonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophath, and Imna, and Sheleph, & Amal.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Iether, Iephunneh, and Pisha, and Ara.

39 And the sonnes of Villa, Harah, and Haniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell, to the number of fixe and twentie thousand men.

c Meaning, the
four sonnes,
and the father.

¶ Or, kinemen.

d Called also
Ahhel, Gen. 46.
31. Num. 26. 38.
e Which were
the chiefe: for
else there were
seuen in all, as
appearth, Gen.
46. 31.

¶ Or, Iri.
f Meaning, that
he was not the
sonne of Benia-
min, but of Dan,
Gen. 46. 23.
¶ Or, of Asher.
¶ Or, Shilem,
Gen. 46. 24.
g These came of
Dan and Naph-
tali, which were
the sonnes of
Bilhah, Gen. 46.
23. 24. 25.
h Num. 26. 29,
31. 10/5, 17. 1.

¶ Or, Iezer, Num.
26. 30.

h Meaning, the
sister of Gilead.

i Which was
one of the five
principall cities
of the Philistines
slew the Ephrai-
mites.

¶ Or, kinemen.

¶ Or, pish.

k To wit, of
Ephraim.

¶ Or, Azzah.

* Gen. 46. 17.

¶ Or, Kimel.

e The chi-
eldren of
Issachar
in Ierusalem

* Chap. 9.

C H A P. VIII.

1 The sonnes of Benjamin, 33 And race of Saul.

^a He continueth in the description of the tribe of Benjamin, because his purpose is to set forth the genealogie of Saul.

Benjamin also begat Bela his eldest sonne, Balthel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abihud, and Naaman and Ahoah,

5 And Gera, and Shephuphan, & Hiram:

^b Meaning the inhabitants of the citie Geba.

6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and they were carried away captives to Moniah,

^c To wit, that.

7 And Naaman, and Ahiah, and Gera, hee carried them away captives: and hee begate Vzza, and Abihud.

^d After he had put away his two wives.

8 And Shaharaim begate certaine in the countrey of Moab, after hee had sent away Hushim and Baara his wives.

9 He begate, I say, of Hodesh his wife Iobab and Zibia, and Mesha and Malcham,

10 And Ieuz, and Shachia and Mirna: these were his sonnes, and chiefe fathers.

11 And of Hushim hee begate Ahitub and Elpaal.

12 And the sonnes of Elpaal were Eber, and Mishai, and Shamed (which built Ono, and Lod, and the villages thereof)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they drave away the inhabitants of Gath)

14 And Ahio, Shashak and Ierimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Ioha, the sonnes of Beriah,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Ishmerai, and Izliah, and Iobab, the sonnes of Elpaal,

19 Iakim also, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Ehel,

21 And Jadaiah, and Beraiah, and Shimrath the sonnes of Shimei,

22 And Ishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, & Elam, & Antothijah,

25 Iphedciah and Penuel the sonnes of Shashak,

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Iaarefhiah, and Eliah, and Zichri, the sonnes of Ieroham.

^e The chiefe of the tribe of Benjamin that dwelt in Ierusalem.

28 These were the chiefe fathers according to their generations, *even* princes, which dwelt in Ierusalem.

^f Chap. 9. 15.

29 And at Gibeon dwelt the father of Gibeon, and the name of his wife was Maachah.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimea: these also dwelt with their brethren in Ierusalem, *even* by their brethren.

33 And Ner begate Kish, and Kish begate Saul, and Saul begat Jonathan, and Malchiah, and Abinadab, and Eshbaal.

34 And the sonne of Jonathan was Meribbaal, and Meribbaal begate Micah.

35 And the sonnes of Micah were Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Jehoaddah, and Jehoaddah begate Alemeth, and Azmaueh, and Zimri, and Zimri begate Moza:

37 And Moza begate Bineah, whose sonne was Raphah, and his sonne Eleasah, and his sonne Azel.

38 And Azel had fixe sonnes, whose names are these, Azrikam, Botherai, and Ishmael, and Sheariah, and Obadiah, and Hapan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother were Vlam his eldest sonne, Iehush the second, and Eliphelet the third.

40 And the sonnes of Vlam were valiant men of warre which shot with the bow, and had many sonnes and nephewes, an hundreth and fiftie: all these were of the sonnes of Benjamin.

C H A P. IX.

1 All Israel and Iudah are numbred, 10 Of the Priests, and Levites, 11. 18 And of their offices.

THUS all Israel were numbred by their genealogies: and behold, they are written in the booke of the Kings of Israel and of Iudah, and they were carried away to Babel for their transgression.

2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, *even* Israel, the Priests, the Levites, and the Nethinims.

3 And in Ierusalem dwelt of the children of Iudah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh,

4 Vthai the sonne of Ammihud the sonne Omri, the sonne of Imri, the sonne of Bani: of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Afaiah the eldest, and his sonnes.

6 And of the sonnes of Zerah, Ieuel, and their brethren fixe hundreth and ninetie.

7 And of the sonnes of Benjamin, Sallu the sonne of Meshullam, the sonne of Hodaiah, the sonne of Hasenuah,

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam, the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibniiah.

9 And their brethren according to their generations, nine hundreth, fiftie and fixe: all these men were chiefe fathers in the households of their fathers.

10 ¶ And of the Priests, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the chiefe of the house of God,

^f Who in the 1. Sam. 9. 1. is called Abiel.

^g He is also named Ithobotheth, 1. Sam. 2. 8.

^h He is likewise called Mephibotheth, 1. Sam. 9. 6.

^a Hitherto he hath described their genealogies before they went into captivity: and now he describeth their history after their returne.
 ^b Meaning the Gibeonites, which served in the Temple, reads 1oth. 9. 13

^c Or, chiefe of the families.

^e That is, hee was the high Priest.

12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchijah, and Maasai the sonne of Adiel, the sonne of Jahze-rah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chiefe of the households of their fathers, a thousand, seven hundred and thre score valiant men for the worke of the seruise of the house of God.

14 ¶ And of the Leuites, Shemaiah the sonne of Hattub, the sonne of Azrikam, the sonne of Hattubiah of the sonnes of Merari.

15 And Bakbakkar, Heresh and Galal, and Mattaniah the sonne of Michai, the sonne of Zichri, the sonne of Asaph.

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Jeduthun, and Berechiah, the sonne of Asa, the sonne of Elkanaah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the kings gate Eastward.

19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were ouer the work, and office to keepe the gates of the Tabernacle: so their families were ouer the hoste of the Lord, keeping the entrie.

20 And Phineas the sonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the sonne of Meshelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundred and twelue, which were numbred according to their genealogies by their townes. Dauid established these and Samuel the Seer in their perpetuall office.

23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wardes.

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren which were in their townes, came at seven dayes from time to time with them.

26 For these foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer

the instruments, and ouer all the vessels of the Sanctuary, and of the floure, and the wine, and the oyle, and the incense, and the sweet odour.

30 And certaine of the sonnes of the Priests made ointments of sweet odours.

31 And Masithiah one of the Leuites, which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the faying pan.

32 And other of their brethren the sonnes of Kohath had the ouersight of the shewbread, to prepare it euery Sabbath.

33 And these are the singers, the chiefe fathers of the Leuites, which dwelt in the chambers, and had none other charge: for they had to doe in that businesse day and night.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Aziel, and the name of his wife was Maachah.

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, euen by their brethren.

39 And Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan and Malchishua, and Abinadab and Eshbaal.

40 And the sonne of Jonathan was Meribbaal: and Meribbaal begate Micah.

41 And the sonnes of Micah were Pithon, and Melech and Tahrea.

42 And Ahaz begate Iarah, and Iarah begate Alemeth, and Azmaueh, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whose sonne was Rephaiah, and his sonne was Elefah, and his sonne Azel.

44 And Azel had fixe sonnes, whose names are these, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battell of Saul against the Philistims, 4 In which hee dieth, 6 And his sonnes also. 13 The cause of Sauls death.

Then the Philistims fought against Israel, and the men of Israel fled before the Philistims, and fell downe slaine in Mount Gilboa.

2 And the Philistims pursued after Saul, and after his sonnes, and the Philistims smote Jonathan, and Abinadab, and Malchishua the sonnes of Saul.

3 And the battell was sore against Saul, and the archers hit him, and he was wounded of the archers.

4 Then saide Saul to his armour bearer, Draw out thy sword, & thrust me thorow therewith,

h Whereof the meate offering was made, Leuit. 2. 1.

* Exod. 25. 30.

i But were continually occupied in singing praises to God.

* Chap. 8. 19. 1 Or, singeth.

* 1 Sam. 14. 5. chap. 8. 13.

k Who was also called Ichobab, Chap. 8. 36

* 1 Sam. 31. 1.

† 2 Cor. 10. 4.

d To serue in the Temple, euery one according to his office.

e So called, because the king came into the Temple thereby, and not the common people.

f Their charge was, that none should enter into those places, which were only appointed for the Priestes to minister in.

|| Or, for their families.

g They serued weekly, as Ezek. 4. 10.

|| Or, opening of the doores.

CHAP. XII

17, Lion.

of a valiant man) which had done many actes, and was of Kabzeel, he slew two strong men of Moab: he went downe also and slew a Lion in the midst of a pit in the snow.

23 And he slew an Egyptian, a man of great stature, euen five cubites long, and in the Egyptians hand was a spear like a weavers beame: and he went downe to him with a staffe, and plucked the spear out of the Egyptians hand, and slew him with his owne spear.

f Meaning, those three which brought the water to Dauid.

2 Sam. 23. 13.

g Called also Shemmoah. a. Sam. 23. 25.

h He is also called Mebunnai, a. Sam. 23. 27.

24 These things did Benaiah the sonne of Jehoiaha, and had the name among the three worthies.

25 Behold, he was honorable among thirtie, but hee attained not vnto the first three. And Dauid made him of his counsell.

26 ¶ These also were valiant men of warre, Afahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-lehem,

27 & Shammoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Ikkezh the Tekoite, Abiezer the Antothite.

29 Sibbecai the Hushathite, Hui the Ahothite,

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeah of the children of Benjamin; Benaiah the Pirathonite.

32 Hurai of the riuers of Gaath, Abiel the Arbathite,

33 Azmaueh the Baharumite, Elihah the Shaalbonite,

34 The sons of Hahem the Gizonite, Ionathan the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Vr,

36 Hephher the Mecherathite, Ahiah the Pelonite.

37 Hezro the Carmelite, Naarai the sonne of Ezbai,

38 Joel the brother of Nathan, Mibhar the sonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour bearer of Ioab, the sonne of Zeruiah,

40 Ira the Ithrite, Garib the Ithrite,

41 Vriah the Hittite, Zabab the sonne of Ahlai.

42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanan the sonne of Maachah, and Ioshaphat the Mithnite,

44 Vziah the Ashterathite, Shama and Ieiel the sonnes of Otham the Aroerite,

45 Iediael the sonne of Shimri, and Ioha his brother the Tizite.

46 Eliel the Mahauite, and Ieribai, and Ioshauiah the sonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, & Iaasiel the Mesobaite.

1 Who they were that were with Dauid when hee fledde from Saul. 14 Their valiantnesse. 23 They that came vnto him vnto Hebron out of euery tribe to make him king.

These also are they that came to Dauid to Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.

a To take his part against Saul, who persecuted him.

2 They were weaponed with bowes, and could vse the right & the left hand with stones, and with arrowes, and with bowes, and were of Sauls brethren, euen of Benjamin.

b That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with slings, Iudg. 20. 16.

3 The chiefe were Ahiezer, and Ioshabab the sonnes of Shemmah a Gibeathite, and Ieziel, and Pelet the sonnes of Asmaueh, Berachah and Iehu the Antothite,

4 And Ishmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Jeremiah, and Iehaziel, and Iohanah, and Ioshabab the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanaah, and Ishiah, and Azariel, and Ioezer, Iashobeam of Hakorehim,

7 And Joelah, and Zebadiah, the sonnes of Ieroham of Gedor.

Or, Gedai.

8 And of the Gadites there separated themselves some vnto Dauid into the hold of the wildernes, valiant men of warre, and men of armes, and apt for battell, which could handle speare and shield, and their faces were like the faces of Lyons, and were like the Roes in the mountaines in swiftnesse.

10, hee, c. Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the second, Ehab the third,

10 Mishmanah the fourth, Jeremiah the fifth,

Or, Mishmanah.

11 Attai the sixth, Eliel the seventh,

12 Iohanah the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbannai the eleuenth.

14 These were the sonnes of Gad, captaines of the host: one of the least could resist an hundred, and the greatest a thousand.

15 These are they that went ouer Iorden in the first moneth when he had filled ouer al his banks, and put to flight all them of the valley: toward the East and the West

d Which the brewers called Nisan or Abib, containing halfe March and halfe April, when Iorden was wont to overflowe his banks, reade Iosh. 3. 15.

16 And there came of the children of Benjamin, and Iudah to the holde vnto Dauid.

17 And Dauid, went out to meere them, and answered and said vnto them, If ye be come peaceably vnto me to helpe mee, mine heart shall be knit vnto you, but if you come to betray me to mine aduersaries, seeing there is no wickednesse in mine hands, the God of our fathers behold it, and rebuke it.

18 And the spirit came vpon Amasai, which was the chiefe of thirtie, and he said, Thine are wee, Dauid, and with thee, O sonne of Ishai. Peace, peace bee vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garison.

e The spirit of bouldnesse and courage moued him to speake thus.

19 ¶ And of Manasseh some fell to David, when he came with the Philistines against Saul to battell, but they helped them not: for the Princes of the Philistines by aduise ment sent him away, saying, Hee will fall to his master Saul for our heads.

20 As he went to Ziklag, there fell to him of Manasseh Adnah, and Iozabad, and Jedaiel and Michael, and Iozabad, and Elihu, and Ziltai, heads of the thousands that were of Manasseh.

21 And they helped Dauid against that band: for they were all valiant men and were captaines in the host.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great host, like the host of God.

23 And these are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the worde of the Lord.

24 The children of Iudah that bare shield and speare, were fixe thousand and eight hundred armed to the warre.

25 Of the children of Simeon valiant men of war, seuen thousand and an hundred.

26 Of the children of Leui four thousand and fixe hundred.

27 And Iehoiadab was the chiefe of them of Aaron: and with him three thousand and seuen hundred.

28 And Zadok among man very valiant, and of his fathers household came two and twentie captaines.

29 And of the children of Benjamin the brethren of Saul three thousand: for a great part of them vnto that time kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundred valiant men and famous men in the household of their fathers.

31 And of the halfe tribe of Manasse eighteen thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar which were men that had vnderstanding of the times to know what Israel ought to doe: the heads of them were two hundred, and all their brethren were at their commandement.

33 Of Zebulun that went out to battell expert in warre and in all instruments of warre, fiftie thousand which could set the battell in aray: they were not of a double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seuen and thirtie thousand.

35 And of Dan, expert in battell eight and twenty thousand, and fixe hundred.

36 And of Asher that went out to the battell and were trained in the warres fortie thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe

tribe of Manasseh with all instruments of warre to fight with, an hundred and twentie thousand.

38 ¶ All these men of warre which could leade an armie, came with vp right heart to Hebron to make Dauid king ouer all Israel: and all the rest of Israel was of one accord to make Dauid King.

39 And there they were with Dauid three dayes, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, and on oxen, euen meate, floure, figs, and raisins, and wine and oyle, and beeces and sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ierusalem. 8 Vzza dieth because he touched it.

¶ And Dauid counselled with the captaines of thousands and of hundreths, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, we will send to and fro vnto our brethren, that are left in all the land of Israel, (for with them are the Priests and the Leuites in the cities and their suburbs) that they may assemble themselves vnto vs.

3 And wee will bring againe the Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs do so: for the thing seemed good in the eyes of all the people.

5 ¶ So Dauid gathered all Israel together from Shihor in Egypt, euen vnto the entering of Hamath, to bring the Arke of God from Kiriath-iearim.

6 And Dauid went vp and all Israel to Baalath, in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a newe cart out of the house of Abinadab: and Vzza and Ahio guided the cart.

8 And Dauid and all Israel played before God with all their might, both with songs and with harps and with viols, and with timbrels and with cimbals, and with trumpets.

9 ¶ And when they came vnto the threshing floore of Chidon, Vzza put forth his hand to hold the arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and hee smote him, because hee layed his hand vpon the arke: so he died there before God.

11 And Dauid was angry because the Lord had made a breach in Vzza, and he called the name of that place Perez-vzza vnto this day.

12 And Dauid feared God that day, saying,

m So that his whole host were three hundred twenty and two thousand, two hundred twenty and two.
Or, fight in their array.
Or, with a good courage.
n The rest of the Israelites.

a His first care was to restore religion, which had in Sauls dayes bene corrupted and neglected.

* 3. Sam. 6. 2.
b That is, from Gibeon, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab.

c The sonnes of Abinadab.

d That is, before the Arke where God shewed himself: so that the signe is taken for the thing signified, which is common to all sacraments both in the olde and new Testament.

e Called also Nachon. 3. Sa. 6. 6.

f Before the Arke for vsurping that which did not apperteyne to his vocation: for this charge was giue to the Priests, Numb. 4. 15 so that here al good intentions are condemned, except they be commanded by the word of God.

f They came only to helpe Dauid and not to succour the Philistines: which were enemies to their country.
13 Sam. 1. 94.
Or, as the preparation of our aid.

g To wit, of a multitude which had burned the cite Ziklag.
1 Sam. 30. 1, 9

h Meaning, mighty or strong: for the Hebrews say a thing is of God, when it is excellent.

lor, iucker.

i Of the Levites which came by descent of Aaron.

k That is, the greatest number toke Saule part.

l Men of good experience, which knew at all times what was to be done.

m, for them: in aray, the heart and heat.

rit of
se and
moued
peake

ing, How shall I begin to mee the Arke of God?

13 Therefore Dauid brought not the Arke to him into the cite of Dauid, but caused it to turne into the house of Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, even in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIII.

1 Hiram sendeth wood & workmen to Dauid. 2. The names of his children. 3. 14. By the counsell of God hee goeth against the Philistims, and overcometh them. 15. God fighteth for him.

Then sent Hiram the King of Tyrus messengers to Dauid, and Cedar trees, with masons and carpenters to build him an house.

2 Therefore Dauid knew that the Lorde had confirmed him King ouer Israel, and that his kingdome was lift vp on him, because of his people Israel.

3 Also Dauid tooke more wiues at Ierusalem, and Dauid begate more sonnes and daughters.

4 And these are the names of the children which hee had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon.

5 And Ibhar, and Elishua, and Elpalet.

6 And Nogah, and Nepheg, and Iaphia.

7 And Elithama, and Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was annointed King ouer Israel, all the Philistims came vp to seeke Dauid: And when Dauid heard, he went out against them.

9 And the Philistims came, and spread themselves in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying: Shall I goe vp against the Philistims, and wilt thou deliuer them into mine hande? And the Lord said vnto him, Go vp: for I wil deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there: and Dauid said, God hath diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, Baal-perazim.

12 And there they had left their gods: and Dauid said, Let them euen be burnt with fire.

13 Again the Philistims came and spread themselves in the valley.

14 And when Dauid asked againe counsell at God, God said to him, Thou shalt not go vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the tops of the mulberie trees, then go out to battell: for God is gone forth before thee, to smite the host of the Philistims.

16 So Dauid did as God had commaunded

him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 2. The number and order of the Leuites. 3. The fingers are chosen out among them. 4. 15. They bring againe the Arke with ioy. 19. Dauid dancing before it is despised of his wife Michal.

And Dauid made him houses in the cite of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, None ought to cary the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 And Dauid gathered all Israel together to Ierusalem to bring vp the Arke of the Lord vnto his place, which hee had ordeined for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Vziel the chiefe, and his brethren sixe score.

6 Of the sonnes of Merari, Asaiah the chiefe, & his brethren two hundred & twenty.

7 Of the sonnes of Gershom, Joel the chiefe, and his brethren an hundred and thirty.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of Hebron, Eliel the chiefe, and his brethren fourescore.

10 Of the sons of Vzziel, Amminadab the chiefe, and his brethren an hundred & twelue.

11 And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Vziel, Asaiah and Joel, Shemaiah, and Eliel, and Amminadab.

12 And he said vnto them, Ye are the chiefe fathers of the Leuites: sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For because yee were not there at the first, the Lorde our God made a breach among vs: for we fought him not after due order.

14 So the Priests and the Leuites sanctified themselves to bring vp the Arke of the Lord God of Israel.

15 And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres, as Moses had commanded, according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint certaine of their brethren to sing with instruments of musicke, with viols and harpes, and cymbals, that they might make a founde, and lift vp their voyce with ioy.

17 So the Leuites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari.

Who was a Leuite, & called Gittite, because he had dwelt at Gath.

* 2 Sam. 5. 11
† 1 Chr. 20.

a Because of Gods promise made to the people of Israel.

b Elpalet and Nogah are not mentioned. 2. Sam. 5. 14. for there are but leuen and here thirteene.
|| Or, Eliada.

c That is, the valley of diuisions, because the enemies were dispersed there like waters.

a That was in the place of the city called Zion, 2 Sam. 5. 7. 9. 10.

b From the house of Obed Edom, 2 Sam. 6. 10. 12.

|| Or, Iosaphat.

c Who was the sonne of Vziel, the fourth sonne of Kohath, Exo. 6. 18. 22. & Num. 3. 30.

d The third sonne of Kohath, Exo. 6. 18.

e Prepare your selues, & be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle.

f Chap. 13. 10. According as he hath appointed in the Law.

* Exo. 35. 14. 15.

g These instruments and other ceremonies, which they obserued, were instructions of their infancy, which continued to the coming of Christ.

h He called on the Name of the Lord God deliuer him to the people, give good will to the singings.

ran their brethren, Ethan the sonne of Kusha-
iah,

18 And with them their brethren in the
second degree, Zechariah, Ben, and Isaziel,
and Shemiramoth, and Jehiel, and Ynni, Eliab,
and Benaiah, and Maseiah, and Marithiah, and
Eliphaleb, and Mikketh, and Obed Edom, and
Icziel the porters.

19 So Heman, Asaph, and Ethan were sing-
ers to make a sound with cymbals, of brasie,

20 And Zechariah, and Aziel, and Shemi-
ramoth, and Jehiel, and Ynni, and Eliab, and
Maseiah, and Benaiah, with viols on Ala-
morah.

21 And Marithiah, and Eliphaleb, and
Mikketh, and Obed Edom, and Icziel, and Aza-
riah, with harpes vpon Sheminith Iepaz-
zeah.

22 But Chenaniah the chiefe of the Leuites
had the charge, bearing the burden in the
charge, for he was able to instruct.

23 And Berechiah, and Elkanaah were por-
ters for the Arke.

24 And Shecaniah, and Iehoshaphat, and
Nethaneel, and Amasai, and Zechariah, and Be-
naiah, and Eliezer the Priests did blow with
trumpets before the Arke of God, and Obed
Edom and Icziel were porters for the Arke.

25 So David and the Elders of Israel and
the captains of thousands went to bring vp the
arke of the covenant of the Lorde from the
house of Obed Edom with ioy.

26 And because that God helped the Le-
uites that bare the Arke of the covenant of the
Lorde, they offered seven bullockes and seven
rammes.

27 And David had on him a linnen gar-
ment, as all the Leuites that bare the Arke and
the fingers, and Chenaniah that had the chiefe
charge of the fingers: and vpon David was a
linnen Ephod.

28 Thus all Israel brought vp the Arke of
the Lords covenant with shouting and sound
of corner, and with trumpets, and with cym-
bals, making a sounde with viols and with
harpes.

29 And when the arke of the covenant of
the Lorde came into the cite of David, Michal
the daughter of Saul looked out at a window,
and saw king David dancings and playing, and
she despised him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 David or-
deineth Asaph & his brethren to minister before the Lorde.
8 He appointeth a notable psalme to be sung in praise of
the Lorde.

So they brought in the Arke of God, and
set it in the middes of the Tabernacle that
David had pitched for it, and they offered burnt
offerings and peace offerings before God.

3 And when David had made an end of
offering the burnt offering & the peace offerings,
he blessed the people in the Name of the Lorde.

And he dealt to euery one of Israel both
man and woman, to euery one a cake of bread,
and a piece of flesh, and a bottel of wine.

4 And hee appointed certaine of the Le-
uites to minister before the Arke of the Lorde,
and to rehearse and to thanke and praise the
Lorde God of Israel.

5 Asaph the chiefe, and next to him Ze-
chariah, Icziel, and Shemiramoth, and Jehiel,
and Marithiah, and Eliab, and Benaiah, & O-
bed Edom, euen Icziel with instruments, viols
and harpes, and Asaph to make a sound with
cymbals,

6 And Benaiah and Iabaziel Priests, with
trumpets continually before the Arke of the
covenant of God.

7 Then at that time David did appoint
at the beginning to giue thanks to the Lorde
by the hand of Asaph and his brethren.

8 * Praise the Lorde and call vpon his
Name: declare his works among the people.

9 Sing vnto him, sing praise vnto him, and
talke of all his wonderfull works.

10 Reioyce in his holy Name: let the hearts
of them that seeke the Lorde, reioyce.

11 Seeke the Lorde and his strength: seeke
his face continually.

12 Remember his marueilous workes that
he hath done, his wonders, & the Iudgements
of his mouth,

13 O seede of Israel his seruant, O the chil-
dren of Iakob his chosen.

14 Hee is the Lorde our God: his iudge-
ments are throughout all the earth.

15 Remember his covenant for euer, and
the word, which he commanded to a thousand
generations:

16 * Which hee made with Abraham, and
his othe to Izhak:

17 And hath confirmed it to Iakob for a
Law, and to Israel for an euerlasting covenant.

18 Saying, To thee will I giue the land of
Canaan the lot of your inheritance.

19 When ye were few in number, yea, a
very few, and strangers therein,

20 And walked about from nation to nati-
on, and from one kingdome to another people,

21 He suffered no man to doe them wrong,
but rebuked kings for their sakes, saying

22 Touch not mine anointed, and do my
Prophets no harme.

23 * Sing vnto the Lorde all the earth: de-
clare his saluation from day to day:

24 Declare his glory among the nations,
and his wonderfull workes among all people.

25 For the Lorde is great and much to bee
praised and he is to bee feared aboue all gods.

26 For all the gods of the people are i-
dols, but the Lorde made the heauens,

27 Praise and glory are before him: power
and beauty are in his place.

28 Giue vnto the Lorde, ye families of the
people: giue vnto the Lorde glory and power.

29 Giue

6 To wit, Gods
benefits toward
his people.

c David gave
them this psalme
to praise the
Lorde, signifying
that in all our
enterprises the
Name of God
ought to bee
praised and cal-
led vpon.
* Psal. 105. 1.

1/4. 12. 4.

d Whereof this
is the chiefe
that he hath cho-
sen himselfe a
Church to call
vpon his Name.
e Who of his
wonderful pro-
vidence hath
chosen a few of
the stocke of A-
braham to be his
children.

f In overcom-
ming Pharaoh,
which iudge-
ments were de-
clared by Gods
mouth to Moses.

g Meaning
hereby, that the
promise of adop-
tion onely ap-
perceieth to the
Church.

* Gene. 22. 16,
17. 18. Iak. 1. 73.
Hebr. 6. 17.

h Ebr. eard wher-
by parcels of land
were measured.

i Meaning
from the time
that Abraham
entred vnto the
time that Iacob
went into Egypt
for famine.

j As Pharaoh
and Abimelech.
k Mine elect
people and them
whom I haue
sanctified.

l To whom
God declared
his word and
they declared it
to their poste-
ritie.

* Psal. 91. 1
m This strong
faith appeareth
herein though
all the world
would follow i-
dols, yet he
would cleave to
the liuing God.

n Humble your
selues vnder the
mightie hand of
God.
e He exhorteth
the dumme crea-
tures to reioyce
with him in con-
sidering the
greatnes of the
grace of God.

p To restore all
things to their
estate.

q He esteemeth
this to be the
chiefest felicity
of man.
r He willeth all
the people both
in heart and
mouth to consent
to these praises.

f With Zadok
and the rest of
the Priests.
t Declaring
that after our
duty to God we
are chiefly bound
to our owne
house, for the
which as for all
other things, we
ought to pray
vnto God, and
instru our fa-
milies to praise
his name.

3. Sam. 7. 2.
a Well built
and faire.
b That is, in
tents covered
with skinnies.
c As yet God
had not reuiled
to the Prophet,
what he purpo-
sed concerning
Dauid: therefore
seeing God fa-
uoured Dauid he
spake what he
thought.
d After that Na-
than had spoken
to Dauid.

29 Giue vnto the Lorde the glory of his
Name: bring an offering and come before him,
& worship the Lorde in the glorious Sanctuary.
30 Tremble ye before him, all the earth:
surely the world shall be stable and not moue.
31 Let the heauens reioyce, and let the
earth be glad, and let them say among the na-
tions, The Lorde reigneth.
32 Let the sea roar, and all that therein is:
Let the field be joyful and all that is in it.
33 Let the trees of the wood then reioyce
at the presence of the Lorde: for he commaundeth
to iudge the earth.
34 Praise the Lorde, for he is good, for his
mercie endureth for euer.
35 And say ye, Saue vs, O God, our salu-
tion, and gather vs and deliuer vs from the hea-
then: that we may praise thine holy name, and
glory in thy praise.
36 Blessed be the Lorde God of Israel for
euer and euer: and let all the people say, So be
it, and prayse the Lorde.
37 ¶ Then he left there before the Arke of
the Lords couenant Asaph and his brethren to
minister continually before the Arke, that
which was to be done euery day.
38 And Obed Edom and his brethren, three
score and eight: and Obed Edom the sonne of
Ieduthun, and Hosah were porters.
39 And Zadok the Priest and his brethren
the Priestes were before the Tabernacle of the
Lorde, in the hie place that was at Gibeon.
40 To offer burnt offerings vnto the Lorde,
vpon the burnt offering altar continually in the
morning and in the evening, euen according
vnto all that is written in the lawe of the Lorde,
which he commanded Israel.
41 And with them were Heman and Ie-
duthun, and the rest that were chosen (which
were appointed by names) to praise the Lorde,
because his mercie endureth for euer.
42 Euen with them were Heman and Iedu-
thun, to make a sound with the cornets & with
the cimbals, with excellent instruments of mu-
sick: and the sons of Ieduthun were at the gate.
43 And all the people departed, euery man
to his house: and Dauid returned to blesse his
house.

CHAP. XVII.

3 Dauid is forbidden to build an house vnto the Lorde. 12
Christ is promised vnder the figure of Salomon. 18 Da-
uid giueth thanks. 23. And prayeth vnto God.
N Ow after ward when Dauid dwelt in his
house, he said to Nathan the prophet, Be-
holde, I dwell in an house of cedar trees, but
the Arke of the Lords couenant remaineth vn-
der curtains.
2 Then Nathan said to Dauid, Do all that
is in thine heart: for God is with thee.
3 And the same night euen the word of
God came to Nathan, saying,
4 Goe and tell Dauid my seruant, Thus
sayth the Lorde, Thou shalt not builde me an

house to dwell in.
5 For I haue dwelt in no house, since the
day that I brought out the children of Israel
vnto this day, but I haue bene from tent to
tent, and from habitation to habitation.
6 Wherefore I haue walked with all Is-
rael, spake I one word to any of the Iudges of
Israel (whom I commaunded to feede my peo-
ple) saying, Why haue ye not built me an
house of cedar trees?
7 Now therefore thus saith the Lorde vnto
my seruant Dauid, Thus saith the Lorde of
hosts, I tooke thee from the sheepe, and
from following the sheepe, that thou shouldst
be a prince over my people Israel.
8 And I haue bene with thee whitheroe-
uer thou hast walked, and haue destroyed all
thine enemies out of thy sight, and haue made
thee a name, like the name of the great men
that are in the earth.
9 (Also I will appoint a place for my peo-
ple Israel, and will plant it, that they may dwell
in their place, and moue no more: neither shall
the wicked people vex them any more, as at
the beginning.
10 And since the time that I commaunded
Iudges over my people Israel, And I wil subdue
all thine enemies: therefore I say vnto thee, that
the Lorde will build thee an house.
11 And when thy dayes shall be fulfilled to
go with thy fathers, then wil I raise vp thy seed
after thee, which shall be of thy sonnes, and will
stablish his kingdome.
12 Hee shall build me an house, and I will
stablish his throne for euer.
13 I will bee his father, and he shall bee my
sonne, and I will not take my mercie away
from him, as I tooke it from him that was be-
fore thee.
14 But I will establish him in mine house,
and in my kingdome for euer, and his throne
shall be established for euer.
15 According to all these wordes, and ac-
cording to all this vision, So Nathan spake to
Dauid.
16 ¶ And Dauid the King went in and
sate before the Lorde and saide, Who am I, O
Lorde God, and what is mine house, that thou
hast brought me hitherto?
17 Yet thou esteeming this a smal thing, O
God, hast also spoken concerning the house of
thy seruant for a great while: and hast regarded
me according to the estate of a man of his de-
gree, O Lord God.
17 What can Dauid desire more of thee, for
the honor of thy seruant? for thou knowest thy
seruant.
19 O Lord, for thy seruants sake, euen ac-
cording to thine heart hast thou done all this
great thing to declare all magnificence.
20 Lord, there is none like thee, neither is
there any God besides thee, according to all
that we haue heard with our eares.

That is, in a
tent which re-
moued to & fro
f Meaning,
whereouer his
arks were, which
was a signe of
his presence.

Of a shepherd
of sheepe I made
thee a shepherd
of Israel, so that
thou comest vnto
this dignity
through chaunce
of my mercie, but
by my power
grace.

h. Make them
sure that they
shall not reuile
the Lord.
i. For I haue
promised.

i. Will giue thee
great posterity.

k That is, vnto
the coming of
Christ: for then
these figures
should cease.

l Which was
Saul.

m He went into
the tent where
the Arke was,
throwing what
we ought to do
when we receiue
any benefits of
the Lord.
n Or, remained.
o Thou hast pro-
mised a kingdome
that shall con-
tinue to me and
my posterity: so
that Christ shall
proceede of me.

p Freely, and
according to
purpose of
will without
my deserving.

11 Moreover what on nation in the earth
like thy people Israel, whose God went to
redeeme them to be his people, and to make
thy selfe a Name, and to do great and terri-
ble things by casting out nations from before
thy people, whom thou hast delivered out of
Egypt?

12 For thou hast ordered thy people Isra-
el to be thine owne people for ever, and thou
Lord art become their God.

13 Therefore now Lord, let the thing that
thou hast spoken concerning thy seruant, and
concerning his house, bee confirmed for euer,
and doe as thou hast said,

14 And let thy Name be stable and magni-
fied for euer, that it may be said, The Lord of
hosts, God of Israel, is the God of Israel, and
let the house of Dauid thy seruant bee stabi-
lished before thee.

15 For thou, O my God, hast revealed
vnto the eare of thy seruant, that thou wilt
build him an house: therefore thy seruant hath
bene bold to pray before thee.

16 Therefore now Lord (for thou art
God, and hast spoken this goodnesse vnto thy
seruant.)

17 Now therefore it hath pleased thee to
bless the house of thy seruant, that it may bee
before thee for euer: for thou, O Lord, hast
blessed it, and it shall be blessed for euer.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 And a-
gainst Moab, 3 Zobah, 5 Aram, 12 And Edom.

1 And after this, Dauid smote the Phil-
istims, and subdued them, & tooke Gath,
and the villages thereof out of the hand of the
Philistims.

2 And he smote Moab, and the Moabites
became Dauids seruants, and brought gifts.

3 And Dauid smote Hadarezer king
of Zobah vnto Hamath, as he went to stablish
his border by the riuier Perath.

4 And Dauid tooke from him a thousand
charets, and seuen thousand horsemen, and
twentie thousand footmen, and destroyed all
the charets, but hee reserued of them an hun-
dred charets.

5 Then came the Aramites of Damas-
cus to succour Hadarezer King of Zobah, but
Dauid slew of the Aramites two and twentie
thousand.

6 And Dauid put a garison in Aram of
Damascus, and the Aramites became Dauids
seruants, and brought gifts: and the Lord
preserued Dauid wheresoeuer he went.

7 And Dauid tooke the shields of golde
that were of the seruants of Hadarezer, and
brought them to Ierusalem.

8 And from Tibhath, and from Chun
(cities of Hadarezer) brought Dauid exceed-
ing much brasse, wherewith Salomon made
the brasen Sea, and the pillars, and the vessels
of brasse.

9 Then Tou king of Hamath heard how
Dauid had smitten all the hoste of Hadarezer
king of Zobah:

10 Therefore hee sent Hadoram his sonne
to King Dauid, to salute him, and to reioyce
with him, because he had fought against Hada-
rezer, and beaten him (for Tou had warre with
Hadarezer) who brought all vessels of gold and
silver and brasse.

11 And King Dauid did dedicate them vn-
to the Lord, with the silver and gold that hee
brought from all the nations, from Edom, and
from Moab, and from the children of Ammon,
and from the Philistims, and from Amalek.

12 And Abishai the sonne of Zeruiah
smote of Edom in the salt valley^f eightene
thousand,

13 And he put a garison in Edom, and all
the Edomites became Dauids seruants: & the
Lord preserued Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Israel, and ex-
ecuted iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was o-
uer the host, and Iehoshaphat the sonne of A-
hiud Recorder.

16 And Zadok the sonne of Abitub, and
Abimelech the sonne of Abiathar were the
Priests, and Shausha the Scribe,

17 And Benaiah the son of Iehoiada was
ouer the Cherethites and the Pelethites: and
the sons of Dauid were chiefe about the King.

CHAP. XIX.

4 Hanun king of the children of Ammon doeth great in-
juries to the seruants of Dauid. 6 Hee prepareth an armie
against Dauid, 15 And is overcome.

1 After this also, Nahash the king of the
children of Ammon died, and his sonne
reigned in his stead.

2 And Dauid said, I will shew kindnesse
vnto Hanun the sonne of Nahash, because his
father shewed kindnesse vnto mee. And Da-
uid sent messengers to comfort him for his fa-
ther. So the seruants of Dauid came into the
land of the children of Ammon to Hanun to
comfort him.

3 And the princes of the children of Am-
mon said to Hanun, Thinkest thou that Da-
uid doeth honour thy father, that he hath sent
comforters vnto thee? Are not his seruants
come to thee to search, to seeke and to spie
out the land?

4 Wherefore Hanun tooke Dauids ser-
uants, and shewed them, and cut off their gar-
ments by the halfe vnto the buttocks, and sent
them away.

5 And there went certaine and tolde Da-
uid concerning the men: and he sent to meete
them (for the men were exceedingly asha-
med) and the King said, Tary at Iericho, vntill
your beards be grown: then returne.

6 When the children of Ammon sawe
that they stanke in the sight of Dauid, then
sent Hanun & the children of Ammon a thou-

Gg sand

d Called also
Ioram, 2 Sam.
8.10.

Because the
Edomites and
the Syrians ioy-
ned their power
together, it is
said, 2 Sam. 8.
1. that the A-
ramites were
spoiled.

f Which is vn-
derstood that Iou-
ab slew twelue
thousand, as is
in the title of the
60. Psalme,
and Abishai
thereof.

Or, Seraiah.
2 Sam. 8.17, 18.
g Reade 2 Sam.
8.18. for it shew-
eth that the A-
ramites were
spoiled, and that
Dauid had
brought them
into the land of
Edom.

2 Sam. 10.1.

a Because Na-
hash receiued
Dauid and his
company, when
Saul persecut-
ed him, he would
now shew plea-
sure to his sonne
for the same.
b Thus the ma-
licious euer in-
terpret the pur-
pose of the god-
ly in the worst
sense.

c They shaued
off the halfe of
their beards,
2 Sam. 10.4.
d To put them
to shame & vil-
lenie, whereas
the ambassadors
ought to haue
bene honoured:
and because the
Iewes vsed to
weare side gar-
ments & beards,
they thus dis-
figured them to
make them o-
dious to others.
Or, he made
them filthy to be
abhorred of
Dauid.

Hanun and the Ammonites overcome.

^a 2. Sam. 10. 6, 8.
^e Which were fine in all.

^f Which was a citie of the tribe of Reuben beyond Iorden.

^g He declareth that where the cause is euill, the courage cannot be valiant, & that in good causes men ought to be courageous, and commit the successe to God.

^h That is, Ephraites.

ⁱ For this place, read 2. Sam. 10. 18.

^a 2. Sam. 11. 1.

and talents of silver to hire them charers and horsemen out of Aram Naharaim, and out of Aram Maachah, and out of Zobah.

7 And they hired them two and thirtie thousand charers, and the King of Maachah and his people, which came & pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battell.

8 And when Dauid heard he sent Ioab and all the host of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the Kings that were come, were by themselves in the field.

10 When Ioab saw that the front of the battell was against him before & behinde, then he chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites.

11 And the rest of the people he deliuered vnto the hand of Abishai his brother, and they put themselves in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 And when the Aramites saw that they were discomfited before Israel, they sent messengers and caused the Aramites to come forth that were beyond the riuer: and Shophach the captaine of the hoste of Hadarezer went before them.

17 And when it was shewed Dauid, he gathered all Israel, and went ouer Iorden, & came vnto them, & put himselfe in aray against them: And when Dauid had put himself in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites seuen thousand charers, and fourtie thousand footemen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer saw that they fell before Israel, they made peace with Dauid, & serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

¹ Rabbah destroyed. ² The Ammonites tormented. ³ The Philistims are thrice overcome with their gyants.

And when the yeere was expired, in the time that kings goe out a warfare, Ioab

caried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged Rabbah (but Dauid taried at Ierusalem) and Ioab smote Rabbah and destroyed it.

2 Then Dauid tooke the crowne of their king from off his head, and found it the weight of a talent of gold, with precious stones in it: and it was set on Dauids head, and he brought away the spoile of the citie exceeding much.

3 And he caried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 And after this also there arose warre at Gezer with the Philistims: then Sibbechai the Hushathite slew Sippai, of the children of Haraphah, and they were subdued.

5 And there was yet another battell with the Philistims: & Elhanan the son of Iair slew Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of great stature, and his fingers were by fixes, euen foure & twentie, and was also the sonne of Haraphah.

7 And when he reuiled Israel, Iehonathan the son of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

¹ Dauid causeth the people to be numbered. ² And there die seuentie thousand men of the pestilence.

And Satan stooode vp against Israel, and aprouoked Dauid to number Israel.

2 Therefore Dauid said to Ioab, and to the rulers of the people, Goe and number Israel from Beer-sheba euen to Dan, & bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord increase his people an hundreth times so many as they bee, O my lord the King: are they not all my lords seruants: wherefore doeth my lord require this thing? why should hee be a cause of trespassse to Israel?

4 Neuerthelesse, the Kings word preuailed against Ioab. And Ioab departed and went thorow all Israel and returned to Ierusalem.

5 And Ioab gaue the number and summe of the people vnto Dauid: and all Israel were eleuen hundreth thousand men that drew sword: and Iudah was foure hundreth and seuentie thousand men that drew sword.

6 But the Leuites and Benjamin counted he not among them: for the Kings word was abominable to Ioab.

7 And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but

^a Which was the chiefe citie of the Ammonites.

^b 2. Sam. 12. 29, 30.

^b Which meaneth about the value of seuen thousand and sixe hundred weight.

^c 2. Sam. 31. 18. ^d Or, Goliath. ^e Or, Siphai, or the Gath.

^c Read 2. Sam. 31. 19.

^d Meaning, that he had fixt a place on hands and feete.

^a He tempted Dauid in letting before his eyes his excellencie and glory, his power and victories: read 2. Sam. 3. 4. 1.

^b That is, from South to North.

^c It was a thing indifferent and vsual to number the people, but because he did it of an ambitious mind, as though his strength stood in his people, God punished him.

^d Ioab partly for grieue, and partly through negligence gathered not the whole summe, as it is here declared.

^e In Samuel is mention of thirtie thousand more: which was either by joining to them some of the Beniamites, which were mixed with Iudah, or as the Ebrewees write, here the chiefe and princes are left out.

now,

now, I beseech thee, remove the iniquities of thy servants: for I have done very foolishly.

9 And the Lord spake vnto Gad Dauid's seer, saying,

10 Go and tell Dauid, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them that I may doe it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee

either three yeeres famine, or three moneths to be destroyed before thine aduersaries,

and the sword of thine enemies to take thee, or els the sword of the Lord and pestilence in the lande three dayes, that the Angel of the Lord may destroy throughout all the coasts of Israel: now therefore aduise thee, what word I shall bring againe to him that sent me.

12 And Dauid said vnto Gad, I am in a wonderful strait. let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

13 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

14 And God sent the Angel into Ierusalem to destroy it. And as he was destroying, the Lord beheld, and repented of the euill, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of Ornan the Iebusite.

15 And Dauid lift vp his eyes, and saw the Angel of the Lord stand betweene the earth and the heauen with his sword drawn in his hand, and stretched out toward Ierusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces:

16 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on thy people for their destruction.

17 Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should goe vp, & set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

18 So Dauid went vp according to the saying of Gad, which he had spoken in the Name of the Lord.

19 And Ornan turned about & saw the Angel, and his foure sonnes, that were with him, hid themselves, and Ornan threshed wheate.

20 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

21 And Dauid said to Ornan, Giue me the place of thy threshing floore, that I may build an altar therein vnto the Lord: giue it me for sufficient money, that the plague may be staid from the people.

22 Then Ornan said vnto Dauid, Take it to thee, and let my lord the King doe that which seemeth him good: for loe, I giue thee bullocks for burnt offerings, and threshing instruments for wood, and wheate for meat offering, I giue it all.

23 And King David said to Ornan, Not so: but I will buy it for sufficient money: for I will not take that which is thine for the Lord; nor offer burnt offerings without cost.

24 So Dauid gaue to Ornan for that place sixe hundred shekels of gold by weight.

25 And Dauid built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and he answered him by fire from heauen vpon the altar of burnt offering.

26 And when the Lord had spoken to the Angel, hee put vp his sword againe into his sheath.

27 At that time when Dauid saw that the Lord had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

28 (But the Tabernacle of the Lord, which Moses had made in the wilderness, and the altar of burnt offering were at that season in the high place at Gibeon.)

29 And Dauid could not goe before it to aske counsell at God: for he was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

2. Dauid prepareth things necessary for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

And Dauid said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the strangers that were in the land of Israel, and hee set masons to hew and polish stones to build the house of God.

3 Dauid also prepared much yron for the nailes of the doores and of the gates and for the ioyning, and abundance of brasse passing weight,

4 And cedar trees without number: for the Zidonians & they of Tyrus brought much cedar wood to Dauid.

5 And Dauid said, Salomon my sonne is yong and tender, and wee must build an house for the Lord, magnificent, excellent and of great fame and dignitie throughout all countreys. I will therefore now prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And Dauid said to Salomon, My sonne, I purposed with my selfe to build an house to the Name of the Lord my God,

8 But the word of the Lord came to mee, saying, Thou hast shed much blood, & hast made great battels: thou shalt not build an

Gg 2 house

1 That is, as much as it is worth: for having enough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had bin theft, and not acceptable to God. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a That is, the place wherein he will be worshipped.

b Meaning, cunning men of other nations, which dwell among the Iewes. c To wit, which weighed fiftie shekels of gold, 2. Chron. 3. 9.

* 2. Sam. 7. 13. * Chap. 28. 3. d This declarereth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit hee enterprised no warre, but by Gods commandement and against his enemies.

they may dwell in Jerusalem forever.

26 And also the Levites that no more beare the Tabernacle and all the vessels for the service thereof.

27 Therefore according to the last words of David, the Levites were numbered from twenty years and above,

28 And their office was under the hand of the sons of Aaron, for the service of the house of the Lord in the courts, and chambers, and in the purifying of all holy things, and in the worke of the service of the house of God.

29 Both for the shewbread, and for the fine flour, for the meate offering, and for the unleavened cakes, and for the fried things, and for that which was roasted, and for all measures and eise,

30 And for to stand every morning, to give thanks and to praise the Lord, and likewise at even,

31 And to offer all burnt offerings unto the Lord, in the Sabbaths, in the months, and at the appointed times, according to the number and according to their custome continually before the Lord,

32 And that they should keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the service of the house of the Lord.

CHAP. XXIII.

David assigneth offices unto the sonnes of Aaron.

These are also the divisions of the sonnes of Aaron: The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And David distributed them, even Zadok of the sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar, according to their offices in their ministracion.

4 And there were found moe of the sons of Eleazar by the number of men, then of the sonnes of Ithamar. and they divided them, to wit, among the sons of Eleazar, sixteene heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, & so the rulers of the Sanctuary and the rulers of the house of God were of the sonnes of Eleazar and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the scribe of the Levites, wrote them before the king and the princes, and Zadok the priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the Priests and of the Levites, one family being reserved for Eleazar, and another reserved for Ithamar.

7 And the first lot fell to Ichobabib, and the second to Iedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eight to Abijah,

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleventh to Eliashub, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Ieshieba,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Happizzer,

16 The nineteenth to Pethahiah, the twentieth to Ichezekel,

17 The one and twentieth to Iachin, the two and twentieth to Gamul,

18 The three and twentieth to Deliah, the four and twentieth to Maaziah.

19 These were their orders according to their offices, when they entered into the house of the Lord according to their custome under the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And of the sonnes of Levi that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Iedeiah,

21 Of Rehabiah, even of the sonnes of Rehabiah, the first Ishijah,

22 Of Izhar, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And his sonnes Ieriah the first, Amariah the second, Iahaziel the third, and Iekameam the fourth,

24 The sonne of Vzziel was Michah, the sonne of Michah was Shamsi,

25 The brother of Michah was Isshijah, the sonne of Isshijah, Zechariah,

26 The sonnes of Merari, were Mahli and Mushi, the sonne of Iazizah was Beno,

27 The sonnes of Merari, of Iahaziah, were Beno, and Shoham, and Zaccur, and Ibbi,

28 Of Mahli came Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish, was Ierahmeel,

30 And the sonnes of Mushi were Mahli, and Eder, and Ierimoth: these were sonnes of the Levites after the household of their fathers.

31 And these also cast lots with their brethren the sonnes of Aaron before King David, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Levites, even the chiefe of the families against their younger brethren.

CHAP. XXV.

The singers are appointed, with their places and lots.

SO David and the captaines of the armie separated for the ministerie the sonnes of the Levites, that every course or order contained twelve, and in all there were 288, as verse 7,

Gg 3 Afaph,

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1.5.

d By the dignity that God gave to Aaron.

e Which was the second sonne of Merari,

f That is, every one had that dignity, which fell unto him by lot.

a The singers were divided into 24 courses, so that every course or order contained twelve, and in all there were 288, as verse 7,

Asaph, and Heman, and Jeduthun, who should sing prophecies with harps, with viols, and with cimbals, and their number was *even* of the men for the office of their ministerie, *to wit*,

2 Of the sonnes of Asaph, Zaccut, and Ioseph, and Nethaniah, & Asharelah the sons of Asaph were vnder the hand of Asaph, *which sang* prophecies by the *f* commission of the King.

3 Of Jeduthun, the sons of Jeduthun Gedaliah, and Zeri, & Ieshaiah, Ashabiah, & Mattithiah, *b* fixe, vnder the hands of their father: Jeduthun *sang* *c* prophecies with an harpe, for to giue thanks and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukiah, Mattaniah, Pizziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romantiezzer, Ioshebekashah, Mallathi, Hothir, and Mahazioth.

5 All these were the sonnes of Heman, the Kings *||* Seer in the words of God to lift vp the *||* thorne: and God gaue to Heman fourteene sonnes and three daughters.

6 All these were vnder the *||* hand of their father, singing in the house of the Lord with cymbals, viols and harps, for the seruice of the house of God, and Asaph, and Jeduthun, and Heman were at the kings *f* commandement.

7 So was their number with their brethren that were instructed in the songs of the Lord, *even* of all that were cunning, two hundred fourescore and eight.

8 And they cast lots, *d* charge against charge, as well *e* small as great, the cunning man as the scholler.

9 And the first lot fell to *f* Ioseph, *which was* of Asaph, the second, to Gedaliah, who with his brethren and his sonnes were twelue.

10 The third, to Zaccut, *be*, his sonnes, and his brethren were twelue.

11 The fourth, to Izri, *be*, his sonnes and his brethren twelue.

12 The fift, to Nethaniah, *be*, his sonnes and his brethren twelue.

13 The sixt, to Bukiah, *be*, his sonnes and his brethren twelue.

14 The seuenth, to Iesharelah, *be*, his sons and his brethren twelue.

15 The eight, to Ieshaiah, *be*, his sons and his brethren twelue.

16 The ninth, to Mattaniah, *be*, his sonnes and his brethren twelue.

17 The tenth, to Shimei, *be*, his sonnes and his brethren twelue.

18 The eleuenth, to Azareel, *be*, his sonnes and his brethren twelue.

19 The twelft, to Ashabiah, *be*, his sonnes and his brethren twelue.

20 The thirteenth, to Shubael, *be*, his sons and his brethren twelue.

21 The fourteenth to Mattathiah, *be*, his sonnes and his brethren twelue.

22 The fifteenth to Ierimoth, *be*, his sonnes and his brethren twelue.

23 The sixteenth, to Hananiah, *be*, his sons and his brethren twelue.

24 The seuenteenth, to Ioshebekashah, *be*, his sonnes and his brethren twelue.

25 The eighteenth, to Hanani, *be*, his sonnes and his brethren twelue.

26 The nineteenth, to Mallathi, *be*, his sons and his brethren twelue.

27 The twentieth, to Eliathah, *be*, his sons and his brethren twelue.

28 The one and twentieth, to Hothir, *be*, his sonnes and his brethren twelue.

29 The two and twentieth, to Giddalti, *be*, his sonnes and his brethren twelue.

30 The three and twentieth, to Mahazioth, *be*, his sonnes and his brethren twelue.

31 The foure and twentieth, to Romantiezzer, *be*, his sonnes and his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordained, every man to the gate, *which he should keepe*, *so* and over the treasure,

Concerning the *||* diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of *||* Asaph.

2 And the sonnes of Meshelemiah, Zachariah the eldest, Iediel the second, Zebadiah the third, Iachniel the fourth,

3 Elam the fift, Iehohanan the sixt, and Elihoenai the seuenth.

4 And of the sons of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, & Sacar the fourth, & Nethaneel the fift,

5 Ammiel the sixt, Issachar the seuenth, Peulthai the eight: for God had *b* blessed him.

6 And to Shemaiah his sonne were sonnes borne, that *c* ruled in the house of their father, for they were men of might.

7 The sonnes of Shemaiah were Othni, and Raphael, and Obed, Elzabad and his brethren, strong men: Elihu also, and Shemachiah.

8 All these were of the *||* sonnes of Obed Edom, they & their sonnes and their brethren mightie and *d* strong to serue, *even* threescore and two of Obed Edom.

9 And of Meshelemiah sons and brethren, eightene mighty men.

10 And of Hofah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)

11 Helkiah the second, Tabaliah the third, and Zachariah the fourth: all the *||* sonnes and the brethren of Hofah were thirteene.

12 Of these were the *||* diuisions of the porters of the chiefe men, *hauing* the charge *e* against their brethren, to serue in the house of the Lord.

13 And they cast lots both small and great for the house of their fathers, for euery gate.

14 And the lot on the East side fell to *||* Shemaiah: then they cast lots for Zachariah his sonne *f* a wife counsellor, and his lot came out Northward:

Or, bands.

b Whereof one is not here numbered.

c Meaning, Psalms and songs to praise God.

|| Or, Prophet.

|| Or, power, meaning of the king.

|| Or, government.

f Or, bands.

d Who should be in euery company & course.
e Without respect to age or cunning.
f So that he serued in the first turne, and the rest euery one as his turne followed orderly.
|| Or, the Zerites.

|| Or, confusion.

a This Asaph was not the notable musician, but another of that name called also Ebiaph, Chap. 6. 33, 37, and 9. 19, and also Iasaph.

b In giving him many children.
c Or, like their fathers house, meaning worthy men and valiant.

|| Or, prophets.

d And meet to serue in the office of the portership.

|| Or, confusion.

e Or, confusion. According to their turnes, as well the one as the other.

|| Or, Meisim. One expert and meet to keepe charge.

To wit, the rod of the king.

CHAP. XXVII.

Of the princes and rulers that ministered vnto the King.

THe children of Israel also after their number, *even* the chiefe fathers and capitaines of thousands and of hundreths, and their officers that serued the King by diuers courses, which came in and went out moneth by moneth throughout all the moneths of the yeere: in euery course were foure & twenty thousand.

1. Over the first course for the first moneth was Iathobeam the sonne of Zabdiel: and in his course were foure and twentie thousand.

2. Of the sonnes of Perez was the chiefe ouer all the princes of the armies for the first moneth.

3. And ouer the course of the second moneth was Dodai, an Ahohite, and *this was* his course, and Mikloth was a captaine, and in his course were foure and twentie thousand.

4. The captaine of the third hoste for the third moneth was Benaiah the sonne of Iehoiada the chiefe Priest: and in his course were foure and twenty thousand.

5. This Benaiah was mighty among the thirtie and aboue the thirtie, and in his course was Amizadab his sonne.

6. The fourth for the fourth moneth was Afahel the brother of Ioab, and Zebadiah his sonne after him: and in his course were foure and twenty thousand.

7. The fift for the fift moneth was prince Shammuth the Izrahite: and in his course foure and twenty thousand.

8. The sixt for the sixt moneth was Ira the sonne of Ikkeiah the Tekoite: and in his course foure and twenty thousand.

9. The seuenth for the seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim: & in his course foure & twenty thousand.

10. The eight for the eight moneth was Sibbecai the Hushathite of the Zarahites: and in his course foure and twenty thousand.

11. The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of Iemini: and in his course foure and twenty thousand.

12. The tenth for the tenth moneth was Mahari, the Netophathite of the Zarahites: and in his course foure and twenty thousand.

13. The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twenty thousand.

14. The twelfth for the twelfth moneth was Heldai the Netophathite, of Othniel: and in his course foure and twenty thousand.

15. Moreouer the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachal:

16. Over the Leuites, Hashabiah the sonne of Remuel: ouer them of Aharon and Zadok:

17. Over Iudah, Elihu of the brethren of David

15. To Obed EDOM Southward, and to his sonnes the house of Asuppim:

16. To Shuppim, and to Hosah Westward with the gate of Shallecheth by the pauered streete that goeth vpward, ward ouer against wards.

17. Eastward were fixe Leuites, and Northward foure a day, and Southward foure a day, and toward Asuppim two and two.

18. In Parbar toward the West were foure by the pauered streete, and two in Parbar.

19. These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

20. And of the Leuites: Abiiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21. Of the sonnes of Laadan the sonnes of the Gerhunnites descending of Laadan, the chiefe fathers of Laadan were Gerhunni and Iehieli.

22. The sonnes of Iehieli were Zethan and Joel his brother, appointed ouer the treasures of the house of the Lord.

23. Of the Amramites, of the Izharites, of the Hebronites, and of the Ozielites.

24. And Shebuel the sonne of Gerthom, the sonne of Moses, a ruler ouer the treasures.

25. And of his brethren which came of Eliezer, was Rehabiah his sonne, and Ieshaiah his sonne, and Ioram his sonne, and Zichri his sonne, and Shelomith his sonne.

26. Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the king, and the chiefe fathers, the captaines ouer thousands, and hundreths, and the captaines of the armie had dedicated.

27. For of the battels & of the spoiles they did dedicate to maintein the house of the Lord.

28. And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and whosoever had dedicate any thing, it was vnder the hand of Shelomith and his brethren.

29. Of the Izharites, was Chenaniah and his sonnes for the businesse without ouer Israel, for officers and for Iudges.

30. Of the Hebronites, Ashabiah and his brethren, men of actiuitie, a thousand and seven hundred were officers for Israel beyond Iordan Westward, in all the businesse of the Lord, and for the seruice of the King.

31. Among the Hebronites was Iediah the chiefe, *even* the Hebronites by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were sought for: and there were found among them men of actiuitie at Iazer in Gilead.

32. And his brethren men of actiuitie, two thousand and seven hundred chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter pertaining to God, and for the kings businesse.

¹ Ebr. diuisions, or hands, a Which executed their charge and office, which is meant by coming in and going out.

² That is, Dodai lieutenant.

³ 1 Sam. 23: 20, 22, 23.

⁴ Or, Benjamin.

⁵ Meaning, besides these twelve captaines.

This was an house, where they vnto to referre to consulte of things concerning the Temple, as a Consociation house.
b Whereat they vnto to call out the fifth of the citie.
c Meaning, two one day and two another.
d Which was an house wherein they kept their instruments of the Temple.

Y^e also had charge ouer the treasures.

For, confus.

According as the Lord commanded, Num. 31: 28.

Meaning, of things that were one of the citie.

That is for the kings house.

To wit, the constant of Iediah.

Both in spiritual and temporal things.

service, and all the vessels of silver by weight, for all manner vessels of all manner of service.

15. The weight also of golde for the candestickes, and golde for their lampes, with the weight for every candesticke, & for the lampes thereof, and for the candesticks of silver by the weight of the candesticke, and the lampes thereof according to the use of every candesticke.

16. And the weight of the golde for the tables of shewbread, for every table, and silver for the tables of silver.

17. And pure gold for the fleshookes, and the bowles, and plates, and for basens golde in weight for every basen, and for silver basens, by weight for every basen.

18. And for the altar of incense, pure golde by weight, & gold for the paterne of the charret of the Cherubs that spread themselves, and covered the Arke of the covenant of the Lord:

19. All said bee, by writing sent to me by the hand of the Lord, which made me understand all the workmanship of the paterne.

20. And Dauid said to Salomon his sonne, Be strong, and of a valiant courage, and doe it: feare not, nor be a traide: for the Lord God, even my God is with thee: he will not leaue thee nor forsake thee till thou hast finished all the worke for the service of the house of the Lord.

21. Behold also, the companies of the priests, and the Leuites for all the service of the house of God: even they shall be with thee for the whole worke, I with every free heart that is skillfull in any manner of service. The princes also and all the people will be t' wholly at thy commandement.

CHAP. XXIX.

1. The offering of Dauid and of the princes for the building of the Temple. 10. Dauid giveth thanks to the Lord.

20. He exhorteth the people to doe the same. 22. Salomon is created King. 28. Dauid dieth; and Salomon his sonne reigneth in his stead.

Moreouer Dauid the king said vnto all the Congregation, God hath chosen Salomon mine onely sonne young and tender, and the worke is great: for this house is not for man, but for the Lord God.

2. Now I haue prepared with all my power for the house of my God, golde for vessels of golde, and silver for them of silver, and brasie for things of brasie, yron for things of yron, and wood for things of wood, and Onix stones, and stones to be set, and carbuncle stones and of diuers colours, and all precious stones, and marble stones in abundance.

3. Moreover because I haue delight in the house of my God, I haue of mine owne gold & silver, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuary.

4. Euen three thousand talents of gold of the gold of Ophir, & seuen thousand talents of fined silver to ouerlay the walles of the houses.

5. The golde for the things of gold, and the

silver for things of silver, and for all the worke by the hands of artificers: and who is willing to fill his hand to day vnto the Lord?

6. So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands and of hundreths, with the rulers of the Kings worke, offered willingly,

7. And they gaue for the service of the house of God five thousand talents of gold, & ten thousand pieces, & ten thousand talents of silver, and eightene thousand talents of brasie, and one hundreth thousand talents of yron.

8. And they with whome precious stones were found, gaue them to the treasure of the house of the Lord, by the hand of Iehiel the Gershunnite.

9. And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a perfitt heart. And Dauid the king also reioyced with great ioy.

10. Therefore Dauid blessed the Lord before all the Congregation, and Dauid said, Blessed be thou, O Lord God of Israel our father, for euer and euer.

11. Thine, O Lord, is greatnesse and power, and glory, and victorie, and praise: for all that is in heauen and in earth, is thine: thine is the kingdome, O Lord, and thou excellest as head ouer all.

12. Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

13. Now therefore our God, wee thanke thee, and praise thy glorious Name.

14. But who am I, and what is my people, that wee should be able to offer willingly after this sort? for all things come of thee: and of thine owne hand we haue giuen thee.

15. For wee are strangers before thee, and sojourners, like all our fathers: our dayes are like the shadow vpon the earth, and there is none abiding.

16. O Lord our God, all this abundance that wee haue prepared to build thee an house for thine holy Name, is of thine hand, and all is thine.

17. I know also, my God, that thou triest the heart, and hast pleasure in righteousness: I haue offered willingly in the vprightnesse of mine heart all these things: now also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

18. O Lord God of Abraham, Izhak and Israel our fathers, keepe this for euer in the purpose, and the thoughts of the hearts of thy people, and prepare their hearts vnto thee.

19. And giue vnto Salomon my sonne, a perfitt heart to keepe thy commandements, thy testimonies, and thy statutes, and to doe all things, and to build the house which I haue prepared.

20. And Dauid said to all the Congregation,

d He was not onely liberall himselfe, but prouoked others to set forth the worke of God, 1 Or, to offer.

e Meaning, them that had any.

f That is, with a good courage and without hypocrisy.

g Which diddest reueale thy selfe to our fa- ther Iakob.

h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporal or spirituall, we receiue them all of God, & therefore must giue him the glory. i And therefore haue this land but lent to vs for a time.

k Continue them in this good mind that they may serue thee willingly.

tion, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the King.

¶ That is, did reuerence to King

m Meaning, all kinds of liquor which they mingled with their sacrifices, as wine, oile, &c.

n This declareth that the king of Iudah were figures of Christ, who was true anointed, and to whom God gave the chiefe government of all things. † Chr. gave the head.

21 And they offered sacrifices vnto the Lord, and on the morow after that day; they offered burnt offerings vnto the Lord, *even* a thousand yong bullocks, a thousand rammes, and a thousand sheepe, with their drinke offerings, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the Lord the same day with great ioy, and they made Salomon the sonne of Dauid king the second time, and anointed him Prince before the Lord, and Zadok for the high Priest.

23 So Salomon sat on the throne of the Lord, as king in stead of Dauid his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of King Dauid submitted themselves vnder king Salomon.

25 And the Lord magnified Salomon in dignitie in the sight of all Israel, and gave him so glorious a kingdome; as no king had before him in Israel.

26 ¶ Thus Dauid the sonne of Iuiat reigned ouer all Israel.

27 And the space that hee reigned ouer Israel was fouertie yeere: seuen yeeres reigned he in Hebron, and three and thirtie yeeres reigned he in Ierusalem.

28 And he died in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king first and last, behold, they are written in the booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer.

30 With all his reigne and his power, and Primes that went ouer him, and ouer Israel, and ouer all the kingdomes of the earth.

31 ¶ The booke of Nathan and Gad are thought to haue been lost in the captiuitie. ¶ Meaning, the troubles and griefs.

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36 ¶ The booke of Nathan and Gad are thought to haue been lost in the captiuitie. ¶ Meaning, the troubles and griefs.

37 ¶ The booke of Nathan and Gad are thought to haue been lost in the captiuitie. ¶ Meaning, the troubles and griefs.

38 ¶ The booke of Nathan and Gad are thought to haue been lost in the captiuitie. ¶ Meaning, the troubles and griefs.

39 ¶ The booke of Nathan and Gad are thought to haue been lost in the captiuitie. ¶ Meaning, the troubles and griefs.

40 ¶ The booke of Nathan and Gad are thought to haue been lost in the captiuitie. ¶ Meaning, the troubles and griefs.

41 ¶ The booke of Nathan and Gad are thought to haue been lost in the captiuitie. ¶ Meaning, the troubles and griefs.

42 ¶ The booke of Nathan and Gad are thought to haue been lost in the captiuitie. ¶ Meaning, the troubles and griefs.

43 ¶ The booke of Nathan and Gad are thought to haue been lost in the captiuitie. ¶ Meaning, the troubles and griefs.

44 ¶ The booke of Nathan and Gad are thought to haue been lost in the captiuitie. ¶ Meaning, the troubles and griefs.

45 ¶ The booke of Nathan and Gad are thought to haue been lost in the captiuitie. ¶ Meaning, the troubles and griefs.

46 ¶ The booke of Nathan and Gad are thought to haue been lost in the captiuitie. ¶ Meaning, the troubles and griefs.

47 ¶ The booke of Nathan and Gad are thought to haue been lost in the captiuitie. ¶ Meaning, the troubles and griefs.

48 ¶ The booke of Nathan and Gad are thought to haue been lost in the captiuitie. ¶ Meaning, the troubles and griefs.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGUMENT.

THis second booke containeth briefly in effect that, which is comprehended in the two bookes of the Kings, that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captiue into Babylon. In this storie are certaine things declared, and yet forth more copiously then in the bookes of the Kings, and therefore serue greatly to the understanding of the Prophets. But three things are here chiefly to be considered. First that the godly Kings, when they saw the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good Rulers euer loued the Prophets of God, and were very zealous to set forth his religion throughout all their dominions; and contrariwise the wicked hated his ministers, deposed them, and for the true religion and word of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and containe in the whole, three thousand, five hundredeth, three score and eghteen yeeres, and sixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 Hee prayeth vnto God to giue him wisdom: 11 Which he giueth him, and more. 14 The number of his charrets and horsemen, 15 and of his riches.

Then Salomon the sonne of Dauid was confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon spake vnto all Israel, to the captaines of thousands, and of hundreds, & to the iudges, and to all the gouernors in all Israel, *even* the chiefe fathers.

3 So Salomon and all the Congregation with him went to the high place that was at Gibeon: for there was the Tabernacle of the Congregation of God which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made

preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreover the brazen altar that Bezaiel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord vpon the brazen altar that was in the Tabernacle of the Congregation: *even* a thousand burnt offerings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall giue thee.

8 And Salomon said vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made me to reigne in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father be true: for thou hast made me king ouer a great people, like to the dust of the earth.

10 Giue

¶ Or, established, and strong, reade 1. King. 3. 46.

a That is, hee proclaimed a solemn sacrifice, and commanded that all should be at the same.

b Reade 1. King. 3. 4.

c So called because that God thereby shewed certaine signes to the congregation of his presence.

d Which was for the burnt offerings, Exo. 37. 1. Exod. 38. 1. 3.

e 1. King. 3. 4.

f Performe the promise made my father concerning me.

to Give me now wisdom and knowledge, that I may goe out and go in before this people for who can Iudge this thy great people?

11 And God said to Salomon; Because this was in thine heart, and thou hast not asked riches, treasures, nor honour, nor the lives of thine enemies, neither yet hast asked long life, but hast asked for thee wisdom and knowledge, that thou mightest Iudge my people, oner whom I haue made thee king,

12 Wisdom and knowledge is granted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not beene the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the high place that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 And Salomon gathered the charrets and horsemen: and he had a thousand and foure hundred charrets, and twelue thousand horsemen, whom he placed in the charret cities, and with the king at Ierusalem.

15 And the king gaue siluer and gold at Ierusalem as stones, and gaue Cedar trees as the wilde figge trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt, and funne linnen: the kings merchants receiued the funne linnen for a price.

17 They came vp also and brought out of Egypt some charret, worth fixe hundred shekels of siluer; that is, an horse for an hundred and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their timeanes.

CHAP. II.

1 The number of Salomons workemen to build the Temple.

2 Salomon sendeth to Hiram the king of Tyrus for wood and workemen.

3 Then Salomon determined to build an house for the Name of the Lord, and an house for his kingdom.

4 And Salomon told out seuentie thousand that bare burdens, & fourescore thousand men to hew stones in the mountaine, and three thousand and a fixe hundred to ouersee them.

5 And Salomon sent to Hiram the king of Tyrus, saying, as thou hast done to David my father, and didst send him Cedar trees to build him an house to dwell in, so doe to me.

6 Behold, I build an house vnto the name of the Lord my God, to sanctifie it vnto him, and to burne sweet incense before him, and for the continuall shewbread, and for the burnt offerings of the morning and euening, on the Sabbath dayes, and in the new moneths, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

7 And the house which I build, is great: for great is our God aboue all gods.

8 Who is he then that can be albe to build

him an house, when the heauen, and the heauen of heauens cannot containe him? who am I then that I should build him an house? but I doe it to burne incense before him.

9 Send me now therefore a cunning man that can worke in golde, in siluer, and in brasse, and in yron, and in purple, and in crimfin and blue silke, and that can graue in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

10 Send me also cedar trees, firre trees and Algummim trees from Lebanon: for I know that thy seruants can skill to hew timber in Lebanon: and behold, my seruants shall be with thine.

11 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderfull.

12 And behold, I will giue to thy seruants the cutters and the hewers of timber twentie thousand measures of beaten wheate, and twentie thousand measures of barley, & twentie thousand baths of wine, and twentie thousand baths of oyle.

13 Then Hiram king of Tyrus answered in writing which he sent to Salomon, Because the Lord hath loued his people, hee hath made thee King ouer them.

14 Hiram said moreover, Blessed bee the Lord God of Israel, which made the heauen and the earth, and that hath giuen vnto Dauid the King a wise sonne, that hath discretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdome.

15 Now therefore I haue sent a wise man, and of vnderstanding of my father Hiram,

16 The sonne of a woman of the daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in gold, in siluer, in brasse, in yron, in stone, and in timber, in purple, in blew silke, and in fine linnen, and in crimfin, and can graue in all grauen workes, and broyder in all broidered worke that shall be giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

17 Now therefore the wheate and the barley, the oile and the wine, which my lord hath spoken of, let him send vnto his seruants,

18 And wee will cut wood in Lebanon, as much as thou shalt neede, and will bring it to thee in rafts by the sea to Iapho, so thou mayest cary them to Ierusalem.

19 And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundred and three and fiftie thousand, and fixe hundred.

20 And hee set seuentie thousand of them to the burden, and fourescore thousand to hew stones in the mountaine and three thousand and fixe hundred ouersees to cause the people to worke.

CHAP.

That is, to doe that seruice which he hath commanded, signifying that none is able to honour and serue God in that perfection as his maiestie deserueth.

Some take it for brass, or the wood called Algummim, others for corall.

Of each reade King 7. 13. 6. it is also called Ephraim: Ephraim is to measure dry things, as Bar is a measure for liquors.

The very heathen confessed that it was a singular gift of God, when he gaue to any nation a king that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

It is also written that she was of the tribe of Naphtali, 1. king 7. 14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they married in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

Or, Ioppe.

Or, Ioppe.

Or, Ioppe.

Or, Ioppe.

Or, Ioppe.

Or, Ioppe.

Or, Ioppe.

The building of the Temple. II. Chron.

CHAP. III.

The Temple of the Lord, and the porch are builded with other things thereto belonging.

So Salomon began to build the house of the Lord in Jerusalem, in mount Moriah which had been declared unto David his father in the place that David prepared in the threshing floor of Ornan the Iebusite.

And hee began to build in the second moneth and the second day in the fourth yere of his reigne.

And these are the measures, wherein Salomon grounded to build the house of God: the length of cubites after the first measure was threescore cubites, and the breadth twenty cubites.

And the porch, that was before the length in the front of the breadth was twenty cubits, and the height was an hundred and twenty, and he overlaid it within with pure golde.

And the greater house hee felled with fure tree which hee overlaid with good golde, and graued theron palme trees and chaines.

And hee overlaid the house with precious stone for beutie: and the golde was golde of Paruaim.

The house, I say, the beames, posts, and wallis thereof and the doores thereof overlaid hee with golde, and graued Cherubims vpon the wallis.

Hee made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: & he overlaid it with the best gold, of six hundred talents.

And the weight of the nails was fiftie shekels of gold, and he overlaid the chambers with golde.

And in the house of the most holy place hee made two Cherubims wrought like children, and overlaid them with gold.

And the wings of the Cherubims were twenty cubites long: the one wing was five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubites ioyning to the wing of the other Cherub.

The wings of these Cherubims were spread abroad twenty cubites: they stood on their feete, and their faces were toward the house.

Hee made also the vaile of blew filke and purple, and crimosin, and fine linnen, and wrought Cherubims thereon.

And hee made before the house two pillars of five and thirtie cubits hie: and the chapter that was vpon the top of each of them was five cubits.

He made also chaines for the oracle, and put them on the heads of the pillars, and made

an hundredth pomegranates, and put them among the chaines.

And hee set vp the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

CHAP. III.

And hee made an altar of brasse twenty cubites long, and twenty cubites broad, and ten cubites hie.

And hee made a molten Sea of ten cubites from brimme to brimme, round in compass, and five cubites hie: and a line of thirtie cubites did compass it about.

And vnder it was the fashion of oxen, which did compass it round about, tenne in a cubite compassing the sea about: two rowes of oxen were cast when it was molten.

It stood vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stood aboue vpon them, and all their hinder parts were inward.

And the thicknesse thereof was an hand bredth, and the brim thereof was like the worke of the brimme of a cup, with floures of lilies: it contained three thousand baths.

Hee made also ten caldrons, & put five on the right hand and five on the left, to wash in them, and to cleanse in them that which appertained to the burnt offerings: but the sea was for the Priests to wash in.

And hee made ten candlesticks of gold (according to their forme) and put them in the Temple, five on the right hand, and five on the left.

And hee made ten tables, and put them in the Temple, five on the right hand, and five on the left: and he made an hundredth basins of golde.

And hee made the court of the priests, and the great court and doores for the court, and overlaid the doores thereof with brasse.

And he set the sea on the right side Eastward toward the South.

And Huram made pots and besoms and basens, and Huram finished the worke that hee should make for king Salomon for the house of God,

Two pillars, and the bowles, and the chapters on the top of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars:

And foure hundredth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillars.

He made also basens, and made caldrons vpon the basens:

And a sea, and twelue bulles vnder it:

a Which is the mountain where Abraham thought to have sacrificed his sonne: Gen. 22. 2. 2 Sam. 24. 16. 21.

b According to the whole length of the Temple, comprehending the most holy place with the rest.

c It contained as much as did the breadth of the Temple, 1. King. 6. 3.

d From foundation to the top: for in the booke of Kings mention is made from the foundation to the first stage.

e Some thinke it is that place which is called Peru.

1 King. 6. 24.

f Which separated the Temple from the most holy place. g Every one was 18 cubites long, but the halfe cubite could not be seen: for it was hid in the roundness of the chapter, & therefore he giueth to euery one but 17 and an halfe.

h For euery pillar an hundredth, reads 1. King. 7. 20.

a A great vessel of brasse, so called, because of the great quantitie of water, which it contained, 1. King. 7. 23. b Meaning, vnder the brimme of the vessel, as 1. King. 7. 34. c In the length of euery cubite were ten heads or knops which in all are 300.

Or, fountaine. d In the first booke of Kings, Chap. 7. 26. mention is only made of a thousand: but the last number was taken there, and here according as the measures proued afterward is declared. e Euen as they should be made.

f Called also the porch of Salomon, Acts 3. 11. It is also taken for the Temple where Christ preached, Mark 11. 27.

Or, caldrons.

16 Pot also and becomers; and flesh hookes, and all these vessels made Huram his father, to King Salomon for the house of the Lord, of this fine brass.

17 In the plains of Jordan did the King cast them in clay, between Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance, for the weight of brass could not be reckoned.

19 And Salomon made all the vessels of tin, were for the house of God, he golden altar also, and the tables whereon the shewbread stood.

20 Moreover the candlesticks with their lamps to burne them after the maner, before the oracle of pure gold.

21 And the flowers and the lamps, and the snuffers of gold, which was fine gold.

22 And the hookes, and the basins, and the spoones, and the alspans of pure gold, the entering alle of the house, and doores thereof within, and of the most holy place, and the doores of the house, so was of the Temple wrought of gold.

CHAP. V. V. P. 8:

1 The things dedicated by David are put in the Temple: 2 The Arke is brought into the Temple. 3 What was within it. 4 They sing praise to the Lord.

SO was all the worke finished that Salomon made for the house of the Lord, and Salomon brought in the things that David his father had dedicated, with the silver and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem to bring vp the Arke of the Couenant of the Lord from the citie of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the king at the feast: it was in the seuenth moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke and the Tabernacle of the Congregation and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes, which could not be told nor numbred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might be seene out of the

Arke before the Oracle, but they were not seen without: and there they are vnto this day.

10 Nothing was in the Arke, save the two Tables which Moses gaue at Horeb, where the Lord made a couenant with the children of Israel, when they came out of Egypt.

11 And when the Priests were come out of the Sanctuary, (for all the Priests that were present, were sanctified, and did not wake by course.)

12 And the Leuites the singers of all sorts, as of Asaph, of Heman, of Jeduthun, & of their sonnes and of their brethren, being clad in fine linen, stood with cymbals, and with viols, and harpes at the East end of the altar, and with them an hundred and twenty Priests blowing with trumpets.

13 And they were as one, blowing trumpets, and singing, and made one sound to be heard in praising and thanking the Lord, and when they dist vp their voyce with trumpets and with cymbals, & with instruments of musick, and when they praised the Lord, singing, For he is good, because his mercie lasteth for euer, then the house, euen the house of the Lord was filled with a cloud.

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

1 Salomon blesseth the people. 2 He prayeth the Lord. 3 He prayeth vnto God for those that shall pray in the Temple.

THEN Salomon said, The Lord hath said that he would dwell in the darke cloudes:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build an house, that my Name might be there, neither chose I any man to be a ruler ouer my people Israel:

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel.

8 But the Lord said to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast so minded.

9 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loynes, he shall build an house vnto my Name.

Or, without the Oracle. For Aarons rod and Manna were taken thence before it was brought to this place.

Or, without the Oracle. For Aarons rod and Manna were taken thence before it was brought to this place.

This was the effect of their song, as Ps. 118. 1. and 136. 1.

1. King. 8. 12. After that he had seene the glory of the Lord in the cloud.

Or, power.

Or, Temple.

2. Sam. 7. 3.

Or, that it was in thine heart.

10 And the Lord hath performed his word that he spake: and I am risen vp in the roome of Dauid my father, and am set on the throne of Israel as the Lord promised: and haue built an house to the Name of the Lord God of Israel.

11 And I haue in the Arke there, wherein is the covenant of the Lord, that he made with the children of Israel.

12 ¶ And the king stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Solon on had made a brasen scaffold and set it in the middes of the court, offiue cubites long, and fiue cubites broad, and three cubites of height, and vpon it hee stood, and kneeled downe vpon his knees before all the Congregation of Israel, and hee stretched out his hands toward heauen.)

14 And said, O Lord God of Israel: there is no God like thee in heauen nor in earth, which keepst covenant, and mercy vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

16 Therefore now Lord God of Israel, keep with thy seruant, Dauid my father, that thou hast promised him, saying, Thou shalt not want a man in my fight, that shalt sit vpon the throne of Israel: that thy sonnes take heede to their wayes, to walke in my Lawe, as thou hast walked before me.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true indeede that God will dwell with man on earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more unable is this house, which I haue built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and praier which thy seruant prayeth before thee,

20 That thine eyes may bee open toward this house day and night, even toward the place whereof thou hast said, that thou wouldest put thy Name there, that thou maiest hearken vnto the prayer, which thy seruant praieith in this place.

21 Heare thou therefore the supplication of thy seruant, & of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, even in heauen, and when thou hearest, be mercifull.

22 ¶ When a man shall sinne against his neighbour, and hee lay vpon him an oath to cause him to sweare, & the swearer shal come before thine altar in this house,

23 Then heare thou in heauen, and doe, and

judge thy seruants, in recompensing the wicked to bring his way vpon his head, and in iustifying the righteous, to giue him according to his righteousness.

24 ¶ And when thy people Israel shall be overthrowen before the enemy, because they haue sinned against thee, and turne againe, and confesse thy Name, and pray, and make supplication before thee in his house,

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shalbe shut vp, and there shall be no raine, because they haue sinned against thee, and shal pray in this place, and confesse thy Name, and turne from their sinne, when thou dost afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ When there shall be famine in the land, when there shalbe pestilence, blasting, or mildew, when there shalbe grasshopper, or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague or any sicknesse,

29 Then what praier and supplication so euer shalbe made of any man, or of all thy people Israel when euery one shal know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euery man according vnto all his wayes, as thou dost know his heart (for thou onely knowest the hearts of the children of men.)

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreouer as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shal come and pray in this house,

33 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know, that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shal goe out to battell against their enemies, by the way that thou shalt send them, and they pray to thee, in the way toward this citie, which thou hast chosen, even toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and

b Meaning, the two Tables, wherein is contained the effect of the covenant, that God made with our fathers.
c On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1. King. 8. 22.
d Both to giue thanks for the great benefices of God bestowed vpon him, and also to pray for the perseverance and prosperitie of his people.
* 2. Mac. 3. 8.

¶ Or, in effect, or by thy power.

† Ebr, a man shall not be cut off.

* 1. King. 8. 27.

e That thou maiest declare in effect, that thou hast continually care ouer this place.

* 1. King. 8. 31.
f By retaining any thing from him, or els by denying that which he hath left him to keep, or doe him any wrong.
† Ebr, oath.

g Meaning, to giue him that which he hath deserved.

h Or, praie.

i Or, toward this place.

* Chap. 10. 3.

† Ebr, in the land of their gates.

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.

i He sheweth that before God there is no acceptance of person, but all people that feareth him and worketh righteousness is accepted, Act. 10. 35.

k Meaning, that none ought to enterpise any warre, but at the Lords commandment, that is, which is lawfull by his word.
¶ Or, according to the manner of this citie.

be an astonishment to every one that passeth by it, so that hee shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and have taken hold on other gods, and have worshipped them, and served them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

1 The chiefes that Salomon built. 2 People that were made tributary vnto him. 3 His sacrifices. 4 He sendeth to Ophir.

1 And after twentie yeere when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Hiram gaue to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And hee built Tadmor in the wilderness, and repaired all the cities of store which hee built in Hamath.

5 And hee built Beth-horon the vpper, and Beth-horon the nether, cities defended with wals, gates and barres.

6 Also Basath, and all the cities of store that Salomon had, and all the charret cities, and the cities of the horsemen, and every pleasant place that Salomon had a mind to build in Ierusalem, and in Lebanon, and throughout all the land of his dominion,

7 And all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make tributaries vntill this day.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chief princes, & the captaines of his charrets, and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euen two hundredth and fiftie that bare rule ouer the people.

11 Then Salomon brought vp the daughter of Pharaoh out of the city of Dauid, into the house that he had built for her: for he said, My wife shal not dwell in the house of Dauid king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 Then Salomon offered burnt offerings vnto the Lord, on the altar of the Lord, which he had built before the porch,

13 To offer according to the commandment of Moses every day, in the Sabbaths, and in the new moones, and in the solemne feasts, three times in the yeere, that is, in the feast of the Vnleavened bread, and in the feast of the Weekes, and in the feast of Tabernacles.

14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praise and minister before the Priests, every day, and the porters by their courses, at every gate: for so was the commandment of Dauid the man of God.

15 And they declined not from the commandment of the king, concerning the Priests and the Leuites, touching all things, and touching the treasures.

16 Now Salomon had made provision for all the worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfic.

17 Then went Salomon to Ezion-geber, and to Eloth by the sea side in the land of Edom.

18 And Hiram sent him by the hands of his seruants, ships, and seruants that had knowledge of the sea: & they went with the seruants of Salomon to Ophir, & brought thence four hundredth and fifty talents of gold, and brought them to King Salomon.

CHAP. IX.

1 The Queene of Sheba cometh to see Salomon, and bringeth gifts. 2 His yearly revenues. 3 The time of his reigne. 4 His death.

1 And when the Queene of Sheba heard of the fame of Salomon, she came to proue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much gold, and precious stones: and when she came to Salomon, shee communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba saw the wisdom of Salomon, & the house that he had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his burnt offerings which he offered in the house of the Lord, and she was greatly astonished.

5 And she said to the king, It was a true word which I heard in mine owne land of thy sayings, and of thy wisdom:

6 Howbeit I beleued not their report, vntill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisdom was not told mee: for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy seruants, which stand before thee alway, and heare thy wisdom.

8 Blessed be the Lord thy God, which loued thee, to set thee on his throne as King, in the stead of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath he made thee King ouer them, to execute iudgement and iustice.

9 Then

a King 9. 10. a Signifying that he was twenty yeere in building them. b That is, which Hiram gaue to Salomon because they pleased him, not and therefore called them Chul, that is, diuor. c Meaning, of munitions and treasures for the warre. d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1 Chron. 6. 68. and 7. 24. e Reade 1. King. 7. 2.

f Ebr. to come up to tribute.

f For in all there were 3300. but here he meaneth of them that had the principall charge, reade 1 King 9. 23.

* Chap. 4. 1.

* Exod 29. 39.

† Or, after the manner of every day.

g Reade Leuit. 23.

h Both for the matter, and also for the workmanship.

i Meaning, the red Sea. k Which summe is thought to be three millions and five hundred thousand crownes: for here is mention made of thirtie mo, then are spoken of, 1 King 9. 26.

l King 10. 1. m 1. Chron. 1. 1. n To know whether his wisdom was so great as the report was.

b There was no question so hard that he did not resolve.

† Or, galleries whereby her wares came up. † Ebr. there were more there is here.

† Or, also.

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God which ought to graunt vnto him the superiority, and minister iustice to all.

in the houses of the Kings, all mounte the thron.

9 Then shee gaue the King sixe score talents of gold, and of sweete odours exceeding much and precious stones: neither was there such sweete odours since, as the Queene of Sheba gaue vnto King Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought gold from Ophir, brought Algumini wood and precious stones.

11 And the King made of the Algumini wood stakes in the house of the Lord, and in the Kings house, and harpes and viols for singers: and there was no such seen before in the land of Iudah.

12 And King Salomon gaue to the Queene of Sheba, euery pleasant thing that she asked, besides for that which shee had brought vnto the King: so she returned and went to her own country, both she and her seruants.

13 Also the weight of gold that came to Salomon in one yeere, was sixe hundred threescore and sixe talents of gold.

14 Besides that which chapmen and merchants brought: and all the Kings of Arabia, and the princes of the country brought gold and siluer to Salomon.

15 And king Salomon made two hundred targets of beaten gold, and sixe hundred shekels of beaten gold went to one target.

16 And three hundred shields of beaten gold: three hundred shekels of gold went to one shield, and the king put them in the house of the wood of Lebanon.

17 And the King made a great throne of yuory and ouerlaid it with pure gold.

18 And the throne had sixe steps, with a footstool of gold fastned to the throne, and stayes on either side on the place of the seate, and two lions standing by the stayes.

19 And twelue lions stood there on the sixe steps on either side: there was not the like made in any kingdom.

20 And all King Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold: for siluer was nothing esteemed in the dayes of Salomon.

21 For the Kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of Tarshish, and brought gold and siluer, yuorie, and apes, and peccocks.

22 So King Salomon excelled all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Salomon, to heare his wisdom that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, armour, and sweet odours, horses, and mules, from yeere to yeere.

25 And Salomon had foure thousand stables of horses, and charrets, and twelue thousand horsemen, whom he bestowed in the cha-

ret cities, and with the king at Ierusalem.

26 And he reigned ouer all the Kings from the river euen vnto the land of the Philistines, and to the border of Egypt.

27 And the King gaue siluer in Ierusalem, as stones, and gaue Cedar trees as the wild fig trees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the acts of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophetic of Ahiah the Shilonite, and in the visions of Ieezo the Seer, against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fortie yeeres.

31 And Salomon slept with his fathers, & they buried him in the city of David his fathers: and Rehoboam his sonne reigned in his stead.

CHAP. X.

14 The rigour of Rehoboam. 13 He followeth lewd counsell. 16 The people rebel.

Then Rehoboam went to Shechem: for to Shechem came all Israel to make him King.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither he had fled from the presence of Salomon the King) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous seruitude of thy father, and his sore yoke, that hee put vpon vs, lighter, and we will serue thee.

5 And he said to them, Depart yet three dayes, then come againe vnto mee. And the people departed.

6 And King Rehoboam tooke counsell with the old men that had stand before Salomon his father, while he yet liued, saying, What counsell giue ye that I may answer this people?

7 And they spake vnto him, saying, If thou bee kind to this people, and please them, and speake louing words to them, they will be thy seruants for euer.

8 But hee left the counsell of the ancient men that they had giuen him, and tooke counsell of the yong men that were brought vp with him, and waited on him.

9 And hee said vnto them, What counsell giue yee, that wee may answer this people which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answer the people that speake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My least part shall bee bigger then my fathers loynes.

Hh 3

11 Now

Or, Euphrates

n The abundance of these temporall treasures in Salomons kingdom is a figure of the spirituall treasures, which the elect shall enjoy in the heauens vnder the true Salomon Christ. Or, Iddo. That is, which prophesied against him.

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11 Now when my father did burden you with a grievous yoke, I will yet increase your yoke: my father hath chastised you with rods, but I will correct you with scourges.

12 ¶ Then Ieroboam & all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to mee the third day.

13 And the King answered them sharply: and King Rehoboam left the counsell of the ancient men.

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grievous: but I will increase it: my father chastised you with rods, but I will correct you with scourges.

15 So the king hearkened not vnto the people: for it was the ordinance of God that the Lord might performe his saying, which he had spoken by Ahijah the Shilonite to Ieroboam the sonne of Nebat.

16 So when all Israel saw that the King would not heare them, the people answered the King, saying, * What portion haue we in Dauid? for wee haue none inheritance in the sonne of Ishai. Of Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoram that was ouer the tribute, and the children of Israel stoned him with stones, that he died: then king Rehoboam made speed to get him vp to his chariot, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam: 5 Cities which he built. 21 He hath eighteen wives, and threescore concubines: and by them eight and twenty sonnes and threescore daughters.

And * when Rehoboam was come to Ierusalem, he gathered of the house of Iudah and * Beniamin nine score thousand chosen men of warre to fight against ^b Israel, and to bring the kingdome againe to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomon king of Iudah, and to all Israel that are in Iudah, and Beniamin, saying,

4 Thus saith the Lord, Ye shall not go vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and ^c built strong cities in Iudah.

6 Hee built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maresha, and Ziph,

9 And Adoraim, and Lachish, & Azekah,

10 And Zorah, and Aialon, and Hebron, which were in Iudah & Benjamin, strong cities.

11 And he repaired the strong holds, and put captaines in them, and store of vitale, and oyle and wine.

12 And in all cities hee put shieldes and speares, and made them exceeding strong: for Iudah and Benjamin were his,

13 ¶ And the Priests and the Leuites that were in all Israel, resorted vnto him out of all their coasts.

14 For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem: for Ieroboam and his sonnes had cast them out from ministering in the Priests office vnto the Lord.

15 * And hee ordeined him Priests for the high places, and for the ^d deuils and for the calves which he had made.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.

17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mighty, three yeere long: for three yeere they walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, and Abihail the daughter of Eliab the sonne of Ishai,

19 Which bare him sonnes, Ieussi, and Schemariah, and Zaham.

20 And after her hee tooke Maakah the daughter of Absalom which bare him Abiah, and Atthai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Absalom aboue all his wiues and his concubines: for he tooke eightene wiues, and threescore concubines, and begate eight and twenty sonnes, and threescore daughters.

22 And Rehoboam made ^e Abiah the son of Maakah the chiefe ruler among his brethren for he thought to make him king.

23 And hee taught him: and disperfed all his sonnes throughout all the countreys of Iudah and Beniamin vnto euery strong citie: and he gave them abundance of vitale, and ^f defired many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak, 5 Schemariah reprooueth him. 6 He humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiah his sonne succeedeth him.

And when Rehoboam had established the kingdome and made it strong, he forooke the Lawe of the Lord, and ^a all Israel with him.

2 Therefore in the fift yeere of king Rehoboam, Shishak the king of Egypt came vp against

¶ Or, scorpions.

¶ Gods will impudently such a necessity to the second causes, that nothing can be done but according to the same, and yet mans will worketh as of itselfe, so that it cannot be excused in doing euill by alledging that it is Gods ordinance.

† Ebr. by the hand of.

* 1 King. 12. 16.

¶ Or, yeecimur.

† Ebr. strengthened himselfe.

* 1 King. 12. 20, 21.

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

b Meaning, the ten tribes which rebelled.

c Or, repaired them and made them strong, to be more able to resist Ieroboam.

¶ Or, strengthened.

† Ebr. stood.

* Chap. 13. 9.

* 1 King. 12. 15. d Meaning, idoles, trade.

12. 44. 15.

¶ Which were zealous of true religion, and feared God.

¶ So long as they feared God, and set forth his word, they prospered.

¶ Called also Abiah, who reigned three years. 1 King. 15. 2.

¶ He gave himselfe to haue many wiues.

¶ Or, when the Lord had established Rehoboams kingdome. a For his inconstancy to the people, that for the multitude they follow the vices of the Egyptians.

against Ierusalem (because they had transgressed against the Lord.)

With foure hundred chariots, and threescor thousand horsemen, and the people were without number that came with him from Egypt, *even* the Libims, ¹ Sukkims, and the Ethiopians.

And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.

Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, and said vnto them, Thus saith the Lord, Ye haue forsaken me, therefore haue I also left you in the hands of Shishak.

Then the princes of Israel, and the king humbled themselves, & said, The Lord is iust.

And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They haue humbled themselves, therefore I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not be powred out vpon Ierusalem by the hand of Shishak.

Neuertheless they shall be his seruants: so shall they know my seruice, and the seruice of the kingdomes of the earth.

Then Shishak king of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the kings house: he tooke *even* all, and he caried away the shields of golde, which Salomon had made.

In stead whereof king Rehoboam made shields of brasse, and committed them to the hands of the chiefe of the guard, that waited at the doore of the kings house.

And when the king entred into the house of the Lord, the guard came and bare them and brought them againe vnto the guard chamber.

And because he humbled himselfe, the wrath of the Lord turned from him, that hee would not destroy all together. And also in Iudah the things prospered.

* So king Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fortie yeres old, when he began to reigne, & reigned 8 seuentene yeres in Ierusalem, the Citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitess.

And he did euill: for he prepared no his heart to seeke the Lord.

The actes also of Rehoboam, first and last, are they not written in the booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie? and there was warre alway betweene Rehoboam and Ieroboam.

And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and Abiiah his sonne reigned in his stead.

CHAP. XIII.

Abiiah maketh warre against Ieroboam. 4 He sheweth

the occasion. 12. He witnesseth in the Lord and seruiceth Ieroboam. 21. Of his wives and children.

IN the eighteenth yeere of King Ieroboam began Abiiah to reigne ouer Iudah.

He reigned thre yere in Ierusalem (his mothers name also was Michaiah the daughter of ^c Vriell of Gibeon) and there was warre betweene Abiiah and Ieroboam.

And Abiiah set the battell in aray with the armie of valiant men of warre, *even* foure hundred thousand chosen men. Ieroboam also set the battell in aray against him with eight hundred thousand chosen men which were strong and valiant.

And Abiiah stood vp vpon mount ^d Zemeraim, which is in mount Ephraim, and said, O Ieroboam, and all Israel, heare you me.

Ought you not to know that the Lord God of Israel hath giuen the kingdome ouer Israel to ^e Dauid for euer, *even* to him and to his sons by a couenant of salt?

And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath rebelled against his lord:

And there are gathered to him 8 vaine men and twicked, and made themselves strong against Rehoboam the sonne of Salomon: for Rehoboam was ^h but a childe and ⁱ tender hearted, and could not resist them.

Now therefore ye thinke that ye be able to resist against the kingdome of the Lorde, which is in the hands of the sonnes of Dauid, and yee be a great multitude, and the golden calues are with you which Ieroboam made you for gods.

* Haue ye not driuen away the Priests of the Lord the sonnes of Aaron, and the Leuites, and haue made you Priests like the people of other countreys? whosoever commeth to ^j consecrate with a ^k yong bullocke and seuen rammes, the same may be a priest of them that are no gods.

But we belong vnto the Lord our God, and haue not forsaken him, and the priests the sonnes of Aaron minister vnto the Lord, and the Leuites in their office.

And they burne vnto the Lord euery morning and euery euening burnt offerings and sweet incense, and the bread is set in order vpon the pure Table, and the candlestick of golde with the lampes thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but ye haue forsaken him,

And behold, this God ^l is with vs as a captain, & his priests with the sounding trumpets, to cry an alarme against you. O ye children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.

But Ieroboam caused an ambushment to compasse, and come behinde them, when they were before Iudah, and the ambushment behinde them.

Then Iudah looked, and behold, the battell

^a He meaneth Iudah and Benjamin.

^b Or, Maacha,

^c King, 1. 2.

^d Called also

^e Abthalon, for

^f Abthalon was

^g her grandfather,

^h King, 1. 2.

ⁱ Which was

^j one of the tops

^k of mount Ephraim.

^l And therefore

^m whosoever doth

ⁿ vsurp it or take

^o it so that stocke,

^p transgresseth the

^q ordinance of the

^r Lord: thus like

^s an hypocrite he

^t allegeth a word

^u of God for his

^v advantage.

^w That is, per-

^x petually because

^y the thing which

^z is staled, is pre-

^{aa} served from cor-

^{ab} ruption: the mean-

^{ac} ing also that it

^{ad} was made fo-

^{ae} lumnly, and con-

^{af} firmed by offering

^{ag} of sacrifices,

^{ah} whereas they

^{ai} used salt accord-

^{aj} ing as was orde-

^{ak} ned, Numb.

^{al} 18. 19.

^{am} * King, 1. 26.

^{an} * This word in

^{ao} the Calde tongue

^{ap} is Racha, which

^{aq} our sauiour

^{ar} vseth, Math. 5.

^{as} 21.

^{at} * Ebr. children

^{au} of Belial.

^{av} * Meaning, in

^{aw} heart and cou-

^{ax} rage.

^{ay} * Or, faint hear-

^{az} ed.

^{ba} * Leuit. 26. 36.

^{bb} * 1. King, 1. 2. 31.

^{bc} chap. 11. 14.

^{bd} * Ebr. fill his hand.

^{be} He sheweth the

^{bf} nature of idola-

^{bg} ters which take

^{bh} no triall of the

^{bi} vocation, life

^{bj} and doctrine of

^{bk} their ministers,

^{bl} but thinke the

^{bm} most vilest and

^{bn} greatest bealls

^{bo} sufficient to serue

^{bp} their turne

^{bq} * As it was ap-

^{br} pointed in the

^{bs} Law, Exod. 29.

^{bt} 39.

^{bu} 1 Because their

^{bv} cause was good,

^{bw} and approved

^{bx} by the Lord, they

^{by} doubted not of

^{bz} the successe and

^{ca} victory.

^{cb} m Contemning

^{cc} the good coun-

^{cd} sell which came

^{ce} of the spirit of

^{cf} God, he thought

^{cg} to haue over-

^{ch} come by deceit.

Afa destroyeth idolatrie: II. Chron. His victorie

battell was before and behinde them, and they cryed vnto the Lord, and the Priests blew with the trumpets.

15 And the men of Iudah gaue a shout: and euen as the men of Iuda shouted, God smote Ieroboam and also Israel before Abiiah and Iudah.

16 And the children of Israel fledde before Iudah, and GOD deliuered them into their hand.

17 And Abiiah and his people slewa great slaughter of them: so that there felddowne wounded of Israel fise hundred thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuailed, because they stayed vpon the Lord God of their fathers.

19 And Abiiah pursued after Ieroboam, and tooke cities from him, euen Beth-el, and the villages therof, and Ieshanah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no strength againe in the dayes of Abiiah, but the Lorde plagued him, and he died.

21 So Abiiah waxed mightie, and married foueteene wiues, and begate two and twentie sonnes, and sixteene daughters.

22 The rest of the actes of Abiiah and his maners and his sayings, are written in the storie of the Prophet Iddo.

CHAP. XIII.

Afa destroyeth idolatrie, and commandeth his people to serue the true God. 11 He prayeth vnto God when he should goe to fight. 12 He obtaineth the victory.

SO *Abiiah slept with his fathers, and they soured him in the citie of Dauid, and Afa his sonne reigned in his stead: in whose dayes the land was quiet ten yeere.

2 And Afa did that was good and right in the eyes of the Lord his God.

3 For hee tooke away the Altars of the strange gods, and the hie places, & brake downe the images, and cut downe the groues.

4 And commaunded Iudah to seeke the Lord God of their fathers, and to doe according to the Law and the commandement.

5 And he tooke away out of all the cities of Iudah the hie places, and the images: therefore the kingdome was quiet before him.

6 He built also strong cities in Iudah, because the land was in rest, and he had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore he said to Iudah, Let vs build these cities and make wals about, and towres, gates, and barres, whiles the land is before vs: because we haue fought the Lord our God, we haue fought him, and hee hath giuen vs rest on euery side: so they built and prospered.

8 And Afa had an army of Iudah that bare shields and speares, three hundred thousand, and of Benjamin that bare shields and drewe

bowes, two hundred & four score thousand: all these were valiant men.

9 And there came out against them Zerah of Ethiopia with an host of ten hundred thousand, and three hundred charers, and came vnto Marefah.

10 Then Afa went out before him, and they set the battell in aray in the valley of Zephathah besides Marefah.

11 And Afa cried vnto the Lord his God, and said, Lord, it is nothing with thee to helpe with many, or with no power: helpe vs, O Lord our God: for we rest on thee, and in thy Name are we come against this multitude: O Lord, thou art our God, let not man preuaile against thee.

12 So the Lord smote the Ethiopians before Afa, and before Iudah, and the Ethiopians fled.

13 And Afa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord and before his hoste: and they caried away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the feare of the Lord came vpon them, and they spoiled all the cities, for there was exceeding much spoyle in them.

15 Yea, and they smote the tents of cattell, and caried away plentie of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

The exhortation of Azariah. 8 Afa purgeth his countrey of idolatrie. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 He deposeh his mother for her idolatrie.

THEN the Spirit of God came vpon *Azariah the sonne of Obed.

2 And he went out to meete Afa, and said vnto him, O Afa, and all Iudah, and Benjamin, heare ye me. The Lord is with you, while ye be with him: and if ye seeke him, hee will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bene without the true God, and without Priest to teach, and without Law.

4 But whosoener returned in his affliction to the Lord God of Israel, and sought him, hee was found of them.

5 And in that time there was no peace to him, that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strong therefore, and let not your hands be weake: for your worke shall haue a reward.

8 And when Afa heard these words, and the prophcie of Obed the prophet, he was encouraged, and tooke away the abominations out

Or, and his the only thing

He sheweth that the stay of all Kingdomes, and assurance of victories depend vpon our trust and confidence in the Lord.

a Which were planted contrary to the Law, Deut. 16. 21.

b He sheweth that the rest and quietnesse of Kingdomes standeth in abolishing idolatrie, and advancing true religion.

c Whiles we haue the full government thereof.

The king of Ethiopia, or Egypt. Which was a citie in Iudah. Ioth. 15. 4. where Michaiha the Prophet was borne.

1 Sam. 14. 6. Or, against many.

f Thus the children of God put their trust in their own power or policie, neither feare the strength and subtiltie of their enemies, but consider the cause, and see whether their enterprises tend to Gods glory, and thereupon assure themselves of the victory by him, which is only Almighty and can turne all flesh into dust with the breath of his mouth. The Lord had stricken them with feare.

a Who was called Obed as his father was, ver. 8.

b For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Abiiah, religion was neglected and idolatrie planted.

c He sheweth, that notwithstanding the wickednesse of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his from Zerah king of the Ethiopians, ch. 14. 9. 12. & out of all other dangers, when they called vpon the Lord. d Your confidence and trust in God shall not be frustrate.

out of all the land of Iudah, and Benjamin, and out of the cities which he had taken of mount Ephraim, and he renewed the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah and Benjamin, and the strangers with them out of Ephraim, and Manasse, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God was with him.

10 So they assembled to Ierusalem in the third moneth, in the fifteenth yeere of the reigne of Afa.

11 And they offered vnto the Lord the same time of the spoyle, which they had brought, seven hundred bullockes, and seven thousand sheepe.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And whosoever wil not seeke the Lord God of Israel, shalbe slaine, whether hee were small or great, man or woman.

14 And they sware vnto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Iudah reioyced at the othe: for they had wrought vnto the Lord with all their heart, and fought him with a whole desire, and hee was found of them. And the Lord gaue them rest round about.

16 ¶ And king Afa deposed Maachah his mother from her regencie, because shee had made an idole in a groue: and Afa brake down her idole, and stamped it, and burnt it at the brooke Kidron.

17 But the high places were not taken away out of Israel: yet the heart of Afa was perfite all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that he had dedicate, siluer, and golde, and vessels.

19 And there was no warre vnto the fife and thirtieth yeere of the reigne of Afa.

20 And the people were in peace, and partly by the superstition of the people, that all were not taken away. 1 Because that God was called the God of Israel, by reason of his promise to Iacob: therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people.

CHAP. XVI.

Afa for feare of Baasha king of Israel, maketh a couenant with Benhadad king of Aram. 7 Hee is reprobated by the Prophet, 10 Whom he putteth in prison, 12 He putteth his trust in the Physicians. 13 His death.

IN the sixe and thirtieth yere of the reigne of Afa came a Baasha king of Israel vp against Iudah, and built Ramah to let none passe out or goe in to Afa king of Iudah.

2 Then Afa brought out siluer & gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at Damascus, saying,

3 There is a couenant betweene me and thee, and betweene my father and thy father: behold, I haue sent thee siluer and gold: come, & breake thy league with Baasha king of Israel, that he may depart from me.

4 And Benhadad hearkened vnto king Afa, and sent the captaines of the armies which hee had, against the cities of Israel. And they smore Iion, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, and let his worke cease.

6 Then Afa the king tooke all Iudah, and caried away the stones of Ramah, and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the Seer came to Afa king of Iudah, and said vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lord thy God, therefore is the hoste of the king of Aram escaped out of thine hand.

8 The Ethiopians and the Lubims, were they not a great hoste with charrets and horsemen, exceeding many? yet because thou didst rest vpon the Lorde, hee deliuered them into thine hand.

9 For the eyes of the Lord behold all the earth to shewe himselfe strong with them that are of perfite heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Afa was wroth with the Seer, and put him into a prison: for he was displeased with him, because of this thing. And Afa oppressed certaine of the people at the same time.

11 And behold, the actes of Afa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Afa in the nine and thirtieth yere of his reigne was diseased in his feet, and his disease was extreme: yet hee sought not the Lord in his disease, but to the Physicians.

13 So Afa slept with his fathers, and died in the one and fortieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the citie of Dauid, and laide him in the bed, which they had filled with sweete odours and diuers kinds of spices, made by the arte of the Apothecarie: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

Iehoshaphat trusteth in the Lord, prospereth in riches and honour. 6 Hee aboliseth idolatrie, 7 And causeth the people to be taught. 11 Hee receiveth tribute of strangers. 13 His munitions, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Irael,

2 And he put garisons in all the strong cities of Iudah, and set bands in the land of Iudah and in the cities of Ephraim, which Afa his father had taken.

3 And the Lord was with Iehoshaphat, because he walked in the first wayes of his father Dauid, and sought not Baalim,

4 But sought the Lord God of his father, and

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4 But sought the Lord God of his father, and

That is, his virtues: meaning, before he had committed with Bath-sheba and against Vriah.

Sought not helpe at strange gods.

and walked in his commandments, and not after the trade of Israel.

Therefore the Lord established the kingdom in his hands, and all Judah brought presents to Jehoshaphat, so that hee had riches and honour in abundance.

And hee set up his heart vnto the waies of the Lord, and hee tooke away moreouer the high places and the groues out of Iudah.

And in the third yeere of his reigne he sent his Princes, Jehail, and Obadiah, and Zechariah, and Nathaneel, and Michaiah, that they should teach in the cities of Iudah,

And with them Leuites, Shemaiah, and Nathaniah, and Zebadiah, and Afahel, and Shemaiah, and Iehonathan, and Adoniah, and Tobiah, and Iob-adoniah, Leuites, and with them Elishama and Iehoram Priests.

And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudah, and they fought not against Jehoshaphat.

And some of the Philistines brought Jehoshaphat gifts and tribute siluer, and the Arabians brought him flockes, seven thousand and seven hundred ammes, & seven thousand and seven hundred hee goats.

So Jehoshaphat prospered and grew vp on his: and he built in Iudah palaces and cities of store.

And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

And these are the numbers of them after the house of their fathers, in Iudah were Captaines of thousands, Adnah the captaine, and with him of valiant men three hundred thousand.

And at his hand Iehohanan a Captaine, and with him two hundred and fourescore thousand.

And at his hand Amasiah the sonne of Zichri, which willingly offered himselfe vnto the Lorde, and with him two hundred thousand valiant men.

And of Benjamin, Eliada a valiant man, and with him armed men with bow and shield two hundred thousand.

And at his hand Ichozabad, and with him an hundred and fourescore thousand armed to the warre.

These waited on the king besides those which the king put in the strong cities through out all Iudah.

CHAP. XVIII.

1 Jehoshaphat maketh affinitie with Ahab. 10. Foure hundred Prophets pounce Ahab to go to war. 16 Michaiah is against them. 23 Zidkiah smiteth him. 25 The King putteth him in prison. 29 The effect of the prophesie.

And Jehoshaphat had riches and honour in abundance, but he was ioynd in affinitie with Ahab.

And after certaine yeeres he went downe to Ahab to Samaria: and Ahab slew sheepe and oxen for him in great number, and for the people that hee had with him, and entised him to go vp vnto Ramoth Gilead.

And Ahab king of Israel said vnto Jehoshaphat king of Iudah, Wilt thou goe with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will ioyne with thee in the warre.

And Jehoshaphat said vnto the king of Israel, Aske counsell, I pray thee, at the wordes of the Lord this day.

Therefore the King of Israel gathered of prophets foure hundred men, and said vnto them, Shall wee goe to Ramoth Gilead to battell, or shall I cease? And they said, Goe vp: for God shall deliuer it into the kings hand.

But Jehoshaphat said, Is there here neuer a Prophet more of the Lord that we might inquire of him?

And the king of Israel said vnto Jehoshaphat, There is yet one man, by whom we may aske counsell of the Lord, but I hate him: for he doeth not prophesie good vnto me, but alway euill: it is Michaiah the sonne of Imla. Then Jehoshaphat sayde, Let not the King say so.

And the King of Israel called an eunuch, and sayd, Call quickly Michaiah the sonne of Imla.

And the king of Israel, and Jehoshaphat King of Iudah sate either of them on his throne clothed in their apparell: they sate euen in the threshing floore at the entring in of the gate of Samaria: and all the Prophets prophesied before them.

And Zidkiah the sonne of Chenaanah made him hornes of yron, and said, Thus sayth the Lord, With these shalt thou push the Aramites vntill thou hast consumed them.

And all the Prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the king.

And the messenger that went to call Michaiah, spake to him, saying, Beholde, the wordes of the Prophets declare good to the king with one accord: let thy word therefore, I pray thee, bee like one of theirs, and speake thou good.

And Michaiah sayde, As the Lorde liueth, whatsoeuer my God saith, that will I speake.

So he came to the King, and the king said vnto him, Michaiah, shall we go to Ramoth Gilead to battell, or shall I leaue off? And hee said, Go ye vp and prosper, and they shall bee deliuered into your hand.

And the king said to him, How oft shall I charge

† Ebr. workes.

c He gaue himselfe wholly to serue the Lord.

d He knew it was in vaine to professe religion, except such were appointed which could instruct the people in the same, and had authoritie to put away all idolatrie.

e Thus God prospereth all such that with a pure heart seek his glory, and keepe their enemies in feare that they cannot be able to execute their rage against them.

† Ebr. in his hand.

¶ Or, next to him.

f Meaning, which was a Nazarite, Numb. 6.

g That is, they were as his ordinary guard.

* King. 12. 1. a For Ioram Iehoshaphat's sonne married Ahab's daughter. b That is, the third yeere, 1. King. 22. 3. c To recover it out of the hands of the Syrians.

d Heare the aduise of some prophets, to know whether it be Gods will. e Which were the prophets of Baal, signifying that the wicked effect none but flatteries, and such as will beate with their inordinate affections.

f Yet the true ministers of God ought not to cease to do their duty, though the wicked magistrates cannot abide them to speake the truth. g Meaning, that he ought not to refuse to heare any that was of God.

h That is, in their mantle, and royal apparel.

i Reade 1. King. 22. 11.

k Thinking, that whereas foure hundred Prophets had agreed in one thing, that hee being but one man, and in least estimation, durst not gainsay it.

l He saith this by derision of the false prophets, as the king well perceived.

I charge thee, that thou tell me nothing but the truth in the Name of the Lord?

16 Then he said, I sawe all Israel scattered in the mountains, as sheepe that haue no shepheard: and the Lord said, These haue no Master: let them returne euery man to his house in peace.

17 And the king of Israel said to Iehoshaphat, Did I not tell thee, that hee would not prophetic good vnto me, but euill?

18 Againe he said, Therefore heare yee the word of the Lord: I saw the Lord sit vpon his throne, and all the hoste of heauen standing at his right hand, and at his left.

19 And the Lord said, Who shall perswade Ahab king of Israel, that he may go vp, and fall at Ramoth Gilead? And one spake and sayde thus, and another said that.

20 Then there came forth a spirit and stood before the Lord, and said, I will perswade him. And the Lord said vnto him, Wherein?

21 And he said, I will goe out, and be a false spirit in the mouth of all his Prophets. And he said, Thou shalt perswade, and shalt also preuaile: goe forth, and doe so.

22 Now therefore behold, the Lord hath put a false spirit in the mouth of these thy Prophets, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah vpon the cheek, and said, By what way went the spirit of the Lord from me, to speake with thee?

24 And Michaiah said, Behold, thou shalt see that day when thou shalt go from chamber to chamber to hide thee.

25 And the king of Israel said, Take ye Michaiah, and carie him to Amon the gouernour of the citie, and to Ioash the kings sonne.

26 And say, Thus saith the king, Put this man in the prison house, & feed him with bread of affliction and with water of affliction vntill I returne in peace.

27 And Michaiah said, If thou returne in peace, the Lord hath not spoken by mee. And he said, Heare, all ye people.

28 So the King of Israel and Iehoshaphat the King of Iudah went vp to Ramoth Gilead.

29 And the king of Israel said vnto Iehoshaphat, I will change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went vnto the battell.

30 And the king of Aram had commanded the captains of the charets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charets saw Iehoshaphat, they said, It is the king of Israel: and they compassed about them to fight. But Iehoshaphat cried, and the Lord helped him and mooued them to depart from him.

32 For when the captaines of the charets

saw that he was not the king of Israel, they turned backe from him.

33 Then a certaine man drew a bow, mightily, and smote the king of Israel betwene the ioints of his brigandine: Therefore he said to his charietman, Turne thine hand, and carie me out of the host: for I am hurt.

34 And the battell increased that day: and the king of Israel stood still in his chariet against the Aramites vntil euen, and died at the time of the sunne going downe.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 He appointed iudges and ministers. 9 And exhorted them to feare God.

And Iehoshaphat the king of Iudah returned safe to his house in Ierusalem.

2 And Ichu the sonne of Hanani the Seer went out to meete him, and said to king Iehoshaphat, Wouldest thou helpe the wicked, and loue them that hate the Lorde? therefore for this thing the wrath of the Lord is vpon thee.

3 Neuerthelesse good things are found in thee, because thou hast taken away the groues out of the land, and hast prepared thine heart to seeke God.

4 So Iehoshaphat dwelt at Ierusalem, and returned and went through the people from Beertheba to mount Ephraim, & brought them againe vnto the Lorde God of their fathers.

5 And he set iudges in the land throughout all the strong cities of Iudah, citie by citie.

6 And said to the iudges, Take heed what ye doe: for yee execute not the iudgements of man, but of the Lord, and he will be with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and do it: for there is no iniquitie with the Lord our God, neither respect of persons, nor receiuing of reward.

8 Moreouer in Ierusalem did Iehoshaphat set the Leuites, and of the Priestes, and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: and they returned to Ierusalem.

9 And he charged them, saying, Thus shall ye doe in the feare of the Lord faithfully and with a perfite heart.

10 And in euery cause that shall come to you of your brethren that dwell in their Cities betwene blood and blood, betwene law and precept, statutes and iudgements, ye shall iudge them, & admonish them that they trespasse not against the Lorde, that his wrath come not vpon you and vpon your brethren. Thus shal ye doe and trespasse nor.

11 And behold, Amariah the Priest shall be the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ihmael, a ruler of the house of Iudah, shall be for all the kings affaires,

† Ebr. in his Com-
plicity, or igno-
rantly.
‡ Or, betwene
the habergins.

u He dissembled
his hurt, that his
soldiers might
fight more cou-
ragiously.

† Ebr. in peace.

a He declareth
that the wrath
and iudgement
of God is ouer
all such, that sup-
port the wicked,
and rather shew
not indeed that
they are enemies
to all such as
hate the Lord.

b He visited all
his countrey and
brought his peo-
ple from idola-
try to the know-
ledge of the true
God.

c Both to pre-
serue you, if you
doe iustly, or to
punish you, if you
do the contrary.

d He will de-
clare by the
sharpenesse of
the punishment,
that he hateth
all iniquitie.

* Deut. 10. 17.
10. 34. 19. altes
10. 34. rom. 2. 11
gal. 2. 6. eph. 5. 9.
col. 3. 25. 1. pet.

1. 17.
e The Priestes
and Leuites,
which should
iudge matters
according to the
word of the
Lord.

f That is, to try
whether the
murder was
done at vnwares
or else on set pur-
pose, Numb. 35.
21. deut. 4. 41.

g Meaning, that
God would pun-
ish them most
sharply, if they
would not exe-
cute iustice a-
right.

h Shall be chiefe
ouerfeer of the
publike affaires
of the realme.

i They shall have the handling of inferior causes. k God will assist them that do iustice.

affaires, and the Leuites shall be officers before you. Be of courage, and do it, and the Lord shall be with the good.

C H A P. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The maruillous victorie that the Lord gaue him against his enemies. 30 His reigne and alth.

After this also came the children of Moab and the children of Ammon, and with them of the Ammonites against Iehoshaphat to battell.

a That is, which counterfeited the Ammonites in language and apparel. The Hebrews thinke that they were the Amalekites, but as may appeare by the scilicet verse, they were the Idumeans of mount Seir. b Called the dead Sea, where God destroyed the five cities for finne. c This declarereth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lord, whereas it moueth the wicked either to feele after worldly meanes and policies, or elseto fall into despair.

2 Then there came that told Iehoshaphat saying, There cometh a great multitude against thee from beyond the Sea, out of Aram: and behold, they be in Hazzon Tamar, which is Engedi.

3 And Iehoshaphat feared, and set himselfe to seek the Lord, & proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselues together to aske counsell of the Lord: they came euery one out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court.

6 And said, O Lord God of our fathers, art not thou God in heauen? and reigneest not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and gauest it to the seede of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a sanctuarie therein for thy name, saying,

9 * If euil come vpon vs, as the sword of iudgment, or pestilence, or famine, we will stand before this house and in thy presence (for thy name is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now behold, the children of Ammon and Moab, & mount Seir, by whom thou wouldest not let Israel go, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not.

11 Behold, I say, they reward vs, in coming to cast vs out of thine inheritance, which thou hast caused vs to inherite.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither doe we know what to doe: but our eyes are toward thee.

13 And all Iudah stood before the Lorde with their yong ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, was there, vpon whom came the Spirit of the Lord, in the middes of the congregation.

g We onely put out t staff in thee and waite for our deliuerance from heauen. h That is, before the Arke of the couenant. i Which was moued by the Spirit of God to prophetic.

15 And he said, Harken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lorde vnto you, Feare you not, neither be afraid for this great multitude: for the battell is not yours, but Gods.

16 To morow go ye downe against them: behold they come vp by the skirts of Iiz, and ye shall finde them at the end of the brooke before the wilderness of Ieruel.

17 Ye shall neede to fight in this battell: stand still, moue not, and behold the saluation of the Lorde toward you: O Iudah, and Ierusalem, feare ye not, neither be afraid: to morow go out against them, and the Lord will be with you.

18 Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites and of the children of the Korhites stood vp to praise the Lord God of Israel with a loude voice on this.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Iehoshaphat stood and said, Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lorde your God, and ye shall be assured: beleue his Prophets, and ye shall prosper.

21 And when hee had consulted with the people, and appointed fingers vnto the Lorde, and them that should praise him that is in the beautifull Sanctuarie, in going forth before the men of armes, and saying, Praise ye the Lorde, for his mercy lasteth for euer.

22 And when they began to shoute, and to praise, the Lord laid ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an ende of the inhabitants of Seir, euery one helped to destroy another.

24 And when Iudah came toward Mizpah in the wilderness, they looked vnto the multitude, and beholde, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoyle of them, they found among them in abundance both of substance and also of bodies laden with precious iewels which they took for themselves, til they could carie no more: they were three daies in gathering of the spoyle: for it was much.

26 And in the fourth day they assembled themselues in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

k They fight against God and not against you: therefore he will fight for you.

l Declaring his faith and obedience to the word of the Lord, and giuing thanks for the deliuerance promised.

m Give credit to their words and doctrine.

n This was a praise of thankgiuing, which they vied commonly to sing when they praised the Lord for his benefits & was made by David, Psalme 136. o Meaning, the Idumeans, which dwelt in mount Seir.

p Thus the Lord according to Iehoshaphats prayer declared his power, when he deliuered hisby causing their enemies to kill one another.

q To giue thanks to the Lord for the victorie, and therefore the valley was called Berachah, that is, blessing or thankgiuing, which was also called the valley of Iehoshaphat, Joel 3. 2. 12. because the Lord iudged the enemies according to Iehoshaphats prayer.

27 Then every man of Iudah and Ierusalem returned with Iehoshaphat their head, to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols and with harps, and with trumpets, *even* vnto the house of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on every side.

31 ¶ And Iehoshaphat reigned ouer Iudah, and was fise and thirtie yeere old, when he began to reigne: and reigned fise and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the acts of Iehoshaphat first & last, behold, they are written in the booke of Iehu the son of Hanani, which is mentioned in the booke of the kings of Israel.

35 ¶ Yer after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to doe euill.

36 And he ioyned with him, to make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodanah of Marehah prophesied against Iehoshaphat, saying, Because thou hast ioyned thy selfe with Ahaziah, the Lord hath broke thy works, and the ships were broken, that they were not able to goe to Tarshish.

CHAP. XXI.

1 Iehoshaphat dieth. 3 Iehoram succeedeth him, 4 which killeth his brethren. 6 Hee was brought to idolatrie, 11 and seduceth the people. 16 Hee is oppressed of the Philistims. 18 His miserable end.

Iehoshaphat then slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of Israel.

3 And their father gaue them great gifts of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 ¶ And Iehoram rose vp vpon the kingdome of his father, and made himselfe strong, and slew all his brethren with the sword, and also the princes of Israel.

5 Iehoram was two and thirtie yeere old,

when he began to reigne, and he reigned eight yeere in Ierusalem.

6 And he walked in the way of the kings of Israel: as the house of Ahab had done: for he had the daughter of Ahab to wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the couenant that he had made with Dauid, and because hee had promised to giue a light to him and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his charets with him: and he rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day, then did Libnah rebel at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer he made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto.

12 And there came a writing to him from Elijah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa King of Iudah,

13 But hast walked in the way of the kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to go a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Behold, with a great plague wil the Lord smite thy people, and thy children, & thy wiues and all thy substance,

15 And thou shalt be in great diseases in the discafe of thy bowels, vntill thy bowels fall out for the discafe, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the Ethiopians.

17 And they came vp into Iudah, and brake into it, & caried away all the substance that was found in the kings house, & his sonnes also, and his wiues, so that there was not a son left him, saue Iehoahaz the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable discafe.

19 And in proceffe of time, euen after the end of two yeeres, his guts fell out with his discafe: so he died of fore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirty yeere old, and reigned in Ierusalem eight yeere, and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

I i CHAP.

d So that we see how it can not be that we should ioyne with the wicked, and serue God.

* 2 Sam. 7. 13, 16
1 King. 2. 4. & 9.
5. 2 King. 8. 16.
chap. 6. 19.

e Reade 2. King. 8. 23.

f Meaning idolatrie, because that the idolater breaketh promise with God, as doth the adulteresse to her husband.

g Some thinke that this was Elifha, so called, because he had the spirit in abundance, as had Elijah.

h We see this example dayly practised vpon them that fall away from God, and become idolaters and murderers of their brethren.

i There were other Arabians in Africa Southward toward Egypt.

k Called also Ahaziah, as chap. 22. 1. or Azariah, verse 6. following.

l That is, as some write, he was not regarded, but depofed for his wickednesse and idolatrie: so that his sonne reigned 22. yeeres (his father yet liuing) without honour, and the his fathers death he was confirmed to reigne full, as Chap. 22. 2.

He declareth hereby, that the works of God bring our comfort or discomfite to his and feare or discomfite to his enemies.

* 1 King. 22. 43.

f Meaning in his vertues and those wayes wherein he followeth God.

g If the great care and diligence of this good king was not able vnto to abolish all iniquity and idolatrie out of this people, but that they would still receive their filth and idolatrie, how much lesse are they able to reforme euill, which either have little zeale, or not such as hee had: though herein he was not to be excused.

* 1 King. 16. 11.

* 1 King. 22. 43.

h Thus God would not haue his to ioyne in societie with idolaters and wicked men.

a Reade Chap. 15. 17. how by Iehu is meant Iudah.

* 2 King. 8. 16. b Because the wicked liue in feare and all are ambitious, they become cruell, and spare not to murder them whom by nature they ought most to cherishe and defend.

c Meaning, of Iudah and Benjamin.

C H A P. XXII.

1 *Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Athaliah. 10 Athaliah putteth to death all the Kings lineage. 11 Ioash escapeth.*

* 2. King. 8. 24.

a Meaning, the Philistines.

b Reade Chap.

21. 20.

c That is, after the death of his father.

d She was Ahabs daughter, who was the son of Omri.

e He sheweth, that it must needs follow that the rulers are such as their counsellors be, and that there cannot bee a good King, that suffereth wicked counsellors.

f Hereby we see how nothing can come to any, but by Gods providence and as he hath appointed, & therefore he causeth all meanes to serue to his will.

* 2. King. 9. 7.

Or, take vengeance.

g This was the iust plague of God, because he ioyned himselfe with Gods enemies: yet God to declare the wickedness of Iehoshaphat his grandfather, mooued them to giue him the honour of buriall.

* 2. King. 11. 1.

h To the intent that there should be none to make title to a crowne, and so the might vnder the government.

i Meaning, in the chamber, where the Priests & Leuites slept, which kept their courses weekly in the Temple.

And * the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his stead: for the armie that came with the ^a Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram king of Iudah reigned.

2 Two and ^b fortie yeere old was Ahaziah when he began to reigne, and he reigned ^c one yeere in Ierusalem, and his mothers name was Athaliah the daughter of ^d Omri.

3 He walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his ^e counsellors after the death of his father, to his destruction.

5 And he walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram, at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Izreel, because of the wounds wherewith they had wounded him at Ramah, when he fought with Hazael king of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because he was diseased.

7 And the destruction of Ahaziah ^f came of God in that he went to Ioram: for when he was come, he went forth with Iehoram against Iehu the sonne of Nimshi, * whom the Lord had anoynted to destroy the house of Ahab.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and found the princes of Iudah & the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And he sought Ahaziah & they caught him where he was hid in Samaria, and brought him to Iehu, and slew him and buried him, because said they, he is the sonne of Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to reteine the kingdome.

10 ¶ Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, she arose and ^h destroyed all the kings seede of the house of Iudah.

11 But Iehoshabeath the daughter of the king, tooke Ioash the sonne of Ahaziah, and stole him from among the kings sonnes that should be slaine, and put him and his nource in the bed chamber: so Iehoshabeath the daughter of king Iehoram the wife of Iehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

12 And he was with them hid in the ⁱ house

of God sixe yeeres, whiles Athaliah reigned ^k ouer the ^l land.

C H A P. XXIII.

1 *Ioash the sonne of Ahaziah is made King: 15 Athaliah is put to death. 17 The temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.*

And ^a in the seuenth yeere Iehoiada waxed bold, and tooke the captaines of hundreds, ^a Azariah the sonne of Ieroham, and Ishmael, the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in covenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers ^b of Israel: and they came to Ierusalem.

3 And all the Congregation made a covenant with the King in the house of God: and he said vnto them, Behold, the kings sonne must reigne, * as the Lord hath said of the sonnes of David.

4 This is it that ye shall doe, The third part of you that come on the Sabbath of the Priests, and the Leuites, shall be porters of the doores.

5 And another third part toward the kings house, and another third part at the ^c gate of the foundation, and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, saue the Priests and the Leuites that minister: they shall goe in, for they are holy: but all the people shall keep the watch of the Lord.

7 And the Leuites shall compasse the king, round about, and euery man with his weapon in his hand, & he that entred ^d into the house, shall be slaine, and be you with the king, when he commeth in, and when he goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke euery man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundreds, speares, and shields, and bucklers which had bin King Davids, and were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the ^e house round about the King.

11 Then they brought out the kings sonne, and put vpon him the crowne, and ^f gave him the testimony, and made him King. And Iehoiada and his sonnes anointed him, and said, God saue the King.

12 ¶ But when Athaliah heard the noyse of the people running & praising the king, she came to the people into the house of the Lord.

13 And when she looked, behold, the king stood by his pillar at the entring in, and the princes

k To wit, of Iudah.

* 2. King. 11. 4. a Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iudah and Benjamin: reade why they are called Israel, Chap. 13. 17.

* 2. Sam. 7. 13. 16. 1. King. 14. Chap. 15. 7.

* 2. King. 11. 6. c Which was the chiefe gate of the Temple toward the East.

d Meaning, to make any entree or to hinder the enterprife.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

f Meaning, the most holy place where the Ark stood.

g That is, the booke of the Law, or as some reade, they put vpon him his royall apparell.

h Or, saw the king standing.

princes and the trumpets by the King, and all the people of the land reioyced; and blew the trumpets, & the fingers were with instruments of musike, and they that could sing praise: then Athaliah rent her clothes, and said, 'Pretson, w'ason.'

Then Jehoiada the Priest brought out the captaines of hundreds that were gouernours of the host, and said vnto them, Haue her forth of the ranges, and hee that followeth her; for his shal be the sword: for the Priest had said, Shee is not in the house of the Lord.

So they laid hands on her; and when she came to the entring of the hogewate by the Kings house, they slew her there.

And Jehoiada made a couenant betweene him, and all the people, and the King, that they would be the Lords people.

And all the people went to the house of Baal, and destroyed it, and brake his alters and his images, and slew Mattan the priest of Baal before the altar.

And Jehoiada appointed officers for the house of the Lord, vnder the hands of the Priests and Leuites, whom Dauid had distributed for the house of the Lord; to offer burnt offerings vnto the Lord, as it is written in the Law of Moses, with reioycing and singing by the appointment of Dauid.

And he set porters by the gates of the house of the Lord, that none that was vnclene in any thing, should enter in.

And he tooke the captaines of hundreds and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord; and they went thorow the higate of the kings house, and set the King vpon the throne of the kingdome.

Then all the people of the land reioyced, and the cite was quiet, after that they had slaine Athaliah with the sword.

CHAP XXIIII.

Ioash repaireth the house of the Lord. 17 After the death of Jehoiada, he fallerh to idolatrie. 21 He stoneth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amasiah.

Ioash was seuen yeere old, when he began to reigne, and he reigned fourtie yeere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

And Ioash did vprightly in the sight of the Lord, all the dayes of Jehoiada the Priest.

And Jehoiada tooke him two wiues, and he begate sonnes and daughters.

And afterward it came into Ioash minde, to renew the house of the Lord.

And he assembled the Priests & the Leuites, and said to them, Goe out vnto the cities of Iudah; and gather of all Israel money to repaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hastened not.

Therefore the king called Jehoiada the chiefest, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem, the case of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the Testimony?

For wicked Athaliah, and her children brake vp the house of God, and all the things that were dedicate for the house of the Lord, did they bestow vpon Baalim.

Therefore the King commanded, and they made a chest, and set it at the gate of the house of the Lord, without the walled city.

And they made proclamation thorow Iudah and Ierusalem, to bring vnto the Lord the taxe of Moses the seruant of God layd vpon Israel in the wilderness.

And all the princes and all the people reioyced, & brought in and cast into the chest, vntill they had finished.

And when it was time, they brought the chest vnto the Kings officer by the hand of the Leuites: and when they saw that there was much siluer, then the Kings Scribe and one appointed by the hie Priest came and emptied the chest, and tooke it, and caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

And the King and Jehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: they gaue also to workers of yron and brasle, to repaire the house of the Lord.

So the workemen wrought, and the worke amended through their hands: & they restored the house of God to his state, and strengthened it.

And when they had finished it, they brought the rest of the siluer before the King and Jehoiada, and hee made thereof vessels for the house of the Lord, euen vessels to minister, both morters and incense cups, and vessels of gold, and of siluer: and they offered burnt offerings in the house of the Lord continually all the dayes of Jehoiada.

But Jehoiada waxed olde, and was full of dayes, and died. An hundred and thirty yeere old was he when he died.

And they buried him in the cite of Dauid with the kings, because he had done good in Israel, and toward God and his house.

And after the death of Jehoiada, came the princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

And they left the house of the Lord God of their fathers, and serued groues and idoles; and wrath came vpon Iudah and Ierusalem, because of this their trespass.

And God sent Prophets among them, to bring them againe vnto the Lord: and they made protestation among them, but they would not heare.

For he was the high Priest.

Exod. 30.13.

The Scripture doeth terme her thus, because she was acuel, malicious, and a blasphemer.

Idolatrie.

Exod. 30.13.

Exod. 30.13.

Exod. 30.13.

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Exod. 30.13.

And the Spirit of God came upon Zechariah the sonne of Iehoiada the priest, which stood aboue the people, and sayd vnto them, Thus saith God, Why transgress ye the commandments of the Lord? surely ye shall not prosper: because ye haue forsaken the Lord, he also hath forsaken you.

Then they conspired against him, and stoned him with stones at the commandment of the King, in the court of the house of the Lord.

Thus Iehoiada the King remembered not the kindnesse which Iehoiada his father had done to him, but slew his sonnes. And when he died, he said, The Lord lookes vpon it, and requite it.

And when the yere was out, the host of Aram came against him, and they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them into the king of Damascus.

Though the armie of Aram came with a small company of men, yet the Lord deliuered a very great armie into their hand, because they had forsaken the Lord God of their fathers, and they saue sentence against Ioshaphat.

And when they were departed from him, (for they left him in great diseases) his owne seruantes conspired against him for the blood of the Lord, and slew him on his bed, and he died, and they buried him not in the sepulchres of the Kings.

And these are they that conspired against him, Zabad the son of Shimrath an Ammonite, and Iehozabad the sonne of Shimrath a Moabite.

But his sonnes, and the summe of the taxe gathered by him, and the foundation of the house of God, behold, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

Amaziah putteth them to death which slew his father. He sendeth ba ke them of Israel. He overcommeth the Edomites. He falleth to idolatrie. And Ioshaphat King of Israel overcommeth Amaziah. He is slaine by a conspiracie.

Amaziah was fise and twentie yeere olde when he began to reigne, and he reigned nine and twentie yeere in Ierusalem, and his mothers name was Iehoadan, of Ierusalem.

And he did vprightly in the eyes of the Lord, but not with a perfitt heart.

And when the kingdom was established vnto him, he slew his seruantes that had slaine the King his father.

But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying,

The fathers shall not die for the children, neither shall the children die for the fathers, but

every man shall die for his owne sinne.

And Amaziah assembled Iudah, and made them captaines ouer thousands, and captaines ouer hundreds, according to the houles of their fathers, thierout all Iudah and Benjamin: and hee numbred them from twenty yecre old and aboue, and found among them three hundred thousand chosen men, to go forth to the warre, and to handle spears and shield.

He hired also an hundred thousand valiant men out of Israel for an hundred talents of siluer.

But a man of God came to him, saying, O King, let not the armie of Israel goe with thee: for the Lord is not with Israel, neither with all the house of Ephraim.

If not, goe thou on, doe it, make thy self strong to the battell. For God shall make thee fall before the enemy: for God hath power to helpe, and to cast downe.

And Amaziah said to the man of God, What shall we do then for the hundred talents, which I haue giuen to the hoste of Israel? Then the man of God answered, The Lord is able to giue thee more then this.

So Amaziah separated them, to wit the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and fought of the children of Seir, tenne thousand.

And other tenne thousand did the children of Iudah take aliue, and caried them to the top of a rocke, and cast them downe from the top of the rocke, & they all burst to peces. But the men of the armie, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoile.

Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set them vp to bee his gods, and worshipped them, and burnt incense vnto them.

Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to deliuer their owne people out of thine hand?

And as he talked with him, he said vnto him, Haue they made thee the Kings counsellor? cease thou: why should they smite thee? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

Then Amaziah king of Iudah tooke counsell

1 In a place above the people, to the intent that hee might be heard.

2 There is no rage so cruel and deadly, as of the whole heart.

3 God hath hardened, and which delight more in superstition and idolatrie, then in the true seruice of God and pure simplicitie of his word.

4 Reuenge my death, & require my blood at your hands: or he speaketh this by prophesie, because he knew that God would doe it. This Zechariah is also called the sonne of Barachie, Matt. 23. 35, because his progenitors were Id-do, Barachiah, Iehoiada, &c.

5 That is, reproved and checked him, and handled him rigorously.

6 Meaning, Zechariah, which was one of Iehoiadas sonnes, and a Prophet of the Lord.

7 That is, concerning his sonnes &c.

8 That is, the reparation.

* 2. King. 14. 2.

a Meaning, in respect of his predecessors, albeit he had his imperfections, 2. Deut. 24. 16. 2. King. 14. 6. 2. 3. 30. 2. 4. 18. 30. b That is, for that fault wherefore the child is punished, except he be culpable of the same.

c So many as were able to beare weapons, and giue to the warre.

d That is, out of the ten tribes, which had separated themselves before, both from God and their true King.

e And therefore to thinke to haue helpe of them, whom the Lord sauereth not, is to cast off the helpe of the Lord.

f If thou wilt not giue credit to my words.

g He sheweth that if we depend onely vpon God, we shall not neede to be troubled with these worldly respects, for he will giue at all times that which shall be necessary, if we obey his word.

h For the Id-means whom David had brought to Ierusalem, rebelled vnder Iehoram Iehoshaphats sonne.

i In the 2. King. 14. 7, this rocke is called the citie Seila.

k That is, the hundred thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefites and great victory, he fell from God, and did most vilely dishonour him.

m He prosecuteth that what he neuer cannot face himselfe nor his worshippers, is no god, but an idole.

n Meaning, the King.

o So hard is it for the carnall man to be admonished of his fault, that hee conuinceth, mocketh, and threatneth him, that warneth him: yea, imprisoneth him, and putteth him to death, as Chap. 16. 10. and 18. 26. & 24. 21.

condemned, and sent to Ioshaphat the sonne of Iehozabab, the sonne of Iehozabab, saying, Come, let vs see one another in the face.

10 But Ioshaphat king of Iudah sent to Amaziah king of Iudah, saying, The justice that is in Edom, thou hast receiued in Ierusalem, saying, Give thy daughter to my sonne to wife, and the wilde beest that was in Lebanon wept and brake downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to brag: bide now at home: why dost thou provoke to shame that thou shouldst fall, and Iudah with thee? shouldst thou not know that thou shalt be destroyed?

20 But Amaziah would not heare: for he was of God, that hee might deliuer them into his hand, because they had fought the gods of Edom.

21 So Ioshaphat the king of Iudah went vp: and he, & Amaziah king of Iudah saw one another in the face at Beth-shean, which is in Iudah.

22 And Iudah was put to the worse before Iudah, and they fled euery man to his tents.

23 But Ioshaphat the king of Iudah tooke Amaziah king of Iudah, the sonne of Ioshaphat the sonne of Iehozabab in Beth-shean, & brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundred cubits.

24 And he tooke all the gold and the silver, and all the vessels that were found in the house of God with Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 And Amaziah the sonne of Ioshaphat king of Iudah liued after the death of Ioshaphat sonne of Iehozabab King of Iudah fiftene yeere.

26 Concerning the rest of the acts of Amaziah first and last, are they not written in the booke of the Kings of Iudah and Iudah?

27 Now after the time that Amaziah did turne away from the Lord, they wrought treason against him in Ierusalem: and when he was fled to Lachish, they sent to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the cite of Iudah.

CHAP. XXVI.

1 Vzziah obeying the Lord, prospereth in his enterprises.

2 Hee waxeth proud, and surpeth the Priests office.

3 The Lord plagueth him. 4 The Priests drive him out of the Temple, and excludeth him out of the Lords house.

5 His buriall, and his successour.

Then all the people of Iudah tooke Vzziah, which was sixteen yere old, & made him King in the stead of his father Amaziah.

2 He built Eloth, and restored it to Iudah after that the King slept with his fathers.

3 Sixteene yeere old was Vzziah when he began to reigne, and he reigned two and fiftie yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did valiantly in the sight of the Lord, according to all that his father Amaziah did: at which time Ioshaphat had said, Thou shalt be destroyed.

5 And he fought God in the dayes of Zechariah (which vnderstood the visions of God) and when he fought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistines, and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gaue gifts to Vzziah, and his name spread to the entering in of Egypt: for he did most valiantly.

9 Moreover, Vzziah built towers in Ierusalem at the corner gate, and at the valley gate, and at the turning, and made them strong.

10 And he built towers in the wilderness, and digged many cisternes: for he had much cattell both in the valleyes and plaines, plowmen, and dressers of vines in the mountaines, and in Carmel: for he loued husbandry.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Ieiel the Scribe, and Maaseiah the ruler, and vnder the hand of Hananiah, one of the Kings capitaines.

12 The whole number of the chiefe of the families of the valiant men were two thousand and sixe hundreth.

13 And vnder their hand was the armie for warre, three hundred and seuen thousand, and fise hundred that fought valiantly to helpe the King against the enimie.

14 And Vzziah prepared them thorowout all the hoste, shields, and speares, and helmets, and brigandines, and bowes, & stones to sling.

15 He made also very artificiall engines in Ierusalem, to be vpon the towres and vpon the corners, to shoot arrowes and great stones: and his name spread farre abroad, because God did helpe him marueilously, til he was mighty.

16 But when he was strong, his heart was lift vp to his destruction: for he transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him foure score Priests of the Lord, valiant men.

18 And they withstood Vzziah the King, and said vnto him, * It perteineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: * goe forth of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was worth, and had incense

c This was not that Zechariah that was the son of Iehoiada, but some other Prophet of that name.

d For God neuer forsaketh any that seeketh vnto him, and therefore man is the cause of his owne destruction.

e That is, they payed tribute in signe of subiection.

f Whereat the wall of tower turneth.

g That is, in mount Carmel, or as the word signifieth, in the fruitful field, it is also taken for a Greene ear of corne, when it is full, as Leuit.

h Of the chiefe officers of the Kings house, or of the capitaines and sergeants for warre.

i Thus prosperitie causeth men to trust in themselves, and by forgetting him, which is the author thereof, procure their owne perdition.

k Though his zeale seemed to be good and alio his intention, yet because they were not gouerned by the word of God, he did wickedly, & was therefore both iustly resisted and alio punished.

cast in his hand, and burne it: and while hee was thus, the spirit of the Lord came vpon him, and hee was taken vp in his forehead before the Priestes in the house of the Lord beside the incense altar.

And when Azariah the chiefe Priest with all the Priestes looked vpon him, behold, he was leprous in his forehead, and they caused him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an house apart, because he was cut off from the house of the Lord: and Iotham his sonne ruled ouer the kings house, and iudged the people of the land.

Concerning the rest of the actes of Vzziah, first and last, did Ishaiah the Prophet the sonne of Amoz write.

So Vzziah slept with his fathers, & they buried him with his fathers in the field of the buriall, which pertained to the kings: for they said, Hee is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

Iotham reigned, and was with the Ammonites, & hee reigned and death. And his sonne reigned in his stead.

Iotham was five and twenty yere old when he beganne to reigne, and reigned sixteene yere in Ierusalem, and his mothers name was Ierushah the daughter of Zadok.

And he did uprightly in the sight of the Lord, according to all that his father Vzziah did, save that hee entered not into the Temple of the Lord, and the people did yet corrupt their wayes.

He built the hie gate of the house of the Lord, and hee built very much on the wall of the castle.

Moreover hee built cities in the mountaynes of Iudah, and in the forests hee built palaces and towres.

And hee fought with the king of the children of Ammon, & preuailed against them. And the children of Ammon gaue him the same yeeer an hundred talents of siluer, and ten thousand measures of wheate, & ten thousand of barley: this did the children of Ammon giue him both in the second yeeer and the third.

So Iotham became mighty, because hee directed his way before the Lord his God.

Concerning the rest of the actes of Iotham, and all his warres and his wayes, lo, they are written in the booke of the Kings of Israel, and Iudah.

He was five and twentie yere old when he began to reigne, and reigned sixteene yere in Ierusalem.

And Iotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

Ahaz an idolater is giuen into the hands of the Syrians,

and hee was taken vp in his forehead before the Priestes in the house of the Lord beside the incense altar.

And when Azariah the chiefe Priest with all the Priestes looked vpon him, behold, he was leprous in his forehead, and they caused him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an house apart, because he was cut off from the house of the Lord: and Iotham his sonne ruled ouer the kings house, and iudged the people of the land.

Concerning the rest of the actes of Vzziah, first and last, did Ishaiah the sonne of Amoz write. So Vzziah slept with his fathers, & they buried him with his fathers in the field of the buriall, which pertained to the kings: for they said, Hee is a leper. And Iotham his sonne reigned in his stead.

Hee sacrificed also, and burnt incense in the hie places, and on hills, and vnder every greene tree.

Wherefore the Lord his God deliuered him into the hand of the king of the Aramites, and they smote him, and tooke of his many prisoners, and brought them to Damascus: and hee was also deliuered into the hand of the king of Israel, which smote him with a great slaughter.

For Pekah the sonne of Reimiah slew in Iudah six score thousand in one day all valiant men, because they had forsaken the Lord God of their fathers.

And Zichri a mightie man of Ephraim slew Maaseiah the kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the king.

And the children of Israel tooke prisoners of their brethren, two hundred thousand of women, sonnes and daughters, and carried away much spoile of them, and brought the spoile to Samaria.

But there was a Prophet of the Lords, (whose name was Oded) and hee went out before the host that came to Samaria, and said vnto them, Behold, because the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

And now yepurpose to keepe vnder the children of Iudah and Ierusalem, as seruants and handmaids vnto you: but are not you such, that sinnes are with you before the Lord your God?

Now therefore heare me, and deliuer the captiues againe, which ye haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

Wherefore certaine of the chiefe of the children of Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Ichizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp against them that came from the warre,

And said vnto them, Bring not in the captiues hither: for this shalbe a sinne vpon vs against the Lord: ye intend to adde more to our sinnes.

sonne of Ishaiah
And therefore
was buried
part in the
field, but not
in the same
place with his
predecessors.

1 According
the commande-
ment of Lord,
Leuit. 13. 46.

And therefore
was buried
part in the
field, but not
in the same
place with his
predecessors.

2 To wit, to offer
incense against
the word of God:
which thing is
spoken in the
commendation
of Iotham.
b They were not
cleane purged
from idolatry.
c Which were
six score cubits
hie, and was for
the height called
Ophel: it was at
the East gate,
and mention is
made of it, Chap.
3. 4.

† Ebr. Corim.

Or, surely.
d He sheweth
that all prosperi-
tie cometh of
God, who neuer
faileth, when we
put our trust in
him.

And therefore
was buried
part in the
field, but not
in the same
place with his
predecessors.

And therefore
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field, but not
in the same
place with his
predecessors.

...and to durchasse; though our trespass be great; and the fierce wrath of the Lord against Israel. Now he was, as we have heard, in the year 4. So the Armee deft the captives and the spoile before the princes and all the Congregation. And the men that were named by name, rose up and took the prisoners, and with the spoile that had alachward naked among them, and arrayed them, and shod them, & gave them meate, and gave them drinke, and annointed them, and caried all them were free of them upon asses, and brought them to Iericho, the cite of Palmes trees to their brethren: so they returned to Samaria. At that tyme King Ahaz send vnto the Kings of Asshur to helpe him. For the Philistines came morcovntly, and loote of Iudah: and caried away captives. The Philistines also invaded the cities in the low country, and toward the South of Iudah, and tooke Bethshemesh, and Aialon, and Gedetoth, and Shochb, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, & they dwelt there. For the Lord had humbled Iudah, because of Ahaz, King of Israel: for hee had brought vengeance upon Iudah, and had grievously transgressed against the Lord. And Tilgath Pileaser, king of Asshur came vnto him, who troubled him, and did not strengthen him. For Ahaz tooke a portion out of the house of the Lord, and out of the Kings house, and of the Princes, and gave vnto the king of Asshur: yet it helped him not. And in the time of his tribulation did he yet trespasse more against the Lord, (this is king Ahaz). For hee sacrificed vnto the gods of Damascus, which plagued him, and he said, Because the gods of Aram helped them, I will sacrifice vnto them, and they will helpe me: yet they were his ruine, and of all Israel. And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in every corner of Ierusalem. And in every cite of Iudah he made hie places, to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers. Concerning the rest of his actes, and all his wayes first and last, behold, they are written in the booke of the kings of Iudah and Israel. And Ahaz slept with his fathers, and they buried him in the cite of Ierusalem, but brought him not vnto the sepulchres of the kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXII. Hezekiah began to reigne, when he was nine and twentie yeeres olde, and reigned nine and twentie yeeres in Ierusalem: and his mothers name was Abijah the daughter of Zechariah. And he did uprightly in the sight of the Lord, according to all that David his father had done. He opened the doores of the house of the Lord in the first yeere, and in the first moneth of his reigne, and repaired them. And he brought in the Priests and the Levites, & gathered them into the East street. And said vnto them, Heare me, ye Levites: sanctifie now your selves, & sanctifie the house of the Lord God of your fathers, and carie forth the filthinesse out of the Sanctuary. For our fathers have trespassed and done euill in the eyes of the Lord our God, and have forsaken him, and turned away their fates from the Tabernacle of the Lord, and turned their backs. They have also shut the doores of the porch, and quenched the lampes, and have neither burnt incense, nor offered burnt offerings in the Sanctuary vnto the God of Israel. Wherefore the wrath of the Lord hath bene on Iudah and Ierusalem: and hee hath made them a scattering, a desolation, and an hissing, as ye see with your eyes. For loe, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wiues are in captiuitie for the same cause. Now I purpose to make a couenant with the Lorde God of Israel, that hee may turne away his fierce wrath from vs. Now my sonnes, be not deceiued: for the Lord hath chosen you to stand before him, to serue him, and to be his ministers, and to burne incense. Then the Levites arose, Mahath the sonne of Amasai, and Loel the sonne of Azariah of the sonnes of the Kohathites and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Elehalel, and of the Gershonites, Ioah the sonne of Zimmah, and Eden the sonne of Ioah. And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Afaph, Zechariah, and Mattaniah. And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Jeduthun, Shemaiah and Vzziel. And they gathered their brethren, and sanctified themselves, and came according to the commandement of the King, and by the words of the Lord, for to cleanse the house of the Lord.

f From the pollutions and filth that Ahaz had brought in.

g Which contained part of March and part of April.

h By this manner of speech the Hebrew means a containing diligence and haste to do a thing, and when there is no delay. *Levit. 4. 24.*

i For without sprinkling of blood nothing could be sanctified. *Heb. 9. 22. exod. 24. 8.*

k That is, the king and the elders, as *Levit. 4. 15.* for they that offered a sinne offering must lay their hands upon it, to signify that they had deserved that death, and also that they did consecrate it to God to be thereby sanctified. *Exod. 29. 10.*

l This thing was not appointed of man, but it was the commandement of God.

m The Psalme which David had appointed to be sung for thanksgiving. n Which David had appointed to praise the Lord with.

16 And the Priests went into the inner parts of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the Temple of the Lord: into the court of the house of the Lord: and the Levites took it, to carry it out vnto the brooke Kidron.

17 They began the first day of the first month to sanctifie it, and the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the thirteenth day of the first month they made an end.

18 ¶ Then they went in to Hezekiah the king, and said, We haue cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 And all the vessels which king Ahaz had cast aside, when he reigned, and transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king rose early, and gathered the Princes of the citie, and went vp to the house of the Lord.

21 And they brought seven bullockes, and seven rammes, and seven lambes, and seven hee goats, for a sinne offering for the kingdome, and for the Sanctuary, and for Iudah. And hee commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullockes, and the Priests receiued the blood, and sprinkled it vpon the altar: they slew also the rammes, and sprinkled the blood vpon the altar, and they slew the lambes, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goats for the sinne offering before the king and the Congregation, and they laid their hands vpon them.

24 And the Priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the king had commanded for all Israel the burnt offering and the sinne offering.

25 Hee appointed also the Levites in the house of the Lord with cymbales, with viols, and with harpe, according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the commandement was by the hand of the Lord, and by the hand of his Prophets.

26 And the Levites stood with the instruments of Dauid, and the Priests with the trumpets:

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering began, the song of the Lord began with the trumpets, and the instruments of Dauid king of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an end of offering, the King and all that were present with him, bowed themselves and worshipped.

30 ¶ Then Hezekiah the King, and the Princes commanded the Levites to praise the Lord with the words of Dauid, and of Asaph the Seer, so they praised with ioy, and they bowed themselves, and worshipped.

31 And Hezekiah saide, and said, Now ye haue sanctified your selues to the Lord: come now and bring the sacrifices and offerings of praise into the house of the Lord. And the Congregation brought sacrifices, and offerings of praise, and every man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seven tie bullockes, an hundred rams, and 100 hundred lambes: all these were for a burnt offering to the Lord.

33 And for sanctification fixe hundred bullockes, and three thousand sheepe.

34 But the Priests were too few, and were not able to slay all the burnt offerings: therefore their brethren the Levites did helpe them, till they had ended the worke, and vntill other Priests were sanctified: for the Levites were more vp right in heart to sanctifie themselves, then the Priests.

35 And also the burnt offerings were many, with the fatte of the peace offerings, and the drinke offerings for the burnt offering, so the seruice of the house of the Lord was ser in order.

36 Then Hezekiah reioyced, and all the people, that God had made the people so ready: for the thing was done suddenly.

CHAP. XXX.

1. 13. The keeping of the Passouer by the kings commandment. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Levites blesse the people.

And Hezekiah sent to all Israel and Iudah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passouer vnto the Lord God of Israel.

2 And the King & his princes and all the Congregation had taken counsell in Ierusalem to keepe the Passouer in the second moneth.

3 For they could not keepe it at this time, because there were not Priests enough sanctified, neither was the people gathered to Ierusalem.

4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make Proclamation throughout all Israel from Beer sheba euen to Dan, that they should come to keepe the Passouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, as it was written.

6 ¶ So the postes went with letters by the commission of the King, and his princes, thorow-

o With that Psalme whereof mention is made. *2. Chron. 15. 16.*

p Eliezer was the name of the Levite.

q That is for the holy offerings.

r Meaning, were more zealous to be forward the religion. *Leuit. 1. 10.*

s He sheweth that religion cannot proceed, except God touch the heart of the people.

a Meaning, all Israel, whose Tilgath Pileser had not taken away into the captivity. *2. King. 17. 20.*

b Though they ought to haue done it in the first moneth, as *exod. 12. 18.* Num. 9. 1. yet any were not cleane, or had a long iourney, they might deferre it vnto the second moneth, as Num. 9. 10. 11. c From one end of the land to the other, North and South.

d In such sort and perfection, as God had appointed.

throw out all Israel and Judah, and with the commandment of the king, saying, Ye children of Israel, turne againe unto the Lord God of Abraham, Izhak, and Israel, and he will returne to the remnant that are escaped of you, out of the hands of the king of Asshur.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore hee made them desolate, as ye see.

8 Be not ye now stiffnecked like your fathers, but give the hand to the Lord, and come into his Sanctuary, which hee hath sanctified for ever, and serve the Lord your God, and the fiercenes of his wrath shall turne away from you.

9 For if ye returne unto the Lord, your brethren and your children shall finde mercie before them that lead them captives, and they shall returne unto this land: for the Lord your God is gracious and mercifull and will not turne away his face from you, if ye convert unto him.

10 ¶ So the postes went from citie to citie thorow the land of Ephraim and Manasse, even unto Zebulun: but they laughed them to scorne, and mocked them.

11 Nevertheless divers of Asher, and Manasse, and of Zebulun submitted themselves, and came to Jerusalem.

12 And the hand of God was in Judah, so that he gave them one heart to doe the commandment of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Jerusalem much people, to keepe the feast of the unleavened bread in the second moneth, a very great assembly.

14 ¶ And they arose, and tooke away the altars that were in Jerusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slew the Pascheouer the fourteenth day of the second moneth: and the Priests and Leuites were ashamed, and sanctified themselves, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the Lawe of Moses the man of God: and the Priestes sprinkled the blood, received of the hands of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Pascheouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, even a multitude of Ephraim, and Manasse, Issachar and Zebulun had not cleansed themselves, yet did eate the Pascheouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be mercifull toward him,

19 That prepareth his whole heart to seeke

the Lord God, the God of his fathers, though he be not cleansed according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem, kept the feast of the unleavened bread seven dayes with great ioy, and the Leuites, and the Priests praised the Lord, day by day, singing with loud instruments unto the Lord.

22 And Hezekiah spake comfortably unto all the Leuites, that had good knowledge, saying unto the Lord, and they did eate in that feast seven dayes, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly rooke, counsell to keepe it other seven dayes.

24 For Hezekiah king of Iudah had given to the Congregation, a thousand bullockes, and seven thousand sheepe. And the princes had giuen to the Congregation, a thousand bullockes, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioiced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Jerusalem: for since the time of Salomon the sonne of David king of Israel, there was not the like thing in Jerusalem.

27 Then the Priests and the Leuites arose, and blessed the people, and their voyce was heard, and their prayer came up unto heauen, to his holy habitation.

CHAP. XXXI.

1 The people destroy idolatry. 2 Hezekiah appointeth Priests and Leuites, and provideth for their living. 3 He ordeineth overseers to distribute to every one his portion.

And when all these things were finished, all Israel that were found in the cities of Iudah, went out and brake the images, and cut downe the groues, and brake down the high places, and the altars thorowout all Iudah and Benjamin, in Ephraim also and Manasse, vntill they had made an end: afterward all the children of Israel returned euery man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Leuites by their turnes, euery man according to his office, both Priests and Leuites, for the burnt offering and peace offerings, to minister and to giue thanks, and to praise in the gates of the tents of the Lord.

3 (And the kings portion was of his owne substance for the burnt offerings, even for the burnt offerings of the morning, and of the evening, and the burnt offerings for the Sabbaths, and for the newe Moones, and for the Iohelme feasts, as it is written in the Law of the Lord.)

4 Hee

That is, in the Temple where they assembled as in a tent.

According to that which is written, Num. 6. 23. when they should dismisse the people.

According to the commandment of the Lord, Deut. 7. 25. 10. 7. 1. 2. Mac. 1. 2. 40.

That is, all they which came to the Pascheouer.

Num. 28. 3. 9.

d. The tithes and first fruits for the maintenance of the Priests and Levites. e. That their minds might not be entangled with provision of worldly things, but that they might wholly and cheerfully serve the Lord. f. Which they had dedicated to the Lord by a vow. g. For the relief of the Priests, Levites, widows, orphans, fatherless, strangers, and such as were in necessity. h. He meant that this plentiful provision was expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is given.

i. He meant that this plentiful provision was expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is given.

j. He meant that this plentiful provision was expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is given.

k. Who had also a portion and allowance in this distribution.

18 And to the generation of all their children, their wives, and their sons, and their daughters throughout all the Congregation: for by their fidelity are they partakers of the holy things.

19 And to the sons of Aaron, the Priests: all were in the fields and suburbs of their cities in every day: the men that were appointed by name, should give portions to all the males of the Priests, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Judah, and did well, and prospered, and truly before the Lord his God.

21 And in all the works that he began for the service of the house of God, both in the Law and in the commandments, to seek his God, he did it with all his heart, and prospered.

CHAP. XXXII.

1 And when Hezekiah had finished the foundation of the house of the Lord, he said, Now will I build the house of the Lord, and I will dwell therein.

2 And Hezekiah questioned with the Priests and the Levites, concerning the heaps. 3 And Azariah the chief Priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have eaten and have been satisfied, and there is left in abundance: for the Lord hath blessed his people, and his abundance that is left.

4 And Hezekiah commanded to prepare chambers in the house of the Lord, and they prepared them.

5 And carried in the first fruits, and the tithes, and the dedicate things faithfully, and over them was Comanah the Levite, the chief, and Shimei his brother the second.

6 And Iehiel, and Azariah, and Nahath, and Asahel, and Ieremoth, and Iozabad, and Eliel, and Ishmachiah, and Mahath, and Benaiah were overseers, by the appointment of Comanah and Shimei his brother, by the commandment of Hezekiah the king, and of Azariah the chief of the house of God.

7 And Kore the sonne of Imnah the Levite, porter toward the East, was over the things that were willingly offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

8 And at his hand were Eden, and Miniamin, and Ieshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelity to their brethren by courses, both to the great and small.

9 Their daily portion: beside their generation being males, from three yeere olde and above, even to all that entred into the house of the Lord to their office in the charge, according to their courses.

10 Both to the generation of the Priests after the house of their fathers, and to the Levites from twentie yeere old and above, according to their charge in their courses.

11 And to the generation of all their children, their wives, and their sons, and their daughters throughout all the Congregation: for by their fidelity are they partakers of the holy things.

12 And to the sons of Aaron, the Priests: all were in the fields and suburbs of their cities in every day: the men that were appointed by name, should give portions to all the males of the Priests, and to all the generation of the Levites.

13 And thus did Hezekiah throughout all Judah, and did well, and prospered, and truly before the Lord his God.

14 And in all the works that he began for the service of the house of God, both in the Law and in the commandments, to seek his God, he did it with all his heart, and prospered.

15 Then hee tooke counsell with his Princes & his Nobles, to stop the water of the fountaines without the cite: & they did helpe him. So many of the people assembled themselves, and stop all the fountaines, and the river that ranne through the mids of the countrey, saying, Why should the kings of Asshur come, and finde much water?

16 And hee tooke courage, and built all the broken wall, and made up the towers, and another wall without, and repaired a Millo in the cite of David, and made many darts and shields.

17 And hee set captaines of warre over the people, & assembled them to him in the broad place of the gate of the cite, and spake comfortably vnto them, saying, Be strong and courageous: feare not, neither be afraid for the king of Asshur, neither for all the multitude that is with him: for there be moe with vs, then is with him.

18 With him is an arme of flesh, but with vs is the Lord our God for to helpe vs, and to fight our battels: Then the people were confirmed by the words of Hezekiah king of Iudah.

19 After this, did Saneherib king of Asshur send his servants to Ierusalem (while hee was against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah that were at Ierusalem, saying, Thus sayth Saneherib the king of Asshur, Wherein doe yee trust, that yee will remaine

1 Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered, or else that their wives and children were relieved, because the Levites were faithful in their office, and so depended on them.

2 King. 18. 17. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3. King. 18. 17. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

5. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

remain in Ierusalem, during the siege.

11 Doeth not Hezekiah entice you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Asshur?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Iudah and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know ye not what I and my fathers haue done vnto all the people of other countreys? were the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Who is he of all the gods of those nations (that my fathers haue destroyed) that could deliuer his people out of my hand? that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue yee him: for none of all the gods of any nation or kingdome was able to deliuer his people out of mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And his seruants spake yet more against the Lord God, and against his seruant Hezekiah.

17 He wrote also letters, blaspheming the Lord God of Israel, and (speaking against him, saying, As the gods of the nations of other countreys could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they cryed with a loud voyce in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, *euē* the *works* of mans hands.

20 But Hezekiah the king, and the Prophet Iſaiah the sonne of Amoz *prayed* against this, and cryed to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and *captaines* of the hoste of the king of Asshur: so he returned *†* with shame to his owne land. And when he was come into the house of his god, they that came forth of his *owne* bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Saneherib king of Asshur, and from the hand of all other, and *maintained* them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah king of Iudah, so that he was *magnified* in the sight of all nations from thenceforth.

24 In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him *a signe*.

25 But Hezekiah did not render according

to the reward *bestowed* vpon him: for his heart was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, & the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of filuer, and of gold, and of precious stones, and of sweete odours, and of shields, and of all pleasant vessels:

28 And of store houses for the increase of wheate, and wine and oyle, and stables for all beasts, and *rowes* for the *stables*,

29 And he made him cities, and *had* possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of *Cihon*, and ledde them streight vnderneath toward the citie of Dauid Westward, so Hezekiah prospered in all his works.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to *try* him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnes, behold, they are written in the vision of Iſaiah the Prophet, the sonne of Amoz, in the booke of the Kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

2 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lord, and is deliuered. 14 He aboliseth idolatry, 16 and setteth vp true religion. 20 He dieth, and Amon his sonne succeedeth, 24 Whom his owne seruants slay.

Manasseh was twelue yeere olde, * when he began to reigne, and he reigned five and fiftie yeere in Ierusalem:

2 And he did euil in the sight of the Lord, like the abominations of the heathen, * whom the Lord had cast out before the children of Israel.

3 For hee went backe and built the high places, * which Hezekiah his father had broken downe: * and hee set vp altars for Baalim, and made groues, and worshipped all the hoste of the heauen, and serued them.

4 Also hee built altars in the house of the Lord, whereof the Lord had said, * In Ierusalem shall my Name be for euer.

5 And hee built altars for all the hoste of the heauen in the two Courts of the house of the Lord.

6 And he caused his sons to passe through

† He was lifted vp with the pride of his victories, and shewed them for an offentation to the ambassadours of Babylon.

¶ Or, yanges, and partitions. Or, yacks.

† Which also was called Siloe, whereof mention is made, Iſa. 38. 6. Iohn 9. 7.

u Here we see the cause, why the faithfull are tempted, which is to try whether they haue faith or no, and that they may feele the presence of God, who suffereth them not to be overcome by tentations, but in their weaknesse ministereth strength.

* Deut. 18. 9.

* 2. Kings 18. 4. * Ierem. 33. 34. 2. king. 17. 10.

* 2. King. 21. 4.

a Read 2. Kings. the 16. 3.

the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft and to charming, and to sorcerie, and hee vsed them that had familiar spirits, and soothsayers: he did very much euill in the sight of the Lord to anger him.

7 He put also the carued image, which hee had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8 Neither will I * make the foote of Israel to remooue any more out of the land which I haue appointed for your fathers, so that they take heede, and doe all that I haue commanded them, according to the Law and statutes and iudgements by the hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake ^c to Manasseh and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaines of the hoste of the king of Asshur, which tooke Manasseh and put him in fetters, and bound him in chaines, and caried him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdom: then Manasseh knewe that the Lord was God.

14 Now after this he built a wall without the citie of Dauid, on the West side of ^e Gihon in the valley, euen at the entrie of the fishgate, and compassed about ^f Ophel, and raised it verie high, and put captaines of warre in all the strong cities of Iudah.

15 And he tooke away the strange gods and the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also he prepared the ^g altar of the Lord, and sacrificed thereon peace offerings, and of thanks, and commanded Iudah to serue the Lord God of Israel.

17 Neuerthelesse the people did sacrifice still in the high places, but vnto the ^h Lord their God.

18 ¶ Concerning the rest of the actes of Manasseh, and his prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lord God of Israel, behold, they are written in the booke of the kings of Israel.

19 And his prayer, and how God was entreated of him: and all his sinne, and his trespasses, and the places wherein he built high places, and set groues and images (before he was

humbled) behold, they are written in the booke of the ⁱ Seers.

20 So Manasseh slept with his fathers, and they buried him in his owne ^k house: and Amon his sonne reigned in his stead.

21 ¶ Amon was two and twentie yeere old, when he began to reigne, and reigned two yeere in Ierusalem.

22 But hee did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them,

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants ^l conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against king Amon: and the people of the land made Iosiah his sonne king in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 And restoreth the Temple, 14 The booke of the Law is found. 21 He sendeth to Huldah the Prophetesse for counsell. 27 God heareth his pray. er. 31 He maketh a covenant with God.

Iosiah ^m was eight yeere old when hee began ⁿ to reigne, and he reigned in Ierusalem one and thirtie yeere.

2 And hee did vprightly in the sight of the Lord, and walked in the wayes of ^o Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when he was yet a ^p childe) he began to seeke after the God of Dauid his father: and in the twelfth yeere he began to purge Iudah, and Ierusalem from the high places, and the groues, and the carued images, and molten images:

3 And they brake downe ^q in his sight the altars of Baalim, and hee caused to cut downe the images that were on high vpon them: hee brake also the groues, and the caried images, and the molten images, and stampd them to powder, and strowed it vpon the graues of them that had sacrificed vnto them.

5 Also he burnt the ^r bones of the priests vpon their altars, & purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their maules ^s they brake all round about.

7 And when hee had ^t destroyed the altars and the groues, and had broken and stampd to powder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ¶ Then in the eighteenth yeere of his reigne, when he had purged the land and the Temple, he sent Shaphan the sonne of Azaliah, and Maaseiah the gouernour of the citie, and Ioah the sonne of Ioahaz the Recorder, to repaire the house of the Lord his God.

9 And

* 1. King. 8. 29. and 9. 3. 2. King. 21. 7. and 23. 27.

* 2. Sam. 7. 13.

b By the charge giuen to Moses. c Meaning, by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the word taketh no place.

d Thus affliction giueth understanding: for he that hated God in his prosperity, now in his miserie he seeketh vnto him. e Reade Chap. 33. 30.

f Reade Chap. 27. 3.

g Which Salomon had caused to be made. h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatrie to worship God any other wise then he hath appointed.

i Which albeit that is not contained in the Hebrew, yet because it is here mentioned, and is written in the Greeke, we haue placed it in the end of this booke.

[Or, Hei, ai.

k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the kings boule.

* 2. King. 21. 23.

a He followed Dauid in all points: that he followed the Lord.

b When he was but fixtene yeere old, hee shewed himselfe zealous of Gods glory, and at twentie yeere old he abolished idolatry, and restored the true religion. c Which sheweth that hee would see the reformation with his owne eyes.

d Reade 2. Kings. 23. 16.

e This great zeale of this godly king the holy Ghost setteth forth as an example and pattern to other kings and rulers to teach them what God requirerh of them. * 2. King. 23. 3.

9 And when they came to Hilkiah the high Priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors, had gathered at the hand of Manasseh and Ephraim, and of all the residue of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.

10 And they put it in the hands of them that should doe the worke, and had the oversight in the house of the Lord, and they gaue it to the workemen that wrought in the house of the Lord, to repaire and amend the house.

11 Euen to the workemen and to the builders gaue they it to buy hewed stone and timber for couples and for beames of the houses, which the kings of Iudah had destroyed.

12 And the men did the worke faithfully, and the ouerseers of them were Iahath and Obadiah the Levites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Levites all that could skill of instruments of musike.

13 And they were ouer the bearers of burdens, and them that set forward all the workemen in euery worke: and of the Levites were Scribes, and officers and porters.

14 And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Law of the Lord given by the hand of Moses.

15 Therefore Hilkiah answered and said to Shaphan the Chancellor, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the King, and brought the King word againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.

18 Also Shaphan the Chancellor declared to the king, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the King.

19 And when the king had heard the words of the Law, he tare his clothes.

20 And the king commanded Hilkiah, and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the Chancellor, and Asaiah the kings seruant, saying,

21 Goe, and enquire of the Lord for mee, and for the rest in Israel and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the word of the Lord; to doe after all that is written in this booke.

22 Then Hilkiah and they that the King had appointed, went to Huldah the Prophetesse the wife of Shallum, the sonne of Tokhath,

the sonne of Hafaiah keeper of the wardrobe (and she dwelt in Jerusalem within the Colledge) and they communed hereof with her.

23 And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me,

24 Thus saith the Lord, Behold, I wil bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses, that are written in the booke which they had read before the king of Iudah:

25 Because they haue forsaken mee, and burnt incense vnto other gods, to anger mee with all the workes of their hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shal ye say vnto him, Thus saith the Lord God of Israel, The words which thou hast heard, shall come to passe.

27 But because thine heart did smelt, and thou diddest humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thy selfe before mee, and tarest thy clothes, and weptest before mee, I haue also heard it, saith the Lord.

28 Behold, I wil gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this place, and vpon the inhabitants of the same, I thus they brought the king word againe.

29 Then the king sent and gathered all the Elders of Iudah and Jerusalem.

30 And the king went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Jerusalem, and the Priests and the Levites, and all the people from the greatest to the smallest, and hee read in their eares all the words of the booke of the couenant that was found in the house of the Lord.

31 And the king stood by his pillar, and made a couenant before the Lord, to walke after the Lord, & to keepe his commandements, and his testimonies, and his statutes; with all his heart, and with all his soule, and that hee would accomplish the words of the couenant written in the same booke.

32 And he caused all that were found in Jerusalem and Benjamin to stand to it: & the inhabitants of Jerusalem did according to the couenant of God, euen the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passouer. 2 He setteth forth Gods seruice. 30 He fighteth against the king of Egypt, and dieth. 24 The people bewaile him.

Kk

More-

Or. Harba. m Meaning, either of the Priests appaell, or of the kings. n Reade herof, 2. King. 22. 5. o That is, to the king.

p This speakeeth in contempt of the Idolaters, who contrary to reason and nature make char a god, which they haue made and framed with their owne hands.

q This declarereth what is the ende of Gods threatenings, to call his to repentance, and to assure the vnrepentant of their destruction.

r It may appeare that very few were touched with true repentance, seeing that God spared them for a time onely for the kings sake.

s Forasmuch as neither yong nor old could be exempted from the curses coneyned therein, if they did transgresse, he knew it pertained to all, and was his duty to see it read to all sorts, that euery one might learne to auoide those punishments by seruing God aright.

t Because he had charge ouer all, and must answer for euery one that perished, he thought it his duty to see that all should make provision to receiue the word of God.

^a 2. King. 23. 21.

^a The Scripture
vouch in sundry
places to call the
Lamb the Passe-
ouer, which was
but the signe of
the Passeouer,
because in all Sa-
craments the
signes haue the
names of the
things which are
signified.

^b So that the
Leuites charge
was not onely to
minister in the
Temple, but also
to instruct the
people in the
word of God.
^c As it was be-
fore the Temple
was built: there-
fore your office
onely is now to
teach the peo-
ple, and to praise
God.

^d 1. Chron. 23. 24.
25, 26. chapters.
¶ Or, the people.

^d Exhort euery
one to examine
themselves, that
they be not vn-
meet to eate of
the Passeouer.
† Ebr. sonnes of
the people.

^e So that euery
one, and of all
forts gaue of
that they had a
liberall portion
to the seruice of
God.

^f Meaning, of
the Lamb, which
was called the
Passeouer: for
onely the Priests
might sprinkle,
and in necessitie
the Leuites might
kill the sacrifice.
^g They refused
for the people
that which was
not expedient to
be offered, that
euery man might
offer peace offer-
ings, and so
haue his portion
Exod. 12. 8.

Moreouer ^a Iosiah kept a Passeouer vnto the Lord in Ierusalem, and they slew the ^a Passeouer in the fourteenth day of the first moneth.

² And hee appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord.

³ And he said vnto the Leuites that ^b brought all Israel, and were sanctified vnto the Lord, Put the holy Arke in the house which Salomon the sonne of Dauid king of Israel did build: it shall be no more a ^c burden vpon your shoulders: serue now the Lord your God, and his people Israel.

⁴ And prepare your selues by the houses of your fathers according to your courses, as ^d Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

⁵ And stand in the Sanctuary according to the diuision of the families of your brethren the children of the people, and after the diuision of the family of the Leuites:

⁶ So kill the Passeouer and sanctifie your selues, and ^d prepare your brethren that they may do according to the word of the Lord by the hand of Moyses.

⁷ Iosiah also gaue to the [†] people sheepe, lambes and kids, all for the Passeouer, ^e euen to all that were present, to the number of thirty thousand, and three thousand bullockes: these were the kings substance.

⁸ And his Princes offered willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests, for the Passeouer, ^e euen two thousand and fixe hundred sheepe, and three hundred bullockes.

⁹ ^e Conaniah also and Shemaiah and Nathaneel his brethren, and Hashabiah and Ieiel, and Iozabad chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fixe thousand sheepe, and fixe hundred bullockes.

¹⁰ Thus the seruice was prepared, and the Priests stood in their places, also the Leuites in their orders, according to the Kings commandement:

¹¹ And they slew the Passeouer, and the Priests ^f sprinkled the blood with their hands, and the Leuites slayed ^g them.

¹² And they tooke away from the ^g burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the book of Moyses, and so of the bullocks.

¹³ And ^h they roasted the Passeouer with fire, according to the custome, but the sanctified things they set in pots, pannes, and cauldrons, and distributed them quickly to all the people.

¹⁴ Afterward also they prepared for them selues and for the Priests: for the Priests the sonnes of Aaron were occupied in offering of burnt offerings, and the fat vntill night: therefore the Leuites prepared for themselues, and

for the Priests the sonnes of Aaron.

¹⁵ And the fingers the sonnes of Asaph stood in their standing, ^h according to the commandement of Dauid, and Asaph, and Heman, and Ieduthun the kings ⁱ Seers: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

¹⁶ So all the seruice of the Lord was prepared the same day, to keepe the Passeouer, and to offer burnt offerings vpon the altar of the Lord according to the commandement of King Iosiah.

¹⁷ And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleavened bread seuen dayes.

¹⁸ And there was no Passeouer kept like that in Israel, from the dayes of Samuel the Prophet: neither did all the kings of Israel keepe such a Passeouer as Iosiah kept, and the Priests and the Leuites, and all Iudah, and Israel that were [†] present, and the inhabitants of Ierusalem.

¹⁹ This Passeouer was kept in the ⁱ eighteenth yeere of the reigne of Iosiah.

²⁰ ¶ ^j After all this, when Iosiah had prepared the Temple, Necho king of Egypt came vp to fight against ^k Carchemish by [¶] Perath, and Iosiah went on [†] against him.

²¹ But he sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? ^l I come not against thee this day, but against the house [†] of mine enemie, and God commaunded mee to make haste: leaue off [†] come against God, which is with mee, least he destroy thee.

²² But Iosiah would not turne his face from him, but ^l changed his apparell to fight with him, and hearkened not vnto the words of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

²³ And the shooters shot at King Iosiah: then the king said to his seruants, Carie me away, for I am very sicke.

²⁴ So his seruants tooke him out of that charet, and put him in the second charet which he had, and when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem ^m mourned for Iosiah.

²⁵ And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: & behold, they be written in the ⁿ lamentations.

²⁶ Concerning the rest of the acts of Iosiah, and his goodnes, ^o doing as it was written in the Law of the Lord,

²⁷ And his deeds, first and last, behold, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

¹ After Iosiah, reignedth Lehoahaz: ⁴ After Ichoahaz, Iehoiakim.

¹ Chron. 35. 1.

^h Meaning hereby his Prophet, because he appointed the Psalms and Propheties which were to be sung.

ⁱ Which was in the six and twentieth yeere of his age.

^j 2. King. 23. 35.

^k Which was a cite of the Assyrians, and Iosiah fearing least hee, passing through Iudah, would haue taken his kingdome, made warre against him, and consulted not with the Lord.

^l That is, armed himselfe, or disguised himselfe, because he might not be knownen.

^m The people so much lamented the losse of this good king, that after when there was any great lamentation, this was spoken of as a proverb, read Zach. 12. 10.

ⁿ Which some thinke Ieremie made, wherein lamenteth the state of the Church after this kings death.

8 After him Ichoiachin. 18 After him Ze-
deliah. 19 In whose time all the people were carried
away to Babel for contempting the admonitions of the Pro-
phets. 22 And were restored againe the seventieth yeere
after by King Cyrus.

1 Then the people of the land tooke Jeho-
 ahaz the sonne of Josiah, and made him
 king in his fathers stead in Ierusalem.

2 Jehoahaz was three and twenty yeere
 old when he began to reigne, and he reigned
 three moneths in Ierusalem.

3 And the king of Egypt tooke him away
 at Ierusalem, and condemned the land in an
 hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim
 his brother king over Iudah and Ierusalem,
 and turned his name to Ichoiakim: and Necho
 tooke Jehoahaz his brother, and carried him to
 Egypt.

5 Ichoiakim was five and twenty yeere
 old, when he began to reigne, and he reigned
 eleuen yeere in Ierusalem, and did euill in the
 sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar
 king of Babel, and bound him with chaines to
 carie him to Babel.

7 Nebuchad-nezzar also caried of the
 vessels of the house of the Lord to Babel, and
 put them in his Temple at Babel.

8 Concerning the rest of the actes of Ie-
 hoiachim, and his abominations which he did,
 and that which was found vpon him, behold,
 they are written in the booke of the Kings of
 Israel and Iudah, and Ichoiachin his sonne rei-
 gned in his stead.

9 Ichoiachin was eight yeere old when
 he began to reigne, and he reigned three mo-
 neths and ten dayes in Ierusalem, and did euill
 in the sight of the Lord.

10 And when the yeere was out, king Ne-
 buchad-nezzar sent and brought him to Babel
 with the precious vessels of the house of the
 Lord, and he made Zedekiah his brother king
 ouer Iudah and Ierusalem.

11 Zedekiah was one and twenty yere old,
 when he began to reigne, and reigned eleuen
 yeere in Ierusalem.

12 And hee did euill in the sight of the
 Lord his God, and humbled not himselfe be-
 fore Ieremiah the Prophet at the commande-
 ment of the Lord.

13 But he rebelled moreouer against Nebu-
 chad-nezzar, which had caused him to sweare

by God: and he hardened his necke and made
 his heart obstinate, that hee might not returne
 to the Lord God of Israel.

14 All the chiefe of the Priests also, and of
 the people trespassed wonderfully, according
 to all the abominations of the heathen, and poi-
 soned the house of the Lord which he had san-
 ctified in Ierusalem.

15 Therefore the Lord God of their fathers
 sent to them by his messengers, rising ear-
 ly and sending: for hee had compassion on his
 people, and on his habitation.

16 But they mocked the Messengers of God,
 and despised his words, and misused his Pro-
 phets, vntill the wrath of the Lord arose against
 his people, and till there was no remedie.

17 For he brought vpon them the king of
 the Caldeans, who slew their yong men with
 the sword in the house of their Sanctuary, and
 spared neither yong man, nor virgine, ancient,
 nor aged. *God* gaue all into his hand,

18 And all the vessels of the house of God
 great and small, and the treasures of the house
 of the Lord, and the treasures of the king, and
 of his Princes: all these caried he to Babel.

19 And they burnt the house of God, and
 brake downe the wall of Ierusalem, and burnt
 all the palaces therof with fire, and all the pre-
 cious vessels thereof, to destroy all.

20 And they that were left by the sword,
 caried hee away to Babel, and they were ser-
 uants to him and to his sonnes, vntill the king-
 dome of the Persians had rule.

21 To fulfill the word of the Lord by the
 mouth of Ieremiah, vntill the land had her fill
 of her Sabbaths: for all the dayes that shee lay
 desolate, shee kept Sabbath, to fulfill seventy
 yeeres.

22 But in the first yeere of Cyrus king
 of Persia (when the word of the Lord, spoken by
 the mouth of Ieremiah, was finished) the Lord
 stirred vp the spirit of Cyrus king of Persia, and
 he made a proclamation through all his king-
 dome, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the
 kingdome of the earth hath the Lord God of
 heauen giuen me, & he hath commanded me
 to build him an house in Ierusalem, that is in Iu-
 dah. Who is among you of all his people, with
 whom the Lord his God is? let him goe vp.

Ierusalem and the Temple should be built againe by Cyrns his anointed
 God vled his seruice for a time to deliuer his Church.

The prayer of Manasseh king of the Iewes.



Lord Almighty, God of our fathers, Abraham, Isaac & Iacob, and of their righ-
 teous feede, which hast made heauen and earth, with all their ornament, which
 hast bound the Sea by the word of thy commandement, which hast shut vp
 the deepe, and sealed it by thy terrible and gloriou. Name, whom all doe feare
 and tremble before thy power: for the Maieste of thy glory cannot be borne,
 and thine angry threatning toward sinners is importable, but thy merciful pro-
 mise is vnmesurable and vnsearchable. For thou art the most high Lord, of great compassion,
 long suffering, and most mercifull, and repentest for mans miserie. Thou, O Lord, according to

a Thou hast promised that repentance shall be the way for them to returne to thee.
b He speaketh this in comparison of himselfe and those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe he calleth their finnes nothing, but attributes vnto them righteousness.

thy great goodnesse hast promised repentance and forgiveness to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Iacob, which haue not sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned about the number of the sand of the Sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for multitude of mine vnrightheousnesse. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath and done euill before thee. I did not thy will, neither kept I thy commandments. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, and destroy me not with my transgressions. Bee not angry with me for euer by reseruing euill for me, neither condemne me into the lower parts of the earth. For thou art the God, *euen* the God of them that repent: and in me thou wilt shew all thy goodnesse: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life: for all the power of the heauens praise thee, and thine is the glory for euer and euer. Amen.

EZRA.

THE ARGUMENT.

As the Lord is ever mercifull vnto his Church, and dooth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world and aspire vnto the heauens: so after that hee had visited the Iewes and kept them now in bondage seventy yeeres in a strange countrey among infidels and idolaters, hee remembered his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliverer, and mooued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding, lest they should grow into a contempt of Gods great benefite, he keepeth them still in exercise, and raiseth domesticall enemies, which endeavour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little and little till their worke was finished. The authour of this booke was Ezra, who was Priest and Scribe of the Law, as chap. 7. 6. He returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fifty yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great company, and much treasures, with letters to the Kings officers for all such things as should be necessary for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1 Cyrus sendeth againe the people that was in captiuitie, 8 and restoreth them their holy vessels.

* 2 Chron. 36. 22
1. Esdr. 2. 1.
Ierem. 25. 12.
and 39. 10.

a After that he and Darius had wonne Babylon.
b Who promised them deliuerance after that 70. yeeres were past, Iere. 25. 11.
c That is, mooued him, and gaue him heart.
d For hee was chiefe Monarch, and had many nations vnder his dominion, which this heathen king confessed to haue received of the liuing God.

e If any through pouertie were not able to returne, the kings commision was, that hee should be furnished with necessaries.

NOW in the first yeere of Cyrus king of Persia (that the worde of the Lord spoken by the mouth of Ieremiah, might be accomplished) the Lord stirred vp the spirit of Cyrus king of Persia, and he made a Proclamation through all his kingdome, and also by writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heauen hath giuen mee all the kingdomes of the earth, and he hath commanded mee to build him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whom his God is? let him goe vp to Ierusalem which is in Iudah, and build the house of the Lord God of Israel: he is the God, which is in Ierusalem.

4 And euery one that remaineth in any place (where he sojourneth) let the men of his place relieue him with siluer and with gold,

and with substance, and with cattel, and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Benjamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to goe vp to build the house of the Lord which is in Ierusalem.

6 And all they that were about them, strengthened their hands with vessels of siluer, with gold, with substance, and with cattel, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, which Nebuchad-nezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus King of Persia bring forth by the hand of Mithridath the treasurer, and counted them vnto Sheshbazzar the prience of Iudah.

9 And this is the number of them, thirtie basins of gold, a thousand basins of siluer, nine and twenty knives,

10 Thirty boules of gold, and of siluer boules

f Which they sheldes should send toward the reparation of the Temple.

g The Babylonians and Chaldeans gaue them these presents: thus rather than the children of God should want for their necessities, hee would stirre up the heart of the very infidels to helpe them.

* 1 King. 15. 13.
2 Chron. 36. 7.
Iere. 27. 19, 20.
dan. 1. 3.
h So the Chaldeans called Zerubbabel, who was the chiefe gouernour, so that the premisses were still remained in the house of David.
i Which served to kill the beasts that were offered in sacrifice.

of the second fort, foure hundred and ten, and of other vessels, a thousand.

11 All the vessels of gold and silver were five thousand and foure hundredeth. Sheshbazzar brought vp all ^h with them of the captivity that came vp from Babel to Ierusalem.

C H A P. II.

^g These ^h also are the sonnes ⁱ of the province that went vp out of the captiuitie (whom Nebuchad-nezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his cite.

12 Which came with Zerubbabel, ⁱ to wit, Ieshua, Nehemiah, Seraiah, Reelaiah, ⁱ Mordecai, Bilshan, Mispar, Bignai, Rehum, Baanah. The number of the men ⁱ of the people of Irah ⁱ was,

13 The sonnes of Parosh, two thousand, an hundredth seuentie and two:

14 The sonnes of Shephatiah, three hundredth seuentie and two:

15 The sonnes of Arah, seuen hundredth and seuentie and fise:

16 The sonnes of Pahath Moab, of the sonnes of Ieshua and Ioab, two thousand, eight hundredth and twelue:

17 The sonnes of Elam, a thousand two hundredth and foure and fifty:

18 The sonnes of Zattu, nine hundredth and fise and fourty:

19 The sonnes of Zaccai, seuen hundredth and threescore:

20 The sonnes of Bani, fixe hundredth and two and fortie:

21 The sonnes of Bebai, fixe hundredth and three and twenty:

22 The sonnes of Azgad, a thousand two hundredth and two and twenty:

23 The sonnes of Adonikam, fixe hundredth threescore and fixe:

24 The sonnes of Biguai, two thousand and fixe and fifty:

25 The sonnes of Adin, foure hundredth and foure and fifty:

26 The sonnes of Ater of Hizkiah, ninety and eight:

27 The sonnes of Bezai, three hundredth and three and twentie:

28 The sonnes of Iorah, an hundredth and twelue:

29 The sonnes of Hasshum, two hundredth and three and twentie:

30 The sonnes of Gibbai, ninety and fise:

31 ^f The sonnes of Beth-lehein, an hundredth and three and twenty:

32 The men of Netophah, fixe and fifty:

33 The men of Anathoth, an hundredth and eight and twenty:

34 The sonnes of Azinaueth, two & fortie:

35 The sonnes of Kirieth-icarim, of Chephirah, and Beeroth, seuen hundredth and three and fourty:

26 The sonnes of Haramah and Gaba, fixe hundredth and one and twenty:

27 The men of Michmas, an hundredth and two and twenty:

28 The sonnes of Beth-el, and Ai, two hundredth and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundredth, and fixe and fifty:

31 The sonnes of the other Elam, a thousand and two hundredth and foure and fiftie:

32 The sonnes of Harim, three hundredth and twenty:

33 The sonnes of Lod-hadid, and Ono, seuen hundredth and fise and twenty:

34 The sonnes of Iericho, three hundredth and fise and fourty:

35 The sonnes of Senaah, three thousand fixe hundredth and thirty.

36 ^g The ^h Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundredth seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundredth and seuen and fourty:

39 The sonnes of Harim, a thousand and seueenteen.

40 ^g The ^h Leuites: the sonnes of Ieshua, and Kadmiel of the sonnes of Hodauiah, seuentie and foure.

41 ^g The ^h Singers: the sonnes of Asaph, an hundredth and eight and twenty.

42 ^g The ^h sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all were an hundredth and nine and thirtie.

43 ^g The ^h Nethinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Vzsa, the sonnes of Paseah, the sonnes of Befai,

50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephusim,

51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes Harhur,

52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,

53 The sonnes of Barcos, the sonnes of Sifera, the sonnes of Thamah,

54 The sonnes of Nezia, the sonnes of Hatipha,

^g Before, he hath declared the two tribes of Iudah and Benjamin, and now cometh to the tribe of Leui, and be-ginneth at the Priests,

^g The Leuites.

^g The Singers.

^g The Porters.

^h So called, because they were given to the Temple, to cut wood, and beare water for the vse of the sacrifices, and came of the Gibeonites, which were appointed to this vse by Ioshua, Iosh 9, 23.

^h With the Iewes that had been kept captiues in Babylon.

^g 1. 4. 5. 6. a Meaning, Iudea, which was a province, that is, a country which was in subiection. b Zerubbabel was chief captiue, and Ieshua the high Priest: but Nehemiah a man of great authority went not now, but came after 44. years. c This was not that Mordecai which was Balthasar's kinsman. p Meaning, of the common people. q Or, of the date of Moab.

^g Which were of the posterity of Hezekiah.

^f That is, inhabitants: for this word (sonne) signifieth, when it is ioyned with the names of places.

ⁱ Which came of them that Salomon had appointed for the worke of the Temple.

55 The sonnes of Salomonsⁱ seruants: the sonnes of Sotai, the sonnes of Shophereth, the sonnes of Peruda,

56 The sonnes of Iaalah, the sonnes of Darkon, the sonnes of Giddel,

57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.

58 All the Nethinims, and the sonnes of Salomons seruants: ~~there~~ three hundred ninety and two.

59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, and Immer, but they could not discerne their fathers house and their seed, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, sixe hundred and two and fiftie.

61 And of the sonnes of the Priests, the sonnes of Habaiah, the sonnes of Coz, the sons of^k Barzillai: which rooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.

63 And^l Tirshatha said vnto them, that they should not eat of the most holy thing, till there rose vp a Priest with^m Vrim and Thummim.

64 The whole Congregation together was two and fourty thousand, three hundred and threescore,

65 Beside their seruants and their maides: of whom ~~were~~ seven thousand, three hundred and seven and thirtie: and among them ~~were~~ two hundred singing men and singing women.

66 Their horses ~~were~~ seven hundred, and sixe and thirtie: their mules, two hundred and fife and forty.

67 Their camels foure hundred, and fife and thirtie: their asses, sixe thousand, seven hundred and twenty.

68 And ~~certaine~~ of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offered willingly for the house of God, to let vp vpon his foundation.

69 They gaue after their abilitie vnto the treasure of the worke, ~~even~~ one and threescore thousandⁿ draumes of gold, and fife thousand^o pieces of siluer, and an hundred Priests garments.

70 So the Priests and the Leuites, and a ~~certaine~~ of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

CHAP. III.

ⁱ They build the altar of God. ⁶ They offer to the Lord. ⁷ They prepare for the Temple. ¹¹ And sing vnto the Lord.

¶ And^{*} when the^a seventh moneth was come, and the children of Israel ~~were~~ in their cities, the people assembled themselues as one man vnto Ierusalem.

2 Then stood vp Ieshua the sonne of Ioza-dak, and his brethren the Priests, and Zerubbabel the^b sonne of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the Law of Moses the man of God,

3 And they set the altar vpon his bases (for ~~feare~~ ~~was~~ among them, because of the people of those countries) therefore they offered burnt offerings thereon vnto the Lord, ~~even~~ burnt offerings in the morning, and at euen.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering^{*} daily, by number according to the custome day by day,

5 And afterward^d the continuall burnt offering, both in the new moneths, and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.

6 From the first day of the seventh moneth began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not laid.

7 They gaue money also vnto the masons, and to the workmen, and meat and drinke, and oyle vnto them of Zidon & of Tyrus, to bring them cedar wood from Lebanon to the sea vnto^{||} Iapho, according to the grant that they had^{||} of Cyrus king of Persia.

8 ¶ And in the second yeere of their coming vnto the house of God in Ierusalem in the^e second moneth began Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Ioza-dak, and the remnant of their brethren the Priests and the Leuites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twentie yere old and aboue, to set forward the worke of the house of the Lord.

9 And Ieshua^f stood with his sonnes, and his brethren, and Kadmiel with his sonnes, and the sonnes of Iudah together to set forward the workmen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.

10 And when the builders laid the foundation of the Temple of the Lord, they appointed the Priests in their apparell with trumpets, and the Leuites the sonnes of Asaph with cymbales, to praise the Lord, ^{*} after the ordinance of Dauid King of Israel.

11 Thus they sang when they gaue praise, and when they gaue thanks vnto the Lord, For he is good, for his mercy ~~endureth~~ for euer toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

12 Many also of the Priests and the Leuites and the chiefe of the fathers, auncient men which had seene the first house, (when the foundation of this house was laide before their eyes)

^k Of him is made mention, 2. Sam. 17. 27. and 19. 31. and because the Priests office was had in contempt, these would haue changed their name, and so by Gods iust iudgement lost both the estimation of the world, and the dignitie of their office.
^l This is a Calde name, and signifieth him that hath authoritie ouer others.
^m Reade 1. xod. 28. 30.

ⁿ Which mount to of our money 24826 li. 13 s. 4 d. esteeming the French crowne at 6 s. 4 d. for the dram is the eight part of an ounce and the ounce the eight part of a marke.
^o Which are called minz, and containe a piece two markes: so 5000. minz make 550000. frankes, which mount to of our money 29666 li. 13 s. 4 d. so that the whole summe was 94493 li. 6 s. 8 d.

^{*} 2. Esdr. 4. 7.
^a Called Bithri, which answereth to part of September, and part of October.

^b Meaning Joseph: for he was the sonne of Pa-daiab, reade 1. Chron. 3. 19.

^c In the place where Salomon had placed it.

^e Esdr. 3. 36.

^d That is, after the fall of the Tabernacles.

^{||} Or, Toppe.

^e Which moneth contained part of April and part of May: for in the meane season they had provided for things necessary for the worke.

^f They gaue them exhortations, and encouraged every man forward in the worke.

^{*} 1. Chron. 16. 7, 8.

Because they
saw that it was
nothing to glo-
rious as the
Temple, which
Solomon had
built, nor with-
standing Aggeus
comforted
them and pro-
phesied that it
shall be more
glorious than the
first Temple, which are the
members of Christ's body.

eyes) & wept with a loud voice, and many thou-
red aloude for ioy, **13** So that the people could not discern
the sound of the shout for ioy, from the noyse
of the weeping of the people: for the people
shouted with a loud cry, and the noyse was
heard farre off.

14 Now therefore because we have beene
brought vp in the kings palace, it was not meet
for vs to see the kings dishonour: for this cause
haue we sent and certified the king,

15 That one may search in the booke of the
Chronicles of thy fathers, and thou shalt finde
in the booke of the Chronicles, and perceiue
that this citie is rebellious and noysome vnto
kings and prouinces, and that they haue mooued
sedition of olde time, for the which cause
this citie was destroyed.

16 We certifye the king therefore, that if this
city be builded, and the foundation of the wals
laide, by this meanes the portion beyond the
Riuer shall not be thine.

17 ¶ The king sent an answere vnto Rehum
the chancellor, and Shimshai the Scribe, and to
the rest of their companions that dwelt in Sa-
maria, and vnto the other beyond the Riuer,
18 ¶ The letter which ye sent vnto vs hath
beene openly read before me,

19 And I haue commanded and they haue
searched, and found, that this citie of olde time
hath made insurrection against kings, and hath
rebelled, and rebellion hath beene committed
therein.

20 There haue beene mightie kings also ou-
uer Ierusalem, which haue ruled ouer all be-
yond the Riuer, and toll, tribute, and custome
was giuen vnto them.

21 Make yee now a decree, that those men
may cease, and that the citie be not built, till I
haue giuen another commandement.

22 Take heede now that yee faile not to
doe this: why should damage grow to hurt
the king?

23 When the copie of king Artahshastes
letter was read before Rehum & Shimshai the
Scribe, and their companions, they went vp in
all the haste to Ierusalem vnto the Iewes, and
caused them to cease by force and power.

24 Then ceased the worke of the house of
God, which was in Ierusalem, and did stay vnto
the second yeere of Darius king of Persia.

25 ¶ The king sent an answere vnto Rehum
the chancellor, and Shimshai the Scribe, and to
the rest of their companions that dwelt in Sa-
maria, and vnto the other beyond the Riuer,
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may cease, and that the citie be not built, till I
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30 Take heede now that yee faile not to
doe this: why should damage grow to hurt
the king?

31 When the copie of king Artahshastes
letter was read before Rehum & Shimshai the
Scribe, and their companions, they went vp in
all the haste to Ierusalem vnto the Iewes, and
caused them to cease by force and power.

32 Then ceased the worke of the house of
God, which was in Ierusalem, and did stay vnto
the second yeere of Darius king of Persia.

Iewes, which came vp from thence to vs, are come
vnto Ierusalem (a citie rebellious and wicked)
and build, and lay the foundations of the wals,
and haue ioyned the foundations.

13 Be it knowen now vnto the king, that if
this citie be built, and the foundations of the
walles laide, they will not giue tolle, tribute,
nor custome: so shalt thou hinder the kings
tribute.

14 Now therefore because we haue beene
brought vp in the kings palace, it was not meet
for vs to see the kings dishonour: for this cause
haue we sent and certified the king,

15 That one may search in the booke of the
Chronicles of thy fathers, and thou shalt finde
in the booke of the Chronicles, and perceiue
that this citie is rebellious and noysome vnto
kings and prouinces, and that they haue mooued
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Riuer shall not be thine.

17 ¶ The king sent an answere vnto Rehum
the chancellor, and Shimshai the Scribe, and to
the rest of their companions that dwelt in Sa-
maria, and vnto the other beyond the Riuer,
18 ¶ The letter which ye sent vnto vs hath
beene openly read before me,

19 And I haue commanded and they haue
searched, and found, that this citie of olde time
hath made insurrection against kings, and hath
rebelled, and rebellion hath beene committed
therein.

20 There haue beene mightie kings also ou-
uer Ierusalem, which haue ruled ouer all be-
yond the Riuer, and toll, tribute, and custome
was giuen vnto them.

21 Make yee now a decree, that those men
may cease, and that the citie be not built, till I
haue giuen another commandement.

22 Take heede now that yee faile not to
doe this: why should damage grow to hurt
the king?

23 When the copie of king Artahshastes
letter was read before Rehum & Shimshai the
Scribe, and their companions, they went vp in
all the haste to Ierusalem vnto the Iewes, and
caused them to cease by force and power.

24 Then ceased the worke of the house of
God, which was in Ierusalem, and did stay vnto
the second yeere of Darius king of Persia.

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the chancellor, and Shimshai the Scribe, and to
the rest of their companions that dwelt in Sa-
maria, and vnto the other beyond the Riuer,
26 ¶ The letter which ye sent vnto vs hath
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27 And I haue commanded and they haue
searched, and found, that this citie of olde time
hath made insurrection against kings, and hath
rebelled, and rebellion hath beene committed
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28 There haue beene mightie kings also ou-
uer Ierusalem, which haue ruled ouer all be-
yond the Riuer, and toll, tribute, and custome
was giuen vnto them.

29 Make yee now a decree, that those men
may cease, and that the citie be not built, till I
haue giuen another commandement.

30 Take heede now that yee faile not to
doe this: why should damage grow to hurt
the king?

31 When the copie of king Artahshastes
letter was read before Rehum & Shimshai the
Scribe, and their companions, they went vp in
all the haste to Ierusalem vnto the Iewes, and
caused them to cease by force and power.

Meaning, the
gifts that are
wont to be giuen
to kings when
they passe by a
country.
18 In the Chal-
de, We haue re-
ceiued the sale of
the Palace.

1 Some reade
for Shelam, fa-
lutation or greet-
ing.
m Called also
Cheeneth, as
verse 10.

n Not altoget-
her: for the
Prophets exhor-
ted them to con-
tinue, but they
vied lesse dili-
gence because
of the troubles.

¶ Or, Haggai.
¶ Hagg. 1. 1.
1. 1. 1. 1.

CHAP. V.

1 Haggai and Zechariah doe prophesie. **3** The worke of the
Temple goeth forward contrary to the minde of Taimai. **6**
His letters to Darim.

Then ¶ Haggai a Prophet and Zechariah
the sonne of Iddo a Prophet, prophesied
vnto the Iewes that were in Iudah and Ieru-
salem, in the name of the God of Israel, enen
vnto them.

2 Then

Because they
saw that it was
nothing to glo-
rious as the
Temple, which
Solomon had
built, nor with-
standing Aggeus
comforted
them and pro-
phesied that it
shall be more
glorious than the
first Temple, which are the
members of Christ's body.

Meaning the
inhabitants of
Samarita, whom
the king of Assy-
ria had placed in
the land of the
Iewes, &c.
18 In the Chal-
de, We haue re-
ceiued the sale of
the Palace.

For they per-
ceived what
their presence
was to wit, to
see if Iddo
should be
true.

moneth
d part
and part
or in the
alon
preui-
ings
for the

These were
certaine people,
which the Assy-
rians placed in
Iudah in stead
of the Iewes.
Some thinke
it was Sene-
b, but rather
Sennacherib.
To wit, En-
nath, and he
was in re-
spect of Babel
that they dwelt
beyond it.
Which were a
certaine people
that entered the
land.

2 Then Zerubabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak arose, and began to build the house of God at Ierusalem, and with them were the Prophets of God, which helped them.

a Which incouraged them to goe forward, and accused them that they were more careful to build their owne houses, then zealous to build the Temple of God.
b That is, the enemies asked this, as ver. 10.

3 ¶ At the same time came to them Tatnai, which was capitaine beyond the Riuer, and Shether-boznai and their companions, and said thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these walles?

4 ¶ Then said we vnto them after this manner, What are the names of the men that build this building?

c His fauour and the spirit of strength.

5 But the eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

6 The copy of the letter that Tatnai capitaine beyond the Riuer, and Shether-boznai and his companions, Apharsechaie (which were beyond the Riuer) sent vnto king Darius.

7 They sent letter vnto him, wherein it was written thus, VNTO DARIUS the King, all peace.

[Or, marble.

8 Be it known vnto the king that wee went into the prouince of Iudea, to the house of the great God, which is builded with great stones, and beams are laide in the walles, and this worke is wrought speedily, and prospereth in their hands.

9 Then asked wee those Elders, and said vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

10 Wee asked their names also that wee might certifie thee, and that wee might write the names of the men that were their rulers.

11 But they answered vs thus, and said, We are the seruants of the God of heauen & earth, and build the house that was built of olde and many yeeres ago, which a great king of Israel builded, and founded it.

d To wit, Salomon.
* 1. King. 6. 2.
2. Chro. 3. 2.

* 2. King. 24. 12.
and 25. 9.

12 But after that our fathers had prouoked the God of heauen vnto wrath, he gaue them ouer into the hand of Nebuchad-nezzar king of Babel the Caldean, and hee destroyed this house, and caried the people away captiue vnto Babel.

13 But in the first yeere of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

e Reade Chap. 1. 1, 2.

14 And the vessels of gold and siluer of the house of God, which Nebuchad-nezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, & they gaue them vnto one Shefhabazzar by his name, whom he had made capitaine.

f Reade Chap. 1. 8.

15 And he said vnto him, Take these vessels and goe thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Shefhabazzar and laid the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it bene in building, yet is it not finished.

17 Now therefore if it please the King, let there be search made in the house of the kings treasures, which is there in Babel, whether a decree hath been made by king Cyrus, to build this house of God in Ierusalem, and let the king send his minde concerning this.

g Meaning, in the libraries, or places wherely the registers, or records of times

CHAP. VI.

At the commandement of Darius king of Persia, after the Temple was builded and dedicated, the children of Israel kept the feast of unleavened bread.

Then king Darius gaue commandement, that they made search in the library of the treasures, which were there laid up in Babel.

* 1. Esdr. 6. 2. 1. 2. Esdr. 7. 12.

2 And there was found in a coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall,

a Wherein were the histories of the Kings of Medes and Persians.

3 IN THE FIRST YEERE of king Cyrus, king Cyrus made a decree for the house of God in Ierusalem, Let the house be built, euen the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be threescore cubites, and the breadth thereof threescore cubits,

4 Three orders of great stones, and one order of timber, and let the expenses be giuen of the kings house.

Or, yew, or cedar, or, marble.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchad-nezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let him goe vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

b Meaning, Zerubbabel, to whom he giue charge,

6 Therefore Tatnai capitaine beyond the Riuer, and Shether-boznai, (and their companions Apharsechaie, which are beyond the Riuer) be ye farre from thence.

c Meddle not with them, neither hinder them.

7 Suffer yee the worke of this house of God; that the capitaine of the Iewes and the Elders of the Iewes may build this house of God in his place.

8 For I haue giuen a commandement what ye shal doe to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the Riuer, there be incontinently expenses giuen vnto these men that they cease not.

d For lacke of money.

9 And that which they shal haue neede of, let it be giuen vnto them day by day, whether it be yong bullocks, or rammes, or lambes for the burnt offerings of the God of heauen, wheate, salt, wine, and oyle, according to the appointment of the Priests that are in Ierusalem, that there be no fault,

10 That they may haue to offer sweete odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And

11 And I haue made a decree, that whosoever shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vpon the fire, and he shall be hanged thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his Name to dwell there, destroy all kings & people that put to their hand to alter and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speed.

13 ¶ Then Tatnai the captaine beyond the Riuer, and Shethar-Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Iewes builded, and they prospered by the prophesie of Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it by the appointment of the God of Israel, and by the commandement of Cyrus and Darius, and Artahshaste king of Persia.

15 And this house was finished the third day of the month Adar, which was the sixt yeere of the reigne of king Darius.

16 ¶ And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy,

17 And offered at the dedication of this house of God an hundred bullockes, two hundred rams, foure hundred lambes, and twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the booke of Moses.

19 And the children of the captiuitie kept the Pascheouer on the fourteenth day of the first moneth.

20 (For the Priests and the Leuites were purified altogether) and they killed the Pascheouer for all the children of the captiuitie, & for their brethren the Priests, and for themselves.

21 So the children of Israel which were come againe out of captiuitie, and all such as had separated themselves vnto them, from the filthinesse of the heathen of the land to seeke the Lord God of Israel, did eate,

22 And they kept the feast of vnleavened bread seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the King of Asshur vnto them, to encourage them in the worke of the house of God, euen the God of Israel.

CHAP. VII.

1 By the commandement of the king, Ezra and his companions come to Ierusalem. 27 He giueth thanks to God.

Now after these things, in the reigne of Artahshaste king of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

a common name to the Kings of Egypt, and Cesar to the Emperours Romane.

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of Aaron the chiefe Priest.

6 This Ezra came vp from Babel, and was a Scribe prompt in the Law of Moses, which the Lord God of Israel had giuen, and the King gaue him all his request according to the hand of the Lord his God, which was vpon him.

7 And there went vp certaine of the children of Israel, and of the Priests, & the Leuites, and the singers, and the porters, and the Nehemims vnto Ierusalem, in the seuenth yeere of King Artahshaste.

8 And hee came to Ierusalem in the fift moneth, which was in the seuenth yeere of the King.

9 For vpon the first day of the first moneth began he to goe vp from Babel, and on the first day of the fift moneth came he to Ierusalem, according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copy of the letter that king Artahshaste gaue vnto Ezra the Priest and Scribe, euen a writer of the wordes of the commandements of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASTE King of Kings to Ezra the Priest and perfite Scribe of the Law of the God of heauen, and to Cheeneth.

13 I haue giuen commandement, that euery one, that is willing in my kingdome of the people of Israel, and of the Priests and Leuites to goe to Ierusalem with thee, shall goe.

14 Therefore art thou sent of the king and his seuen counsellors, to enquire in Iudah and Ierusalem, according to the Law of thy God, which is in thine hand,

15 And to cary the siluer and the golde, which the King and his counsellors willingly offer vnto the God of Israel (whose habitation is in Ierusalem.)

16 And all the siluer and golde that thou canst finde in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest buy speedily with this siluer, bullockes, rammes, lambs, with their meat offerings and their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoeuer it pleaseth thee and thy

b Ezra deduce his kinred, til he cometh to Aaron, to proue that he came of him.

c He sheweth here what a scribe is, who had charge to write the Law and to expound it, whom Marke calleth a Scribe, Mark. 12. 28. Matthew and Luke call him a Lawyer, or doctor of the Law, Mark. 12. 35. Luke 10. 25.

d That continued part of Iuly, and part of August.

e Of King Darius.

f Some take this for the name of a people, sonne for time or continuance, meaning that the king wished him long life.

g Which remained as yet in Babylon, and had not returned with Zerubbabel.

h To examine who liued according to the law.

i Whereof thou art expert.

Who hath appointed that place to have his Name called vpon there.

1. 24. 7. 1.

f Whom God stirred vp to assure them that he would giue their worke good success.

g That is, the twelfth moneth, and continueth part of February and part of March.

h And the two and fortieth after their first moneth.

i Which were of the heathen, and forsaken their idolatrie to worship the true God.

k Meaning, Darius who was King of the Medes, Persians, and Assyrians.

l Bar, to bring about their hands.

a The Ebrewees write that diuers of the kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Cesar to the Emperours Romane.

k As ye know
best may serue to
Gods glory.

thy brethren to doe with the rest of the siluer,
and golde, doe ye it according to the will of
your ^k God.

19 And the vessels that are giuen thee for
the seruice of the house of thy God, those deli-
uier thou before God in Ierusalem.

20 And the residue that shall be needfull
for the house of thy God, which shall be meete
for thee to bestow, thou shalt bestow it out of
the Kings treasury house.

l Which was
the ruler Eu-
phrates, and they
were beyond it
in respect of Ba-
bylon.

21 And I king Artahshaste haue giuen
commandement to all the treasurers which are
beyond the Riuer, that whatsoever Ezra the
Priest and Scribe of the Law of the God of
heauen shall require of you, that it be done in-
continently,

† Ezr. c. viii.

22 Vnto an hundred talents of siluer, vnto
an hundred measures of wheate, and vnto an
hundred baths of wine, and vnto an hundred
baths of oyle, and salt without writing.

m Reade 1. Kin.
7. 30. and 2. Chr.
3. 16.

23 Whatsoeuer is by the commandement
of the God of heauen, let it be done speedily
for the house of the God of heauen: for why
should he be wroth against the realme of the
King, and his children?

n This declareth
that the feare
of Gods iudge-
ments caused
him to vse this
liberalitie, and
not the loue that
he bare to Gods
glory or affec-
tion to his people

24 And wee certifie you, that vpon any of
the Priests, Leuites, singers, porters, Nethi-
nims, or Ministers in this house of God, there
shall no gouernour lay vpon them toll, tribute
nor custome.

o He gaue Ezra
full authoritie to
restore all things
according to the
word of God, &c
to punish them
that resisted and
would not obey.

25 And thou Ezra (after the wisdom of
thy God, that is in thine hand) set iudges
and arbiters, which may iudge all the people
that is beyond the Riuer, ^o *even* all that know
the Law of thy God, and teach *ye* them that
know it not.

26 And whosoever will not doe the Law
of thy God, and the Kings law, let him haue
iudgement without delay, whether it be vnto
death, or to banishment, or to confiscation of
goods, or to imprisonment.

p Thus Ezra
gaue God thanks
for that he gaue
him to good suc-
cesse in his af-
faires by reason
of the king.

27 Blessed be the Lord God of our fa-
thers, which so hath put in the kings heart, to
beautifie the house of the Lord that is in Ieru-
salem,

28 And hath enclined mercy toward me,
before the king and his counsellors, and before
all the Kings rightie princes: and I was com-
forted by the hand of the Lord my God *which*
was vpon me, and I gathered the chiefe of Isra-
el to goe vp with me.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ez-
ra. 21 He caused them to fast. 24 He admonisheth the
Priests of their duty. 31 What they did when they came
to Ierusalem.

* 1. Ezr. 8. 29.

These are now the chiefe fathers of them,
and the genealogie of them that came vp
with me from Babel, in the reigne of king Ar-
tahshaste.

a Reade Chap.
7. 1.

2 Of the sonnes of Phinehas, Gershom: of
the sonnes of Ithamar, Daniel: of the sonnes of
Dauid, Hattuth:

3 Of the sonnes of Shechaniah, of the
sonnes of Pharoah, Zethariah, and with him the
count of the males, an hundred and fiftie.

4 Of the sonnes of Pahath Moab, Eliho-
nai, the sonne of Zerahiah, and with him two
hundred males.

Or, captain of
Moab.

5 Of the sonnes of Shechaniah, the sonne
of Iahaziel, and with him three hundred males.

6 And of the sonnes of Adin, Ebed the
sonne of Jonathan, and with him fiftie males.

7 And of the sonnes of Elam, Ieshaiah the
sonne of Athaliah, and with him seventy males.

8 And of the sonnes of Shephatiah, Zeba-
diah the sonne of Michael, and with him foure-
score males.

9 Of the sons of Ioab, Obadiah the sonne
of Iehiel, and with him two hundred and eigh-
teene males.

10 And of the sons of Shelomith the sonne
of Iosiphiah, and with him an hundred and
threescore males.

11 And of the sons of Bebai, Zechariah the
sonne of Bebai, and with him eight and twen-
tie males.

12 And of the sonnes of Azgad, Iohanan
the sonne of Hakatan, and with him an hun-
dred and ten males.

13 And of the sonnes of Adonikam, ^o *these*
were the last, whose names are these: Eliphe-
ter, Iehiel and Shemariah, and with them three-
score males.

14 And of the sonnes of Bigvai, Vthai, and
Zabbud, and with them seuentie males.

15 And I gathered them to the Riuer
that goeth toward Ahaua, and there abode we
three dayes: then I viewed the people, and the
Priests, and found there none of the sonnes of
Leui.

c To the place
of Euphrates,
where Ahaua
the river entereth
into it, look
1. Ezr. 8. 41.

16 Therefore I sent to Eliezer, to Ariel, to
Shemeiah, and to Elnathan, and to Iarib, and to
Elnathan, and to Nathan, and to Zechariah, and
to Meshullam the chiefe, and to Iocharib, and
to Elnathan, men of vnderstanding,

17 And I gaue them commandement, to
Iddo the chiefe at the place of Casiphia, and
I told them the words that they should speake
to Iddo, and to his brethren the Nethinims at
the place of Casiphia, that they should cause
the ministers of the house of our God to come
vnto vs.

d He was the
chiefe at the
place where the
Law of God was
to the Leuites.
† Ezr. put words
into their mouth.

18 So by the good hand of our God *which*
was vpon vs, they brought vs a man of vnder-
standing of the sonnes of Mahali the sonne of
Leui the sonne of Israel, and Sherebiah with
his sonnes and his brethren, *even* eighteene.

19 Also Hashabiah, and with him Ieshaiah
of the sonnes of Merari, with his brethren, and
their sonnes twentie.

20 And of the Nethinims, whom Dauid
had set, and the Princes for the seruice of the
Leuites, two hundred and twentie of the Ne-
thinims, which all were named by name.

e Reade Chap.
2. 43.

21 And there at the Riuer, by Ahaua, I
proclai-

f He sheweth
that the end of
fasting is to
humble the bo-
dy to the spirit,
which must pro-
ceed of the heart
truly touched,
or else it is but
hypocritie.
g He thought it
better to com-
mit himself to
the protection of
God, then by see-
king these ordi-
nary means, to
give an occasi-
on to others to
think that he
did doubt of
Gods power.

proclaimed a fast, that we might humble our
selues before our God, and seeke of him a right
way for vs, and for our children, and for all our
substance.

21 For I was ashamed to require of the
King an army and horsemen, to helpe vs a-
gainst the enemy in the way, because wee had
spoken to the king, saying, The hand of our
God is upon all them that seeke him in good-
nesse, but his power and his wrath is against all
them that forsake him.

22 So we fasted, and besought our God for
this: and he was intreated of vs.

23 Then I separated twelue of the chiefe of
the Priests, Sherebiah, and Habbabiah, and ten
of their brethren with them,

24 And weighed them the siluer and the
golde, and the vessels, *even* the offering of the
house of our God, which the king and his coun-
sellors, and his Princes, and all Israel that were
present had offered.

25 And I weighed vnto their hand sixe hun-
dred and fiftie talents of siluer, and in siluer
vessel an hundred talents, and in golde an hun-
dred talents:

26 And twentie basins of golde, of a thou-
sand drams, and two vessels of shining brasse
very good, and precious as golde.

27 ¶ And I said vnto them, Yee are conse-
crate vnto the Lord, and the vessels are conse-
crate, and the golde and the siluer are freely of-
fered vnto the Lord God of your fathers.

28 Watch yee, and keepe them vntill yee
weigh them before the chiefe Priests and the
Leuites, and the chiefe fathers of Israel in Je-
rusalem in the chambers of the house of the
Lord.

29 So the Priests and the Leuites receiued
the weight of the siluer and of the golde, and of
the vessels to bring them to Ierusalem, vnto the
house of our God.

30 ¶ Then wee departed from the riuer of
Ahava on the twelfth day of the first moneth, to
goe vnto Ierusalem, and the hand of our God
was vpon vs, and deliuered vs from the hand
of the enemy, and of such as laide waite by
the way.

31 And we came to Ierusalem, and abode
there three dayes.

32 And on the fourth day was the siluer
weighed, and the golde and the vessel in the
house of our God by the hand of Meremoth
the sonne of Uriah the Priest, and with him
was Eleazar the sonne of Phinehas, and with
him was Iozabad the sonne of Ieshua, and
Noadiah the sonne of Binnui the Leuites,

33 By number and by weight of euery
one, and all the weight was written at the same
time.

34 Also the children of the captiuitie, which
were come out of captiuitie, offered burnt of-
ferings vnto the God of Israel, twelue bullocks
for all Israel, ninetie and sixe rammes, seuentie

and seuen lambes, and twelue hee goates for
sinne: all was a burnt offering of the Lord.

36 And they deliuered the kings commis-
sion vnto the kings officers, and to the captains
beyond the Ruer: and they promoted the
people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselves
from God, and married with the Gentiles. 5 He prayeth
vnto God.

When as these things were done, the
rulers came to me, saying, The people
of Israel, and the Priests and the Leuites are not
separated from the people of the landes (as
touching their abominations) to wit, of the Ca-
naanites, the Hittites, the Perizzites, the Iebu-
sities, the Ammonites, the Moabites, the Egyp-
tians, and the Amorites.

2 For they haue taken their daughters to
themselves, and to their sonnes, and they haue
mixed the holy seede with the people of the
lands, and the hand of the princes and rulers
haue bene chiefe in this trespasse.

3 But when I heard this saying, I rent my
clothes and my garment, and pluckt off the
haire of mine head, and of my beard, and sate
downe astonished.

4 And there assembled vnto me all that
feared the words of the God of Israel, because
of the transgression of them of the captiuitie.
And I sate downe astonished vntill the euening
sacrifice.

5 And at the euening sacrifice I arose vp
from mine heauinesse, and when I had rent my
clothes and my garment, I fell vpon my knees,
and spread out mine hands vnto the Lord my
God,

6 And said, O my God, I am confounded
and ashamed to lift vp mine eyes vnto thee my
God: for our iniquities are increased ouer our
head, and our trespasse is growen vp vnto the
heauen.

7 From the dayes of our fathers haue wee
bene in a great trespasse vnto this day, and for
our iniquities haue wee, our Kings, and our
Priestes bene deliuered into the hand of the
kings of the landes, vnto the sword, into capti-
uitie, into a spoile, and into confusion of face,
as appeareth this day.

8 And now for a little space grace hath
bene shewed from the Lord our God, in cau-
sing a remnant to escape, and in giuing vs a
nayle in his holy place, that our God may
light our eyes, and giue vs a little reuiuing in
our seruitude.

9 For though we were bondmen, yet our
God hath not forsaken vs in our bondage, but
hath enclined mercy vnto vs in the sight of the
king of Persia, to giue vs life, and to erect the
house of our God, and to redresse the desolate
places thereof, and to giue vs a wall in Iudah
and in Ierusalem.

10 And now our God, what shall wee say
after

1. Esdr. 8. 67.

a From the time
they came home
vnder Zerubba-
bel vntill the
comming of Ez-
ra, they had de-
generate contra-
ry to the Law of
God, and married
where it was not
lawfull, Deut.

7. 3.

b That is, the
gouernors are
the chiefe begin-
ners thereof.

c As one doub-
ting whether
God would con-
tinue his bene-
fits towards vs,
or else destroy
this which he
had begun.

* Exod. 19. 39.

num. 28. 3, 4.

d That is, we

are drowned

in sinne.

e They ex-
ceede that they
cannot grow
greater.

f In giuing vs a

resting place, it

is a similitude

of them that

remaine still in

a place, which

smite nailes to

hang things vpon,

Isa. 22. 23.

h Reads i. King.
244.

i Reads Chap.
249.

k This declared
that their iour-
ney was full of
danger, and yee
God deliuered
them according
to their prayer.

l This was a to-
ken of a good
conscience and
of his integrity,
that he would
haue witnesse
of his fidelitie.

Reads Chap.
43.

Ezras prayer. Order Ezra. for strange mariages.

after this? for we haue forsaken thy commandements,

*Ezra. 3. 32.
and 34. 12, 15,
16. deut. 7. 33.

11 Which thou hast commanded by thy seruants the Prophets, saying, * The lande whereunto ye goe to possesse it, is an vncleane land, because of the filthinesse of the people of the landes, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

*Deut. 23. 6.

12 Now therefore shall yee not giue your daughters vnto their sonnes, neither shall yee take their daughters vnto your sons, nor seeke their peace nor wealth for euer, that yee may be strong and eate the goodnesse of the land, and leaue it for an inheritance to your sonnes for euer.

g Hast not vterly call vs downe and destroyed vs for our sinnes, Deut. 28. 13.

13 And after all that is come vpon vs for our euill deedes, and for our great trespasses, (seeing that thou our God hast stayed vs from being beneath & for our iniquities, and hast giuen vs such deliuerance)

14 Should wee returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? wouldest not thou be angry toward vs till thou haddest consumed vs, so that there should be no remnant nor any escaping?

h Heweth that God is iust in punishing his people, and yet mercifull in reseruing a residue to whom hee sheweth fauour.

15 O Lord God of Israel, thou art iust, for we haue bene^k reserued to escape, as appeareth this day: behold, wee are before thee in our trespass: therefore wee cannot stand before thee because of it.

CHAP. X.

1 The people repent and turne, and put away their strange wiues.

* 1. Esdr. 8. 90.
a He confessed his sinnes and the sinnes of the people.

W^hiles * Ezra prayed thus, and ^a confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

b Meaning, that God would receiue them to mercie.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam, answered and said to Ezra, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is ^b hope in Israel concerning this.

c Which are strangers and married contrary to the Law of God.

3 Now therefore let vs make a couenant with our God, to put away ^c all the wiues (and such as are borne of them) according to the counsell of the Lord, and of those that feare the commandements of our God, and let it be done according to the Law.

d Because God hath giuen thee authoritie, and learning to perswade the people herein and to command them.

4 Arise: for the matter ^d belongeth vnto thee: we also will be with thee: be of comfort and doe it.

* 1. Esdr. 9. 1.

5 ¶ Then arose Ezra, and caused the chiefe Priestes, the Leuites, and all Israel, to sweare that they would doe according to this word. So they sware.

6 * And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: hee went euen thi-

ther, but he did eate neither bread, nor drunke water: for hee mourned, because of the transgression of them of the captiuitie.

7 And they caused a proclamation to goe throughout Iudah and Ierusalem, vnto [†] all them of the captiuitie, that they should assemble themselves vnto Ierusalem.

† Ezra. sonnes of the captiuitie.

8 And whosoever would not come within three dayes according to the counsell of the Princes and Elders, all his substance should be ^{||} forfeit, and hee should be separate from the Congregation of them of the captiuitie.

10r. endmmt.

9 ¶ Then all the men of Iudah and Benjamin assembled themselves vnto Ierusalem within three dayes, which was the twentieth day of the ^e ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the ^f raine.

e Which contained part of November and part of December.

10 And Ezra the Priest stood vp, and said vnto them, Yee haue transgressed, and haue taken strange wiues, to ^g increase the trespass of Israel.

f For the season was giuen to raine, and so the weather was more than pe and colde, and also their conscience touched them. g Ye haue laide one sinne vpon another. h Reade Iob, 7. 19.

11 Now therefore ^h giue praise vnto the Lord God of your fathers, and doe his wil, and separate your selues from the people of the land, and from the strange wiues.

12 And all the Congregation answered, and said with a loud voice, So will we doe according to thy words vnto vs.

13 But the people are many, and it is a rainy weather, and we are not able to stand withour, neither ⁱ is it the worke of one day or two, for we are many that haue offended in this thing.

14 Let our rulers stand therefore ⁱ before all the Congregation, and let all them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euery city, and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

i Let them be appointed to examine this matter.

15 Then were appointed Jonathan the son of Afah-el, and Iahaziah the sonne of Tikvah ouer this matter, and Meshullam and Shabbothai the Leuites helped them.

16 And they of the captiuitie did so, and ^k departed, euen Ezra the Priest, and the men that were chiefe fathers to the family of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

k They went to the chiefe cities to sit on this matter which was three moneths in finishing.

17 And vntill the first day of the first moneth they were finishing the businesse with all the men that had taken strange wiues.

18 And of the sonnes of the Priestes there were men found, that had taken strange wiues, to wit, of the sonnes of Ieshua, the sonne of Iozadak, and of his brethren, Maaseiah, Aeliezer, and Iarib and Gedaliah.

19 And they gaue ^l their hands, that they would put away their wiues, and they that had trespassed, gaue a ramme for their trespass.

l As a token that they would keepe promise and doe it.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and

and Elijah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Iozabad, and Elafah.

23 And of the Leuites, Iozabad and Shimei, and Kelaiah, (which is Kethiah) Pethahiah, Iudah and Eliezer.

24 And of the singers, Eliahshib. And of the porters, Shallum, and Glem, and Uri.

25 And of Israel: of the sonnes of Parosh, Ramiah, and Ieshiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Jerimoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliahshib, Mattaniah, and Jerimoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, and Adai, and Iahub, and Sheal, Jerimoth.

30 And of the sonnes of Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sonnes of Harim, Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, Shamariah.

33 Of the sonnes of Halhum, Mattenai, Mattattah, Zabad, Elipheler, Jeremai, Menasseh, Shimeon.

34 Of the sonnes of Bani, Maadai, Amram, and Vel.

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliahshib,

37 Mattaniah, Mattenai, and Iaaan,

38 And Banni, and Bennui, Shimei,

39 And Shelemiah, and Nathan, and Adai,

40 Machnadebai, Shafhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sons of Nebo, Ieiel, Mattithiah,

Zabad, Zebina, Iadau, and Ioel, Benaiah.

44 All these had taken strange wiues: and among them were women that had children.

|| Or, the captain of Moab.

n Which also were made illegitimate because the marriage was vnlawfull.

NEHEMIAH.

THE ARGUMENT.

GOD doth in all ages and at all times set up worthy persons for the commoditie and profite of his Church, as now within the compasse of fewe yeeres hee raysed up diuers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and provided that the Temple was builded; the second reformed their manners and planted Religion: and the third builded up the walles, deliuered the people from oppression, and provided that the Law of God was put in execution among them. Hee was a godly man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishing of all things which hee could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

4 Nehemiah becometh the calamitie of Ierusalem. 5 He confesseth the finnes of the people and prayeth God for them.

In the moneth ^a Chisleu, in the twentieth yeere, as I was in the palace of Shushan,

2 Came Hanani, one of my brethren, he and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto me, The residue that are left of the captiuitie there in the ^c prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these wordes, I sate downe and wept, and mourned certaine dayes, and I fasted and praied before the God of heauen.

5 And said, O Lord God of heauen, the

great & terrible God, that keepeth covenant and mercy for them that loue him, and obserue his commandements.

6 I pray thee let thine cares be attent, and thine eyes open to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, & confesse the finnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:

7 We haue grievously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

8 I beseech thee, remember the word that thou commandedst thy seruant Moses, saying, Ye will transgresse, and I will scatter you abroad among the people.

9 But if ye turne vnto mee, and keepe my commandements, and do them, though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen

LJ fen

n Meaning, of the common people: for before he spake of the Priests and Leuites.

Which cometh part of November and part of December, and was their month moeth, as a few as I was.

n Meaning in Iudea.

As a token that they would performe it.

sen to place my Name there.

10 Now these are thy seruants and thy people whom thou hast redeemed by thy great power, and by thy mightie hand,

11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruants, and to the prayer of thy seruants, who desire to feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of this man: for I was the Kings butler.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 hee came to Ierusalem, 17 And builded the walles.

NOW in the moneth Nisan in the twentieth yeere of King Artahshashtee, the wine stood before him, and I tooke vp the wine, and gaue it vnto the King. Now I was not before time sad in his presence.

2 And the king said vnto mee, Why is thy countenance sadde, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I fore afraid,

3 And I said to the King, God saue the king for euer: why should not my countenance be sad, when this citie and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the King said vnto mee, For what thing doest thou require? Then I prayed to the God of heauen,

5 And said vnto the King, If it please the king, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may build it.

6 And the King said vnto me, (the queene also sitting by him) How long shal thy journey be? & when wilt thou come againe? So it pleased the king, and he sent me, & I set him a time.

7 After I said vnto the king, If it please the king, let them giue me letters to the capitaines beyond the Riuer, that they may conuey mee ouer, till I come into Iudah,

8 And letters vnto Asaph the keeper of the kings parkes, that hee may giue me timber to build the gates of the palace (which appertained to the house) and for the wals of the citie, and for the house that I shal enter into. And the king gaue me according to the good hand of my God vpon me.

9 ¶ Then came I to the capitaines beyond the Riuer, & gaue them the kings letters. And the king had sent capitaines of the armie and horsemen with me.

10 But Sanballat the Horonite, & Tobiah a seruant, an Ammonitie heard it, and it grieved them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a fewe men with me: for I tolde no man, what God

had put in mine heart to doe at Ierusalem, and there was not a beast with mee, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, & to the dung port, and viewed the walles of Ierusalem, how they were broken downe, & the ports thereof deuoured with the fire.

14 Then I went forth vnto the gate of the fountaine, and to the kings fishpoole, and there was no roome for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wal, and turned backe, and comming back, I entred by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Ye see the miserie that wee are in, how Ierusalem lyeth waste, and the gates thereof are burnt with fire: come and let vs build the wal of Ierusalem, that we be no more reproach.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the kings words that he had spoken vnto me. And they said, Let vs rise, and build. So they strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and Geshem the Arabian heard it, they mocked vs & despised vs, and said, What a thing is this that ye do? Will ye rebell against the king?

20 Then answered I them, & said to them, The God of heauen, hee will prosper vs, and we his seruants will rise vp and build: but as for you, ye haue no portion nor right, nor memoriall in Ierusalem.

CHAP. III.

The number of them that builded the walles.

THEN arose Eliasib the hie Priest with his brethren the Priestes, and they built the sheepegate: they repayred it, and set vp the doores thereof: euen vnto the tower of Meah repayred they it, and vnto the tower of Hanneel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fishport did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Vrijah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And

d That is, to worship thee.

e To wit, the king Artahshashtee.

a Which was the first moneth of the yeere and containeth part of March and part of April.
b Who is also called Darius: reade Ezra 7. 1. and was the sonne of Hyastapis.

c I desired God in mine heart to prosper mine enterprise.

¶ Or, Euphrates.

¶ Or, Paradise.

d As God meued me to aske, and as he gaue me good successe therein
e These were great enemies to the Iewes, and laboured alwayes both by force and subtiltie to ouercome them, and Tobiah, because his wife was a Iewesse, had aduertisement euer of their affaires, and so wrought them great trouble

¶ Or, conduit.

f That is continued of other nations, as though God had forsaken vs.

g They were incouraged and gaue themselves to doe well, and to traualle in this worthy enterprise.

h These were three chief gouernours vnder the king of Persia beyond Euphrates.

i Thus the wicked when they will burthen the children of God, ever lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of princes most against them.

k Neither ye are of the number of the children of God (to whom he hath appointed this citie onely) neither did any of your predecessors euer feare God.

a In Ierusalem, they finished it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

And now vnto the fortified the Tekettes: but the greater part of them hatched their necks to the work of their lords.

And the gate of the fildes fildes fortified Ichobab the sonne of Bafan, and Meshullam the sonne of Bafan: they layd the beames thereof, and fet on the doores thereof, and the battens thereof, and the barres thereof.

Next vnto them fortified Melchiah the Gibeonite, and Iadon the Meronothite, the sonne of Gibeon, and Mizpah, vnto the chane of the Dole, which was beyond the River.

Next vnto them fortified Vziel the son of Hagabab, of the golden smithes: vnto him also fortified Hananiah, the sonne of Harakkabim, & they repaired Ierusalem vnto the broad wall.

Also next vnto them fortified Reshiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

And next vnto him fortified Iediah, the sonne of Harumaph, euen ouer against his house, and next vnto him fortified Harath, the sonne of Meshabiah.

Malchiah the sonne of Harim, and Hagabab the sonne of Pahath Moab fortified the second portion, and the tower of the furnaces.

Next vnto him also fortified Shallum, the sonne of Malchiah, the ruler of the halfe part of Ierusalem, he, and his daughters.

The valley gate fortified Hanan, and the inhabitants of Zamban: they built it, & fet on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

But the dung port fortified Malchiah, the sonne of Reehab, the ruler of the fourth part of Beth-haccarem: he built it, and fet on the doores thereof, the lockes thereof, and the barres thereof.

But the gate of the fountaine fortified Shallum, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: he builded it, and couered it, and fet on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fildes of Shelah by the Kings garden, and vnto the steeppes that goe downe from the cite of Dauid.

After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Bethzur, vntill the other side ouer against the sepulchres of Dauid, and to the fildes that was repayed, and vnto the house of the mightie.

After him fortified the Levites, Rehum the sonne of Bani, and next vnto him fortified Habbabiah the ruler of the halfe part of Keilah in his quarter.

After him fortified their brethren: Banaï, the sonne of Henadad the ruler of the halfe part of Keilah:

And next vnto him fortified Ezer, the sonne of Ieshua the ruler of Mizpah, the other portion ouer against the going vp to the

corner of the armour, and next vnto him fortified Baruch the sonne of Zachai, and fortified another portion from the corner vnto the doore of the house of Eliashib the Priest.

After him fortified Meremoth the sonne of Uriah, the sonne of Hakkor another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

After him also fortified the Priests, the men of the temple.

After them fortified Beniamin, & Harath ouer against their house: after him fortified Azariah the sonne of Maafab, the sonne of Ananiah, by his house.

After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

Palat, the sonne of Vziel, from ouer against the corner, and the high tower, that lyeth out from the Kings house, which is beside the court of the prison. After him Pedaias, the sonne of Parosh.

And the Nethinims that dwelt in the fortress vnto the place ouer against the water gate Eastward, and to the tower that lyeth out.

After him fortified the Tekettes another portion ouer against the great tower that lyeth out, euen vnto the wall of the fortress.

From above the horse gate fourth fortified the Priests, every one ouer against his house.

After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah, the keeper of the East gate.

After him fortified Hananiah, the sonne of Shelemiah, and Hannu, the sonne of Zaphan, the sixth another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

After him fortified Malchiah the goldsmiths sonne, vntill the house of the Nethinims, & of the merchants ouer against the gate Miphkad, and to the chamber in the corner.

And between the chamber of the corner vnto the sheeppgate fortified the goldsmiths and the merchants.

CHAP. IIII.

The building of Ierusalem is hindered, 15 but God breake their enterpryse. 17 The Iewes build with one hand, and hold their weapons in the other.

But when Sanballat heard that we builded the wall, then was he wroth and foregriued, and mocked the Iewes,

And said before his brethren and the army of Samaria, thus hee said, What doe these weake Iewes? will they fortifie themselves? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heaps of dust seeing they are burnt?

And Tobiah the Ammonite was beside him, and said, Although they build, yet if a foxe

Where the weapons and armour of the citie lay.

Which dwelt in the plaines of the country by Jordan and the Sea.

Reads Ezra, Chap. 4. 1.

Meaning the six of his sonnes.

Which was the place of judgement, or execution.

Of his companions that dwelt in Samaria.

Thus the wicked, that consider not that Gods power is euer in a readines for the defence of his, knocke them as though they were weake and feeble.

goe vp, he shall euen breake downe their stone wall.

4 Hear, O our God, (for we are despised) and turne their shame vpon their owne head, and giue them vnto a pray^e in the land of their captiuitie.

5 And beare not their iniquitie, neither let their sinne doe put out thy presence: for they haue provoked vs before the builders.

6 So we built the wall, and all the wal was ioyned vnto the halfe thereof, and the heart of the people was to worke.

7 But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, & the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches beganne to be stopped) then they were very wroth.

8 And conspired all together to come and to fight against Ierusalem, & to hinder them.

9 Then we prayed vnto our God, and set watchmen by them day and night because of them.

10 And Iudah said, The strength of the bearers is weake, and there is much earth, so that we are not able to build the wall.

11 Also our aduersaries had said, They shall not know, neither see, till we come into the middes of them, and slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they tolde vs ten times.

13 From all places, whence ye shall returne, they will be vpon vs.

14 Therefore set I in the lower places behind the wall vpon the tops of the stones, and placed the people by their families, with their swords, their speares and their bowes.

15 Then I beheld, and rose vp, and said vnto the Princes, and to the rulers, and to the rest of the people, Be not afraid of them: remember the great Lord, and fearefull, and fight for your brethren, your sonnes and your daughters, your wiues, and your houses.

16 And when our enemies heard that it was knowne vnto vs, then God brought their counsell to nought, and we turned all againe to the wall, euery one vnto his worke.

17 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergins: and the rulers stood behind all the house of Iudah.

18 They that builded on the wall, and they that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

19 For euery one of the builders had his sword girt on his loynes, and so builded: and he that blew the trumpet, was beside me.

20 Then said I to the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one from another.

21 In what place therefore yee heare the sound of the trumpet, resort ye thither vnto vs: our God shall fight for vs.

22 So we laboured in the worke, and halfe of them held the speares, from the appearing of the morning, till the stars come forth.

23 And at the same time said I vnto the people, Let euery one with his servant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

24 So neither I, nor my brethren, nor my seruants, nor the men of the ward (which followed vs) none of vs did put off our clothes, save euery one put them off for washing.

25 **CHAP. V.**

1 The people are oppressed, and in necessity. **2** Nehemiah weepeth, & prayeth for the people.

3 Now there was a great cry of the people, and of their wiues against their brethren the Iewes.

4 For there were that said, We, our sonnes and our daughters are many, therefore we take vp come, that we may eate and drinke.

5 And there were that said, We must gage our lands, and our vineyards, and our houses, and take vp come for the same.

6 There were also that said, We haue borrowed money for the kings tribute, vpon our lands and our vineyards.

7 And now our flesh is as the flesh of our brethren, and our sonnes as their sonnes: and loe, wee bring into subiection our sonnes and our daughters, as seruants, and there be of our daughters now in subiection, and there is no power in our hands: for other men haue our lands and our vineyards.

8 Then was I very angry when I heard their cry and these words.

9 And I thought in my minde, and I rebuked the princes, and the rulers, and said vnto them, You lay burthens euery one vpon his brethren: and I set a great assembly against them.

10 And I said vnto them, We (according to our abilitie) haue redeemed our brethren the Iewes, which were sold vnto the heathen: and will you sell your brethren againe, or shal they be sold vnto vs? Then held they their peace, and could not answere.

11 I said also, That which yee doe, is not good. Ought ye not to walke in the feare of our God, for the reproch of the heathen our enemies?

12 For euen I, my brethren, & my seruants doe lend them money and come: I pray you, let vs leaue off this burden.

13 Restore, I pray you, vnto them this day their lands, their vineyards, their oliues, and their houses, & remitt the hundredth part of the siluer and of the corne, of the wine, and of the oyle that ye exact of them.

Meaning, to resist the their enemies, if neede required.

That is, when they perished themselves, or els when they washed their clothes.

Against the rich, which oppressed them. This is the complaint of the people, shewing to what extremitie they were brought vnto. **To pay** our tribute to the king of the Persians, which was exacted yearly of vs.

By nature the rich, no better than the poore. **We are not able** to redeeme them, but for povertie are constrained to hire them to others.

You press them with vray, and speake how, to bring all things into your hands. **Both because** they should be moued with pite, seeing how many were by them oppressed, and also because the iudgement of others, which should be against were witnesses of their dealing toward their brethren.

Seeing God hath once delivered them from the bondage of the heathen, shal we make them our slaves?

Meaning, Nehemiah. **Who by this occasion** will blaspheme the name of God, seeing that our acts are no better then theirs.

Or, **Which ye take** of them for the loan.

12 Then said they, We will restore it, and will not require it of them: we will doe as thou hast said. Then I called the Priests, and caused them to sweare, that they should do according to this promise.

13 So I shooke my lappe, and said, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him be shaken out, and emptied. And all the Congregation said, Amen, and prayed the Lord: and the people did according to this promise.

14 And from the time that the King gaue me charge to be gouernour in the land of Iudah, from the twentieth yeere, euen vnto the two and thirtieth yeere of king Artahshastre, that is, twelue yeere, I and my brethren haue not eaten the bread of the gouernour.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreover there were at my table an hundred and fiftie of the Iewes, and rulers which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an ox, and fixe chofen sheepe, and birds were prepared for me, and within ten dayes wine for all in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember me, O my God, in goodnesse, according to all that I haue done for this people.

CHAP. VI.

8 Nehemiah answereth with great wisdom, and Zeale to his aduersarie. 11 He is not discouraged by the false prophets.

And when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no more breaches therein, (though at that time I had not set vp the doores vpon the gates)

2 Then sent Sanballat and Geshem vnto me, saying, Come thou that we may meete together in the villages in the plaine of Ono: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I can not come down: why should the worke cease, while I leaue it, and come downe to you?

4 Yet they sent vnto me foure times after this sort. And I answered them after the same manner.

5 Then sent Sanballat his seruant after

this sort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ¶ Gashmu hath said it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt be their king according to these words.

7 Thou hast also ordeined the Prophets to preach of thee at Ierusalem, saying, There is a King in Iudah: and now according to these wordes it shall come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these words that thou saydest: for thou faintest them of thine owne heart.

9 For all they afayed vs, saying, Their hands shall be weakened from the worke, and it shal not be done: now therefore encourage thou me.

10 ¶ And I came to the house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and he was shut vp, and he said, Let vs come together into the house of God in the mids of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, Should such a man as I flee? Who is he being as I am, that would goe into the Temple to lue? I will not goe in.

12 And loe, I perceiued, that God had not sent him, but that he pronouced this prophetic against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and doe thus, and sinne, and that they might haue an euill report that they might reproch me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their workes, and Noadiah the s Prophetesse also, and the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fise and twentieth day of ^h Elul, in two and fiftie dayes.

16 And when all our enemies heard thereof, euen all the heathen that were about vs, they were afraid, and their courage failed them: for they knew that this worke was wrought by our God.

17 And in these dayes were there many of the Princes of Iudah, whose letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworne vnto him: for he was the sonne in law of Shechaniah, the sonne of Arah: and his son Ichonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his prayse before me, and told him my wordes, and Tobiah sent letters to put me in feare.

1073 Geshem.

c As the same goeth.
d Thou hast bribed, and set vp false prophets to make thy selfe king, and so to defraud the king of Persia of that subiection, which you owe vnto him.

1 Ebr strength in thine hand.

e Although he would be secret, to the intent that he might pray vnto God with greater libertie, and receive some revelation, which in him was but hypocrisie.

f He doubted not but God was able to preferre him, and knew that if he had obeyed his counsell, he should haue discouraged all the people: thus God giueth power to his, to resist false prophecies, though they seeme to haue neuer so great probability.

g Very griefe caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrow his Church, declaring also hereby that where there is one true minister of God, the deuill hath a great sort of hirings.

h Which was the sixt moneth, and contained part of August, and part of September.

i After that I had sent Sanballat his answer.

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward & professed enemies.

C H A P. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuitie are numbered.

* Eccl. 49, 13.

NOW * when the wall was builded, and I had set vp the doores, & the porters, and the fingers, and the Leuites were appointed,

2 Then I commanded my brother Hanani, and Hananiah the prince of the palace in Ierusalem (for he was doubtlesse a faithfull man, and feared God above many)

a To wit, they that are mentioned, vers. 2.

† Ebr. hold them, meaning, till the barres were put in.

3 And I said vnto them, Let not the gates of Ierusalem be opened, vntil the heate of the sunne: and while^a they stand by, let them shut the doores, & † make them fast: and I appointed wardes of the inhabitants of Ierusalem, euery one in his warde, and euery one ouer against his house.

4 Now the citie was large and great, but the people were few therein, and the houses were not builded.

* Eccl. 1, 2.

5 And my God put into mine heart, and I gathered the Princes, and the Rulers, and the people, to count their genealogies: & I found a booke of the genealogie of them, * which came vp at the first, and found written therein,

b That is, the inhabitants of Iudah.

6 These are the sons of the prouince that came vp from the captiuitie that was caried away (whom Nebuchadnezzar king of Babel had caried away) and they returned to Ierusalem, and to Iudah, euery one vnto his citie.

c Azariah in Ezra is called Seraiah, and Raamiah, Reeliah, Chap. 2, 2.

7 They which came with Zerubbabel, Ieshua, Nehemiah, * Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. *This is the number of the men of the people of Israel.*

8 The sonnes of Parosh, two thousand an hundred seuentie and two.

9 The sonnes of Shephatiah, three hundred seuentie and two.

10 The sonnes of Arah, fixe hundred fiftie and two.

† Or, the captains of Moab.

11 The sonnes of || Pahath Moab of the sonnes of Ieshua, and Ioab, two thousand, eight hundred and eighteene.

12 The sonnes of Elam, a thousand, two hundred fiftie and foure.

13 The sonnes of Zattu, eight hundred and fife and fourtie.

14 The sonnes of Zacchai, seuen hundred and threescore.

15 The sonnes of Binnui, fixe hundred and eight and fourtie.

16 The sonnes of Bebai, fixe hundred and eight and twentie.

17 The sonnes of Azgad, two thousand, three hundred and two and twenty.

18 The sonnes of Adoniam, fixe hundred, threescore and seuen.

19 The sonnes of Biguai, two thousand threescore and seuen.

20 The sonnes of Adin, fixe hundred, and fife and fiftie.

21 The sonnes of Ater of Hizkiah, ninetie and eight.

22 The sonnes of Hashum, three hundred and eight and twentie.

23 The sonnes of Bezai, three hundred and foure and twentie.

24 The sonnes of Hariph, an hundred and twelue.

25 The sonnes of Gibeon, ninetie & fife. ^{d That is, the inhabitants of Gibeon.}

26 The men of Beth-lehem, and Nerophah, an hundred fourescore and eight.

27 The men of Anathoth, an hundred and eight and twentie.

28 The men of Beth-azmaueh, two and fourtie.

29 The men of Kiriath-iearim, Chephirah and Beeroth, seuen hundred, and three and fourtie.

30 The men of Ramah and Gaba, fixe hundred and one and twentie.

31 The men of Michmas, an hundred and two and twentie.

32 The men of Beth-el and Ai, an hundred and three and twentie.

33 The men of the other Nebo, two and ^{e For there were two cities of this name.} fiftie.

34 The sonnes of the other Elam, a thousand, two hundred and foure and fiftie.

35 The sonnes of Harim, three hundred and twentie.

36 The sonnes of Iericho, three hundred and fife and fourtie.

37 The sonnes of Lod-hadid an Ono, seuen hundred and one and twentie.

38 The sonnes of Senaah, three thousand nine hundred and thirtie.

39 The Priestes: the sonnes of Iedaiah of the house of Ieshua, nine hundred seuentie and three.

40 The sonnes of Immer, a thousand and two and fiftie.

41 The sonnes of Pashur a thousand two hundred and seuen and fourtie.

42 The sonnes of Harim, a thousand and seuentie.

43 ¶ The Leuites: the sonnes of Ieshua of Kadmiel, and of the sonnes of || Hodinah, ^{† Or, Hadaiah} seuentie and foure.

44 ¶ The fingers: the children of Afaph, and hundred and eight and fourtie.

45 The porters: the sonnes of Shallum, the sonnes of Ater, the sons of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundred and eight and thirtie.

46 ¶ The Nethinims: the sonnes of Zihai, the sonnes of Hashupha, the sonnes of Tabaoth,

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmal,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazzam, the sonnes of Vzra, the sonnes of Paseah,

52 The sonnes of Befai, the sonnes of Meunim, the sonnes of Nephithesim,

53 The sonnes of Bakkuk, the sonnes of Hakupha, the sonnes of Harhur,

54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,

55 The sonnes of Barkos, the sonnes of Sifera, the sonnes of Tamah,

56 The sonnes of Neziah, the sonnes of Hatipha,

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,

58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Hatil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons seruants were three hundred, nine and two.

61 ¶ And these came vp from Tel-melah, Tel-haresia, Cherub, Addon, and Immer: but they could not shewe their fathers house, nor their feed, or if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, fixe hundred and two and fourtie.

63 And of the Priests: the sonnes of Habai, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And the Tirshatha said vnto them that they should not eate of the most holy, till there rose vp a Priest with * Vrim and Thummim.

66 All the congregation together was two and fortie thousand, three hundred and threescore,

67 Besides their seruants and their maides, which were seven thousand three hundred and seven and thirtie: and they had two hundred and fife and fourtie singing men and singing women.

68 Their horses were seven hundred and fixe and thirtie, and their mules two hundred and fife and fortie.

69 The camels foure hundred and fife and thirtie, and fixe thousand seven hundred and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand^b drammes of gold, fiftie basins, fife hundred and thirtie Priestes garments.

71 And some of the chiefe fathers gaue vn-

to the treasure of the worke, twentie thousand drammes of golde, and two thousand and two hundred pieces of siluer,

72 And the rest of the people gaue twentie thousand drammes of golde, and two thousand pieces of siluer, and threescore and seven Priestes garments,

73 And the Priests, and the Levites, and the porters and the singers, and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when theⁱ seventh moneth came, the children of Israel were in their cities.

CHAP. VIII.

² Ezra gathered together the people, and readeth to them the Law. ¹³ They reioyce in Israel for the knowledge of the word of God. ¹⁵ They keepe the feast of Tabernacles or booths.

¶ And all the people assembled themselves together, in the streete that was before the watergate, and they spake vnto Ezra the Scribe, that he would bring thee booke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that^b could heare & vnderstand it, in the first day of the seventh moneth,

3 And he read therein in the street that was before the watergate (from the morning vntill the midday) before men & women, and them that vnderstood it, and the eares of all the people^c hearkened vnto the booke of the Law.

4 And Ezra the Scribe stood vpon a pulpit of wood which he had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Vriah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Misael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for he was^d aboue all the people: and when he opened it, all the people stood vp.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: & they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelajah, and the Levites caused the people to vnderstand the Law, and the people stood in their place,

8 And they read in the booke of the Law of God distinctly, and gaue the sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and Scribe, and the Levites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not neither weepe: for all the people^e wept, when they heard the words of the Law.

¹ Or, minas.

ⁱ Which continued part of September and part of October,

[†] Ebr. at one mass.

^a Reade Ezra 7. 6.

^b Which had age and discretion to vnderstand.

^c This declareth the great zeale that the people had to heare the word of God.

^d To the intent that his voyce might be the better heard,

^e In considering their offences against the Law. Therefore the Levites doe not reprove them for mourning, but assure them of Gods mercies, forasmuch as they are repentant,

10 He said also vnto them, Goe, and eat of the fat, and drinke the sweete, and send part vnto them, for whome none is prepared: for this day is holy vnto our Lord: be ye not sorie therefore: for the joy of the Lord is your strength.

11 And the Leuites made silence throughout all the people, saying, Holde your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eat and to drinke, & to send away part, and to make great joy, because they had vnderstood the words that they had taught them.

13 And on the second day the chiefe Fathers of all the people, the Priests and the Leuites were gathered vnto Ezra the Scribe, that he also might instruct them in the words of the Lawe.

14 And they found written in the Law (that the Lord had commanded by Moses) that the children of Israel should dwell in * bootes in the feast of the seventh moneth.

15 And that they should cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Goe soorth vnto the mount, and bring oliue branches, and pine branches, and branches of myrtus, and palme branches, and branches of thicke trees, to make bootes, as it is written.

16 So the people went soorth and brought them, and made them bootes, euery one vpon the rooofe of his house, and in their courts, and in the courts of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captiuitie made bootes, and sat vnder the bootes: for since the time of Ieshua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioy.

18 And he read in the booke of the Law of God euery day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eight day a solemne assembly, according vnto the manner.

CHAP. IX.

1 The people repented, and forsooke their strange wines. 5 The Leuites exhort them to praise God, 6 Declaring his wonders, 29 And their ingratitude, 33 And Gods great mercies toward them.

IN the foure and twentieth day of this moneth the children of Israel were assembled with * fasting, and with sackcloth, and earth vpon them,

2 (And they that were of the seede of Israel were separated from all the strangers) and they stood and confessed their finnes, and the iniquities of their fathers.

3 And they stood vp in their place & read in the booke of the Law of the Lord their God foure times on the day, and they confessed and worshipped the Lord their God foure times.

4 Then stood vp vpon the staires of the Leuites, Ieshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cryed with a loude voice vnto the Lord their God.

5 And the Leuites said, euen Ieshua and Kadmiel, Bani, Hasabniah, Sherebiah, Hodiah, Shebaniah and Pethahiah, Stand vp, and praise the Lord your God for euer, and euer, and let them praise thy glorious name, O God, which excelleth about all thanksgiuing and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preferuest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God, that hast chosen Abram, and broughtest him out of * Vr in Caldea, * and madest his name Abraham,

8 And foundest his heart faithfull before thee, * and madest a couenant with him, to giue vnto his seede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girsashites, & hast performed thy words, because thou art iust.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their crie by the red Sea,

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a Name, as appeareth this day.

11 * For thou diddest breake vp the Sea before them, and they went through the mids of the Sea on drie land: and those that pursued them, hast thou cast into the bottomies as a stone, in the mighty waters:

12 * And leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

13 * Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances, and good commandements,

14 And declaredst vnto them thine holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and broughtest soorth water for them out of the rocke for their thirst: and * promisedst them that they should goe in, and take possession of the lande, for the which thou haddest lift vp thine hand for to giue them.

16 But they and our fathers behaued themselves proudly, and hardened their necke, so that they hearkened not vnto thy commandments,

f That is, remember the poore.

g Reioyce in the Lord, and hee will giue you strength.

* Leuit. 23. 34.

h Or, goodly branches, as Leuit. 23. 40.

i For their houses were made flat aboute, reade Deut. 22. 8.

i Which was almost a thousand yeeres.

a Meaning, the seventh.

* 1. Esdr. 9. 4.

† Ebr. strange children.

b They made confession of their finnes, and used prayers.

* Taking upon and wise men God was angry the scape the carried, 24. 19.

* He do show God's clemency towards the people in their perdition.

17 But refused to obey, and would not remember thy merciful works that thou hadst done for them, but hadst hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercie, gracious and full of compassion, of long suffering, and of great mercie, yet forsookest them not.

18 Moreover when they made them a molten calfe (as said This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies.

19 Yet thou for thy great mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day to lead them the way, neither the pillar of fire by night to shew them light, and the way where by they should goe.

20 Thou gauest also thy good Spirit to in-
struct them, and withholdest not thy Manna from their mouth, and gauest them water for their thirst.

21 Thou didst also feede them fortie yeeres in the wilderness: they lacked nothing: their clothes waxed not old, and their feete swelled not.

22 And thou gauest them kingdomes and people, and scatteredst them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 And thou diddest multiply their children, like the stars of the heauen, and broughtest them into the land, whereof thou haddest spoken vnto their fathers, that they should go, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, *viz.* the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyards, and ol-
liues, and trees for food in abundance, and they did eate, and were filled, and became fat, and li-
ued in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backes, and slew thy Prophets (which thou pro-
tectedst among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the hea-
uen, and through thy great mercies thou gauest them sauiours, who saued them out of the hands of their aduersaries.

28 But when they had rest they returned to doe euill before thee: therefore lesteft thou them in the hand of their enemies, so that they

had the dominion ouer them, yet when they conuerted and cryed vnto thee, thou heardest them from heauen, and deliueredst them accord-
ing to thy great mercies many times.

29 And protestedst among them that thou mightest bring them againe vnto thy Law: but they behaued themselves proudly, and hear-
kened not vnto thy commandements, but sin-
ned against thy iudgements (* which a man
should doe and liue in them) and pulled a-
way the shoulder, and were stifnecked, and
would not heare.

30 Yet thou diddest forbear them many
yeres, and protestedst among them by thy Spi-
rit *viz.* by the hand of thy Prophets, but they
would not heare: therefore gauest thou them
into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not
consumed them, neither forsaken them: for
thou art a gracious and mercifull God.

32 Now therefore our God, * thou great
God, mightie and terrible, that keepest coue-
nant and * mercie, let not all the affliction that
hath come vnto vs, see mee a little before thee,
that is to our King and to our Princes, and to
our Priests, and to our Prophets, and to our fa-
thers and to all the people since the time of the
kings of Asshur vnto this day.

33 Surely thou art iust in all that is come
vpon vs: for thou hast dealt truly, but wee
haue done wickedly.

34 And our Kings and our Princes, our
Priests and our fathers haue not done thy Law,
nor regarded thy commandements, nor thy
protestations, wherewith thou hast protested
among them.

35 And they haue not serued thee in their
kingdome, and in thy great goodnes that thou
shewedst vnto them, and in the large and fat
land which thou diddest set before them, and
haue not conuerted from their euill works.

36 Behold, we are seruants this day, and
the land that thou gauest vnto our fathers, to
eate the fruit thereof, and the goodnes there-
of, behold, we are seruants therein.

37 And it yeeldeth much fruite vnto the
kings whom thou hast set ouer vs, because of
our sinnes: and they haue dominion ouer our
bodies, and ouer our cattel at their pleasure, and
we are in great affliction.

38 Now because of all this wee make a sure
covenant, and write it, and our Princes, our Le-
uites and our Priests seale vnto it.

CHAP. X.

1 The names of them that sealed the Covenant betwene God
and the people.

Now they that sealed were Nehemiah the
Girshatha the sonne of Hachaliah, and
Zidkiah,

- 2 Seraiah, Azariah, Jeremiah,
- 3 Pashur, Amariah, Malchiah,
- 4 Hattush, Shebaniah, Malluch,

5 Harim,

* Levit. 18. 5.

* Gen. 20. 11.

* Rom. 10. 5.

* Galat. 3. 12.

* Which is a si-

* militude taken

* of asen that

* shrinks at the

* yoke or burden,

* as Zach. 7. 11.

* h When thou

* didst admonish

* them by thy

* Prophets.

* For thou didst

* yoking vpon them

* many yeres.

* Exod. 34. 6, 7.

* Psa. 143. 1, 2.

i By whom we

* were led away

* into captiuitie,

* and haue bene

* appointed to be

* slaves, as Ester

* 3. 12.

* k He confesseth

* that all these

* things came to

* them iustly for

* their sinnes, but

* he appealeth fro

* Gods iustice to

* his mercies.

* l That thou

* wouldest destroy

* them, except

* they would re-

* turne to thee, as

* verse 36.

* m That is, to be

* the lords thereof.

* n Thus by affli-

* ction they pro-

* mise to keepe

* Gods comman-

* dements, where-

* unto they could

* not be brought

* by Gods great

* benefits.

* o, writer.

5 Harim, Meriboth, Obadiah,
6 Daniel, Ginnethun, Banuch,
7 Meshullam, Abnah, Miniam,
8 Masziah, Bilgair, Shemshai, these are
the Priests.
9 And the Levites: Ieshua the sonne of
Azariah, Binnui, the sonnes of Henadad,
Kadmiel.

10 And their brethren Shebaniah, Hodiah,
Kelici, Pelahiah, Haran.

11 Micha, Reheb, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodiah, Bam, Benaiui.

14 The chiefe of the people were Parosh,

15 Parath, Moab, Elam, Zacc, Bam,

16 Bunni, Azgad, Bebai,

17 Adoniah, Biguai, Adin,

18 Ater, Hizkiah, Azar,

19 Hodiah, Hashum, Bezai,

20 Magpiash, Meshullam, Hezir,

21 Melchizedek, Zaddok, Taddua,

22 Pelahiah, Hanan, Ananiah,

23 Hofhea, Phananiah, Hashub,

24 Halloneth, Phileah, Shobek,

25 Rehum, Hashabnah, Maseiah,

26 And Amiah, Hanan, Anan,

27 Malluch, Harim, Baanah,

28 And the rest of the people, the Priests,

the Levites, the porters, the singers, the

Nethinims, and all that were separated from the

people of the lands vnto the Law of God, their

wives, their sonnes, and their daughters, all that

could vnderstand.

29 The chiefe of them receiued it for their

brethren, and they came to the curse and to

the othe to walke in Gods law, which was gi-
uen by Moses the seruante of God, to obserue

and doe all the commandements of the Lord

our God, and his iudgements & his statutes:

30 And that we would not giue our daugh-
ters to the people of the land, neither take their

daughters for our sonnes.

31 And if the people of the land brought

ware on the Sabbath, or any vitayles to sell,

that wee should not take it of them on the

Sabbath and on the holy dayes: * and that we

should let the seventh yeere bee free, and the

debts of euery person.

32 And we made statutes for our selues to

giue by the yeere the third part of a shekel for

the seruice of the house of our God,

33 For the shewbread, and for the dayly

offering, and for the dayly burnt offering, the

Sabbaths, the new Moones, for the solemne

feasts, and for the things that are sanctified,

and for the sinne offerings to make an atone-

ment for Israel, and for all the worke of the

house of our God.

34 We cast also lotts for the offering of the

wood, euen the Priests, the Levites, & the peo-

ple to bring it vnto the house of our God, by

the house of our fathers, yeerely at the times

appointed, to burne it vpon the altar of the
Lord our God, as it is written in the Law.

35 And to bring the first fruits of our land,

and the first of all the fruits of all trees, yeerely

yeerely into the house of the Lord.

36 And the first borne of our sonnes, and

of our cattell, as it is written in the Law,

and the first borne of our bullocke and of our

sheepe, to bring it into the house of our God,

vnto the Priests that minister in the house of

our God.

37 And that we should bring the first fruit

of our dough, and our offerings, and the fruits of

euery tree, of wine, & of oyle, vnto the Priests,

to the chambers of the house of our God, and

the Levites of our land vnto the Levites, that the

Levites might haue themselves in all the cities

of our trauell.

38 And the Priests the sonnes of Aaron shall

bee with the Levites, when the Levites take

tithe, & the Levites shall bring vp the tenth

part of the tithe vnto the house of our God,

vnto the chambers of the treasure house.

39 For the children of Israel, and the chil-

dren of Leui shall bring vp the offerings of the

corne, of the wine, & of the oyle vnto the cham-

bers, and there shall bee the vessels of the sanctu-

ary, and the Priests, that minister, and the por-

ters, and the singers, and we will not forsake

the house of our God.

C H A P. XI.

1 Who dwelled in Ierusalem, after it was builded, 13 and

who in the cities of Iudah.

And the rulers of the people dwelt in Ie-

rusalem: the other people also cast lots,

to bring one out of ten to dwell in Ierusalem

the holy city, and nine parts dwelt in the cities.

2 And the people thanked al the men that

were willing to dwell in Ierusalem.

3 These now are the chiefe of the pro-

uince, that dwell in Ierusalem, but in the cities

of Iudah, euery one dwelt in his own possession

in their cities of Israel, the Priests, and the Le-

uites, and the Netthinims, and the sonnes of Sa-

lomonis seruants.

4 And in Ierusalem dwelt certain of the

children of Iudah, and of the children of Ben-

iamin: Of the sonnes of Iudah, Athaiah the

son of Vziah, the son of Zechariah, the sonne

of Amariah, the sonne of Shephatiah, the sonne

of Mahaleel, of the sonnes of Perez.

5 And Maseiah the sonne of Baruch, the

sonne of Colhozeh, the sonne of Hazaiah, the

sonne of Adaiah, the sonne of Joiarib, the sonne

of Zechariah, the sonne of Shilon.

6 All the sonnes of Perez that dwelt at Ie-

rusalem, were foure hundred, threescore and

eight valiant men.

7 These also are the sonnes of Benjamin,

Sallu, the sonne of Meshullam, the sonne of Io-

ed the sonne of Pedaiah, the sonne of Kolaiah,

the sonne of Maseiah, the sonne of Ithiel, the

sonne of Ieshaiah.

8 And

a Which sub-
scribed to keepe
the promise.

Or, captains of
Moad.

b R. ale Eura.

c. Which being

idolaters forsooke

their wickednes

and gaue them-

selves to serue

God.

d They made

the othe in the

name of the

whole multitude.

e Whereunto

they gaue them-

selves if they

brake the Law,

as Deut 28. 15.

f Which not-

withstanding

they brake soone

after, as chap. 13.

35.

* Levit. 25. 4.

† Ebr. hand.

g This decla-

reth wherefore

they gaue this

third part of the

shekel, which

was besides the

halfe shekel, that

they were bound

to pay, Ex. 30. 13.

Or, into the house

of.

h By this re-
hearsal is meant
that there was
no part nor co-
munion in the
Law, whereunto
they did not bind
themselves by
covenant.

i Wherefore
we laboured, or
travailed, there
the cities were
due vnto the Lord
both by the Law
and according to
the oath and co-
venant that we
made.

k We will not
leave our duties
of the house, that
be necessary for
it.

l Because their
enemies dwelt
round about
them they pro-
vided, it might
be replenished
with men, and
vied this pollicie
because there
were few that
offered them-
selves willingly.

m Which came
of Perez the son
of Iudah.

Or, of a Sele-
mite.

h Was
brought
all his

8 And after him Gebai, Sallai, nine hundred and twentie and eight.

9 And Ioel the sonne of Zichri *was* gouernour ouer them: and Iudah, the sonne of Senuah *was* the second ouer the citie:

10 Of the Priests, Iedaiah the sonne of Ioarib, Iachin,

11 Seraiah, the sonne of Hilkiyah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub *was* chiefe of the house of God.

12 And their brethren^d that did the worke in the Temple, *were* eight hundred and twentie and two: and Adaiah, the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah, the sonne of Paschur, the sonne of Malchiah:

13 And his brethren, chiefe of the fathers, two hundred and two & forty: and Amiasfai the sonne of Azareel, the sonne of Ahazi, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hundred and eight and twentie, and their ouer-
seer *was* Zabdiel the sonne of Hagedolim.

15 And of the Leuites, Shemaiah, the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites *were* ouer the workes of the house of God without.

17 And Mattaniah the sonne of Micha, the sonne of Zabdi, the sonne of Asaph *was* the chiefe to begin the thankesgiuing and prayer: and Bakbukiah the second of his brethren, and Abda, the sonne of Shammua, the sonne of Galal, the sonne of Ieduthun.

18 All the Leuites in the holy city *were* two hundred and fourescore and foure.

19 And the porters, Akkub, Talmon and their brethren that kept the^f gates, *were* an hundred and twentie and two.

20 And the residue of Israel, of the Priests, and of the Leuites *dwelt* in all the cities of Iudah euery one in his inheritance.

21 And the Nethinims dwelt in the fortres, & Ziha, & Gispa *was* ouer the Nethinims.

22 And the ouerseer of the Leuites in Ierusalem *was* Vzzi the sonne of Bani, the sonne of Ashabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph singers *were* ouer the worke of the house of God.

23 For it *was* the Kings commandement concerning them, that faithfull *provision should* be for the singers euery day.

24 And Pethahiah the sonne of Mesheza-
beel, of the sonnes of Zerah, the sonne of Iudah *was* at the Kings hand in all matters concerning the people.

25 And in the villages in their lands, *some* of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and in the villages thereof.

26 And in Ieshua, and in Moladah, and in Beth-paler.

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof.

28 And in Ziklag, & in Mechonah, and in the villages thereof.

29 And in En-rimmon, and in Zareah, and in Iarmuth.

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba, vnto the valley of Hinnom.

31 And the sonnes of Benjamin from Geba, in Michmash, and Aiia, and Beth-el, and in the villages thereof.

32 And Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittam,

34 Hadid, Zeboim, Nabalat,

35 Lod and Ono, in the carpenters valley.

36 And of the Leuites *were* diuisions in Iudah and in Benjamin.

CHAP. XII.

1 The Priests and Leuites which came with Zerubbabel vnto Ierusalem, are numbered, 27 and the wall is dedicated.

Thesee also are the Priests and the Leuites that^a went vp with Zerubbabel, the sonne of Shealtiel, and Ieshua: *to wit*, Seraiah, Ierem-
iah, Ezra.

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meremoth.

4 Iddo, Ginnetho, Abiiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah and Ioarib, Iedaiah.

7 Sallu, Amok, Hilkiyah, Iedaiah: these were the^b chiefe of the Priests, and of their brethren in the dayes of Ieshua.

8 And the Leuites, Ieshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah *were* ouer the thankesgiuings, he, and his brethren.

9 And Bakbukiah, and Vnni, and their brethren *were* about them in the^d watches.

10 And Ieshua begate Ioiakim: Ioiakim also begate Eliahib, & Eliahib begate Ioia-
da.

11 And Ioia-
da begate Ionathan, and Ionathan begate Iaddua.

12 And in the dayes of Ioiakim were these, the chiefe fathers of the Priests^e vnder^e Seraiah *was* Meraiah, vnder Ieremiah, Hananiah,

13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,

14 Vnder Melicu Ionathan, vnder Shebaniah Ioseph.

15 Vnder Harim, Adna, vnder Meraioth, Helkai.

16 Vnder Iddo, Zechariah, vnder Ginnithon^f Meshullam,

17 Vnder^f Abiiah, Zichri, vnder Miniamin, and vnder Mo-
adiah, Piltai,

18 Vnder Bilgah, Shammua, vnder She-
maiah, Iehonathan.

19 Vnder Ioarib, Mattenai, vnder Iedaiah, Vzzi,

20 Vnder^g

^a From Babylon to Ierusalem.

^b Next in dig-
nity to the hie
Priests, and
which were of
the stocke of
Aaron.

^c Had charge of
them that sing
the Psalmes.

^d They kept
wards and wat-
ches according
to their turnes.

^e 1. Chro 23 6.

^f That is, next
to Seraiah, or
rather of that or-
der, which was
called after the
name of Seraiah

^g Whereof was
Zachrie Iohn
Baptists father.

^c That is, was
the hie Priest.

^d The serued
and ministered in
the Temple.

^f For, if one of the
great men.

^e That is, he be-
gan the Psalmes,
and was the
chanter.

^f Meaning, of
the temple.

^g Of them
which dwell not
in Ierusalem.

^h Or, Opul.

^h War chiefe a-
bout the King for
all his affaires.

20 Vnder Sallai, Kallai, vnder Amok, Eber,
21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.

22 In the dayes of Eliashib, Ioiada, and Iohanan and Iaddua were the chiefe fathers of the Levites written, and the Priests in the reigne of Darius the Persian.

23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.

24 And the chiefe of the Levites were Hashabiah, Sherebiah, and Ieshua the sonne of Kadmiel, and their brethren about them to giue praise and thanks, according to the ordinance of Dauid the man of God, warde ouer against ward.

g That is, one after another, and every one in his course.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the warde at the thresholds of the gates.

26 These were in the dayes of Ioiakim, the sonne of Ieshua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Ierusalem they sought the Levites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thanksgivings and with songs, cymbales, viols, and with harpes.

† Ebr. sonnes of the singers.

28 Then the singers gathered themselves together both from the plaine countrey about Ierusalem, and from the villages of Netophathi.

h Which were a certaine family and had their possessions in the fields, 1. Chron. 2. 54.

29 And from the house of Gilgal, and out of the countreys of Geba, and Almaieth: for the singers had built them villages round about Ierusalem.

30 And the Priests and Levites were purified, and censed the people, and the gates, and the wall.

i Meaning, Nehemiah,

31 And I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, and the one went on the right hand of the wall toward the dung gate.

32 And after them went Hoshaiah, and halfe of the princes of Iudah.

33 And Azariah, Ezra and Meshullam,

34 Iudah, Benjamin, and Shemaiah, and Ieremiah,

35 And of the Priestes sonnes with trumpets, Zechariah the sonne of Jonathan, the sonne of Sheraiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.

k That is, the brethren of Zaccur,

36 And his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the muscicall instruments of Dauid the man of God: and Ezra the Scribe went before them.

37 And to the gate of the fountaine, euen

ouer against them went they vp by the stairs of the city of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water gate Eastward.

l Which was the going vnto the mount Zion, which is called the citie of Dauid.

38 And the second companie of them that gaue thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the old gate, and vpon the fifth gate, and the tower of Hananeel, and the tower of Meah, euen vnto the sheepe gate: and they stood in the gate of the warde.

40 So stood the two companies of them that gaue thanks, in the house of God, and I and the halfe of the rulers with me.

41 The priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets.

42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan, and Malchiah, and Elam, & Ezer: and the singers sang loud hauing Izrahiah which was the ouerseer.

† Ebr. cauldron here.

43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the women, and the children were ioyfull: and the ioy of Ierusalem was heard farre off.

44 Also at the same time were men appointed ouer the chambers of the store for the offerings, for the first fruites, and for the tithes, to gather into them out of the fields of the cities, the portions of the Law for the Priests and the Levites: for Iudah reioyced for the Priests and for the Levites, that serued.

m Which were chambers appointed by Hezekiah to put in the tithes, and such things, 1. Chron. 3. 11. and now were repaired againe for the same vse.

45 And both the singers and the porters kept the ward of their God, and the ward of the Purification according to the commandment of Dauid, and Salomon his sonne.

46 For in the dayes of Dauid and Asaph, of olde were chiefe singers, and songs of praise and thanksgiving vnto God.

n 1. Chron. 25. 16.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the singers and porters euery day his portion, and they gaue the holy things vnto the Levites, and the Levites gaue the holy things vnto the sonnes of Aaron.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 The Law is read. 3 They separate from them all strangers. 15 Nehemiah reproofeth them that breake the Sabbath. 30 An ordinance to serue God.

And on that day did they read in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite should not enter in to the congregation of God.

* Deut. 23. 3.

2 Because they met not the children of Israel with bread and with water, but hired Baalam against them, that he should curse them: and our God turned the curse into a blessing.

* Num. 22. 5.

3 Now when they had heard the Law, they separated

separated fro Israel ^a all those that were mixed,
 4 ¶ And before ^b this had the Priest Eliashib the oversight of the chamber of the house of our God, being ^c kinsman to Tobiah.

5 And he had made him a great chamber, and there had they aforetime laid the offerings, the incense, and the vessels, and the tithes of come, of wine, and of oyle (appointed for the Leuites, and the singers, and the porters) and the offerings of the Priests.

6 But in all this time was not I in Ierusalem: for in the two & thirtieth yere of Artahastate king of Babel, came I vnto the king, and after certaine dayes, I obtained of the king.

7 And when I was come to Ierusalem, I understood ^d the euill that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

8 And it grieved me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commaunded them to cleanse the chambers: and thither brought I againe the vessels of the house of God with the meate of fring and the meense.

10 And I perceiued that the portions of the Leuites had not bene giuen, and that euery one was fled to his land, ^e euen the Leuites and the singers that executed the worke.

11 Then reprooued I the rulers and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of come & of wine, and of oyle vnto the treasures.

13 And I made treasures ouer the treasures, Shelemiah the Priest, and Zadok the scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Mataniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember me, O my God, herein, and wipe not out my ^f kindnesse that I haue shewed on the house of my God, and on the offices thereof.

15 In those dayes saw I in Iudah them, that trode wine presses on the Sabbath, and that brought in sheaves, and which laded asses also with wine, grapes, and figs, and all burdens, and brought them into Ierusalem vpon the Sabbath day: and I protested to them in the day that they sold vitailles.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and sold on the Sabbath vnto the children of Iuda euen in Ierusalem.

17 Then reprooued I the rulers of Iudah, and said vnto them, What euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers ^h thus, and our God brought all this plague vpon vs, and vpon this cite? yet yee increase the wrath vpon Israel, in breaking the Sabbath.

19 And when the gates of Ierusalem began to be darke before the Sabbath, I commaunded to shut the gates, and charged that they should not be opened til after the Sabbath, and some of my seruantes set I at the gates, that there should no burden be brought in on the Sabbath day.

20 So the chapmen and merchants of all merchandise remained once or twise all night without Ierusalem.

21 And I protested among them, and said vnto them, Why tarie yee all night about the wall? If ye doe it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I said vnto the Leuites, that they should cleanse themselves, and that they should come and keepe the ^k gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon mee according to thy great mercy.

23 In those dayes also I sawe Iewes that married wiues of Ashdod, of Ammon, and of Moab:

24 And their children spake halfe in the speech of Ashdod, and could not speake in the Iewes language, and according to the language of the ^l one people, and of the ^m other people.

25 Then I reprooued them, and ⁿ cursed them, and smote certaine of them, and pulled off their haire, and tooke an oath of them by God, Yee shall not giue your daughters vnto their sons, neither shall ye take of their daughters vnto your sonnes, nor for your selues.

26 * Did not Salomon the King of Israel sinne by these things? yet among many nations was there no King like him: for he was ^o beloued of his God, and God had made him King ouer Israel: * yet strange women caused him to sinne.

27 Shall wee then obey vnto you, to doe all this great euill, and to transgresse against our God, ^p euen to marrie strange wiues?

28 And ^q one of the sonnes of Ioiada the sonne of Eliashib the hie Priest was the sonne in law of Sanballat the Horonite: but I chased him from me.

29 Remember them, O my God, that ^r defile the Priesthood, and the couenant of the Priesthood, and of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wards of the Priests and of the Leuites, euery one in his office,

31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, ^s in goodnesse.

^a Was not this a great cause, why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.
^b About the time that the sunne went downe: for the Sabbath lasted from the sunne going down of the one day, to the sunne setting of the other.

^k Meaning of the Temple, that those that were vnclene, should enter.

^l Which was a side of the Philistines, and they had married wiues thereof, and to had corrupted their speech and religion.
^m That is, I did excommunicate them, and driue them out of the Congregation.

ⁿ King. 3. 7. 12

^o Sam. 12. 24, 25.

^p King. 11. 1. 4. eccles. 47. 19, 23

^r Punish them according to their fault, and euill example, which they haue giuen to the rest of thy people contrary to their vocation.

^s That is, to shew mercy vnto me.

ESTER.

THE ARGUMENT.

BECAUSE of the diuersitie of names, whereby they used to name their Kings, and the supputation of yeeres wherein the Hebrewes, and the Grecians doe varie, diuers Authors write diuersly as touching this Ahasuerosh, but it seemeth Dan. 6. 1. and 9. 1. that he was Darius King of the Medes, and some of Astyages, called also Ahasuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, hee our stirreth up some, by whom he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and cruelty of the wicked, when they come to honour, and their sudden fall when they are at highest: and how God preserveth, and preferreth them which are zealous of his glory, and haue a care and love toward their brethren.

CHAP. I.

3 King Ahasuerosh maketh a royall feast, 12 whereunto the Queene Vashti will not come, 19 for which cause shee is diuorced. 20 The Kings decree touching the preeminence of men.

a Called also Darius, who was now the soveraigne Monarch, and had the government of the Medes, Persians, and Caldeans, some thinke he was Darius Hystaspis sonne, called also Artaxerxes. b Daniel chap. 6. 1. maketh mention but of six score, leauing out the number that is vnderwritten, as the Scripture in diuers places vseth. c That is, had rest and quietnesse. * Nehem. 1. 1.



IN the dayes of Ahasuerosh (this is Ahasuerosh that reigned from India euen vnto Ethiopia, ouer an hundredth & seuen & twenty prouinces)

2 In those dayes when the King Ahasuerosh sate on his throne, which was in the palace of Shushan,

3 In the third yeere of his reigne, he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the captaines and gouernours of the prouinces which were before him,

4 That he might shew the riches and glorie of his kingdome, and the honor of his great maiestie many dayes, euen an hundredth and fourescore dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seven dayes, in the court of the garden of the Kings palace,

6 Vnder an hanging of white, greene, and blue clothes, fastened with cordes of fine linnen and purple, in silver rings, and pillars of marble: the beds were of gold, and of silver vpon a pauement of porphyre, and marble, and alabaster, and blue colour.

7 And they gaue them drinke in vessels of gold, and changed vessel after vessel, and royall wine in abundance according to the power of the King.

8 And the drinke was by an order, none might be compelled: for so the King had appointed vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 ¶ The Queene Vashti made a feast also for the women in the royall house of King Ahasuerosh.

10 Vpon the seventh day when the King was merrie with wine, hee commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven eunuches, (that

serued in the presence of King Ahasuerosh)

11 To bring Queene Vashti before the King with the crowne royall, that hee might shew the people and the princes her beautie: for shee was faire to looke vpon.

12 But the Queene Vashti refused to come at the Kings word, which hee had giuen in charge to the eunuches: therefore the King was very angry, and his wrath kindled in him.

13 Then the King saide to the wise men, which knew the times (for so was the Kings maner towards all that knew the law and the iudgement)

14 And the next vnto him was Carshena, Shetar, Admatha, Tarshish, Meres, Marsena, and Memucan the seven princes of Persia, and Media, which saw the Kings face, and sate the first in the kingdome)

15 What shall wee doe vnto the Queene Vashti according to the law, because shee did not according to the word of the King Ahasuerosh by the commission of the eunuches?

16 Then Memucan answered before the King and the Princes, The Queene Vashti hath not onely done euill against the King, but against all the princes, and against all the people that are in all the prouinces of King Ahasuerosh.

17 For the acte of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The King Ahasuerosh commanded Vashti the Queene to bee brought in before him, but shee came not.

18 So shall the princesses of Persia & Media this day say vnto all the Kings princes, when they heare of the acte of the Queene: thus shall there be much despitefulnesse and wrath.

19 If it please the King, let a royall decree proceed from him, and let it be written among the statutes of Persia and Media (and let it not bee transgressed) that Vashti come no more before King Ahasuerosh: and let the King giue her royall estate vnto her companion that is better then shee.

20 And when the decree of the King which shall be made, shall bee published throughout all his kingdome (though it bee great) all the women

d Which they vied in those countreies in stead of tables.

e As was befitting for so magnificent a King.

f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the King made for the people, as Verie 5.

f Else which was in the hand of the eunuches.

h That had experience of things as they had learned by diligent marking in continuance of time.

i Which were his chiefe counsellors, that might haue all wayes access to him.

k By her disobedience shee hath giuen an example to all women, who doe the like to their husbands.

l That is, her disobedience.

m Meaning, that they would take first occasion hereof to doe the like, and that the rest of women would by continuance do the same.

n Let her bee diuorced and another made Queene.

o For hee had vnder him an hundred & twenty and seven countreies.

women shall give their husbands honour both great and small.

21 And this saying pleased the King and the Princes, and the King did according to the word of Memucan.

22 For he sent letters into all the prouinces of the King, into every prouince according to the writing thereof, and to every people after their language, that every man should beare rule in his owne house, and that he should publish it in the language of the same people.

CHAP. II.

1 After the Queene is put away, certaine yong maidens are brought to the King. 17 After pleasaunt the King, and is made Queene. 22 Mordecai discloseth vnto the King those that would betray him.

After these things, when the wrath of king Ahashuerosh was appeased, he remembred Vasthi, and what she had done, and what was decreed against her.

2 And the Kings seruants that ministred vnto him, said, Let them seeke for the King beautifull yong virgins,

3 And let the king appoint officers through all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the Kings eunuch, keeper of the women, to giue them their things for purification.

4 And the maide that shall please the king, let her reigne in the stead of Vasthi. And this pleased the King, and he did so.

5 ¶ In the cite of Shushan, there was a certaine Jew, whose name was Mordecai the sonne of Iair, the sonne of Shimei, the sonne of Kish a man of Ietmini,

6 Which had bene caried away from Ierusalem with the captiuitie that was caried away with Ieconiah King of Iudah (whom Nebuchad-nezzar King of Babel had caried away)

7 And he nourished Hadassah, that is Ester, his vnckles daughter: for she had neither father nor mother, and the maide was faire, and beautifull to looke on: and after the death of her father, & her mother, Mordecai tooke her for his owne daughter.

8 And when the Kings commandement, and his decree was published, & many maidens were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of the women.

9 And the maide pleased him, and shee found fauour in his sight: therefore he caused her things for purification to be giuen her speedily, and her state, and seuen comely maidens to be giuen her out of the Kings house, and he gaue change to her and to her maidens of the best in the house of the women.

10 But Ester shewed not her people and her kinred: for Mordecai had charged her, that she should not tell it.

11 And Mordecai walked every day before the court of the womens house, to know if Ester did wel, and what should be done with her.

12 And when the course of every mayde came to goe in to king Ahashuerosh, after that she had bene twelue moneths according to the manner of the women (for so were the dayes of their purifications accomplished, six moneths with oile of myrrhe, & six moneths with sweet odours, and in the purifying of the women:

13 And thus went the maidens vnto the King) whatsoever shee required, was giuen her, to goe with her out of the womens house vnto the Kings house.

14 In the evening she went, and on the morrow she returned into the second house of the women vnder the hand of Shashgaz the kings eunuch, which kept the concubines: she came in to the King no more, except she pleased the King, and that she were called by name.

15 Nowe when the course of Ester the daughter of Abihail the vnckle of Mordecai (which had taken her as his owne daughter) came, that shee should goe in to the King, she desired nothing, but what Hege the Kings eunuch the keeper of the women said: and Ester found fauour in the sight of all them that looked vpon her.

16 ¶ So Ester was taken vnto King Ahashuerosh into his house royal in the tenth moneth, which is the moneth Tebeth, in the seuenth yeere of his reigne.

17 And the King loued Ester aboue all the women, and she found grace and fauour in his sight more then all the virgins: so that hee set the crowne of the kingdome vpon her head, and made her Queene in stead of Vasthi.

18 Then the King made a great feast vnto all the princes, and his seruants, which was the feast of Ester, and gaue rest vnto the prouinces, and gaue gifts, according to the power of a King.

19 And when the virgins were gathered the second time, then Mordecai sate in the Kings gate.

20 Ester had not yet shewed her kindred nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when shee was nourished with him.

21 ¶ In those dayes when Mordecai sate in the Kings gate, two of the Kings eunuches, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay hand on the King Ahashuerosh.

22 And the thing was knowen to Mordecai, and he told it vnto Queene Ester, and Ester certified the King thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the King.

CHAP. III.

1 Haman, after hee was exalted, obtained of the King, that

e For though shee was taken away by a cruel law, yet he ceased not to haue a fatherly care ouer her, and therefore did resort oft times to heare of her.

f What apparell shee asked of the eunuch, that was he bound to giue her.

g Or, Hegai. h Wherein her modesty appeared, because shee sought not apparell to commend her beaurie, but stood to the Eunuches appointment. i Which contained part of December, and part of January.

i That is, made for her sake. k Here leased their tribute. l That is, great and magnificall. m That is, at the marriage of Ester, which was the second marriage of the King.

n Meaning, to kill him.

o In the Chronicles of the Medes and Persians, as Chap. 10. 3.

all the Iewes should be put to death, because Mordecai had not done him worship as other had.

After these things did King Ahasueros promote Haman the sonne of Hammedatha the Agagite: and exalted him, and set his seate aboue all the princes that were with him.

2 And all the Kings seruants that were at the Kings gate, bowed their knees, and reuerenced Haman: for the King had so commanded concerning him: but Mordecai bowed not the knee, neither did reuerence.

3 Then the Kings seruants which were at the kings gate, said vnto Mordecai, Why transgressedst thou the Kings commandement?

4 And albeir they spake dayly vnto him, yet he would not heare them: therefore they told Haman, that they might see how Mordecais matters would stand: for he had told them, that he was a Jew.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now hee thought it too little to lay hands only on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes, that were throughout the whole kingdome of Ahasueros, *even* the people of Mordecai.

7 In the first moneth (that is the moneth Nisan) in the twelfth yeere of King Ahasueros, they call Pur (that is a lot) before Haman, from day to day, and from moneth to moneth, vnto the twelfth moneth, that is the moneth Adar.

8 Then Haman said vnto King Ahasueros, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the Kings lawes: therefore it is not the kings profite to suffer them.

9 If it please the king, let it be written that they may be destroyed, and I will pay ten thousand talents of siluer by the hands of them that haue the charge of this businesse to bring it into the kings treasure.

10 Then the King tooke his ring from his hand, & gaue it vnto Haman the sonne of Hammedatha the Agagite the Iewes aduersary.

11 And the King said vnto Haman, Let the siluer be thine, and the people to do with them as it pleaseth thee.

12 Then were the kings scribes called on the thirteenth day of the first moneth, & there was written (according to al that Haman commanded) vnto the kings officers, and to the captaines that were ouer euery Prouince, and to the rulers of euery people, and to euery prouince according to the writing thereof, and to euery people according to their language: in the name of king Ahasueros was it written, and sealed with the kings ring.

13 And the letters were sent by posts into

all the Kings prouinces, to root out, to kill and to destroy all the Iewes, both young and old, children and women, in one day vpon the thirteenth day of the twelfth moneth, (which is the moneth Adar) and to spoile them as a pray.

14 The contents of the writing was, that there should be given a commandement in all prouinces, and published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the Kings commandement went forth, and the commandement was given in the palace at Shushan: and the King and Haman sat drinking, but the scribe of Shushan was in perplexitie.

CHAP. III.

5 Mordecai giueth the Queene knowledge of the cruell decree of the King against the Iewes. 16 Shee willeth that they pray for her.

Now when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackcloth and ashes, and went out into the middes of the citie, and cried with a great crye, and a bitter.

2 And hee came euen before the Kings gate, but he might not enter within the Kings gate, being clothed with sackcloth.

3 And in euery prouince, and place, whether the Kings charge & his commission came, there was great sorrow among the Iewes, and fasting, and weeping and mourning, and many lay in sackcloth and in ashes.

4 ¶ Then Esters maids and her eunuches came and told it her: therefore the Queene was very heauie, and shee sent raiment to clothe Mordecai, and to take away his sackcloth from him, but he receiued it not.

5 Then called Ester Hatach one of the kings eunuches, whom hee had appointed to serue her, and gaue him a commandement vnto Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai vnto the streete of the citie, which was before the Kings gate.

7 And Mordecai told him of all that which had come vnto him, and of the summe of the siluer that Haman had promised to pay vnto the Kings treasures, because of the Iewes, for to destroy them.

8 Also he gaue them the copy of the writing & commission that was giuen at Shushan, to destroy them, that he might shew it vnto Ester & declare it vnto her, and to charge her, that she should goe in to the King, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, hee told Ester the words of Mordecai.

10 Then Ester said vnto Hatach, and commanded him to say vnto Mordecai,

11 All the Kings seruants and the people of the Kings prouinces do know, that whosoeuer, man or woman, that cometh to the King into the inner court, which is not called, there is a law of his, that he shal die, except him to whom the

a The Persians manner was to kneele downe and reuerence their Kings, and such as hee appointed in chiefe authority, which Mordecai would not do to this ambitious and proud man.
b Thus we see that there is none so wicked, but they haue their flatterers to accuse the godly.

† Ebr, despised in his eyes.

c Which answereth to part of March, and part of April.
d To know what moneth and day should be good to enterprise this thing, that it might haue good successe: but God disappointe d their lots and expectation.
e Containing part of February, and part of March.

f These be the two arguments which commonly the worldlings and the wicked vie toward princes against the godly, that is, the contempt of their lawes, and diminishing of their profite: without respect how God is either pleased or displeased.
† Ebr, weigh.
¶ Or, secretaries.

† Ebr, the hands of postes.

g To wit, the Iewes, that were in Shushan.

a Because hee would aduertise Ester of this cruell proclamation,

† Ebr sackcloth, and ashes were spread for many.

† Ebr, had caused stand before her.

† Ebr, declare.

¶ Or, content.

the king holdeth out the golden rod, that he may live. Now I haue not bene called to come vnto the king these thirtie dayes.

12 And they certified Mordecai of Esters words.

13 And Mordecai said that they should answer Ester thus, Thinke not with thy selfe that thou shalt escape in the kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, comfort and deliuerance shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for such a time?

15 Then Ester commaunded to answer Mordecai,

16 Goe, and assemble all the Iewes that are found in Shushan, and fast ye for me, and eate not, nor drinke in three dayes, day nor night. I also and my maides wil fast likewise, and so wil goe in to the King, which is not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Ester had commaunded him.

CHAP. V.

1 Ester entred in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallows for Mordecai.

And on the third day Ester put on her royall apparell, and stood in the court of the kings palace within, ouer against the kings house: and the king sate vpon his royal throne in the kings palace ouer against the gate of the house.

2 And when the King saw Ester the Queene standing in the court, she found fauour in his sight: & the king held out the golden scepter that was in his hand: so Ester drew neere, and touched the top of the scepter.

3 Then said the king vnto her, What wilt thou, Queene Ester? and what is thy request? it shall be euen giuen thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the King and Haman come this day vnto the banquet that I haue prepared for him.

5 And the king said, Cause Haman to make haste that he may doe as Ester hath said. So the king and Haman came to the banquet that Ester had prepared.

6 And the king said vnto Ester at the banquet of wine, What is thy petitiō, that it may be giuen thee? & what is thy request? it shall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and said, My petition and my request is,

8 If I haue found fauour in the sight of the king, and if it please the King to giue me my petition, and to performe my request, let the King and Haman come to the banquet that I shall prepare for them, and I will doe to morrow according to the Kings saying.

9 ¶ Then went Haman forth the same day

ioyful and with a glad heart. But when Haman saw Mordecai in the Kings gate, that he stood not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Neuertherlesse Haman refrained himselfe: and when he came home, he sent, and called for his friends and Zereff his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how that he had set him above the princes and seruants of the King.

12 Haman said moreover, Yea, Ester the Queene did let no man come in with the king to the banquet that shee had prepared, saue me: and to morrow am I bidden vnto her also with the king.

13 But all this doth nothing auaille mee, as long as I see Mordecai the Iew sitting at the kings gate.

14 Then saide Zereff his wife and all his friends vnto him, Let them make a tree of fiftie cubites high, and to morrow speake thou vnto the King, that Mordecai may be hanged thereon: then shalt thou goe ioysfully with the King vnto the banquet. And the thing pleased Haman, and he caused to make the tree.

CHAP. VI.

1 The King turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 and commaundeth Haman to cause Mordecai to be had in honour.

The same night the king slept not, and he commanded to bring the booke of the Records, and the Chronicles: and they were read before the King.

2 Then it was found written that Mordecai had told of Bigtana, and Teresh two of the Kings Eunuches keepers of the doore, who sought to lay hands on the king Abasueros.

3 Then the king said, What honour and dignitie hath bene giuen to Mordecai for this? And the kings seruants that ministred vnto him, said, There is nothing done for him.

4 And the king said, Who is in the court? (Now Haman was come into the inner court of the Kings house, that he might speake vnto the King to hang Mordecai on the tree that he had prepared for him.)

5 And the Kings seruants said vnto him, Behold, Haman standeth in the court. And the King said, Let him come in.

6 And when Haman came in, the King said vnto him, What shall bee done vnto the man whom the King will honour? Then Haman thought in his heart, To whom would the King doe honour more then to me?

7 And Haman answered the King, The man whom the King would honour,

8 Let them bring for him royall apparell, which the King useth to weare, and the horse that the King rideth vpon, and that the crowne royall may be set vpon his head.

9 And let the raiment & the horse be deli-

uered

f Thus the wicked when they are promoted, instead of acknowledging their charge and humbling themselves, waxe ambitious, disdainfull, and cruell.

g Meaning, the highest that could be found.

f Ebr the kings slepe departed.

* Chap. 3. 23

a For he thought it vnworthy his estate to receiue a benefit, and not reward it.

b Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

c Meaning hereby that the king should make him next vnto himselfe, as Joseph hereby was known to be next to Pharaoh, Gene. 41. 43.

uered by the hand of one of the kings most noble Princes, & let them apparel the man (whom the king will honour) and cause him to ride vpon the horse thorow the streete of the cite, and proclaime before him, Thus shall it be done vnto the man, whom the king will honour.

10 Then the King said to Haman, Make haste, take the raiment and the horse as thou hast said, & doe so vnto Mordecai the Jew, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman toke the rayment and the horse, and arrayed Mordecai, and brought him on horse backe thorow the streete of the cite, and proclaimed before him, Thus shall it be done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman hastened home mourning, and his head couered.

13 And Haman told Zeresh his wife, and all his friends all that had befallen him. Then said his wife men, & Zeresh his wife vnto him, If Mordecai be of the seed of the Iewes, before whom thou hast begun to fall, thou shalt not preuaile against him, ^d but shalt surely fall before him.

14 And while they were yet talking with him, came the Kings eunuches, and hastened to bring Haman vnto the banket that Ester had prepared.

CHAP. VII.

3 The Queene biddeth the king and Haman againe, and prayeth for her selfe and her people. 6 Shee accuseth Haman, and hee is hanged vpon the gallowes, which hee had prepared for Mordecai.

SO the King and Haman came to banket with the Queene Ester.

2 And the King said againe vnto Ester on the second day at the banket of wine, What is thy petition, Queene Ester, that it may be giuen thee? & what is thy request? It shall be euen performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, and said, If I haue found fauour in thy sight, O king, and if it please the king, let my life be giuen me at my petition, and my people at my request.

4 For we are sold, I, and my people, to be destroyed, to be slaine and to perish: but if we were sold for seruants, and for handmaidens, I would haue held my tongue: although the aduersary could not recompence the kings losse.

5 Then king Ahashuerosh answered, and said vnto the Queene Ester, Who is hee? and where is he that presumeth to doe thus?

6 And Ester said, The aduersary and enemy is this wicked Haman. Then Haman was afraid before the King and the Queene.

7 And the King arose from the banket of wine in his wrath, and went into the palace garden: but Haman stood vp, to make request for his life to the Queene Ester: for he saw that there was a mischief prepared for him of the king.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed whereon Ester sat: therefore the King said, Will he force the Queene also before me in the house? As the word went out of the Kings mouth, they couered Hamans face.

9 And Harbonah one of the eunuches, said in the presence of the King, Behold, there standeth yet the tree in Hamans house fiftie cubits hie, which Haman had prepared for Mordecai, that spake good for the King. Then the King said, Hang him thereon.

10 So they hanged Haman on the tree, that hee had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are sent vnto the Iewes.

THE same day did King Ahashuerosh giue the boufe of Haman the aduersary of the Iewes vnto the Queene Ester: and Mordecai came before the King: for Ester told what he was vnto her.

2 And the King tooke off his ring, which hee had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feete weeping, and besought him that hee would put away the wickednesse of Haman the Agagite, and his deuice that he had imagined against the Iewes.

4 And the King held out the golden scepter toward Ester. Then arose Ester, and stood before the King.

5 And said, If it please the King, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it bee written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite may be called again, which he wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? or how can I suffer and see the destruction of my kinred?

7 And the King Ahashuerosh said vnto the Queene Ester, and to Mordecai the Iewe, Behold, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because hee laid hand vpon the Iewes.

8 Write yee also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring (for the writings written in the Kings name, and sealed with the Kings ring, may no man reuoke)

9 Then were the Kings scribes called at the same time, euen in the third moneth, that is the moneth of Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded, vnto the Iewes and to the princes and captaines and rulers of the prouinces, which were from India euen vnto Ethiopia,

^d Thus God sometime pritteth in the mouth of the very wicked to speake chattering, which he hath decreed shall come to passe.

^a Reade Chap. 5. 6.

^b Haman could not so much profit the king by this his malice, as he should hinder him by the losse of the Iewes, and the tribute which he hath of them. ¹ Euer filleth his heart.

^c His conscience did accuse him, that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

^d He fell downe at the beds feete or couch, whereupon shee lay, and made request for his life. ^e This was the manner of the Persians when one was out of the kings fauour.

^f Which discovered the conspiracy against the King, Chap. 2. 21, 22.

^a That is, was received into the Kings fauour and presence. ^b That he was her vncle, and had brought her vp.

^c Meaning that he should abolish the wicked decrees, which he had made for the destruction of the Iewes. ^d Reade Chap. 5. 2.

¹ Or, were about to slay the Iewes.

^e This was the law of the Medes and Persians, as Dan. 6. 15. notwithstanding the king reuoked the former decree granted to Haman for Esters sake. ^f Which containeth part of India and part of Ethiopia.

opia, an hundredth and seuen and twentie prouinces, vnto euery prouince, according to the writing thereof, and to euery people after their speech, and to the Iewes, according to their writing, and according to their language.

10 And hee wrote in the king Ahashueroth name, and sealed it with the kings ring: and he sent letters by posts on horsebacke and that rode on beasts of price, as dromedaries and colts of mares.

11 Wherein the king graunted the Iewes (in what Cities soeuer they were) to gather themselves together, and to stand for their life, and to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, both children and women, and to spoile their goods:

12 Vpon one day in all the prouinces of king Ahashueroth, euen in the thirteenth day of the twelfth moneth, which is the moueth Adar.

13 The copie of the writing was, how there should bee a commaundement giuen in all and euery prouince, published among all the people, and that the Iewes should be ready against that day to ^kauenge themselves on their enemies.

14 So the posts rode vpon beasts of price, and dromedaries, and went forth with speed, to execute the kings commaundement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the king in royall apparell of blew, and white, and with a great crowne of gold, and with a garment of fine linen and purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Iewes was come light and ioy and gladnesse, and honour.

17 Also in all and euery prouince, and in all and euery citie and place, where the Kings commaundement and his decree came, there was ioy, and gladnes to the Iewes, a feast and good day, and many of the people of the land became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

1 At the commaundement of the King the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes keepe a feast in the remembrance of their deliuerance.

SO in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the kings commaundement and his decree drew neer to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered themselves together into their cities throughout al the prouinces of the king Ahashueroth, to lay hand on such as sought their hurt, and no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the king ^bexalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their ^cenemies with strokes of the sword and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace slew the Iewes and destroyed ^dfiue hundredth men,

7 And Parthandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Patmashta, and Arisai, and Aridai, and Vaiezatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersary of the Iewes slew they: but they layd not their hands ^e on the spoile.

11 On the same day came the number of those that were slaine, vnto the palace of Shushan before the King.

12 And the King said vnto the Queene Ester, The Iewes haue slaine in Shushan the palace and destroyed fiue hundredth men, and the ten sons of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreouer, that it may be performed?

13 Then said Ester, If it please the King, let it be granted also to morrow to the Iewes that are in Shushan, to doe according ^f vnto this dayes decree, that they may hang vpon the tree Hamans ten sonnes.

14 And the King charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 So the Iewes that were in Shushan, assembled themselves vpon the fourteenth day of the moneth Adar, and slewe three hundredth men in Shushan, but on the spoyle they laid not their hand.

16 And the rest of the Iewes that were in the kings prouinces assembled themselves, and stood for ^gtheir liues, and had rest from their enemies, and slew of them that ^hhated them, seuentie and fiue thousand: but they laid not their hand on the spoyle.

17 This they did on the thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting & ioy,

18 But the Iewes that were in Shushan assembled themselves on the thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled towne, ^kkept the fourteenth day of the moneth Adar with ioy and feasting

^b Did them honour and shewed them friendship.

^c Which had conspired their death by the permission of the wicked Haman.

^d Besides those three hundredth, that they slew the second day, as verse 15.

^e Whereby they declared that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gain, but to execute his vengeance.

^f This she requirerh not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

^g Read Chap. 8. 11.

^h Meaning, that they laide hands on none, that were not the enemies of God.

ⁱ Meaning, in all places sauing in Shushan.

^k As the Iewes doe euen to this day, calling it in the Persians language Purim, that is, the day of lots,

feasting, *even* a ioyfull day, and euery one sent presents vnto his neighbour.

1. The Iewes gather heresof, that Mordecai wrote this story, but it seemeth that he wrote but onely these letters, and decrees that follow.

20 ¶ And Mordecai wrote these words, and sent letters vnto all the Iewes that were through all the prouinces of the king Ahshuerosh, both neere and farre,

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, & the fifteenth day of the same, euery yeere.

2. According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorrow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting, and ioy, and to send presents euery man to his neighbour, and gifts to the poore.

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorrow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting, and ioy, and to send presents euery man to his neighbour, and gifts to the poore.

m He stretcheth before our eyes the yf of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutuall friendship, and reliefe of the poore.

23 And the Iewes promised to doe as they had begun, and as Mordecai had written vnto them,

n Reade Chap. 3. 7.

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduersarie, had imagined against the Iewes, to destroy them, and had cast Pur (that is a lot) to contume and destroy them.

o That is, Ester, p These are the words of the King, commandment to disannull Hamans wicked enterprise.

25 And when shee came before the king, he commanded by letters, Let his wicked Pedeuile (which hee imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, and because of all the words of this letter, and of that which they had seene besides this, and of that which had come vnto them.

Or, transgress.

27 The Iewes also ordained, and promised for them & for their seed, and for all that ioined vnto them, that they would not faile to ob-

serue those two daies euery yeere, according to their writing, and according to their season,

28 And that these daies should be remembered, and kept throughout euery generation and euery family, and euery prouince, and euery cite: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their seed.

29 And the Queene Ester the daughter of Abihail and Mordecai the Iew wrote with all authoritie (to confirme this letter of Purim the second time.)

30 And he sent letters vnto all the Iewes to the hundreth and seuen and twentie prouinces of the kingdome of Ahshuerosh, with words of peace and truth,

31 To confirme these dayes of Purim, according to their seasons, as Mordecai the Iew and Ester the Queen had appointed them, and as they had promised for them selves and for their seed with fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

CHAP. X.

The estimation and authoritie of Mordecai.

And the King Ahshuerosh laid a tribute vpon the land, & vpon the Iles of the sea.

2 And all the acts of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Iew was the second vnto king Ahshuerosh, and great among the Iewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seede.

q Meaning, the fourteenth, and the fifteenth day of the moneth Adar.

Or, strength, p. 15. 14.

r Which were letters declaring vnto them quiescence, and assurance, and putting them out of doubt and feare.

s Est. 1. 1. That they would obserue this feast with fasting and earnest prayer, which in Ester is signified by this word (their cite.)

a These three points are here set forth as commendable and necessarie for him, that is in authoritie to haue the fauour of the people, to procure their wealth, and to be gentle, and louing towards them.

IOB.

THE ARGUMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement words, and subtill disputations brought him almost to despaire: for they set forth God as a seuerer Iudge, and mortall enemy vnto him, which had cast him off, therefore in vaine hee should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding hee did constantly resist them, and at length had good successe. In this story we haue to marke that Iob maintaineth a good cause, but handleth it euill: againe, his aduersaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway punish men according to their finnes, but that hee had secret iudgements, whereof man knew not the cause, and therefore man could not reason against God therein, but he should be conuicted. Moreover, hee was assured that God had not reiected him, yet through his great torments, and affliction he bursteth forth into many inueniences both of words and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which hee doeth not handle well. Againe the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespassse, grounding vpon Gods providence, his iustice, and mans finnes, yet their intention is euill: for they labour to bring Iob into dispaire, and so they maintaine an euill cause. Ezekeil commendeth Iob as a iust man, Ezek. 14. 14. and Iames setteth out his patience for an example. Iam. 5. 11.

CHAP.

C. H. A. P. I.
 1 The holinesse, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and patience.

THere was a man in the land of Uz called Iob, and this man was a vpright and iust man, one that feared God, and eschewed euill.

2 And he had seuen sons and three daughters.

3 His substance also was seuen thousand sheepe, and three thousand camels, & five hundred yoke of oxen, and five hundred asses, and his family was very great, so that this man was the greatest of all the men of the East.

4 And his sons went & banquetted in their houses, euery one his day, and sent, and called their three sisters to eat & to drink with them.

5 And when the dayes of ther banquetting were gone about, Iob sent, & sanctified them, and rose vp early in the morning, and offered burnt offerings according to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and blasphemed God in their hearts: thus did Iob; euery day.

6 ¶ Now on a day when the children of God came and stood before the Lord, Satan came also among them.

7 Then the Lord said vnto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

8 And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, how none like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill?

9 Then Satan answered the Lord, and said, Dost thou feare God for nought.

10 Hast thou not made an hedge about him and about his house, and about all that he hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out now thine hand, and touch all that he hath, to see if he will not blaspheme thee to thy face.

12 Then the Lord said vnto Satan, Loe all that he hath, & in thine hand: onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the presence of the Lord.

¶ Meaning the Angels which are called the sonnes of God, because they are willing to execute his will. 1 Because our infirmities cannot comprehend God in his Majesty, he is set forth vnto vs as a King, that our capacities may be able to vnderstand that which is spoken of him. m This declareth, that although Satan be aduersary to God, yet he is compelled to obey him, and to doe him al homage, without whose permission and appointment he can doe nothing. n This question is asked for our instruction: for God knew whence he came. o Herein is described the nature of Satan, which is euerranging for his pray, 1 Pet. 5. 8. p He feareth thee not for thine owne sake, but for the commoditie that he receiue by thee. q Meaning, the worke of God, which serued Iob as a rampart against all tentraions. r This signifies that Satan is not able to touch vs, but it is God that must doe it. f Satan notwithstanding, whereunto men are commonly subiect: that is, to hide their rebellion, and to conuince with God in the time of prosperitie, which vice is disclosed in the time of aduersitie. t God giueth not Satan power ouer man to gratifie him. u This is, went to execute that which God had permitted him to doe: for else he would not goe out of Gods presence.

13 ¶ And on a day when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

15 And the Shabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles he was yet speaking, another came, and said, The fire of God is fallen from the heauen, and hath burnt vp the sheepe, and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles he was yet speaking, another came, and said, The Caldeans set out three bands, and fell vpon the Camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles hee was yet speaking, came another, and said, Thy sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great winde from beyond the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And said, Naked came I out of my mothers wombe, and naked shall I returne thither: the Lord hath giuen, & the Lord hath taken it: blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God foolishly.

C H A P. II.

6 Satan hath permission to afflict Iob. 2 His wife tempteth him to forsake God. 11 His three friends visit him.

ANd on a day the children of God came & stood before the Lord, & Satan came also among them, and stood before the Lord.

2 Then the Lord sayd vnto Satan, Whence comest thou? And Satan answered the Lord, and said, from compassing the earth to and fro and from walking in it.

3 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill? for yet the continueth in his vprighnesse, although thou moudest me against him, to destroy him without cause.

4 And Satan answered the Lord, and said, Skin for skin, and all that euer a man hath, will he giue for his life.

5 But stretch now out thine hand, & touch his bones and his flesh, to see if hee will not blaspheme thee to thy face.

x That is, the Arabians. y Which thing was also done by the craft of Satan, to tempt Iob the more grievously, forasmuch as hee might see, that not onely men were his enemies, but that God made warre against him. z The last plague declareth that when one plague is past, which seemeth hard to be borne, God can send vs another farre more grievous, to trie his, and teach them obedience. a Which came not of impatience, but declareth that the children of God are not insensible like blocks, but that in their patience they feele affliction, and griefe of mind: yet they keepe a meane herein, and rebell not against God, as y wicked doe. * Eccles. 5. 14. 1. tim. 6. 7. b That is, into the belly of the earth, which is the mother of all. c Hereby he confesseth that God is iust and good, although his hand be sore vpon him. d But declared that God did all things according to iustice and equitie.

a That is, the Angels, as Cha. 1. 6. b Reade Chap. 2. 6. c That is, the Angels, as Cha. 1. 6. d He proueth Iobs integritie by, this that he ceased not to feare God when his plagues were grievously vpon him. e That is, when thou hadst nought against him or, when thou wast not able to bring thy purpose to passe. f Hereby hee meant that a mans owne skin is dearer vnto him than any other mans. f Meaning, his owne person.

6 Then the Lord said vnto Satan, Loe, hee is in thine hand, but saue this life.

7 ¶ So Satan departed from the presence of the Lord, and smote Iob with sore ^hboyles from the sole of his foote vnto his crowne.

8 And he tooke a ⁱ pot (hard to scarpe him, and he fate downe among the ashes.

9 Then sayd his ^kwife vnto him, Doeſt thou ^lcontinue yet in thine vprightness? ^mBlasphe me God, and die.

10 But hee sayd vnto her, Thou speakeſt like a foolish woman: what ⁿ shall we receiue good at the hand of God, and not ^o receiue euill? In all this did I not Iob sinne with his lips.

11 Now when Iobs three ^p friends heard of all (his euill) that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes a farre off, they knew him not: therefore they lift vp their voices and wept, and euery one of them rent his garment, and sprinkled ^q dust vpon their heads toward the heauen.

13 So they ſate by him vpon the ground ſeuē dayes, and ſeuē nights, and none spake a word vnto him: for they saw, that the griefe was very ^r great.

g Thus Satan can goe no further in punishing, then God hath limited him. h This sore was most vehement, wherewith also God plagued the Egyptians, Exo. 9. 9. and threatneth to punish the rebellious people, Deut. 28. 27. for that this temptation was most grievous: for if Iob had merited Gods fauour by the vehemencie of his disease, he might haue thought that God had cast him off. i As destitute of all other help & means, & wonderfully afflicted with the sorrow of his disease. k Satan vsed the same instrument against Iob, as he did against Adam. l Meaning, what gainest thou to curse God, seeing he thus plague thee, as though he were thine enemy? This is the most grievous temptation of the faithfull, when their faith is assailed, and when Satan goeth about to perſwade them, that they trust in God in vaine. m For death was appointed to the blasphemer, and so thee meant this: hee should bee ſooner rid out of his paine. n That is, to be patient in aduersitie, as we reioyce when he sendeth prosperitie, and so to acknowledge him to be both mercifull and iust. o He so bridled his affections, that his tongue through impatiencie did not murmur against God. p Which were men of authoritie, wise and learned, and as the Septuagint write, Kings, & came to comfort him, but when they saw how he was visited, they conceived an euill opinion of him, as though he had been but in hypocrite, and so iustly plagued of God for his finnes. q This was also a ceremony, which they vsed in those countreys, as the renting of their clothes in signe of sorrow, &c. r And therefore thought that he would not haue hearkened to their counsell.

CHAP. III.

1 Iob complaineth, and curseth the day of his birth. 11 Hee desireth to die, as though death were the ende of all mans miserie.

Afterward, ^a Iob opened his mouth, and ^bcurſed his day.

2 And Iob cried out, and sayd,

3 Let the ^c day perish, wherein I was born, and the night when it was sayd, There is a man childe conceived.

4 Let that day be darkeneſſe, let not God ^d regard it from aboue, neither let the light shine vpon it,

5 But let darkeneſſe, and the ^e shadowe of death ſtaine it: let the cloude remaine vpon it, and let them make it fearefull as a bitter day.

6 Let darkeneſſe poſſeſſe that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

7 Yea, deſolate be that night, and let no ioy be in it.

a The ſeuē dayes ended, Chap. 3. v. 3. b Here Iob be- ginneth to feele his great imper- fection, in this battell betweene the ſpirit and the fleſh, Rom. 7. 18. and after a man- ner yeeldeth, yet in the end he get- teth victorie, though he was in the meane time greatly wounded. c Men ought not to be ware of their life, and curſe it becauſe of the infirmities that it is ſubiect vnto, but becauſe they are giuen to ſinne and rebellion againſt God. d Let it be put out of the number of daies, and let it not haue the light of the ſunne, ſeparate it from the night. e That is, moſt obſcure darkeneſſe, which maketh them afraid of death, that are in it.

8 Let them that curſe the day (being ^f ready to renew their mourning) curſe it.

9 Let the ſtarres of that twilight be dimme through darkeneſſe of it: let it looke for light, but haue none: neither let it ^g ſee the dawning of the day.

10 Becauſe it ſhut not vp the doores of my mothers wombe, nor hid ſorrow from mine eyes.

11 ^h Why died I not in the birth? or why died I not, when I came out of the wombe?

12 Why did the knees preuent mee? and why did I ſucke the breasts?

13 For ⁱ ſhould I now haue ^j lien and bene quiet, I ſhould haue ſlept then, and bene at reſt.

14 With the Kings and counſellers of the earth, which haue builded themſelues ^k deſolate places:

15 Or with the Princes that had gold, and haue filled their houſes with ſiluer.

16 Or why was I not hid, as an vntimely birth, either as infants, which haue not ſeene the light?

17 The wicked ^l haue there ceaſed from their tyrannie, and there they that laboured valiantly, are at reſt.

18 The ^m priſoners reſt together, and heare not the voice of the oppreſſour.

19 There are ſmall and great, and the ſer- uant ⁿ free from his maſter.

20 Wherefore is the light giuen to him that is in miſerie? and ^o life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would euen ſearch it more then trea- ſures:

22 Which ioy for gladneſſe, and reioyce, when they can finde the graue.

23 Why is the light giuen to the man whoſe way is ^p hid, and whom God hath hedged in?

24 For my ſighing commeth before I eate, and my roarings are powdered out like the water.

25 For the thing I ^q feared, is come vpon me, and the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietneſſe, neither had I reſt, ^r yet trouble is come.

f Which curſe the day of their birth, let them lay that curſe on this night. g Let it be al- ways night, and neuer ſee day. h For, the yonglings of the morning. i This and that which followeth, declareth that while man giueth place to his paſ- ſions, he is not able to ſtay, nor keepe meaſure, but ſineth head- long into all euill, except God call him backe. j The vehemencie of his afflictions made him to utter theſe words, as though death were the ende of all miſe- ries, & as if there were no life af- ter this, which he ſpeaketh not as though it were ſo, but the in- firmities of his diſeaſe cauſed him to burſt out into this error of the wicked. k He noteth the ambition of theſe, which ſeeke their pleaſure, as it were, change the order of nature, and build in moſt barren places, becauſe they would hereby make their names immor- tal. l That is, by death the cru- elty of the tyrants hath ceaſed. m All they that ſuſtaine any kind of calamity and miſerie in this world: which he ſpeaketh after the iudgement of the fleſh. n He ſheweth that the benefices of God are not comfortable, except the heart be ioyfull, and the conſcience quiet- ted. o That ſeech not how to come out of his miſeries, becauſe he dependeth not on Gods prouidence. p In my pro- ſperity I looked euer for a fall, as is come now to paſſe. q The feare of troubles that ſhould enſue, cauſed my proſperity to ſeeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatiencie, 7 and vniuſtice, 17 and of the preſumption of his owne righteouſneſſe.

Then Eliphaz the Temanite answered, and ſayd,

2 If wee aſſay to commune with thee, wilt thou be grieued? but ^a who can withhold himſelfe from ſpeaking?

3 Beholde, thou haſt taught many, and ^b haſt ſtrengthened the weary hands.

4 Thy

f Which curſe the day of their birth, let them lay that curſe on this night. g Let it be al- ways night, and neuer ſee day. h For, the yonglings of the morning. i This and that which followeth, declareth that while man giueth place to his paſ- ſions, he is not able to ſtay, nor keepe meaſure, but ſineth head- long into all euill, except God call him backe. j The vehemencie of his afflictions made him to utter theſe words, as though death were the ende of all miſe- ries, & as if there were no life af- ter this, which he ſpeaketh not as though it were ſo, but the in- firmities of his diſeaſe cauſed him to burſt out into this error of the wicked. k He noteth the ambition of theſe, which ſeeke their pleaſure, as it were, change the order of nature, and build in moſt barren places, becauſe they would hereby make their names immor- tal. l That is, by death the cru- elty of the tyrants hath ceaſed. m All they that ſuſtaine any kind of calamity and miſerie in this world: which he ſpeaketh after the iudgement of the fleſh. n He ſheweth that the benefices of God are not comfortable, except the heart be ioyfull, and the conſcience quiet- ted. o That ſeech not how to come out of his miſeries, becauſe he dependeth not on Gods prouidence. p In my pro- ſperity I looked euer for a fall, as is come now to paſſe. q The feare of troubles that ſhould enſue, cauſed my proſperity to ſeeme to me as nothing, and yet I am not exempted from trouble.

a Seeing this thine impati- encie. b Thou haſt comforted others in their afflictions, and canſt not now comfort thy ſelfe.

c Thou haſt comforted others in their afflictions, and canſt not now comfort thy ſelfe.

d Thou haſt comforted others in their afflictions, and canſt not now comfort thy ſelfe.

e Thou haſt comforted others in their afflictions, and canſt not now comfort thy ſelfe.

4 Thy words haue confirmed him that was falling, and thou hast strengthened the weake knees.

5 But now it is come vpon thee, and thou art grieved: it toucheth thee, and thou art troubled.

6 Is not this thy feare, thy confidence, thy patience, and the vprightnesse of thy wayes?

7 Remember, I pray thee: who *euer* perished, being an innocent? or where were the vpright destroyed?

8 As I haue seene, they that *plow* iniquitie, and sowe wickednesse, reape the same.

9 With the blast of God they perish, and with the breath of his nostrils are they consumed.

10 The roaring of the Lion, and the voice of the Lionesse, and the teeth of the Lions whelpes are broken.

11 The Lion perisheth for lacke of pray, and the Lions whelpes are scattered abroad.

12 But a thing was brought to me secretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, and dread, which made all my bones to tremble.

15 And the winde passed before mee, and made the haire of my flesh to stand vp.

16 Then stood one, and I knew not his face: an image was before mine eyes, and in silence heard I a voyce, saying,

17 Shall man bee more iust then God? or shall a man bee more pure then his maker?

18 Behold, he found no stedfastnesse in his seruants, and laid folly vpon his Angels.

19 How much more in them that dwell in houses of clay, whose foundation is in the dust, which shall be destroyed before the moth?

20 They be destroyed from the morning vnto the euening: they perish for euer, without regard.

21 Doth not their dignitie goe away with them? do they not die, and that without wisdom?

22 I He proueth that if God did punish the innocent, the creature should bee more iust then the Creator, which were a blasphemie. m If God finde imperfection in his Angels, when they are not maintained by his power, how much more shall he lay folly to mans charge, when hee would iustifie himselfe against God? n That is, in his mortall body, subiect to corruption. 2. Corinth. 5.1. o They be dead continually before their eyes, and dayly approaching toward them. p No man for all this doeth consider it. q That is, before that any of them were wile as to thinke on death.

CHAP. V.

1. 2. Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 4 Gods power who destroyeth the wicked, and deliuereth his.

CALL now, if any will answer thee, and to which of the Saints wilt thou turne?

2 Doublesse anger killeth the foolish, and enuie slayeth the idiot.

3 I haue seene the foolish well rooted, and suddenly I cursed his habitation, saying,

4 His children shall be farre from saluation, and they shall be destroyed in the gate, and none shall deliuer them.

5 The hungry shall eate vp his harvest: yea, they shall take it from among the thorns, and the thirstie shall drinke vp their substance.

6 For miserie cometh not forth of the dust, neither doeth affliction spring out of the earth.

7 But man is borne vnto trauell, as the sparkes flie vpward.

8 But I would inquire at God, and turne my talke vnto God:

9 Which doeth great things & vnsearchable, and marueilous things without number.

10 He giueth raine vpon the earth, and powreth water vpon the streetes.

11 And setteth vp on hie them that be low, that the sorrowfull may bee exalted to saluation.

12 He scattereth the deuises of the craftie: so that their handes cannot accomplish that which they doe enterprise.

13 He taketh the wife in their craftinesse, and the counsell of the wicked is made foolish.

14 They meete with darkenesse in the day time, and grope at noone day, as in the night.

15 But hee saueh the poore from the sword, from their mouth, and from the hand of the violent man.

16 So that the poore hath his hope, but iniquitie shall stop her mouth.

17 Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For he maketh the wound, and bindeth it vp: he smiteth, and his hands make whole.

19 Hee shall deliuer thee in fixe troubles, and in the seuenth the euil shall not touch thee.

20 In famine hee shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt bee hid from the scourge of the tongue, and thou shalt not bee afraid of destruction when it commeth.

22 But thou shalt laugh at destruction and dearch, and shalt not bee afraid of the beast of the earth.

23 For the stones of the filde shall bee in league with thee, and the beasts of the field shall be at peace with thee.

24 And thou shalt know, that peace shall be in thy tabernacle, and thou shalt visit thine habitation, and shalt not sinne.

25 Thou shalt perceiue also, that thy seede shall bee great, and thy posteritie as the graspe of the earth.

4 His children shall be farre from saluation, and they shall be destroyed in the gate, and none shall deliuer them.

5 The hungry shall eate vp his harvest: yea, they shall take it from among the thorns, and the thirstie shall drinke vp their substance.

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24 And thou shalt know, that peace shall be in thy tabernacle, and thou shalt visit thine habitation, and shalt not sinne.

25 Thou shalt perceiue also, that thy seede shall bee great, and thy posteritie as the graspe of the earth.

e Though God sometimes suffer the fathers to passe in this world, yet his iudgements will light vpon their wicked children.

f By publique judgement they shall bee condemned, and none shall pite them.

g Though there be but two or three eares left in the hedges, yet these shall bee taken from him.

h That is, the earth is not the cause of barrennesse and mans miserie, but his owne sinne.

i Which declarereth that sinne is euill in our corrupt nature: for before sinne it was not subiect to paine and affliction.

k If I suffered as thou dost, I would seeke vnto God.

l He counselleth Iob to humble himselfe vnto God, to whom all creatures are subiect, and whose workes declare that man is inexcusable, except hee glorifie God in all his workes.

m He sheweth by particular examples, what the workes of God are.

n In things plaine and euident they shew themselves fooles in stead of wise men.

o This declarereth that God punisheth the worldly wife, as hee threatened Deut. 28.

p That is, hee that humbleth himselfe before God.

q He comparereth the slander of the wicked to sharpe swords.

r If the wicked bee compelled at Gods workes to stoppe their mouthes, much more they that professe God.

s Hee will set trouble after trouble, that his children may

not for one time, but continually trust in him: but they shall haue a comfortable issue, even in the greatest and the last, which is here called the seuenth.

z Where as the wicked lament in their troubles, thou shalt haue occasion to reioyce.

u When wee are in Gods fauour, all creatures shall serue vs.

x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to bee offended.

Jobs complaint of his friends. Mans miserie.

19 They that go to Tema, considered them, and they that go to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither and were ashamed.

21 Surely now are ye like vnto it: ye haue scene my fearefull plague, and are afraid.

22 Was it because I said, Bring vnto me? or giue a reward to me of your substance?

23 And deliuer me from the enemies hand, or ransom me out of the hand of tyrants?

24 Teach me, and I will hold my tongue: & cause me to vnderstand wherein I haue erred.

25 How? Redfast are the words of righteousness: & what can any of you iustly reprove?

26 Doe ye imagine to reprove words, that the talke of the afflicted should be as the winde?

27 Ye make your wrath to fall vpon the fatherlesse, and dig a pit for your friend.

28 Now therefore be content to looke vpon me: for I will not lie before your face.

29 Turne, I pray you, let there bee none iniquitie: returne, I say, and ye shall see yet my righteousness in that behalfe. Is there iniquitie in my tongue? doeth not my mouth seele sorrowes?

30 Doe ye call it by reason? Doe ye call it by reason? I should bee thought to speake foolishly, which am now in miserie? Consider whether I speake as one that is driuen to this impatience through very sorrow, as an hypocrite, as you condemne me.

31 That which is vsauourie, shall it be eaten without salt? or is there any taste in the white of an egge?

32 Such things as my soule refused to touch, as were sorrowes, are my meate.

33 Oh that I might haue my desire, and that God would graunt mee the thing that I long for.

34 That is, that God would destroy mee: that he would let his hand goe, and cut me off.

35 Then should I yet haue comfort, (though I burne with sorrowe, let him not spare) because I haue not denied the words of the holy One.

36 What power haue I that I should endure? or what is mine end, if I should prolong my life?

37 Is my strength the strength of Rones? or is my flesh of brasle?

38 Is it not so, that there is in me no help? and that strength is taken from me?

39 Hethat is in miserie ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.

40 My brethren haue deceiued mee: as a brooke, and as the rising of the riuers they passe away.

41 Which are blackish with ice, and wherein the snow is hid:

42 But in time they are dried vp with heate and are consumed: and when it is hote, they faile out of their places.

43 Or they depart from their way and course, yea, they vanish and perish.

44 Or, wisdom, or, lawe.

45 Hee compareth those friends which comfort vs not in miserie: to a brooke, which in Summer, when we need waters, is drie, in Winter is hard frozen, and in the time of raine when we haue no need, ouerfloweth with water.

46 Hee searcheth least he should bee brought to incontinence, if his sorrowes should continue.

47 Hee I not fought to helpe my selfe as much as was possible?

48 Or, wisdom, or, lawe.

49 Hee compareth those friends which comfort vs not in miserie: to a brooke, which in Summer, when we need waters, is drie, in Winter is hard frozen, and in the time of raine when we haue no need, ouerfloweth with water.

1 They that goe into the booke of Ahab, think to find water there to quench their thirst, but they are deceiued.

2 That is, like to this brooke, which deceiue them, that think to haue water there in their need, as I looked for consolation at your hands.

3 He toucheth the worldlings, which for no occasion will giue part of their good, and much more these men, which would not giue him comfortable words.

4 Shew me wherein I haue erred, and I will correct my fault.

5 He that hath a good conscience, doeth not shrinke at the sharpe words or reasonings of others, except they be able to persuade him by reason.

6 Doe ye call it by reason? Doe ye call it by reason? I should bee thought to speake foolishly, which am now in miserie? Consider whether I speake as one that is driuen to this impatience through very sorrow, as an hypocrite, as you condemne me.

7 This signifieth that his disease was rare and most horrible.

8 Thus he speakes in respect of the breuitie of mans life, which passeth without hope of returne.

9 In consideration whereof he desireth God to haue compassion on him.

10 If thou behold me in thine anger, I shall not be able to stand in thy presence.

11 I shall no more enjoy this mortal life.

12 Seeing I can by no other means comfort my selfe, I will declare my griefe by words and thus he speaketh as one overcome with griefe of minde.

13 Hee shall returne no more to his house, neither shall his place know him any more.

14 Therefore I will not spare my mouth, but will speake in the trouble of my spirit, and my griefe by words and thus he speaketh as one overcome with griefe of minde.

15 Hee shall returne no more to his house, neither shall his place know him any more.

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32 Therefore I will not spare my mouth, but will speake in the trouble of my spirit, and my griefe by words and thus he speaketh as one overcome with griefe of minde.

in the bitterness of my mind.

12 Am I a sea^b or a whalefishy^c that thou keepest me in ward?

13 When I say, My couch shall relieve me, and my bed shall bring comfort in my meditation;

14 Then fearest thou me^d with dreams, and astonishest me with visions.

15 Therefore my soule^e chuseth rather to be strangled and to die, then to be in my bones.

16 I abhorre it, I shall not liue alway: spare me then, for my dayes are but vanitie.

17 What is man that thou doest magnifie him, & that thou settest thine heart vpon him?

18 And doest visite him euery morning, and triest him euery moment?

19 How long will it bee yet thou depart from me, thou wilt not let mee alone whiles I may swallow my spittle.

20 I haue sinned, what shall I doe vnto thee? O thou preseruer of men, why hast thou set mee as a marke against thee, so that I am a burden vnto my selfe.

21 And why doest thou not pardon my trespasses and take away mine iniquitie? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall not be found.

22 Hee declareth the mighty power of God, and that man's righteousness is nothing.

CHAP. VIII.

1 Bildad sheweth that Job is a sinner, because God punisheth the wicked, and preserveth the good.

Then answered Bildad the Shuhite, and said,

2 How long wilt thou talke of these things? and how long shall the words of thy mouth be as a mighty winde?

3 Doth God peruert iudgement? or doth the Almighty subuert iustice?

4 If thy sonnes haue sinned against him, and he hath sent them into the place of their iniquities.

5 For if thou wilt early seeke vnto God, and pray to the Almighty,

6 If thou be pure and vpright, then surely he will awake vnto thee, and he will make the habitation of thy righteousness prosperous.

7 And though thy beginning bee small, yet thy later end shall greatly increase.

8 Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but of yesterday, and are ignorant: for our dayes vpon earth are but a shadow.)

10 Shall not they teach thee and tell thee, and utter the words of their heart?

11 Can a rush grow without myre? or can the grass grow without water?

12 Though it were in green and not cut,

13 So are the paths of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shall be cut off, and his trust shall be as the house of a spider.

15 He shall lean vpon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure.

16 The tree is green before the sunne, and the branches spread ouer the garden thereof.

17 The rootes thereof are wrapped about the fountaine, and are folded about the house of stones.

18 If any plucke it from his place, and it denie saying, I haue not seene thee,

19 Behold, it will reioyce by this meane, that it may grow in another mold.

20 Behold, God will not cast away an vpright man, neither will hee take the wicked by the hand.

21 Till hee haue filled thy mouth with laughter, and thy lips with ioy.

22 They that hate thee, shall be clothed with shame, and the dwelling of the wicked shall not remaine.

CHAP. IX.

1 Job declareth the mighty power of God, and that man's righteousness is nothing.

Then Job answered, and said,

2 I know verely that it is so: for how should man compare vnto God be iustified?

3 If he would dispute with him, He could not answere him one thing of a thousand.

4 Hee is wise in heart, and mighty in strength: who hath beene fierce against him, and hath prospered?

5 He remoueth the mountaines, and they feelee not when he ouerthroweth them in his wrath.

6 Hee remoueth the earth out of her place, that the pillars thereof doe shake.

7 He commandeth the sunne, and it riseth not: he closeth vp the starres; as vnder a signet.

8 Hee himselfe alone spreadeth out the heauens, & walketh vpon the height of the sea.

9 He maketh the stars Arcurus, Orion, and Pleiades, and the climates of the South.

10 He doeth great things, and vnsearchable: yea, marueilous things without number.

11 Lo, when hee goeth by mee, I see him not: and when hee passeth by I perceiue him not.

12 Behold, when hee taketh a pray, who can make him to restore it? who shall say vnto him, What doest thou?

13 God will not withdraw his anger, and the most mighty helps doe stoupe vnder him.

14 Hee declareth the mighty power of God, and that man's righteousness is nothing.

15 Hee declareth the mighty power of God, and that man's righteousness is nothing.

16 Hee declareth the mighty power of God, and that man's righteousness is nothing.

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65 Hee declareth the mighty power of God, and that man's righteousness is nothing.

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99 Hee declareth the mighty power of God, and that man's righteousness is nothing.

100 Hee declareth the mighty power of God, and that man's righteousness is nothing.

How should I be able to answer him by eloquence? where by he noteth his friends, that al- though they were eloquent in talke, yet they felt not in heart that which they spoke.

14 How much lesse shall I answer him? or how should I finde out my words with him?

15 For though I were iust, yet could I not answer, but I would make supplication to my Iudge.

16 If I crie, and he answer me, yet would I not beleue, that he heard my voice.

17 For he destroyeth me with a tempest, and woundeth my^m without cause.

18 He will not suffer me to take my breath, but filleth me with bitternesse.

19 If I speake of strength, behold, he is strong: if I speake of iudgement, who shall bring me in to plead?

20 If I would iustifie my selfe, mine owne mouth shall condemne me: if I would be perfit, he shall iudge me wicked.

21 Though I were perfit, yet I know not my soule: therefore a shorke is my life.

22 This is one point: therefore I said, Hee destroyeth the perfit and the wicked.

23 If the scourge should suddenly say, should God laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: he couereth the faces of the iudges thereof: if not, where is he? or who is he?

25 My dayes haue bene more swift then a poste: they haue fled, and haue seene no good thing.

26 They are passed as with the most swift ships, and as the eagle that flieth to the pray.

27 If I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 Then I am afraid of al my sorowes, knowing that thou wilt not iudge me innocent.

29 If I bee wicked, why labour I thus in vaine?

30 If I wa^h my selfe with snow water, and purge my hands inost cleane,

31 Yet shalt thou plunge me in the pit, and mine owne clothes shall make me filthy.

32 For hee is not a man as I am, that I should answer him, if wee come together to iudgement.

33 Neither is there any vmpire that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare astonish me:

35 Then will I speake, and feare him not: but because I am not so, I hold me still.

36 That can shew the contrary? u^h thinke not to fall into these afflictions, but my sorowes bring me to these manifest infirmities, and my conscience condemneth me. x Why doth not God destroy me at once? thus he speaketh according to the infirmities of the flesh. y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God. z Whatsoeuer I would v^e to couer my filthinesse with, shall disclose me so much more. a Which might make an accord betwene God and mee, speaking of impatience, and yet confessing God to be iust in punishing him. b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Job is wearie of his life, and setteth out his fragilitie before God. **20** Hee deserveth him to stay his hand. **22** A description of death.

MY soule is cut off: though I liue: I will leaue my complaint vpon my selfe, and will speake in the bitternesse of my soule.

2 I wil say vnto God, Condemne me not: shew me, wherefore thou contendest with me.

3 Thinkest thou it good to oppresse me, and to cast off the labour of thine hands, and to fauour the counsell of the wicked?

4 Hast thou carnall eyes? or dost thou see as a man seeth?

5 Are thy dayes as mans dayes? or thy yeeres, as the time of man,

6 That thou inquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot do wickedly: for none can deliuer me out of thine hand.

8 Thine hands haue made mee, and fashioned me wholly round about, and wilt thou destroy me?

9 Remember, I pray thee, that thou hast made me as the clay, and wilt thou bring mee into dust againe?

10 Hast thou not powred me out as milke, and turned me to cruds like cheese?

11 Thou hast clothed mee with skinn and flesh, and ioyned me together with bones and sinewes.

12 Thou hast giuen mee life, and grace: and thy visitation hath preferred my spirit.

13 Though thou hast hid these things in thine heart, yet I know that it is so with thee.

14 If I haue sinned, then thou wilt straitly looke vnto me, and wilt not hold me guiltlesse of mine iniquity.

15 If I haue done wickedly, woe vnto me: if I haue done righteously, I will not plit vp mine head, being ful of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shew thy selfe marueilous vpon mee.

17 Thou renewest thy plagues against mee, and thou increasest thy wrath against mee: changes and armies of sorowes are against me.

18 Wherefore then hast thou brought mee out of the wombe? Oh that I had perished, and that none eye had seene me.

19 And that I were as I had not been, but brought from the wombe to the graue!

20 Are not my dayes few? let him cease and leaue off from me, that I may take a little comfort,

21 Before I goe and shall not returne, even to the land of darknesse and shadow of death:

22 Into a land, I say, darke as darknesse it selfe, and into the shadow of death, where is none order, but the light is there as darknesse.

1 Job being sore assaulted in this battell betwene the flesh and the spirit, burleth out into these afflictions, wishing rather short dayes then long paine. **2** That is, diuersitie of diseases and in great abundance: shewing that God hath infinite meane to punish man. **3** Hee witheth that God would leaue off his affliction, considering his great miserie and the breuitie of his life. **4** He speaketh thus in the person of a sinner, that is overcome with passions & with the feeling of Gods iudgements, & therefore cannot apprehend in that state the mercies of God & comfort of the resurrection. **5** No distinction between light and darknesse, but where all is very darknesse it is still.

CHAP.

CHAP. XI.

1. Job is mightily rebuked of Zophar. 2. God is incomprehensible. 3. He is merciful to the repentant. 4. Their assurance that line godly.

Then answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? or should a great talker be justified?

3 Should men hold their peace at thy lies? and when thou mockest others, shall none make thee ashamed?

4 For thou hast said, My doctrine is pure, and I am cleane in thine eyes.

5 But, oh that God would speake and open his lips against thee!

6 That he might shew thee the secrets of wisdom, how thou hast despised double, according to right: knowe therefore that God hath forgotten thee, for thine iniquitie.

7 Canst thou by searching find out God? canst thou finde out the Almighty to his perfection?

8 The heavens are his, what canst thou do? it is deeper then hee, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the sea,

10 If he cut off and shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would bee wise, though man new borne is like a wild asse colt.

13 If thou prepare thine heart, and stretch out thine hands toward him:

14 If iniquitie bee in thine hand, put it farre away, and let no wickednesse dwell in thy Tabernacle.

15 Then truly shalt thou lift vp thy face without spot, & shalt be stable, & shalt not feare.

16 But thou shalt forget thy misery, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bold, because there is hope: and thou shalt digge pits, and shalt lie downe safely.

19 For when thou takest thy rest, none shall make thee afraid: yea, many shall make sute vnto thee.

20 But the eyes of the wicked shall faile, and their refuge shall perish, and their hope shall be sorrow of minde.

21. He sheweth that contrary things shall come vnto them that doe not repent.

CHAP. XII.

1. Job accuseth his friends of ignorance. 2. Hee declareth the might, and power of God, 17 and how hee changeth the course of things.

Then Job answered, and said, 2 Indeed because that ye are the people onely, wisdom must die with you.

3 But I haue vnderstanding as well as you, and am not inferior vnto you: yea, who knoweth not such things?

4 I am as one mocked of his neighbour, who calleth vpon God, and he heareth him: the iust and the vpright is laughed to scorne.

5 He that is ready to fall, is as a lampe despised in the opinion of the rich.

6 The tabernacles of robbers doe prosper, and they are in safety that prouoke God, whom God hath enriched with his hand.

7 Aske now the beastes, and they shall teach thee, and the fowles of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shall shew thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of every liuing thing, and the breath of all mankind.

11 Dost not the eares discern the word, and the mouth taste meate for it selfe?

12 Among the ancients is wisdom, and in the length of dayes is vnderstanding.

13 With him is wisdom and strength, he hath counsell and vnderstanding.

14 Behold, hee will breake downe, and it cannot be built: hee shattereth a man vp, and he cannot be loosed.

15 Behold, hee withholdeeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him is strength and wisdom: he that is deceived, and that deceiueth are his.

17 He causeth the counsellors to go as spoiled, and maketh the iudges fooles.

18 Hee looeth the collar of Kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes as a pray, and ouerthroweth the mighty.

20 Hee taketh away the speech from the faithful counsellors, and taketh away the iudgement of the ancients.

21 He pouerish contempt vpon princes, and maketh the strength of the mighty weake.

22 Hee discovereth the deepe places from their darknesse, and bringeth forth the shadow of death to light.

23 He increaseth the people, and destroyeth them: he enlargeth the nations, and bringeth them in againe.

24 He taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wilderness out of the way.

25 They grope in the dark without light: & he maketh them to stagger like a drunken man.

1. He causeth that their words haue no credit, which is when he will punish sinne. m In this discourse of Gods wonderfull works Job sheweth that whatsoever is done in this world both in the order and change of things is by Gods will and appointment: wherein he declareth that he thinketh well of God, and is as able to see forth his power in words, as they that reasoned against him, were.

CHAP. XIII.

1. Job compareth his knowledge with the experience of his friends. 16 The penitent shall be saved, and the hypocrite condemned. 20 He prayeth vnto God that hee would not handle him rigorously.

N 2 Loe,

Let mine eye haue scene all this: mine eare
hath heard, and vnderstood it.

I know all as much as you know: I am
not inferiour vnto you.

But I will speake to the Almighty, and I
desire to dispute with God.

For indeede ye forge lies, and all you are
physicians of a value.

Oh, that you would hold your tongue,
that is might be imputed to you for wisdom!

Now heare my disputation, and giue
eare to the arguments of my lips.

Will ye speake wickedly for Gods de-
fence, and talke deceitfully for his cause?

Will ye accept his person? or will ye
contend for God?

Is it well that hee should seeke of you?
will you make a lie for him, as one lieth for a
man?

He will surely reprove you, if ye doe
secretly accept any person.

Shal not his excellencie make you afraid?
and his feare fall vpon you?

Your memories may be compared vn-
to ashes, and your bodies to bodies of clay.

Hold your tongues in my presence, that
I may speake, and let come vpon what will.

Wherefore doe I take my flesh in my
teeth, and put my soule in mine hand?

Loe, though hee slay me, yet wil I trust
in him, and I will reprove my wayes in his
fight.

Hee shall be my saluation also: for the
hypocrite shall not come before him.

Hearc diligently my wordes, and marke
my talke.

Behold now: if I prepare me to iudge-
ment, I know that I shall be iustified.

Who is hee, that will pleade with me?
for if I now hold my tongue, I die.

But doe not these two things vnto me?
then will I not hide my selfe from thee.

Withdrow thine hand from me, and let
not thy feare make me afraid.

Then call thou, and I will answere: or let
me speake, and answere thou me.

How many are mine iniquities and
sinnest? shew me my rebellion and my sinne.

Wherefore hidest thou thy face, and ta-
kest me for thine enemy?

Wilt thou breake a leafe driuen to and
fro? and wilt thou pursue the drie stubble?

For thou writest bitter things against
me, and makest me to possesse the iniquities
of my youth.

Thou puttest my feet also in the stocks,
and lookest narrowly vnto all my pathes, and
makest the print thereof in the heeles of my
feete.

Such one consumeth like a rotten thing,
and as a garment that is motheaten.

Thou makest mee thy prisoner, and
dost so presse me, that I cannot stirre hand nor foote.

Job describeth the shortnesse and miserie of the life of man.
14 *Hope putteth the godly.* 22 *The conclusion of mans life.*

MAn that is borne of a woman, is of short
continuance, and full of trouble.

He shooteth forth as a flowre, and is cut
downe: hee vaniseth as a shadow, and
continueth not.

And yet thou openest thine eyes vpon
such one, and causest me to enter into iudge-
ment with thee.

Who can bring a cleane thing out of
filthinesse? there is not one.

Are not his daies determined? the num-
ber of his moneths is with thee: thou hast ap-
pointed his bounds, which he cannot passe.

Turne from him that he may cease vntill
his desired day, as an hireling.

For there is hope of a tree, if it bee cut
downe, that it wil yet sprout, and the branches
thereof will not cease.

Though the roote of it waxe old in the
earth, and the stocke thereof bee dead in the
ground,

Yet by the sent of water it will bud, and
bring forth boughes like a plant.

But man is like, and dieth, and man
perissheth, and where is he?

As the waters passe from the Sea, and
as the flood decayeth and drieth vp,

So man sleepeeth and riseth not: for hee
shall not wake againe, nor bee raised from his
sleepe, till the heauen be no more.

Oh that thou wouldest hide mee in the
grauet, and keepe me secret, vntill thy wrath
were past, and wouldest giue me terme, and
remember me.

If a man die, shall he liue againe? All the
dayes of mine appointed time will I waite, till
my changing shall come.

Thou shalt call me, and I shall answere
thee: thou louest the worke of thine owne
hands.

But now thou numbrest my steps, and
dost not delay my sinnes.

Mine iniquitie is sealed vp, as in a bag,
and thou addest vnto my wickednes.

And surely as the mountaine that falleth,
commeth to nought, and the rocke that is re-
moued from his place:

As the water breaketh the stones, when
thou ouerflowest the things which grow in the
dust of the earth, so thou destroyest the hope
of man.

Thou preuailest alway against him, so
that he passeth away: hee changeth his face
when thou castest him away.

And he knoweth not if his sonnes shall
be honourable, neither shall hee vnderstand
concerning them, whether they shall be of low
degree.

But while his flesh is vpon him, hee
shalbe

a For although he knew that God had a witness, which was manifest in his ordinary working, and another in his secret counsel yet he would vnder his affliction to God, because he was not able to vnderstand why he did thus punit him. b. Ten doe not well apply your medicine to the disease. c. He condemns in their vaine, which had no knowledge, and that regarded they to comfort him, but alway graued on Gods iustice as though it was not evidently scene in Iob, except they had vnderstoden the probation thereof. d. Your face shall come to nothing. e. Is not this a manifest signe of mine affliction, and that I doe not complain without cause, fearing that I am thus tormented as though I should reare mine owne flesh, and put my life in danger? f. Whereby he declareth that he is not an hypocrite, as they charged him. g. That is, cleared, and not cast off for my sinnes, as you reason. h. To proue that God doth thus punish me for my sinnes. i. If I defend not my cause, every man will condemne me. k. He sheweth what these two things are. l. His pangs thus moue him to reason with God, not denying but that he had sinned: but he desired to vnderstand what were his great sinnes that had defared such rigour, wherein he offended that he would know a cause of God why he did punish him. m. Thou punishest me now for the faults that I committed in my youth. n. Thou makest mee thy prisoner, and dost so presse me, that I cannot stirre hand nor foote. t. Ebr. resten.

a Taking occasi-
on of his ad-
versaries word, he
describeth the
state of mans life
from his birth to
his death.
b. Chap. 9.
c. His meaning
is, that when
that man is so
fraille as a creature,
God should not
handle him
extremely: which
in Iob sheweth
the wickedness
of the flesh, where
it is not subject
to the spirit.
d. Chap. 11. v. 5.
e. Will the
time that thou
hast appointed
for him to die,
which he de-
reth, at the hire-
ling waiteth for
the end of his
labour to re-
ceive his wages.
f. He speaketh
not here as
though he had
not hope of the
immortalitye but
as a man in ex-
treme paine,
when reason is
ouertaken by af-
fection and re-
uerence.
g. Herby he de-
clareth that the
feare of Gods
iudgement was
the cause why he
desired to die.
h. That is, re-
lease thy paines,
and take me to
mercy.
i. Meaning, vn-
to the day of the
resurrection,
when he should
be changed and
renewed.
k. Though I be
afflicted in this
life yet in the re-
surrection I shall
feele thy mercie,
and answere
when thou cal-
lest me.
l. Premitt. 5. 11.
m. Thou lovest
them all toge-
ther, and fallest
none of my sin-
nes unpunished.
n. He mar-
reth through the
impacitencie of
the flesh against
God, as though
he vied as great
sueritie against
him, as against
the hard rockes,
or waters that
ouerflow, so that
hereby all the
occasion of his
hope is taken
away.
o. Yet while he
liueth, he shall be
in paine and mis-
erie.

shal be sorrowfull, and while his soule is in him, it shall mourne.

CHAP. XV.

Eliphaz the Temanite, because hee ascribed wisdom, and power to himselfe. 15. He describeth the curse that shall come vpon the wicked, reckoning Iob to be one of the number.

Then answered Eliphaz the Temanite, and said,

1 Shall a wise man speake wordes of the wind, and fill his belly with the East wind?

2 Shall hee dispute with words not comely? or with talke that is not profitable?

3 Surely thou hast cast off feare, and restrained prayer before God.

4 For thy mouth declareth thine iniquity, seeing thou hast chosen the rogue of the crafty.

5 Thine owne mouth condemneth thee, and not I, and thy lips testify against thee.

6 Art thou the first man that was borne? and wast thou made before the hills?

7 Hast thou heard the secret counsell of God, & doest thou restraîne wisdom, to thee?

8 What knowest thou that we know not? and vnderstandest that is not in vs?

9 With vs are both ancient and very aged men, farre older then thy father.

10 Seeme the consolations of God, & small vnto thee? is this thing strange vnto thee?

11 Why doth thine heart take thee away, and what doe thine eyes meane,

12 That thou anwerest to God at thy pleasure, & bringest such words out of thy mouth?

13 What is man, that he should be cleane? and he that is borne of woman, that hee should be iust?

14 Behold, hee found no stedfastnesse in his Saints: yea, the heauens are not cleane in his sight.

15 How much more is man abominable, & filthy, which drinketh iniquity like water?

16 I will tell thee, heare mee, and I will declare that which I haue seene:

17 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret:

18 To whome alone the land was giuen, and no stranger passed through them.

19 The wicked man is continually as one that trauaileth of childe, and the number of yeeres is hid from the tyrant.

20 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

21 He beleueth not to returne out of darknesse: for he seeth the sword before him.

22 Hee wandereth so and fro for bread where he may: hee knoweth that the day of da:kenesse is prepared at hand.

23 Affliction and anguish shall make him afraid: they shall preuaile against him as a king ready to the battell.

25 For hee hath stretched out his hand against God, and made himselfe strong against the Almighty.

26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thick part of his shield,

27 Because hee hath couered his face with his fatnesse, and hath collops in his flanke.

28 Though he dwell in desolate cities, and in houses which no man inhabiteth, but are become heapes,

29 Hee shall not be rich, neither shall his substance continue, neither shall hee prolong the perfection thereof in the earth.

30 He shall neuer depart out of darknesse: the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

31 Hee beleueth not that he erreth in vanitie: therefore vanitie shall be his change.

32 His branch shall not be greene, but shall be cut off before his day.

33 God shall destroy him as the vine her sower grape, and shall cast him off, as the Oliue doeth her flower.

34 For the congregation of the hypocrite shal be desolate, and fire shal deuoure the houses of bribes.

35 For they conceiue mischief, and bring forth vanitie, and their belly hath prepared decciite.

gathereth grapes before they be ripe. x Which were built or maintained by poyling, and bribery. y And therefore all their vaine deuires shall turne to their owne destruction.

CHAP. XVI.

Iob moued by the importunitie of his friends, 7 Counteth in what extremity hee is, 19 And saith God to witnesse of his innocencie.

But Iob answered, and said, 2 I haue oft times heard such things: miserable comforters are ye all.

3 Shal there be none end of words of a wind? or what maketh thee bold so to answer?

4 I could also speake as ye doe: (but would God your soule were in my soules stead) I could keepe you company in speaking, and could shake mine head at you.

5 But I would strengthen you with my mouth, and the comfort of my lips should alswage your sorrow.

6 Though I speake my sorrow I cannot bee asswaged: though I cease, what release haue I?

7 But now hee maketh mee weary: O God, thou hast made all my Congregation desolate.

8 And hast made me full of wrinkles which is a witnesse thereof, and my leannesse riseth vp in me, testifying the same in my face.

9 His wrath hath torne me, and hee hateth me, and gnasheth vpon me with his teeth: mine enemy hath sharpened his eyes against me.

God, h That is destroyed most of my family. i In token of sorrow and griefe. k That is, God by his wrath: and in this diuersion of words and high stile, he expresseth how grievous the hand of God was vpon him.

10 They

g That is, hee was so puffed vp with great prosperitie and abundance of all things, that he forgate God: noting that Iob in his felicitie had not the true feare of God.

r Though hee build, and repaire ruinous places to get him time, yet God shall bring all to nought, and turne his great prosperitie into extreme misery.

f Meaning that his sumptuous buildings should neuer come to perfection. e He standeth so in his owne conceit, that hee will giue no place to good counsell, therefore his owne pride shall bring him to destruction.

u As one that gathereth grapes before they be ripe. x Which were built or maintained by poyling, and bribery. y And therefore all their vaine deuires shall turne to their owne destruction.

a Which serueth for vaine ostentation, and for no true comfort. b For Eliphaz did reply against Iobs answere. c I would you felt that which I doe.

d That is, mocke at your miserie as you doe at mine. e In this were in my power, yet would I comfort you, and not doe as yee doe to me.

f If they would say, Why doest thou not then comfort thy selfe? he answered, that the iudgements of God are more heauie, then he is able to asswage either by words or silence.

g Meaning, That is, God by his wrath: and in this diuersion of words and high stile, he expresseth how grievous the hand of God was vpon him.

1 That is, hath handled me most contemptuously: for so fitting on the cheek signified, 1 King. 22. 24. mar. 14. 65. no They have led me whither they would. n His manifold afflictions, o I am wounded to the heart. p Meaning, his glory was brought low. q Signifying, that he is not able to comprehend the cause of this his grievous punishment. r That is, vnto, and with- out hypocrite. s Let my sinne be knowne if I be such a sinner as mine aduersaries accuse me, and let me find no fauour. t Though man condemne me, yet God is witness of my cause. u Vnto paines words in stead of true consolation. x Thus by his great torments he is carried away, and brasteth out into passions, and speaketh vnto himselfe, as though God should intreat me more gently, seeing he hath but a short time here to liue.

10 They haue opened their mouthes vpon mee, and smitten me on the cheeke in reproch: they gather themselues together against me.

11 God hath deliuered mee to the vniuersall, and hath made me to turne out of the way by the hands of the wicked.

12 I was in wealth, but hee hath brought me to nought, he hath taken me by the necke, and beaten me, and set me as a marke for himselfe.

13 His arches compass me round about: he setteth my reines, and doeth not spare, and powreth my gall vpon the ground.

14 Hee hath broken mee with one breaking vpon another, and runneth vpon me like a Giant.

15 I haue sowed a sackcloth vpon my skinne, and haue abased mine home vnto the dust.

16 My face is withered with weeping, and the shadow of death is vpon mine eyes,

17 Though there bee no wickednesse in mine hands, and my prayer be pure.

18 O earth, couer not thou my blood; and let my crying finde no place.

19 For loe, now my witness is in the heauen, and my record is on high.

20 My friends speake eloquently against mee: but mine eye powreth out teares vnto God.

21 Oh that a man might plead with God, as man with his neighbour!

22 For the yeeres accounted come, and I shall goe the way, whence I shall not returne.

CHAP. XVII.

1 Iob saith that he consumeth away, and yet doeth patiently abide it. 10 Hee exhorteth his friends to repentance, 13 shewing that hee looketh but for death.

MY breath is corrupt: my dayes are cut off, and the graue is ready for me.

2 There are none but mockers with me, and mine eye continueth in their bitternesse.

3 Lay downe now and put mee in suretie for thee: who is hee, that will touch mine hand?

4 For thou hast hid their heart from vnderstanding: therefore shalt thou not set them vpon high.

5 For the eyes of his children shall faile, that speaketh flattery to his friends.

6 He hath also made me a byword of the people, and I am as a Tabret before them.

7 Mine eye therefore is dimme for griefe, and all my strength is like a shadow.

8 The righteous shall be astonished at this, and the innocent shall be moued against the hypocrite.

a In steade of comfort, being now at deathes doore, he had but them that mocked at him, and discouraged him b I see still that they seeke but to vex me. c He reasoneth with God as a man beside himselfe to the intent that his cause might be brought to light d And answer for hee? e That these mine afflictions are thy iust iudgements, though man know not the cause. f He that flattereth a man, and onely iudgeth him happy in his prosperity, shall not himselfe onely, but in his posteritie be punished. g God hath made all the world to speake of me, because of mine afflictions. h That is, as a continuall sound in their eares. i To wit, when they see the godly punished, but in the end they shall come to vnderstanding, and know what shall bee the reward of the hypocrite.

9 But the righteous will hold his way, and hee whose hands are pure, shall increase his strength.

10 All you therefore turne you, and come now, and I shall not find one wise among you.

11 My dayes are past, mine enterprises are broken, and the thoughts of mine heart

12 Have changed the night for the day, and the light that approached, for darkenesse.

13 Though I hope, yet the graue shall bee mine house, and I shall make my bed in the darke.

14 I shall say to corruption, Thou art my father, and to the worme, Thou art my mother and my sister.

15 Where is then now mine hope? or who shall consider the thing that I hoped for?

16 They shall goe downe into the bottom of the pit: surely it shall lie together in the dust.

peritie faile, which you say, are onely signes of Gods fauour: but seeing that these things perishe, I see mine hope in God, and in the life euertlasting.

CHAP. XVIII.

1 Bildad rehearseth the paines of the vnfaythful and wicked. Then answered Bildad the Shuhite, and said,

2 When wilt thou make an end of your words? because vs to vnderstand, and then wee will speake.

3 Wherefore are we counted as beasts, and are vile in your sight?

4 Thou art as one that reareth his soule in his anger, shall the earth be forsaken for thy sake? or the rocke remooued out of his place?

5 Yea, the light of the wicked shall bee quenched, and the sparke of his fire shall not shine.

6 The light shall be darke in his dwelling, and his candle shall be put out with him.

7 The steppes of his strength shall be restrained, and his owne counsell shall cast him downe.

8 For he is taken in the net by his feete, and he walketh vpon the snares.

9 The grenne shall take him by the heele, and the thiefe shall come vpon him.

10 A snare is laid for him in the ground, and a trap for him in the way.

11 Fearefulnesse shall make him afraid on euery side, and shall driue him to his feete.

12 His strength shall bee as famine: and destruction shall be ready at his side.

13 It shall deuoure the inner parts of his skin, and the first borne of death shall deuoure his strength: or as the fowle word signifieth, his members or parts.

14 His hope shall be rooted out of his dwelling, and shall cause him to goe to the King of feare.

15 Feare shall dwell in his house (because it is not his) and brimstone shall bee scattered vpon his habitation.

16 His rootes shall be dried vp beneath, and about shall his branch be cut downe.

k That is, will not be discouraged, considering that the godly are punished as well as the wicked. l Iob speaketh to them three, that came to comfort him. m That is, haue brought me sorrow in stead of comfort. n Though I should hope to come from aduersitie to prosperitie, as our discourse pretendeth. o I haue no more hope in father, mother, sister or any worldly thing: for the dust and worms shall be to me in stead of them. p All worldly hope, and profit. q Which come your felicitie, as Chap. 12. a. b Whom you take to be but beasts, as Chap. 11.7. c That is, like a mad man. d Shall God change the order of nature for thy sake by dealing with thee otherwise then he doth with all men? e When the wicked is in his prosperity, then God changeth his state: and this is his ordinarie working for their finnes. f Meaning, that the wicked are in continuall danger. g That which should nourish him, shall be consumed by famine. h That is, some strong and violent death shall consume his strength: or as the fowle word signifieth, his members or parts. i That is, with most great feare. k Meaning, not truly come by. l Though all the world would fauour him, yet God would destroy him and his.

18 His remembrance shall perish from the earth, and he shall have no name in the street.

19 They shall drive him out of the light into darkness, and chase him out of the world.

20 He shall neither haue sonne nor nephew among his people, nor any posteritie in his dwellings.

21 The posteritie shall be astonished at his day, and feare shall come vpon the auoient.

22 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

1 Iob answered his friends, and said, I have heard of thee, but now I see thee. Thou hast said, I will not see thee, for thou art a wicked man, and thou shalt be punished.

2 But Iob answered and said, How long will yee vex me, my soule, and torment me with words?

3 Yee haue now ten times reproched me, and are not ashamed: yee are impudent to ward me.

4 And though I had indeed erred, mine error remaineth with me: I shall not be able to returne.

5 But indeed if yee wil aduance your selues against me, and rebuke me for my reproach.

6 Know now, that God hath souerthi own me, and hath compassed me with his net.

7 Behold, I cry out of violence, but I haue none answer: I cry, but there is no iudgement.

8 He hath hedged vp my way that I cannot passe, and he hath set darknesse in my paths.

9 He hath spoiled me of mine honor, and taken the crowne away from mine head.

10 He hath destroyed me on euery side, and I am gone: and he hath remooued mine hope like a tree.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies.

12 His armies came together, and made their way vpon me, and camped about my tabernacle.

13 Hee hath remooued my brethren farre from me, and also mine acquaintance were strangers vnto me.

14 My neighbors haue forsaken me, and my familiars haue forgotten me.

15 They that dwel in mine house, and my maids tooke me for a stranger: for I was a stranger in their sight.

16 I called my seruant, but hee would not answer, though I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.

18 The wicked also despised me, and when I rose, they spake against me.

19 All my secret friends abhorred mee, and they whom I loued, are turned against me.

20 My bone cleaueth to my skinne and to my flesh, and I haue escaped with the skin

of my teeth.

21 Haue pitie vpon me: haue pitie vpon me, (O yee my friends) for the hand of God hath touched me.

22 Why doe yee persecute me, as a God, and are not satisfied with my flesh?

23 Oh that my wordes were now written! oh that they were written euen in a booke.

24 And grauen with an iron pen in lead, or in stone for euer!

25 For I am sure, that my redeemer liueth, and he shall stand the last on the earth.

26 And though after my skin wormes destroy this body, yet shall I see God in my flesh.

27 Whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reins are consumed within me.

28 But yee said, Why is he persecuted? And there was a deepe matter in me.

29 Be ye afraid of the sword: for the sword will be auenged of wickednesse, that yee may knowe that there is a iudgement.

Herein Iob declareth plainly that hee had a full hope, that both the soule and body should enjoy the presence of God in the last resurrection. Though his friends thought that he was but persecuted of God for his finnes, yet he declareth that there was a deeper consideration: to wit, the trial of his faith and patience, and so to be an example for others. God will be auenged of this hasty iudgement, whereby you condemne me.

CHAP. XX.

1 Zophar sheweth, that the wicked and the courteous shall haue a short end, 22 though for a time they flourish.

Then answered Zophar the Naamathite, and said,

1 Doubtlesse my thoughts cause mee to answer, and therefore I make haste.

2 I haue heard the correction of my reproach: therefore the spirit of mine vnderstanding causeth me to answere.

3 Knowest thou not this of old? and since God placed man vpon the earth,

4 That the reioicing of the wicked is short, and that the ioy of hypocrits is but a moment?

5 Though his excellencie mount vp to the heauen, & his head reach vnto the clouds,

6 Yet shall he perish for euer, like his dung, and they which haue seene him, shall say, where is he?

7 He shall flee away as a dreame, and they shall not find him, and shall passe away as a vision of the night.

8 So that the eye which had seene him, shall doe so no more, and his place shall see him no more.

9 His children shall flatter the poore, and his hands shall restore his substance.

10 His bones are full of the sin of his youth, and he shall lie downe with him in the dust.

11 When wickednesse was sweete in his mouth, and he hid it vnder his tongue,

12 And fauoured it, and would not forsake it, but kept it close in his mouth,

13 Then his meate in his bowels was turned: the gall of Aspes was in the mids of him.

14 He hath deuoured substance, and he shall vomit it: for God shall draw it out of his belly.

16 He

Seeing I haue these iust causes to complaine, and am condemned, not as an hypocrite, specially yet which should comfort mee: I am not comforted, nor is it noted, enough that God doth punish me, except you by reproches increase my sorrow. To see my body punished, and accept ye trouble my minde. He protesteth that notwithstanding his passions, his religion is perfect, & that he is not a blasphemer, as they iudged him. I doe not for iustitie my selfe before the world, but I know that I shall come before the great Iudge, who shall be my deliuerer and sauour. Herein Iob declareth plainly that hee had a full hope, that both the soule and body should enjoy the presence of God in the last resurrection. Though his friends thought that he was but persecuted of God for his finnes, yet he declareth that there was a deeper consideration: to wit, the trial of his faith and patience, and so to be an example for others. God will be auenged of this hasty iudgement, whereby you condemne me.

He declareth that two things moued him to speake: to wit, because Iob seemed to touch him, & because he thought hee had knowledge sufficient to confute him. His purpose is to proue Iob to be a wicked man, and an hypocrite, because God punished him, and changed his prosperitie into aduersitie. Whereas the father through ambition and tyranny oppressed the poore, the childre through pouertie and miserie shall seeke fauour at the poore. So that the thing, which he hath taken away by violence, shall be restored againe by force. Meaning, that he shall cary nothing away with him, but his sin. Aspoison that is sweete in the mouth bringeth destruction when it cometh into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.

g Hee compa-
reth euill goetern
goods to the ve-
nime of Aspes,
which serpene is
most dangerous:
noting that Iobs
great riches were
not truly come
by, and therefore
God did plague
himselfe for
the same.

h Though God
gine to all other
abundance of his
blessings, yet he
shall haue no
part thereof.
i That is, that
rauners and
spoilers of the
poore shall enioy
theirs: but
for a time: for
after God will
take it from them
& cause them to
make restitution,
to that it is but
an exchange: and
k He shall leaue
nothing to his
posteritie.

l The wicked
shall neuer bein
rest: for one wic-
ked man shall
seek to destroy
another.

m Somewhat
vpon the flesh,
alluding to Iob,
whose flesh was
smitten with a
scab.

n Some reade,
of the quier.

o All feare and
sorrow shall light
vpon him, when
he thinketh to
escape.

p That is, fire
from heauen, or
the fire of Gods
wrath.

q Meaning, the
children of the
wicked shall
flowe away
like riuers, and be
dispersed in diuers
places.

r Thus God will
plague the wicked,
f Against God, thinking
to excuse himselfe,
and to escape Gods
hand.

16 Hee shall sucke the gall of Aspes, and
the vipers tongue shall slay him.

17 Hee shall not see the riuers, nor the
floods and streames of hony and butter.

18 Hee shall restore the labour, and shall de-
uoure no more: *uen* according to the sub-
stance shall be his exchange, and hee shall enioy
it no more.

19 For he hath ridone many, he hath for-
saken the poore, and hath spoiled houses which
he builded not.

20 Surely hee shall feele no quietnesse in his
body, neither shall hee reserue of that which he
desired.

21 There shall none of his meate be left:
therefore none shall hope for his goods.

22 When hee shall be filled with his abun-
dances, hee shall be in paine, and the hand of all
the wicked shall aslaie him.

23 Hee shall be about to fill his belly, but
God shall send vnto him his fierce wrath, and
shall cause to raise vpon him, *enen* vpon his
meate.

24 Hee shall flee from the iron weapons, and
the bow of Steele shall strike him thorow.

25 The arrow is drawen out, and commeth
forth of the body, and shineth of his gall, so
feare commeth vpon him.

26 All darkenesse shall be hid in his secret
places: the fire that is not blowen, shall deu-
oure him, and that which remaineth in his
Tabernacle, shall be destroyed.

27 The heauen shall declare his wickednes,
and the earth shall rise vp against him.

28 The increase of his house shall go away:
it shall flow away in the day of his wrath.

29 This is the portion of the wicked man
from God, and the heritage that hee shall haue
of God, for his words.

CHAP. XXI.

7 Iob declareth how the prosperity of the wicked maketh them
proud, 15 Informeth that they blaspheme God. 16 Their
destruction is at hand. 23 None ought to be iudged wic-
ked for affliction, neither good for prosperitie.

BUt Iob answered, and sayd,
2 Heare diligently my wordes, and
this shall be in stead of your consolations.

3 Suffer me, that I may speake, and when
I haue spoken, mocke on.

4 Doe I direct my talke to man? If it were
so, how should nor my spirit be troubled?

5 Marke me, and be abashed, and lay your
hand vpon your mouth.

6 Euen when I remember, I am afraid, and
feare taketh holde on my flesh.

7 Wherefore doe the wicked liue, and
waxe olde, and grow in wealth?

8 Their seede is established in their sight
with them, & their generatio before their eyes.

a Your diligent
marking of my
wordes shall be
to me a great
consolation.
b As though he
would say, I doe
not talke with
man, but with
God, who will
not answere me,
and therefore my
mind must needs
be troubled.
c Hee chargeth
them, as though
they were not a-
ble to compre-
hend this his
feeling of Gods
iudgement, and
exhorteth them
therefore to
silence.
d Iob proueth
against his aduersari-
es, that God punisheth
not straightwayes the
wicked, but oft times
giueth them long life
and prosperitie: so that
we must not iudge
God iust or vniust by
the things that appeare
to our eye.

9 Their houses are peaceable without feare,
and the rod of God is not vpon them.

10 Their bullocke gendereth, and faileth not:
their cow calueth, and casteth not her calfe.

11 They send forth their children like
sheepe, and their sonnes dance.

12 They take the tabret and haape, and re-
ioyce in the sound of the organs.

13 They spend their dayes in wealth, and
suddenly they goe downe to the graue.

14 They say also vnto God, Depart from
vs: for wee desire not the knowledge of thy
wayes.

15 Who is the Almighty, that wee should
serue him? and what profit should we haue, if
we should pray vnto him?

16 Lo, their wealth is not in their hand:
therefore let the counsell of the wicked be farre
from me.

17 How oft shall the candle of the wicked
be put out? and their destruction come vpon
them? he will diuide their liues in his wrath.

18 They shall be as stubble before the wind,
and as chaffe that the storme carrieth away.

19 God will lay vpon the sorrow of the father
for his children: when hee rewardeth him hee
shall know it.

20 His eyes shall see his destruction, and
hee shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house
after him, when the number of his moneths is
cut off?

22 Shall any teach God knowledge, who
iudgeth the highest things?

23 One dieth in his full strength, being in
all ease and prosperitie.

24 His breasts are full of milke, & his bones
runne full of marrow.

25 And another dieth in the bitterness of
his soule, and neuer eateth with pleasure.

26 They shall sleepe both in the dust, and
the wormes shall couer them.

27 Behold, I know your thoughts, and the
enterprises, wherewith ye doe me wrong.

28 For ye say, Where is the princes pleasure?
and where is the Tabernacle of the wicked
dwelling?

29 May ye not aske them that goe by the
way? and ye cannot deny their signes.

30 But the wicked is kept vnto the day of
destruction, and they shall be brought forth
to the day of wrath.

31 Who shall declare his way to his face?
& who shall reward him for that he hath done?

32 Yet shall hee be brought to the graue,
and remaine in the heape.

33 The slimie valley shall be sweete vnto
him, and euery man shall draw after him, as be-
fore him there were innumerable.

34 How then comfort ye me in vaine, see-
ing in your answers there remaine but lies?

CHAP. XXII.

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6
Hee

e They haue
store of children,
lusty and health-
full, and in their
points hee an-
swereth to that
which Zophar
alleged before.
f Not being tor-
mented with
long sickness.
g They desire
nothing more
then to be ex-
empt from all
subiection that
they should beare
to God: this Iob
sheweth his ad-
uersaries, that if
they reason only
by that which is
seen by common
experience, the
wicked that hate
God, are better
dealt withall,
then they that
loue him.
h It is ouer their
owne, but God
onely lendeth it
vnto them.
i God keepes
from their pros-
peritie.
k When God re-
compenseth his
wickednes, hee
shall know that
his prosperitie
was but vaine.
l Who lendeth to
the wicked pro-
peritie, and pun-
isheth the godly.
m Meaning, the
wicked.
n To wit, the
godly.
o As concerning
their bodies: and
this hee speaketh
according to the
common iudge-
ment.
p Thus they cal-
led Iobs house in
derision, conclu-
ding that it was
destroyed because
he was wicked.
q Which through
long trauailing
haue patience
& tokens hereof,
to wit, that the
wicked do prosper,
& the godly
liue in affliction.
r Though the
wicked flourish
here, yet God will
punish him in
the last day.
s Though men
doe flatter him,
and none dare
reprooue him in
this world, yet
death is a token
that God will
bring him to an
account.
t Hee shall be glad
to lie in a flume
pit, which before
could not be
content with
a royall palace.
u Saying that the
iust in this world
haue prosperitie,
and the wicked
aduersitie.

The wicked oppresse, and are destroyed.

CHAP. XXIII.

1 Job describeth the wickedness of man, and sheweth what curse belongeth to the wicked. 12 How all things are governed by Gods providence. 17 And the destruction of the wicked.

a Thus Job speaketh in his passions, and after the judgement of the Just, that is, that he seeth out the things that are done at times, neither yet hath a peculiar care over all, because he punisheth not the wicked, nor rewardeth the goodly.
b When he punisheth the wicked, and rewardeth the good.
c And for cruelty and oppression dare not show their faces.
d That is, spare no diligence.
e He and his live by robbing and murdering.
f Meaning the poor man.
g Signifying, that one wicked man will not spoile another, but for necessity.
h The poor are driven by the wicked into rocks and holes, wherethey cannot lie drie for the raine.
i That is, they so poyse and pill the poore widow, that shee cannot have to sustaine her selfe that she may be able to give her child sucke.
k That is, his garment, wherewith he should be covered or clad.
l In such places which are appointed for that purpose: meaning that these that labour for the wicked, are pined for hunger.
m For the great oppression and extortion.
n Cry out and call for vengeance.
o God doth not condemne the wicked, but seemeth to passe over it by his long silence.
p That is, Gods word, because they are reprooved thereby.
q By these particular vices and the licence therunto, he would prove that God punisheth not the wicked, and rewardeth the just.
r He fleeth to the waters for his succour.
s They thinke that all the world is bent against them, & dare not go by the high way.
t As dry ground is neuer full with waters, so will they never cease sinning, till they come to the grave.
u Though God suffer the wicked for a time, yet their end shall be most vile destruction, and in this point Job commeth to himselfe, and sheweth his confidence.

HOW should not the times be hid from the Almighty, seeing that they which know him, see not his daies? **S**ome remove the hand maker, that Job the flocks and feed thereof. **4** They lead away the ass of the fatherlesse, and take the widows ease to pledge. **5** They make the poore to turne out of the way, to that the poore of the earth hide themselves together. **6** Behold, others as wilde asses in the wilderness, goe forth to their businesse, and rise early for a pray: the wilderness giveth him and his children food. **7** They reape his provision in the field, but they gather the lates vintage of the wicked. **8** They cause the naked to lodge without garment, and without covering in the cold. **9** They are wet with the showers of the mountaines: and they embrace the rocke for want of a covering. **10** They plucke the fatherlesse from the breast, and take the pledge of the poore. **11** They cause him to go naked without clothing, and take the gleaming from the hungry. **12** They that make oyle betweene their wals, & tread their wine presses, suffer thirst. **13** Men cry out of the cite, and the soules of the slaine cry out: yet God doth not charge them with folly. **14** These are they that abhorre the light: they knowe not the wayes thereof, nor continue in the paths thereof. **15** The murderer riseth early and killeth the poore and the needie: and in the night he is as a thiefe. **16** The eye also of the adulterer waiteth for the twilight and saith, No eye shall see mee, and disguiseth his face. **17** They dig through houses in the darke, which they marked for themselves in the day: they knowe not the light. **18** But the morning is even unto them as the shadow of death: if one knowe them, they are in the terrors of the shadow of death. **19** He is swift vpon the waters: their portion shall be cursed in the earth: he will not behold the way of the vineyards. **20** As the drie ground and heate consume the snow waters, so shall the grave the sinners. **21** The pitifull man shall forget him: the worme shall feede his sweetnesse: hee shall bee no more remembred, and the wicked shall bee broken like a tree.

21 He doth evil to the barren, that doeth not beare, neither doeth he good to the widowe. **22** He draweth aliother mightie by his power, and when he riseth up, none is sure of life. **23** Though men give him assurance to bee in safety, yet his eyes are vpon their waies. **24** They are exalted for a little, but they are gone, and are brought lowe as all others: they are destroyed, and cut off as the top of an care of corn. **25** But it is not so, where is he? or who will proue me a liar, and make my words of no value?

CHAP. XXV.

25 Bildad proueth that in man is strength, and without strength before God.

Then answered Bildad the Shunite, and said, **2** Power and feare is with him, that maketh peace in his high places. **3** Is there any number in his armies? and vpon whom shall not his light arise? **4** And how may a man be iustified with God? or how can he be cleane, that is borne of woman? **5** Behold, he wil giue no light to the moon, and the starres are vncleane in his sight. **6** How much more man, a worme, even the sonne of man, which is but a worme? **7** Fight, which is given them, much less can man have any excellencie, but of God.

CHAP. XXVI.

26 Job sheweth that man cannot helpe God, and proueth it by his miracles.

But Job answered, and said, **2** Whom helpest thou? him that hath no power? sauest thou the arme that hath no strength? **3** Whom counsellest thou? him that hath no wisdom? thou shewest right well as the thing is. **4** To whom doest thou declare these words? or whose spirit commeth out of thee? **5** The dead things are formed vnder the waters, and neere vnto them. **6** The graue is naked before him, and there is no couering for destruction. **7** He stretcheth out the North over the empty place, and hangeth the earth vpon nothing. **8** He bindeth the waters in his clouds, and the cloude is not broken vnder them. **9** He holdeth backe the face of his throne: and spreadeth his cloud vpon it. **10** Hee hath set bounds about the waters, vntill the day and night come to an end. **11** The pillars of heauen tremble & quake at his reproofe. **12** The sea is calme by his power, & by his

North pole. **h** That is, he hideth the heauen, which are called his throne. **i** So long as this world endureth. **k** Not that heauen hath pillars to vpholde it, but he speaketh by a similitude, as though he would say, The heauen is like is not able to abide his reproch.

vnder-

1 Which is a figure of the wicked, laboured like a serpent, because of the crookedness of his wayes: which we see daily with our eyes, declare his great power and providence, how much more would they appear, if we were able to comprehend all his workes?

CHAP. XXVII.

The constancie and perfectness of Iob. 13. The reward of the wicked, and of the tyrants.

Moreouer Iob proceeded and continued his parable, saying,

1 The liuing God hath taken away my iudgement: for the Almighty hath put my soule in bitterness.

2 Yes so long as my breath is in mee, and the Spirit of God in my nostrils,

3 My lips surely shall speake no wickednesse, and my tongue shall vter no deceit.

4 God forbid that I should iustifie you: vntill I die, I will neuer take away mine innocencie from my selfe.

5 I will keepe my righteousnesse, and will not forsake it: mine heart shall not reprocue me of my dayes.

6 Mine enemy shall be as the wicked, and he that riseth against me, as the vnrighteous.

7 For what hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?

8 Will God heare his crie, when trouble corameth vpon him?

9 Will hee see his delight on the Almighty? will he call vpon God at all times?

10 I will teach you what is in the hand of God, and I will not conceale that which is with the Almighty.

11 Behold, all ye your selues haue seene it: why then doe you thus vanish in vanitie?

12 This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almighty.

13 If his children be in great number, the sword shall destroy them, and his posterity shall not be satisfied with bread.

14 His remnant shall bee buried in death, and his widowes shall not weepe.

15 Though hee should heape vp siluer as the dust, and prepare raiment as the clay,

16 He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

17 He buildeth his house as the moth, and as a lodge that the watchman maketh.

18 When the rich man sleepeth, hee shall not bee gathered to his fathers: they opened their eyes, and he was gone.

19 Terrours shall take him as waters, and a tempest shall cary him away by night.

20 The East winde shall take him away, and he shall depart: and it shall hurle him out of his place.

21 And God shall cast vpon him, & not spare,

though he would faine flee out of his hand.

22 Every man shall clap their hands at him, and hisse at him out of their place.

CHAP. XXVIII.

Iob sheweth that the wisdom of God is inscarchable.

The siluer surely hath his veine, and the golde his place, where they take it.

2 Yron is taken out of the dust, and brasle is molten out of the stone.

3 God putteth an end to darkenesse, and he trieth the perfection of all things: he setteth a bond of darknesse, and of the shadow of death.

4 The flood breaketh out against the inhabitant, and the waters are forgotten of the foot, being higher then man, are gone away.

5 Out of the same earth commeth bread, and vnder it as it were fire is turned vp.

6 The stones thereof are a place of Saphirs, and the dust of it is golde.

7 There is a path which no foule hath known, neither hath the kites eye seene it.

8 The lions whelpes haue not walked it, nor the lion passed thereby.

9 He putteth his hand vpon the rocks, & ouerthroweth the mountaines by the roots.

10 He breaketh riuers in the rocks, and his eye seeth euery precious thing.

11 He bindeth the floods, that they do not ouerflow, and the thing that is hid, bringeth he to light.

12 But where is wisdom found? and where is the place of vnderstanding?

13 Man knoweth not the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of golde of Ophir, nor with the precious Onix, nor the Saphir.

17 The gold nor the crystall shall be equall vnto it, nor the exchange shall be for plate of fine golde.

18 No mention shall be made of corall, nor of the iagabith: for wisdom is more precious then pearles.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure golde.

20 Whence then commeth wisdom? and where is the place of vnderstanding,

21 Seeing it is hid from the eyes of all the liuing, & is hid from the foules of the heauen?

22 Destruction and death say, Wee haue heard the fame thereof with our eares,

23 But God vnderstandeth the way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of the world, and seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When hee made a decree for the raine,

a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisdom of God.

b There is nothing but it is compassed within certain limits, and hath an end, but Gods wisdom.

c Meaning him that dwelleth thereby.

d Which a man cannot waite thorow.

e That is, come, and vnderneath is brimstone of cole, which easily concealeth fire.

f He alludeth to the mines and secrets of nature, which are vnder the earth, whereinto neither foules nor beasts can enter.

g After that he hath declared the wisdom of God in the secrets of nature, he describeth his power.

h Though Gods power and wisdom may be vnderstood in earthly things, yet his heavenly wisdom cannot be attained vnto.

i It is too high a thing for a man to attaine vnto in this world.

k It can neither be bought for golde nor precious stones, but is only the gift of God.

l Which is thought to be a kind of precious stone.

m Meaning, that there is no natural means, whereby man might attaine to the heavenly wisdom: which he meaneth by the foules, that flie hie.

n He maketh God only the author of this wisdom, and the giuer thereof.

^a Prem. 1. 7.
^b He declareth
that man hath
so much of this
heavenly wise-
dom, as he shew-
eth by fearing
God, and depart-
ing from unrighte-
ousness.

^c Iob complained
of the prosperity of
the time past. 7. 21
His authority, 12. justice and equity.

^d When I felt
his favour.

^e I was free
from affliction.

^f That is, he
was by nature
tender to be
miserable.

^g By the afflic-
tion he declar-
eth the great
prosperity that
he was in, so that
he had none oc-
casion to be such
a sinner as they
accused him.

^h Being that
kind of their
lightness and
frailty of my
practices.

ⁱ Acknowledg-
ing my wife
done.

^j All that heard
me, praised me.

^k Testifying
that I did good
justice.

^l Because his
adversaries did
so much charge
him with wicked-
ness, he is
compelled to
render account
of his life.

^m That is, I did
succour him that
was in distress,
and so he had
cause to praise
me.

ⁿ I delighted to
doe justice, as
others did to
weare costly
apparel.

^o That is, at
home in my bed,
without all trou-
ble and inqui-
etnesse.

^p My felicitie
doeth increase.

^q That is, was
pleasant vnto
them.

^r As the drie
ground thirsteth
for the raine.

^s That is, they
thought it not
to be a iest, or
they thought
not that I would
condiscend vnto
them.

^t That is, at
home in my bed,
without all trou-
ble and inqui-
etnesse.

^u My felicitie
doeth increase.

^v That is, was
pleasant vnto
them.

^w As the drie
ground thirsteth
for the raine.

^x That is, they
thought it not
to be a iest, or
they thought
not that I would
condiscend vnto
them.

^y That is, at
home in my bed,
without all trou-
ble and inqui-
etnesse.

^z My felicitie
doeth increase.

^{aa} That is, was
pleasant vnto
them.

^{ab} As the drie
ground thirsteth
for the raine.

^{ac} That is, they
thought it not
to be a iest, or
they thought
not that I would
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^{ad} That is, at
home in my bed,
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ble and inqui-
etnesse.

^{ae} My felicitie
doeth increase.

^{af} That is, was
pleasant vnto
them.

^{ag} As the drie
ground thirsteth
for the raine.

^{ah} That is, they
thought it not
to be a iest, or
they thought
not that I would
condiscend vnto
them.

^{ai} That is, at
home in my bed,
without all trou-
ble and inqui-
etnesse.

^{aj} My felicitie
doeth increase.

^{ak} That is, was
pleasant vnto
them.

^{al} As the drie
ground thirsteth
for the raine.

^{am} That is, they
thought it not
to be a iest, or
they thought
not that I would
condiscend vnto
them.

^{an} That is, at
home in my bed,
without all trou-
ble and inqui-
etnesse.

and a way for the lightning of the thunders,

27 Then did he see it, and counted it thee
prepared it, and also considered it.

28 And vnto man hee said, Behold, the
feare of the Lord is wisdom, and to depart
from euill is vnderstanding.

CHAP. XXIX.

Iob complained of the prosperity of the time past. 7. 21
His authority, 12. justice and equity.

Iob proceeded and continued his para-
ble, saying,

Oh that I were as in times past, when
God preferred me.

When his light shined vpon mine head:
and when by his light I walked thorow the
darkenesse.

4 As I was in the dayes of my youth: when
Gods promise was vpon my tabernacle:

5 When the Almighty was yet with me;
and my children round about me:

6 When I washed my paths with butter,
& when the rock powred me out riuers of oile:

7 When I went out to the gate, when to
the iudgement seat, and when I caused them to
prepare my seate in the streete.

8 The yong men saw me, and hid them-
selues, and the aged arose and stood vp:

9 The princes stayed talke, and laide their
hand on their mouth.

10 The voice of princes was hid, and their
tongue cleaued to the roofof their mouth:

11 And when the seare heard me, it blessed
me: and when the eye saw me, it gaue witness
to me.

12 For I deliuered the poore that cryed,
and the fatherlesse, and him that had none to
helpe him:

13 The blessing of him that was ready to
perish, came vpon mee, and I caused the wi-
dowes heart to reioyce.

14 I put on iustice, and it couered me: my
iudgement was as a robe, and a crowne.

15 I was the eyes to the blind, and I was the
feet to the lame.

16 I was a father vnto the poore, and when
I knewe not the cause, I sought it out dili-
gently,

17 I brake also the chawes of the vrighte-
ous man, and pluckt the pray out of his teeth.

18 Then I said, I shall die in my nest, and
I shall multiply my dayes as the sand.

19 For my roote is spread out by the wa-
ter, and the dowe shall lie vpon my branch.

20 My glory shall renue toward me, and
my bow shall be restored in mine hand.

21 Vnto mine men gaue eare, and waited,
and held their tongue at my counsell.

22 After my wordes they replied not, and
my talke dropped vpon them.

23 And they waited for me, as for the raine,
and they opened their mouth as for the latter
raine.

24 If I laughed on them, they beleueed it

not: neither did they cause the light of my
countenance to fall.

25 I appointed out their way, and did sit as
chiefe, and dwelt as king in the army, and like
him that comforteth the mourners.

CHAP. XXX.

Iob complaineth that he is contempt of the most concep-
sible, 11. 21 Because of his aduersitie and affliction.

23 Death is the house of all flesh.

Now they that are yonger then I, mock
me: yea, they whose fathers I haue refused
to ser with the dogs of my flockes.

2 For whereto should the strength of their
hand haue serued mee, seeing age perished in
them?

3 For pouertie and famine they were soli-
tary, fleeing into the wilderness, which is darke,
desolate and waste.

4 They cut vp nettles by the bushes, and
the iuniper rootes was their meat.

5 They were chased forth from among
men: they shouted at them as at a thiefe.

6 Therefore they dwelt in the clefts of ri-
uers, in the holes of the earth and rockes.

7 They roared among the bushes, and vn-
der the thistles they gathered themselves.

8 They were the children of foolles and the
children of villaines, which were more vile
then the earth.

9 And now am I their song, and I am
their talke.

10 They abhorre mee, and flee farre from
me, and spare not to spit in my face.

11 Because that God hath loosed my cord,
and humbled me, they haue loosed the bridle
before me.

12 The youth rise vp at my right hand:
they haue pusht my feete; and haue trode on
me on the paths of their destruction.

13 They haue destroyed my pathes: they
tooke pleasure at my calamitie, they had none
helpe.

14 They came as a great breach of waters,
and vnder this calamitie they come on heaps.

15 Feare is turned vpon me: and they pur-
sue my soule as the wind, and mine health pas-
seth away as a cloude.

16 Therefore my soule is now powred out
vpon me, and the dayes of affliction haue ta-
ken holde on me.

17 It pierceth my bones in the night, and
my sinewes take no rest.

18 For the great vehemency is my garment
changed, which compaffeth me about as the
coller of my coat.

19 He hath cast me into the myre, and I
am become like ashes and dust.

20 When I cry vnto thee, thou doest not
heare me, neither regardest me, when I stand vp.

21 Thou turnest thy selfe cruelly against
me, and art enemie vnto me with the strength
of thine hand.

22 Thou takest me vp and causest mee to
ride

^r They were
afraid to offend
me, and caused
me to be angry.
^s I had them as
commandment.

^a That is, mine
estate is chan-
ged, and where-
as before the an-
cient men were
glad to doe me
reuerence, the
yong men now
contemne me.

^b Meaning, so
be my dependance
on to keep my
dogs.

^c That is, their
fathers did not
famine before
they came to
age.

^d Or, mockers,
Iob saith
that these that
mocked him in
his affliction,
were like to their
fathers, wicked,
and lewd fol-
lows, such as he
here describeth.

^e They make
songs of me, and
mocke at my
miserie.

^f God hath ta-
ken from me the
force, credit and
authority, where-
with I kept them
in subjection.

^g He said that
the yong men
when they saw
him, hid them-
selues, as Chap.
29. 8. and now in
his misery they
were impudent
and licentious.

^h That is, they
fought by all
means how they
might destroy
me.

ⁱ They made
none to helpe
them.

^k By my cala-
mitie they took
an occasion a-
gainst me.

^l My life faileth
me, and I am as
halfe dead.

^m Meaning,
sorrow.

ⁿ That is, God
hath brought
me into con-
tempt.

^o He saith
not this to ac-
cuse God, but to
declare the venge-
mence of his af-
fliction, whereby
he was caried
beside himselfe.

^p He saith
not this to ac-
cuse God, but to
declare the venge-
mence of his af-
fliction, whereby
he was caried
beside himselfe.

^q He saith
not this to ac-
cuse God, but to
declare the venge-
mence of his af-
fliction, whereby
he was caried
beside himselfe.

^r He saith
not this to ac-
cuse God, but to
declare the venge-
mence of his af-
fliction, whereby
he was caried
beside himselfe.

^s He saith
not this to ac-
cuse God, but to
declare the venge-
mence of his af-
fliction, whereby
he was caried
beside himselfe.

^t He saith
not this to ac-
cuse God, but to
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fliction, whereby
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^u He saith
not this to ac-
cuse God, but to
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^v He saith
not this to ac-
cuse God, but to
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fliction, whereby
he was caried
beside himselfe.

^w He saith
not this to ac-
cuse God, but to
declare the venge-
mence of his af-
fliction, whereby
he was caried
beside himselfe.

^x He saith
not this to ac-
cuse God, but to
declare the venge-
mence of his af-
fliction, whereby
he was caried
beside himselfe.

^y He saith
not this to ac-
cuse God, but to
declare the venge-
mence of his af-
fliction, whereby
he was caried
beside himselfe.

^z He saith
not this to ac-
cuse God, but to
declare the venge-
mence of his af-
fliction, whereby
he was caried
beside himselfe.

^{aa} He saith
not this to ac-
cuse God, but to
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mence of his af-
fliction, whereby
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beside himselfe.

^{ab} He saith
not this to ac-
cuse God, but to
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mence of his af-
fliction, whereby
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^{ac} He saith
not this to ac-
cuse God, but to
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mence of his af-
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^{ad} He saith
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^{ae} He saith
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^{af} He saith
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^{ag} He saith
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mence of his af-
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he was caried
beside himselfe.

^{ah} He saith
not this to ac-
cuse God, but to
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mence of his af-
fliction, whereby
he was caried
beside himselfe.

^{ai} He saith
not this to ac-
cuse God, but to
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mence of his af-
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he was caried
beside himselfe.

^{aj} He saith
not this to ac-
cuse God, but to
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mence of his af-
fliction, whereby
he was caried
beside himselfe.

^{ak} He saith
not this to ac-
cuse God, but to
declare the venge-
mence of his af-
fliction, whereby
he was caried
beside himselfe.

^{al} He saith
not this to ac-
cuse God, but to
declare the venge-
mence of his af-
fliction, whereby
he was caried
beside himselfe.

^{am} He saith
not this to ac-
cuse God, but to
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mence of his af-
fliction, whereby
he was caried
beside himselfe.

^{an} He saith
not this to ac-
cuse God, but to
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mence of his af-
fliction, whereby
he was caried
beside himselfe.

^{ao} He saith
not this to ac-
cuse God, but to
declare the venge-
mence of his af-
fliction, whereby
he was caried
beside himselfe.

ride vpon the wind, and makest my strength to faile.

23 Surely I know that thou wilt bring me to death, and to the house appointed for all the liuing.

24 Doubtlesse none can stretch his hand vnto the graue, though they crie in his destruction.

25 Did not I weepe with him that was in trouble? was not my soule in heauinesse for the poore?

26 Yet when I looked for good, euill came vnto me: and when I waited for light, there came darknesse.

27 My bowels did boyle without rest: for the dayes of affliction are come vpon me.

28 I went mourning, without sunne: I stood vp in the congregation, and cried.

29 I am a brother to the dragons, and a companion to the ostriches.

30 My skinne is blacke vpon me, and my bones are burnt with heate.

31 Therefore mine harpe is turned to mourning, and mine organs into the voice of them that weepe.

CHAP. XXXI.

Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to bee the life of the faithfull.

I Made a couenant with mine eyes, why then should I thinke on a maide?

2 For what portion should I haue of God from aboue? and what inheritance of the Almighty from on hie?

3 Is not destruction to the wicked, and strange punishment to the workers of iniquity?

4 Doeth not he behold my wayes, and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceit,

6 Let God weigh me in the iust balance, and he shall know mine vpnightnesse.

7 If my step hath turned out of the way, or mine heart hath walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me sowe, and let another eate: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue laid waite at the doore of my neighbour,

10 Let my wife grind vnto another man, and let other men bow downe vpon her:

11 For this is a wickednesse, and iniquity to be condemned.

12 Yea, this is a fire that shall deuoure to destruction, and which shall roote out all mine increase.

13 If I did contemne the iudgement of my seruant, and of my maide, when they did contend with me,

14 What then shall I doe when God standeth vp? and when he shal visite me, what shall I answer?

15 He that hath made mee in the wombe, hath he not made him? hath not he alone fashioned vs in the wombe?

16 If I restrained the poore of their desire, or haue caused the eyes of the widow to faile,

17 Or haue eaten my morsels alone, and the fatherlesse hath not eaten thereof,

18 (For from my youth he hath growen vp with me, as with a father, and from my mothers wombe I haue bene a guide vnto her.)

19 If I haue seene any perish for want of clothing, or any poore without couering,

20 If his loynes haue not blessed mee because hee was warmed with the fleece of my sheepe,

21 If I haue lift vp mine hand against the fatherlesse, when I saw that I might helpe him in the gate,

22 Let mine arme fall from my shoulder, and mine arme be broken from the bone.

23 For Gods punishment was a fearefull vnto me, and I could not be deliuered from his highnesse.

24 If I made gold mine hope, or haue said, to the wedge of gold, Thou art my confidence,

25 If I reioyced because my substance was great, or because mine hand had gotten much,

26 If I did behold the sunne, when it shined, or the moone walking in her brightnesse,

27 If mine heart did flatter me in secret, or if my mouth did kisse mine hand,

28 (This also had bene an iniquitie to bee condemned: for I had denied the God above)

29 If I reioyced at his destruction that hated me, or was moued to ioy when euill came vpon him,

30 Neither haue I suffered my mouth to sinne, by wishing a curse vnto his soule,

31 Did not the men of my tabernacle say, Who shall giue vs of his flesh? wee cannot be satisfied.

32 The stranger did not lodge in the street, but I opened my doores vnto him, that went by the way.

33 If I haue hid my sinne, as Adam, concealing mine iniquity in my bosome,

34 Though I could haue made afraid a great multitude, yet the most contemptible of the families did feare mee: so I kept silence, and went not out of the doore.

35 Oh that I had some to heare me! behold my signe that the Almighty will witnesse for mee: though mine aduersary should write a booke against me,

36 Would not I take it vpon my shoulder, and bind it as a crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a Prince.

38 If my land drie against me, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof without siluer: or if I haue griued the soules of the matters thereof,

1 He was moued to shew pity vnto seruants, because they were Gods creatures as he was, m By long waiting for her requell.

n He nourished the fatherlesse and maintained the widow cause.

o To oppress him and doe him iniurie. p Let me not in pieces. q I refrained not from sinning for feare of men, but because I feared God. r If I was proud of my worldly prosperity and felicitie, which is meant by the shining of the sunne and brightnesse of the moone. s If mine owne doings delighted me. t By putting confidence in any thing but in him alone. u My seruants moued me to be reuenged of mine enemy, yet did I neuer wish him hurt. x And not confessed it freely: whereby it is euident that he iustified himselfe before men and not before God. y That is, I reuerenced the most weake and contemned, and was afraid to offend them. z I suffered them to speake euill of me, and went not out of my house to reuenge it. a This is a sufficient token of my righteousness, that God is my witnesse and will iustifie my cause. b Should not this booke of his accusations be a praise and commendation to mee? c I will make him a count of all my life, without feare. d As though I had withheld their wages that laboured in it. e Meaning, that he was no briber nor extortioner.

40 Lettiffles grow in stead of wheate, and cockle in the stead of barley.

THE WORDES OF JOB ARE ENDED.

CHAP. XXXII.

f That is, the talke which he had with his three friends.

g Elihu was inflid in his own eyes.

a Which came of Buz the sonne of Nahor Abrahams brother. b Or, as the Chaldee paraphrast readeth, Abram. c By making himselfe innocent, and by charging God of rigour. d That is, the three mentioned before.

e Meaning, the ancient, which have experience. f It is a speciall gift of God that man hath vnderstanding, and commeth neither of nature, nor by age.

g To prouethat Iobs affliction came for his finnes.

h And flatter your flues, as though you had overcome him.

i To wit, Iob. k He vseth almost the like arguments, but without taunting, and reproches.

l I have concealed in my minde great store of reasons,

m I will neither haue regard to riches, credit, nor authoritie, but will speake the very truth.

2 Elihu reprooueth Iob of folly. 8 Age maketh not a man wise, but the spirit of God.

SO these three men ceased to answer Iob, because he esteemed himselfe iust.

2 Then the wrath of Elihu the sonne of Barachel the Buzite, of the family of Ram, was kindled: his wrath, I say, was kindled against Iob, because he iustified himselfe more then God.

3 Also his anger was kindled against his three friends, because they could not finde an answer, and yet condemned Iob.

4 (Now Elihu had waited till Iob had spoken: for they were more ancient in yeeres then he.)

5 So when Elihu saw, that there was none answer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel, the Buzite answered, and said, I am young in yeeres, and ye are ancient: therefore I doubted, and was afraid to shew you mine opinion.

7 For I said, The dayes shall speake, and the multitude of yeeres shall teach wisedome.

8 Surely there is a spirit in man, but the inspiration of the Almighty giueth vnderstanding.

9 Great men are not alway wise, neither doe the aged alway vnderstand iudgement.

10 Therefore I say, Heare me, and I will shew also mine opinion.

11 Behold, I did waite vpon your words, and hearkened vnto your knowledge, whiles you sought out reasons.

12 Yea, when I had considered you, loe, there was none of you that reprooued Iob, nor answered his words:

13 Left ye should say, We haue found wisedome: for God hath cast him downe, and no man.

14 Yet hath he not directed his words to me, neither will I answer him by your words.

15 Then they fearing, answered no more, but left off their talke.

16 When I had waited (for they spake not, but stood still and answered no more.)

17 Then answered I in my turne, and I shewed mine opinion.

18 For I am full of matter, and the spirit within me compelleth me.

19 Behold, my belly is as the wine, which hath no vent, and like the new bottels that braft.

20 Therefore will I speake, that I may take breath: I will open my lips, and will answer.

21 I will not now accept the person of man, neither will I giue titles to man.

22 For I may not giue titles, lest my Maker shoud take me away suddenly.

name, as to call a foole a wise man: meaning, that hee would not cloke the truth flatter men.

CHAP. XXXIII.

5 Elihu accuseth Iob of ignorance. 14 He sheweth that Gods hath diuers means to instruct man, and to draw him from sinne. 19 He afflicteth man and suddenly deliuereth him. 26 Man being deliuered giueth thanks to God.

W Herefore, Iob, I pray thee, heare my talke, and hearken vnto all my words.

2 Behold now, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My words are in the vprightness of mine heart, and my lips shal speake pure knowledge.

4 The Spirit of God hath made me, and the breath of the Almighty hath giuen me life.

5 If thou canst giue mee answer, prepare thy selfe, and stand before me.

6 Behold, I am according to thy wish in Gods stead: I am also formed of the clay.

7 Behold, my terrour shall not feare thee, neither shall mine hand be heauie vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voice of thy words.

9 I am cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath found occasions against me, and counted me for his enemy.

11 Hee hath put my feet in the stocks, and looketh narrowly vnto all my pathes.

12 Behold, in this hath thou not done right: I will answer thee, that God is greater then man.

13 Why dost thou strue against him? for he doth not giue account of all his matters.

14 For God speaketh once or twise, and one seeth it not.

15 In dreames and visions of the night, when sleepe falleth vpon men, and they sleepe vpon their beds,

16 Then he openeth the eares of men, euen by their corrections, which he had sealed,

17 That he might cause men to turne away from his enterprise, and that he might hide the pride of man,

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

19 He is also stricken with sorrow vpon his bed, and the griefe of his bones is sore.

20 So that his life causeth him to abhorre bread, and his soule daintie meat.

21 His flesh faileth that it cannot be seene, and his bones which were not seene, clatter.

22 So his soule draweth to the graue, and his life to the buriers.

23 If there be a messenger with him, or an interpreter, one of a thousand to declare vnto man his righteousness,

24 Then will hee haue mercie vpon him, and will say, Deliuer him, that hee goe not to the land of forgetfulness.

25 He sheweth that it is a iure token of Gods mercy toward sinners, when he causeth his word to be preached vnto them. p That is, the minister shall by preaching of the word pronounce vnto him the forgiveness of his finnes.

n The Hebrew word signifieth to change the flatter men.

a I confesse the power of God, and am one of his sheeple: thou oughtest to beare me. b Because Iob had wished to dispute his cause with God, Chap. 16. 31. Iob said he might doe it without feare, Elihu saith, he will reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that hee is.

c I will not handle thee roughly as these others haue done. d He repeateth Iobs words, whereby he reproved his innocencie in diuers places, but specially in the 13. 16. & 10. Chap. e The cause of his iudgements is not alwayes declared to man. f Though God by sundry examples of his iudgements speake vnto man, yet there is on thereof is not known: yea and though God should speake, yet he is not vnderstood. g God saith he speaketh commonly, either by visions to teach vs the cause of his iudgements, or els by afflictions: or by his messengers. h That is, determined to send vpon them. i He sheweth what end God sendeth afflictions: to beate downe mans pride, & to turne him from euill. k That is, his painefull and miserable life. l To them that shall burie him. m A man sent of God to declare his will. n A singular man and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and when in mans righteousness standeth, which is though the iustice of Iesus Christ and faith therein. o He sheweth that it is a iure token of Gods mercy toward sinners, when he causeth his word to be preached vnto them. p That is, the minister shall by preaching of the word pronounce vnto him the forgiveness of his finnes.

downe

downe into the pit: for I haue receiued a reconciliation.

25 Then shall his flesh bee as fresh as a childes, and shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he will be fauourable vnto him, and hee shall see his face with ioy: for he wil render vnto man his righteoufnesse.

27 He looketh vpon men, and if one say, I haue sinned, and peruerterd righteoufnes, and it did not profit me,

28 He wil deliuer his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke twice on thrise with a man,

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare me: keepe silence, and I will speake.

32 If there bee matter, answer mee, and speake: for I desire to iustifie thee.

33 If thou hast not, heare mee: hold thy tongue, and I will teach thee wisdom.

C H A P. XXXIII.

1 Elihu chargeth Iob, that hee called himselfe righteous.

2 Hee sheweth that God is iust in his iudgements.

3 God deserveth the mighty. 30 By him the hypocrite reioiceth.

Moreouer Elihu answered, and said, 1 Heare my wordes, ye wise men, and hearken vnto mee, yee that haue knowledge.

2 For the eare trieth the wordes, as the mouth tasteth meate.

3 Let vs seeke iudgement among vs, and let vs know among our selues what is good.

4 For Iob hath said, I am righteous, and God hath taken away my iudgement.

5 Should I lie in my right? my wound of the arrow is grieuous without my sinne.

6 What man is like Iob, that drinketh scornefulnesse like water?

7 Which goeth in the company of them that worke iniquitie, and walketh with wicked men?

8 For he hath said, It profiteth a man nothing that he should walke with God.

9 Therefore hearken vnto me, ye men of wisdom, God forbid that wickednesse should be in God, and iniquitie in the Almighty.

10 For hee will render vnto man according to his worke, and cause euery one to finde according to his way.

11 And certainly God will not doe wickedly, neither wil the Almighty peruert iudgement.

12 Whom hath hee appointed ouer the earth beside himselfe? or who hath placed the whole world?

13 If he set his heart vpon man, and gather vnto himselfe his spirit and his breath,

14 All flesh shall perish together, and man shall returne vnto dust.

15 And if thou hast vnderstanding, heare this and hearken to the voice of my words.

16 Shall hee that hateth iudgement, gouerne? and wilt thou iudge him wicked that is most iust?

17 Wilt thou say vnto a King, Thou art wicked? or to princes, Yee are vngodly?

18 How much lesse to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore? for they be all the worke of his hands.

19 They shall die suddenly, and the people shall bee troubled at midnights, and they shall passe soorth and take away the mightie without hand.

20 For his eyes are vpon the wayes of man, and he setteth all his goings.

21 There is no darkenesse nor shadowe of death, that the workers of iniquitie might be hid therein.

22 For he will not lay on man so much, that he shall enter into iudgement with God.

23 Hee shall breake the mightie without seeking, and shal set vp other in their stead.

24 Therefore shall he declare their works: he shall turne the night, and they shall be destroyed.

25 Hee striketh them as wicked men in the places of the seers.

26 Because they haue turned backe from him, and would not consider all his wayes:

27 So that they haue caused the voice of the poore to come vnto him, and hee hath heard the crie of the afflicted.

28 And when hee giueth quietnesse, who can make trouble? and when he hideth his face, who can behold him, whether it bee vpon nations, or vpon a man onely?

29 Because the hypocrite doth reigne, and because the people are snared.

30 Surely it appertaineth vnto God to say, I haue pardoned, I will not destroy.

31 But if I see not, teach thou me: if I haue done wickedly, I will doe no more.

32 Will hee performe the thing through thee? for thou hast reproued it, because that thou hast chosen, and not I, now speake what thou knowest.

33 Let men of vnderstanding tell mee, and let a wise man hearken vnto me.

34 Iob hath not spoken of knowledge: neither were his words according to wisdom.

35 I desire that Iob may be tried vnto the end, touching the answers for wicked men.

36 For he addeth rebellion vnto his sinne: he clappeth his hands among vs, and multiplieth his words against God.

we may answer him and all the wicked that shall vse such arguments. e Hee standeth stubbornly in the maintenance of his cause.

C H A P. XXXV.

6 Neither doeth godlinesse profite, or vngodlinesse hurt God,

m If God were not iust, how could he gouerne the world?

n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraid to speake euill of God.

o When they looke not for it, p The messengers or visitation that God shall send.

q God doth not add man above measure, so that he should haue occasion to contend with him.

r For all his creatures are at hand to serue him, so that he needeth not to seeke for any other armie.

s Make them manifest that they are wicked. t Declare the things that were hid.

u Meaning, openly in the sight of all men.

x By their cruelty and extortion.

y When tyrants sit in the throne of iustice, which vnder preence of executing iustice are but hypocrites, and oppress the people, it is a signe that God hath drawn backe his countenance and fauour from that place.

z Only it belongeth to God to moderate his corrections, and not vnto man.

a Thus Elihu speaketh in the person of God, as it were mocking Iob, because he would be wiser then God.

b Wil God vse thy counsell in doing his works?

c Thus he speaketh in the person of God, as though Iob should chuse and reuile affliction at his pleasure.

d That he may speake as much as he can, that

God, but man: 13 The wicked cry vnto God, and are not heard.

Elisha spake moreouer, and said, Thinkest thou this right, that thou hast said, I am more righteous then God? For thou hast said, What profiteth it thee, and what auaileth it me, so purge me from my sinne?

4 Therefore will I answere thee, and thy companions with thee.

5 Looke vnto the heauen, and see and behold the cloudes, which are higher then thou.

6 If thou sinnest, what doest thou against him; yea, when thy finnes be many, what doest thou vnto him?

7 If thou bee righteous, what giuest thou vnto him? or what receiveth he at thine hand?

8 Thy wickednesse may hurt a man as thou art: and thy righteousness may profit the sonne of man.

9 They cause many that are oppressed, to crie, which crie out for the violence of the mighty.

10 But none saith, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more then the beasts of the earth, and giueth vs more wisdom then the foules of the heauen.

12 Then they crie because of the violence of the wicked, but he answereth not.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, yet judgement is before him, trust thou in him.

15 But now because his anger hath not visited, nor called to count the euill with great extremite,

16 Therefore Job openeth his mouth in vaine, and multiplieth words without knowledge.

CHAP. XXXVI.

1 Elisha sheweth the power of God, 6 And his iustice, 9 And wherefore hee punisheth. 13 The propertie of the wicked.

Elihu also proceeded and said,

2 Suff'r me a little, and I will instruct thee: for I haue yet to speake on Gods behalfe

3 I will fetch a my knowledge a farre off, and will attribute righteousness vnto my Maker.

4 For truly my wordes shall not be false, and he that is perfect in knowledge, speaketh with thee.

5 Behold, the mightie God casteth away none that is mightie and valiant of courage.

6 He maintaineth not the wicked, but he giueth iudgement to the afflicted.

7 Hee withdraweth not his eyes from the righteous, but they are with Kings in the

throne, where hee placed them for euer: thus they are exalted.

8 And if they be bound in fetters, and tried with the cords of affliction,

9 Then will hee shew them their worke, and their finnes, because they haue bene proud.

10 He openeth also their eare to discipline, and commandeth them that they returne from iniquitie.

11 If they obey and serue him, they shall end their dayes in prosperitie, and their yeeres in pleasures.

12 But if they wil not obey, they shall passe by the sword; and perish without knowledge.

13 But the hypocrites of heart increase the wrath: for they cal not when he bindeth them.

14 Their soule dieth in youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would hee haue taken thee out of the streight place into a broad place and not shut vp beneath: and that which resteth vpon thy table, had bene full of fat.

17 But thou art full of the iudgement of the wicked, though iudgement and equitie maintaine all things.

18 For Gods wrath is, lest hee should take thee away in thine abundance: for no multitude of gifts can deliuer thee.

19 Will hee regard thy riches? hee regardeth not gold, nor all them that excell in strength.

20 Bee not carefull in the night, how hee destroyeth the people out of their place.

21 Take thou heed: looke not to piniquity: for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men behold it a farre off.

26 Behold, God is excellent, and we know him not, neither can the number of his yeeres be searched out.

27 When hee restraineth the drops of water, the raine powreth downe by the vapour thereof,

28 Which raine the clouds do drop, and let fall abundantly vpon man.

29 Who can knowe the diuisions of the clouds, and the thunders of his tabernacle?

30 Behold, he spreadeth his light vpon it, and couereth the bottome of the sea.

31 For thereby he iudgeth the people, and giueth meate abundantly.

32 Hee couereth the light with the clouds, and commandeth them to goe against it,

thereof. y Hee sheweth that the raine hath double vse: the one, that it declare the land fruitfull. z That is, one cloud to dash against another.

^a The cold vapour sheweth him: that is, the cloud of the heat of the sun, which being taken in the cold cloud, mounteth vp toward the place where the fire is, and so anger is kindled: that is, noyle and thunder claps.

CHAP. XXXVII.

² *Elihu* prooueth that the vnsearchable wisdom of God is manifest by his works, ⁴ As by the shouders, ⁶ The snow, ⁹ The whirlewinde, ¹¹ And the raine.

AT this also mine heart is ^aastonied, and is moued out of his place.

² Heare the ^bfound of his voice, and the noyle that goeth out of his mouth.

³ He directeth it vnder the whole heauen, and his light vnto the ends of the world.

⁴ After it a noyle foundeth: he thundreth with the voice of his maiestie, and he will not stay ^cthem when his voice is heard.

⁵ God thundreth marueilously with his voice: hee worketh great things, which wee know not.

⁶ For he saith to the snow, Be thou vpon the earth: ^dlikewise to the small raine and to the great raine of his power.

⁷ With the force thereof he ^eshuteth vp euery man, that all men may know his worke.

⁸ Then the beasts goe into the denne, and remaine in their places.

⁹ The whirlewind commeth out of the South, and the cold from the ^fNorthwind.

¹⁰ At the breath of God the frost is giuen, and the breadth of the waters ^gis made narrow.

¹¹ He maketh also the cloudes to ^hlabour, to water the earth, and scattereth the cloud of his light.

¹² And it is turned about by his gouernement, that they may doe whatsoeuer he commandeth them vpon the whole world:

¹³ Whether it be for ^kpunishment, or for his land, or of mercy, he causeth it to come.

¹⁴ Hearken vnto this, O Iob: stand and consider the wonderous workes of God.

¹⁵ Diddest thou know when God disposed them? and caused the ^llight of his cloud to shine?

¹⁶ Hast thou knowen the ^mvariety of the cloud, and the wonderous workes of him, that is perfite in knowledge?

¹⁷ Or how thy clothes are ⁿwarme, when he maketh the earth quiet through the South wind?

¹⁸ Hast thou stretched out the heauens, which are strong, and as a molten ^oglasse?

¹⁹ Tell vs what we shall say vnto him: for we cannot dispose ^pour matter because of ^qdarknesse.

²⁰ Shall it be ^rtold him when I speake? or shall man speake when he shall be ^sdestroyed?

²¹ And now men see not the light, ^twhich

shineth in the clouds, but the wind passeth and cleanseth them.

²² The ^ubrightnesse commeth out of the North: the praise thereof is to God, which is terrible.

²³ It is the Almighty: we cannot find him out: hee is excellent in power and iudgement, and abundant in iustice: he ^vafflicteth not.

²⁴ Let men therefore feare him: for hee will not regard any that are wise in their owne conceit.

CHAP. XXXVIII.

¹ *God* speaketh to Iob, and declareth the weaknesse of man in the consideration of his creatures, by whose excellencie the power, iustice and providence of the Creator is knowne.

Then answered the Lord vnto Iob out of the ^awhirlewind, and said,

² Who is this that ^bdarkeneth the counsell by words without knowledge?

³ Gird vp now thy loynes like a man: I ^cwil demand of thee, & declare thou vnto me.

⁴ Where wast thou when I laid the ^dfoundations of the earth? declare, if thou hast vnderstanding.

⁵ Who hath layd the measures thereof, if thou knowest, or who hath stretched the line ouer it:

⁶ Whereupon are the foundations thereof set: or who layd the corner stone thereof:

⁷ When the starres of the morning ^epraised mee together, and all the ^fchildren of God reioyced:

⁸ Or ^gwho hath shut vp the sea with doores, when it issued and came forth as out of the wombe:

⁹ When I made the clouds as a couering thereof, and darknesse as the ^hswadling bands thereof:

¹⁰ When I stablished my commandement vpon it, and set barres and doores,

¹¹ And said, Hitherto shalt thou come, but no further, and heere ⁱshall it stay thy proud waues.

¹² Hast thou commanded the ^jmorning since thy dayes? hast thou caused the morning to know his place,

¹³ That it might take hold of the corners of the earth, and that the wicked might bee ^kshaken out of it?

¹⁴ It is turned as clay to fashion, ^land all stand vp as a garment.

¹⁵ And from the wicked their light shall be taken away, and the high arme shall be broken.

¹⁶ Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the ^mdepth?

¹⁷ Haue the gates of death beene opened vnto thee? or hast thou seene the gates of the shadow of death?

¹⁸ Hast thou perceiued the breadth of the earth? tell if thou knowest all this.

all things therein clad with new beautie. ⁿ If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of God?

00 3 19 Where

^r In Ebrew, gold: meaning faire weather and cleare as gold.

^u Meaning without cause.

^a That his words might haue greater maiesty, and that Iob might know with whom hee had to doe.

^b Which by seeking out the secret counsell of God by mans reason, maketh it more obfcure, and sheweth his owne folly.

^c Because hee had wished to dispute with God, Chap. 13. 3. God reasoneth with him, to declare his rashnes.

^d Seeing hee could not iudge of those things which were done so long before he was borne, hee was not able to comprehend all Gods workes: much lesse the secret causes of his iudgements.

^e The starres and dumbe creatures are said to praise God, because his power, wisdom and goodnesse is manifest and knowne therein.

^f Meaning, the Angels.

^g As though the great sea were but as a little babe in ^hhands of God to turne to and fro.

^h That is, Gods decree and commandments, as verie so.

ⁱ To wit, to rise, since thou wast borne?

^k Who hauing in the night bene giuen to wickednes, can not abide the light, but hide themselves.

^l The earth which seemed in the night to haue no forme, by the rising of the Sun is as it were created anew, and

all things therein clad with new beautie.

^m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of God?

19 Where is the way ^{where} light dwelleth?
and where is the place of darknesse,
20 That thou ^{shouldest} receiue it in the
bounds thereof, and that thou shouldest know
the paths to the house thereof?
21 Knewest thou it, because thou wast then
borne, and ^{because} the number of thy dayes is
great?
22 Hast thou entred into the treasures of
the snow? or hast thou scene the treasures of
the haile,
23 Which I haue ^{hid} against the time of
trouble, against the day of warre and battell?
24 By what way is the light parted, which
scattereth the East wind vpon the earth?
25 Who hath diuided the spoutes for the
raine? or the way for the lightning of the thun-
ders,
26 To cause it to raine on the earth where
no man is, and in the wilderness where there
is no man?
27 To fulfill the wild and waste place, and
to cause the bud of the herbe to spring forth?
28 Who is the father of the raine? or who
hath begotten the drops of the dew?
29 Out of whose wombe came the yce?
who hath ingendred the frost of the heauen?
30 The waters are hid ^{as with} a stone: and
the face of the depth is frozen.
31 Canst thou restrain the sweete ^{influen-}
ces of the Pleiades? or loose the bands of
Orion?
32 Canst thou bring forth Mazzaroth in
their time? canst thou also guide Arcturus
with his sonnes?
33 Knowest thou the course of Heauen? or
canst thou set the rule thereof in the earth?
34 Canst thou lift vp thy voyce to the
cloudes, that the abundance of water may cou-
uer thee?
35 Canst thou send the lightnings that
they may walke, and say vnto thee, Loe, here
we are?
36 Who hath put wisdom in the ^{reines}?
or who hath giuen the heart vnderstanding?
37 Who can number clouds by wisdom? or
who can cause to cease the bottels of heauen,
38 When the earth groweth into hardnes,
and the cloes are fast together?

CHAP. XXXIX.

The bountie and providence of God, which extendeth euen to
the yong rauen, giueth man full occasion to put his confi-
dence in God. 37 Iob confesseth and humbleth himselfe.

After he had
declared Gods
workes in hea-
uen, he sheweth
his maruelous
providence in
earth, euertoward
the bruit beasts.
Read 147.9
He chiefly ma-
keth mention of
 wilde goates and
hinds, because
they bring forth
their yong with
most difficultie.

Wilt thou hunt the praye for the lion?
or all the appetite of the lions whelps,
2 When they couch in their places, and
remain in the couert to lie in waite?
3 Who prepareth for the rauen his meate,
when his birds ^{crie} vnto God, wandering for
lacke of meate?
4 Knowest thou the time when the wilde
goates bring forth yong? or doest thou marke
when the ^{hinds} doe calue?

Canst thou number the moneths that
they ^{fulfill}? or knowest thou the time when
they bring forth?
6 They bow themselues: they ^{bruise}
their yong and cast out their sorrowes.
7 Yet their yong waxe fat, and growe vp
with corne: they goe forth and returne not
vnto them.
8 Who hath set the wild asse at libertie? or
who hath loosed the bonds of the wild asse?
9 ^{It is I} which haue made the wilderness
his house, and his ^{fast} places his dwellings.
10 He derideth the multitude of the citie:
he heareth not the crie of the driuer.
11 Hee seeketh out the mountaine for his
pasture, and searcheth after euery greene thing.
12 Will the Vnicorne ^{serue} thee? or will
he tarie by thy cribbe?
13 Canst thou bind the Vnicorne with his
band to labour in the furrow? or will hee plow
the valley after thee?
14 Wilt thou trust in him, because his
strength is great, and cast off thy labour vnto
him?
15 Wilt thou beleue him, that he wil bring
home thy seed, and gather it vnto thy barme?
16 Hast thou giuen the pleasant wings vnto
the peacocks? or wings and feathers vnto the
ostrich?
17 Which leaueth his egges in the earth,
and maketh ^{them} hote in the dust,
18 And forgetteth that the foote might
scatter them, or that the wilde beast might
breake them.
19 Hee sheweth himselfe cruell vnto his
yong ones, as they were not his, and is without
feare, as if he trauelled in vaine.
20 For God hath depriued him of ^{wis-}
dome, and hath giuen him no part of vnder-
standing.
21 When ^{time is}, he mounteth on high: he
mocketh the horse and his rider.
22 Hast thou giuen the horse strength? or
couered his necke with ^{neying}?
23 Hast thou made him afraid as the gras-
hopper? his strong neying is fearefull.
24 Hee diggeth in the valley, and reioy-
ceth in his strength: hee goeth forth to mee-
te the harnessed man.
25 Hee mocketh at feare, and is not afraid,
and turneth not backe from the sword,
26 Though the quier rattle against him,
the glittering speare and the shield.
27 He ^{swalloweth} the ground for fierce-
nesse and rage, and hee beleueth not that it is
the noise of the trumpet.
28 He saith among the trumpets, Ha, ha:
he smelleth the battell afarre off, and the noise
of the captaines, and the shouting.
29 Shall the Hawke flie by thy wis-
dome, stretching out his wings toward the
South?
30 Doeth the Eagle mount vp at thy com-
mande-

That is, how
long they goe
with yong
They bring
forth with great
difficultie.

That is, the
barren ground
where no good
fruits grow.

Is it possible
to make the vni-
corne tame? fig-
nifying that if
man cannot rule
a creature, that
it is much more
impossible, that
he should ap-
point the wild-
dome of God,
whereby he go-
uerneeth all the
world.

They write
that the ostrich
couereth her eggs
in the sand, and
because y^e coun-
try is hote and
the sunne full
keepeeth them
warne, they are
hatched.
i If he should
take care for
them.
k That is, po-
hane a care, and
natural affection
toward his yong.
l When the yong
ostrich is growen
vp, hee couereth
the horse.
m That is, giue
him courage?
which is meant
by neying and
shaking his
mane: for with
his breath hee
couereth his
necke.
n He beareth
with his hooft.

He so rideth
the ground that
it seemeth no-
thing vnder him.

That is, who
could command
to flie into the
warre count-
reys.

mandement, or make his nest on hie?

31 Shee abideth and remaineth in the rocke, *even* vpon the top of the rocke, and the tower.

32 From thence shee spieth for meate, and her eyes behold a farre off.

33 His yong ones also sucke vp blood: and where the flaine *are*, there is shee.

34 Moreouer, the Lord spake vnto Iob, and sayd,

35 Is this to *learne*, to striue with the Almighty? he that reprooueth God, let him answer to it.

36 ¶ Then Iob answered the Lord, saying,

37 Behold, I am *vile*: what shall I answer thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answer no more, yea twice, but I will proceed no further.

CHAP. XL.

How weak mans power is, being compared to the workes of God: 10. Whose power appeareth in the creation, and governing of the great beasts.

A Gaine the Lord answered Iob out of the *whirlewind*, and sayd,

2 Gird vp now thy loynes like a man: I will demand of thee, & declare thou vnto me.

3 Wilt thou disanull *a* my iudgement? or wilt thou condemne mee, that thou mayest be justified?

4 Or hast thou an arme like God? or doest thou thunder with a voice like him?

5 Decke thy selfe now with *b* maiestie and excellencie, and aray thy selfe with beauty and glory.

6 Cast abroad the indignation of thy wrath, and behold euery one that is proud, and abase him.

7 Looke on euery one that is arrogant, and bring him lowe: and destroy the wicked in their place.

8 Hide them in the dust together, and bind *c* their faces in a secret place.

9 Then will I confesse vnto thee also, that thy right hand can *d* saue thee.

10 ¶ Behold now *e* Behemoth (whom I made *f* with thee) which eateth *g* grasse as an ox.

11 Behold now, his strength *is* in his loines, and his force *is* in the nauill of his belly.

12 When he taketh pleasure, his tayle is like a cedar: the sinewes of his stones are wrapt together.

13 His bones are *like* stauies of brasse and his small bones like stauies of yron.

14 He is the chiefe of the wayes of God: *h* he that made him will make his sword to approach vnto him.

15 Surely the mountaines bring him forth grasse, where all the beasts of the field play.

16 Lieth he vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their sha-

dow? or can the willowes of the riuier com-
passe him about?

18 Behold, he spoyleth the riuier, *k* and hasteth not: he trusteth that he can draw vp *l* or den into his mouth.

19 He taketh it with his eyes, and thrusteth his nose through whatsoeuer meeteth him.

20 ¶ Canst thou draw out *l* Liuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose? canst thou pearce his iawes with an angle?

22 Wil he make many *m* prayers vnto thee, or speake thee faire?

23 Will he make a couenant with thee? and wilt thou take *n* him as a seruant for euer?

24 Wilt thou play with him as with a bird? or wilt thou bind him for thy maides?

25 Shal the companions banquet with him? shall they diuide him among the Merchants?

26 Canst thou fill the basket with his skin? or the fishpanier with his head?

27 Lay thine hand vpon him: remember *o* the battell, and doe no more so.

28 Behold, *p* his hope is in vaine: for shall not one perish at the sight of him?

CHAP. XLI.

By the greatnesse of this monster Liuiathan God sheweth his greatnesse, and his power, which nothing can resist.

NOne is so fierce that dare stirre him vp. Who is hee then that can stand *a* before mee?

2 Who hath preuented mee that I should *b* make an end? All vnder heauen is mine.

3 I will not keepe silence *c* concerning *c* his parts, nor *d* his power nor his comely proportion.

4 Who can discouer the face *d* of his garment? or who shall come to him with a double *e* bridle?

5 Who shall *e* open the doores of his face? his teeth are fearefull round about.

6 The maiestie of his scales is like strong shields, and are sure sealed.

7 One is set to another, that no wind can come betweene them.

8 One is ioyned to another: they sticke together, that they cannot be sundred.

9 His niesings *g* make the light to shine, and his eyes *are* like the eyelids of the morning.

10 Out of his mouth goe lampes, and sparkes of fire leape out.

11 Out of his nostrils commeth out smoke, as out of a boyling pot or cauldron.

12 His breath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and *h* labour is reiected before his face.

14 The members of his bodie are ioyned: they are strong in themselves, and cannot be moued:

15 His heart is strong as a stone, and as hard as the nether milstone.

16 The

k He drinketh at leasure, and feareth no body

l Meaning, the whale.

m Because hee feareth lest thou shouldest take him.

n To do thy business, and be at thy commandment?

o If thou once consider the danger, thou wilt not meddle with him.

p To wit, that trusteth to take him.

a If none dare stand against a whale which is but a creature, who is able to compare with God the Creator?

b Who hath raught mee to accomplish my worke?

c The parts, and members of the whale.

d That is, who dare pull off his skinned?

e Who dare put a bridle in his mouth?

f Who dare looke in his mouth?

g That is, ca-
steth out flames of fire.

h Nothing is painefull or hard vnto him.

16 The migatie are afraid of his maicstie,
and for feare they faint in themselves.

17 When the sword doth touch him he will
not rise vp, nor for the speare, dart nor habergeon.

18 He esteemeth yron as strawe, and brasse
as rotten wood.

19 The archer cannot make him flee: the
stones of the sling are turned into stubble vnto
him.

20 The darts are counted as strawe: and he
laugheth at the shaking of the speare.

21 Sharpe stones are vnder him, and he
spreadeth sharpe things vpon the myre.

22 Hee maketh the depth to be boyle like a
pot, and maketh the sea like a pot of oyntment.

23 Hee maketh a path to shine after him,
one would thinke the depth as an hoare head.

24 In the earth there is none like him: hee
is made without feare.

25 Hee beholdeth all his things: hee is
a king ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friends. 12
his goods are restored double vnto him. 13 His children,
age and death.

Then Iob answered the Lord, and said,

2 I know that thou canst do all things,
and that there is no thought hid from thee.

3 Who is he that hideth counsell without
knowledge? therefore haue I spoken that I
vnderstood not, *even* things too wonderfull for
me, and which I knew not.

4 Heare, I beseech thee, and I will speake:
I wil demande of thee, and declare thou vnto
mee.

5 I haue heard of thee by the hearing of
the eare, but now mine eye seeth thee.

6 Therefore I abhorre my selfe, and repent
in dust and ashes.

7 ¶ Now after that the Lord had spoken
these words vnto Iob, the Lord also said vnto
Eliphaz the Temanite, My wrath is kindled
against thee, and against thy two friends: for
ye haue not spoken of mee the thing that is

right, like my seruant Iob.

8 Therefore take vnto you now seven
bullockes, and seven rammes, and goe to my
seruant Iob, and offer vp for your selues a
burnt offering, and my seruant Iob shal pray
for you: for I will accept him, least I should
put you to shame, because ye haue not spo-
ken of mee the thing, which is right, like my
seruant Iob.

9 So Eliphaz the Temanite, and Bildad
the Shuhite, and Zophar the Naamathite, went
and did according as the Lord had sayd vnto
them, and the Lord accepted Iob.

10 ¶ Then the Lord turned the captiuitie
of Iob, when he prayed for his friends: also
the Lord gaue Iob twise so much as hee had
before,

11 Then came vnto him all his brethren,
and all his sisters, and all they that had beene
of his acquaintance before, and did eate bread
with him in his house, and had compassion of
him, and comforted him for all the euil, that the
Lord had brought vpon him, and euery man
gaue him a piece of money, and euery one an
earring of gold.

12 So the Lord blessed the last dayes of
Iob more then the first: for he had fourteen
thousand sheepe, and fixe thousand camels,
and a thousand yoke of oxen, and a thousand
shee asses.

13 He had also seven sonnes, and three
daughters.

14 And he called the name of one Jemimah,
and the name of the second Keziah, and
the name of the third Keren-happuch.

15 In all the land were no women found
so faire as the daughters of Iob, and their fa-
ther gaue them inheritance among their bre-
thren.

16 And after this liued Iob an hundreth and
forty yeeres, and saw his sonnes, and his sonnes
sonnes, *even* foure generations.

17 So Iob died, beeing olde, and full of
dayes.

i His skin is so
hard that hee li-
eth with as great
ease on the
stones as in the
myre.
k Either he ma-
keth the sea to
seeme as it boyl-
ed by his wal-
lowing, or else
hee spouteth wa-
ter in such abun-
dance, as it would
seeme that the
sea boyled.
l That is, a
white froth, and
thining streame
before him.
m Hee despiseth
all other beasts
and monstres,
and is the prou-
dest of all others.

a No thought so
secret, but thou
doest see it, nor
anything that
thou thinkest,
but thou canst
bring it to passe.
b Is there any
but I? for this
God laid to his
charge, Chap.
38. 3.
c I confesse
herein mine ig-
norance, and that
I spake I wist
not what.
d He sheweth
that he will be
Gods scholler to
learne of him.
e I knew thee
onely before by
hearsay, but now
thou hast caused
me to feele what
thou art to me,
that I may refigu-
my selfe ouer
vnto thee.

f You rooke in
hand an euill
cause, in that you
condemned him
by his outward
afflictions, and
not comforted
him with my
mercies.
g Who had a
good cause, but
handled it euill.
h When you
haue reconciled
your selues to
him for I thinke
that you haue
committed a-
gainst him, hee
shall pray for
you, and I will
heare him.
i He deliuered
him out of the
affliction where-
in he was.
k That is, all his
kindred, reade
Chap. 19, 13.

l Or, I am, or
money is melted.

l God made
him twise so rich
in cattell as he
was afore, and
gaue him as ma-
ny children, as
he had taken
from him.
m That is, of
long life, or
beautiful as
the day,
n As pleasant as
Cassia or sweete
spice.
o That is, the
home of beauty.

THE





THE PSALMES OF DAVID.

THE ARGUMENT.

This booke of Psalmes is set forth unto us by the holy Ghost to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicity, as well in this life present as in the life to come. For the riches of true knowledge and heavenly wisdom are here set open for us, so that thereof most abundantly. If we would know the great and his Maiesie of God, here we may see the brightnesse thereof shine most clearly. If we would seeke his incomprehensible wisdom, here is the schoole of the same profession. If we would comprehend his inestimable bounty, & approach neere thereunto, and fill our hands with that treasure, here we may have a most lively, and comfortable taste thereof. If we would know wherein standeth our saluation, and how to attaine to life everlasting, here is Christ our only Redeemer, and Mediator most evidently described. The rich man may learne the true use of his riches. The poore man may find full contentation. He that will reioyce, shall know the true ioy, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliverance. The wicked and the persecuters of the children of God shall see how the hand of God is ever against them, and though he suffer them to prosper for a while, yet he bridlETH them, inasmuch as they cannot touch an haire of ones head, except he permit them, and how in the end their destruction is most miserable. Briefly, here wee have most present remedies against all tentations, and troubles of minde and conscience, so that being well practised therein, we may be assured against all dangers in this life, live in the true feare, and love of God, and at length attaine to that incorruptible crowne of glory, which is layd up for all them that love the coming of our Lord Iesus Christ.

PSALME. I.

Whether it was David, or any other that gathered the Psalms into a booke, it seemeth hee did set this Psalme first in manner of a Preface, to exhort all godly men to studie, and meditate the heavenly wisdom. For the effect hereof is, 1 That they bee blessed, which give themselves wholly all their life to the holy Scriptures. 4 And that the wicked contempters of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scorner.

2 But his delight is in the Law of the Lord, and in his Law doeth he meditate day and night.

3 For hee shall be like a tree planted by the riuers of waters, that will bring forth her fruit in due season: whose lease shall not fade: so whatsoeuer he shall doe, shall prosper.

4 The wicked are not so, but as the chaffe which the winde drieth away.

5 Therefore the wicked shall not stand in the iudgement, nor sinners in the assembly of the righteous.

6 For the Lord knoweth the way of the righteous, & the way of the wicked shall perish.

PSAL. II.

1 The Prophet David reioyceth, that notwithstanding his enemies rage, yet God will continue his Kingdom for ever, & aduance it euent to the end of the world, 10 And therefore exhorteth Kings and rulers, that they would humbly submit themselves vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdom.

Why doe the heathen rage, and the people murmure in vaine?

2 The kings of the earth band themselves, and the princes are assembled together against the Lord, and against his Christ.

3 Let vs breake their bands, and cast their cordes from vs.

4 But he that dwelleth in the heauen, shall laugh: the Lord shall haue them in derision.

5 Then shall hee speake vnto them in his wrath, and vex them in his fore displeasure, saying,

6 Euen I haue set my King vpon Zion mine holy mountaine.

But tremble when they feele Gods wrath. Doth approve and prosper, like as not to know, is to reprocure and reiect.

The conspiracie of the Gentiles, the murmuring of the Iewes, & power of Kings cannot preuaile against Christ.

Act. 4. 25. For, appointed. Thus the wicked say, that they will cast off the yoke of God & of his Christ. Pre. 1. 26. Gods plagues will declare that in resisting his Christ, they fought against him.

d To shew that my vocation to the kingdom is of God.
e That is to say, as touching mans knowledge because it was the first time that David appeared to be elected of God. So it is applied to Christ in his first coming and manifestation to the world.
f Not only the Jews but the Gentiles also.
g He exhorteth all rulers to repent in time.
h In signe of homage.
i When the wicked shall say, Peace and rest, seeming yet to be but in the mid way of their purposes, then shall destruction suddenly come.
1. Thess. 5. 3.

7 I will declare the decree: *that is, the Lord hath said vnto me.* Thou art my sonne: this day haue I begotten thee.

8 Aske of me, and I shall giue thee the heauen for thine inheritance, and the ends of the earth for thy possession.

9 Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessel.

10 Be wise low therefore, ye kings: bee learned ye iudges of the earth.

11 Serue the Lord in feare and reioyce in trembling.

12 Kisse the sonne, lest he be angry, and ye perish in the way, when his wrath shall suddenly burne, blessed are all that trust in him.

When the wicked shall say, Peace and rest, seeming yet to be but in the mid way of their purposes, then shall destruction suddenly come.

PSAL. III.

David driven forth of his kingdom, was greatly tormented in minde for a sinne against God. And therefore calleth vpon God, and waueth bold through his promises against the great villings and terrours of his enemies, yet against death it selfe, which he saw present before his eyes. Finally he reioyceth for the good success, that God gave him, and all the church.

A Psalm of David when hee fled from his sonne Absalom.

Lord, how are mine aduersaries increased? how many rise against me?

2 Many say to my soule, There is no helpe for him in God. Selah.

3 But thou, Lord art a buckler for me: my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voice, & he heard me out of his holy mountaine. Selah.

5 I laid me downe and slept, and rose vp againe: for the Lord sustained mee.

6 I will not bee afraid for ten thousand of the people, that should beset me round about.

7 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheek bone: thou hast broken the teeth of the wicked.

8 Saluation belongeth vnto the Lord, and thy blessing vpon thy people. Selah.

PSAL. IIII.

When Saul persecuted him, hee called vpon God, trusting most assuredly in his promise, and therefore boldly reproo- neth his enemies, who wilfully resisted his dominion, 7 And finally preferreth the fauour of God before all worldly treasures.

To him that excelleth on Neginoth. A Psalm of David.

Heare me when I call, O God of my righteousness: thou hast set me at libertie, when I was in distresse: haue mercie vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, how long will ye turne my glory into shame, louing vanitie, and seeking lies? Selah.

a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefly to set the tune, and to begin: who had the charge, because he was most excellent, and he began this Psalm on the instrument called Neginoth or a tune so called. b Thou that art the defender of my iust cause. c Both of minde and body. d Yee that thinke your selves noble in this world. e Though your enterprises please you neuer so much, yet God will bring them to nought.

3 For be ye sure that the Lord hath chosen to himselfe a godly man: the Lord will heare when I call vnto him.

4 Tremble, and sinne not: examine your owne heart vpon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and trust in the Lord.

6 Many say, Who wil shew vs any good? but the Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then they haue had: when their wheate and their wine did abound.

8 I will lay me downe, and also sleepe in peace: for thou Lord, only makest me dwell in safetie,

dwell in ioyfully alone, as if he had many about him, because the Lord is with him.

PSAL. V.

David oppressed with the crueltie of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 7 After being assured of prosperous success, hee conceiveth comfort. 13 Concluding that when God shall deliver him, others also shall be partakers of the same mercies.

To him that excelleth vpon Neginoth. A Psalm of David.

Heare my words, O Lord: vnderstand my meditation.

2 Hearken vnto the voyce of my crie, my King and my God: for vnto thee doe I pray.

3 Heare my voice in the morning, O Lord: for in the morning will I direct mee vnto thee, and I will wait.

4 For thou art not a God that loueth wickednesse: neither shall euill dwell with thee.

5 The foolish shall not stand in thy sight: for thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speake lies: the Lord wil abhorre the bloody man and deceitfull.

7 But I will come into thine house in the multitude of thy mercie: and in thy feare will I worship toward thine holy Temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plaine before my face.

9 For no constancie is in their mouth: within, they are very corruption: their throat is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God: let them fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And let al them that trust in thee, reioice and triumph for euer, & couer thou them: and let them, that loue thy Name reioyce in thee.

12 For thou Lord wilt blesse the righteous, and with fauour wilt compasse him, as with a shield.

PSAL. VI.

When David by his sinnes had prouoked Gods wrath, and now felt not onely his hand against him, but also conceived the horrors of death everlasting, hee desireth forgiveness, 6 Be-

f A king that walketh in his vocation.
g For feare of Gods iudgment.
h Cease your rage.
i Serue God purely and not with outward ceremonies.
k The multitude seeke worldly wealth, but David seeth his felicitie in Gods fauour.
l This word in Hebrew may be referred to God, as it is here translated, or to David, signifying that he should be with him.

Or a musical instrument or tune.

a That is, my vehement prayer and secret complaints and sighs.

b With patience and trust till I be heard.
c Seeing that God of nature hateth wickednesse, hee must needs punish the wicked, and saue the godly.
d Which runne murthering after their carnall affections.
e In the deceit of his temptation hee perreth his full confidence in God.
f Because thou art iust, therefore lead me out of the danger of mine enemies.
g Rom. 3. 13.

Or, cast them to erre.
g Let their deuises come to nought.
h Thy fauour toward me shall confirme the faith of all others.
i Or, give good success.
j So that hee shall be safe from all dangers.

6. Beweyling that if God took him away in his indignation, he should lack occasion to praise him as he was wont to doe whilst he was among men. 9. Then suddenly feeling Gods mercie, he sharply rebuketh his enemies which rejoyced in his affliction.

To him that excelleth on Neginoth upon the eight tunc. A Psalm of David.

Lord, rebuke me not in thine anger. Neither chastise me in thy wrath.

Have mercie vpon me, O Lord, for I am weak: O Lord heale mee, for my bones are vexed.

My soule is also sore troubled: but Lord how long wilt thou delay?

Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

For in death there is no remembrance of thee: in the graue who shall praise thee?

I fainted in my mourning: I cause my bed euery night to swimme, and water my couch with my teares.

Mine eye is dimmed for despight, and sunke in because of all mine enemies.

Away from me all yee workers of iniquitie: for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the Lord will receiue my prayer.

All mine enemies shall bee confounded and sore vexed, they shall be turned backe, and put to shame suddenly.

PSAL. VII.

1. Being falsely accused by Chus one of Sauls kinsmen, he calleth to God to be his defender. 3. To whom he commendeth his innocencie. 9. First shewing that his conscience did not accuse him of any euill towards Saul: 10. Next that it touched Gods glory to award sentence against the wicked. 12. And so entering into the consideration of Gods mercies & promises, he waxeth bold and denieth the vaine enterprises of his enemies, 16. Threatning that that shall fall on their owne necke which they haue purposed for others.

Shigaion of David, which hee sang vnto the Lord concerning the words of Chus the sonne of Lemni.

Lord my God, in thee I put my trust: saue me from all that persecute mee, and deliuer me.

Left he deuoure my soule like a lion, & teare it in pieces while there is none to helpe.

O Lord my God, if I haue done this thing, if there be any wickednes in mine hands,

If I haue rewarded euill vnto him that had peace with me, (yea, I haue deliuered him that vexed me without cause)

Then let the enemy persecute my soule and take it: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust. Selah.

Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for me according to the iudgement that thou hast appointed.

So shall the Congregation of the people compasse thee about: for their sakes therefore I returne on hic.

The Lord shall iudge the people: iudge thou me, O Lord, according to my righteousness, and according to mine innocencie, that is in me.

Oh let the malice of the wicked come to an ende, but guide thou the iust: for the righteous God trieth the hearts and reines.

My defence is in God, who preserueth the vpriight in heart.

God iudgeth the righteous, and him that contemneth God euery day.

Except the turne, he hath whet his sword: he hath bent his bow, and made it ready.

He hath also prepared him deadly weapons: he wil ordaine his arrowes for them that persecute me.

Behold, he shall trauaile with wickednesse: for he hath conceiued mischief, but he shall bring forth a lie.

He hath made a pit and digged it, and is fallen into the pit that he made.

His mischief shall returne vpon his own head, & his cruelty shall fall vpon his own pate.

I will praise the Lord according to his righteousness, & will sing praise to the Name of the Lord most high.

PSAL. VIII.

1. The Prophet considering the excellent liberalitie and fatherly providence of God towards man, whom he made as it were a God ouer all his workes, doth not onely giue great thanks, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

To him that excelleth on Gittith. A Psalm of David.

Lord our Lord, how excellent is thy Name in all the world! which hast set thy glory about the heauens.

Out of the mouth of babes and sucklings hast thou ordeined strength, because of thine enemies, that thou mightest kill the enemy, and the auenger.

When I behold thine heauens, euen the works of thy fingers, the moone and the starres which thou hast ordained,

What is man, say I, that thou art mindful of him? and the sonne of man, that thou visitest him?

For thou hast made him little lower then God, and crowned him with glory and worship.

Thou hast made him to haue dominion in the workes of thine hands: thou hast put all things vnder his feete:

All sheep and oxen: yea, and the beasts of the field:

The foules of the aire, and the fish of the sea, and that which passeth through the paths of the seas.

O Lord our Lord, how excellent is thy Name in all the world!

PSAL. IX.

1. After hee had giuen thanks to God for the sundry victories that hee had sent him against his enemies, and also proued by manifold experience how ready God was at hand

As touching my behaviour toward Saul and mine enemies.

Though they pretend a iust cause against me, yet God shall iudge their hypocrisie.

He doeth continually call the wicked to repentance by some signes of his iudgements. Except Saul turne his minde, I die: for he hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.

1/4. 38. 4. Job 1. 35.

In keeping faithfully his promise with mee.

Or, kind of instrument or tune.

Or, noble, or maruillous.

Though the wicked world hide Gods praises, yet the very babes are sufficient witnesses of the same.

Or, established.

Or, sound.

It had bin sufficient for him to haue set forth his glory by the heauens, though he had not come so low as to man, which is but dust.

Teuching his first creation.

By the temporal gifts of mans creation

he is led to consider the benefits which he hath by his regeneration through Christ.

band in all his troubles: 14. Had being now likewise in danger of new enemies, desirous God to help him, according to his word, 17. And to destroy the malicious arrogance of his adversaries.

To him that excelleth upon || Muth Labben. A Psalm of David.

I will praise the Lord with my whole heart: I will speak of all thy marvellous workes.

I will be glad and reioyce in thee: I will sing praise to thy Name, O most High.

For that mine enemies are turned backe: they shall fall and perish at thy presence.

For thou hast maintained my right and my cause: thou art set in the throne, and iudgeth right.

Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for ever and ever.

O enemy, destructions are come to a perpetuall end, and thou hast destroyed the cities: their memoriall is perished with them.

But thou Lord || shall sit for ever: he hath prepared his throne for iudgement.

For he shall iudge the world in righteousness, and shall iudge the people with equitie.

The Lord also will bee a refuge for the poore, a refuge in due time, even in affliction.

And they that know thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

Sing praises to the Lord, which dwelleth in Zion: shew the people his workes.

For when hee maketh inquisition for blood, hee remembreth it, and forgetteth not the complaint of the poore.

Hau mercie vpon me, O Lord: consider my trouble, which I suffer of them that hate me, thou that liftest me vp from the gates of death.

That I may shew all thy praises within the gates of the daughter of Zion, and reioyce in thy saluation.

The heathen are sunken downe in the pit that they made: in the net that they hid, is their foot taken.

The Lord is knowne by executing iudgement: the wicked is snared in the worke of his owne hands. || Higgaion. Selah.

The wicked shall turne into hell, and all nations that forget God.

For the poore shall not bee alway forgotten: the hope of the afflicted shall not perish for euer.

Vp Lord: let not man preuaile: let the heathen be iudged in thy sight.

Put them in feare, O Lorde, that the heathen may know that they are but men. Selah.

PSAL. X.

He complaineth of the fraude, rapine, tyrannie, and all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reuerence towards God, thinke they may doe all

things without controuling. 15. Therefore hee calleth vpon God to send some remedie against these desperate evils, 16. And in length comforteth himselfe with hope of deliuerance.

Why standest thou farre off, O Lord, and hidest thee in due time, even in affliction?

The wicked with pride doeth persecute the poore: let them be taken in the crafts that they haue imagined.

For the wicked hath made boast of his owne hearts desire, and the conctious blesseth himselfe: he contemneth the Lord.

The wicked is so proud that he seeketh not for God: hee thinketh alwayes, There is no God.

His wayes alway prosper: thy iudgements are hid about his sight: therefore || defendeth he all his enemies.

He saith in his heart, I shall || neuer be moued, nor be in danger.

His mouth is full of cursing and deceit and fraud: vnder his tongue is mischief and iniquitie.

He lieth in wait in the villages: in the secret places doeth hee murder the innocent: his eyes are bent against the poore.

He lieth in waite secretly, even as a lyon in his den: he lieth in wait to spoile the poore: he doth spoile the poore, when he draweth him into his net.

Hee croucheth and boweth: therefore heapes of the poore doe fall by his might.

He hath said in his heart, God hath forgotten, he hideth away his face, and will neuer see.

Arise, O Lord God: lift vp thine hand: forget not the poore.

Wherefore doth the wicked contemne God? hee saith in his heart, Thou wilt not regard.

Yet thou hast seene it: for thou beholdest mischief and wrong, that thou mayest take it into thine hands: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

Breake thou the arme of the wicked and malicious: search his wickednesse, and thou shalt finde none.

The Lord is King for euer and euer: the heathen are destroyed sooth of his land.

Lord, thou hast heard the desire of the poore: thou preparest their heart: thou bende thine eare to them.

To iudge the fatherlesse and poore, that earthly man || cause to feare no more.

PSAL. XI.

This Psalm containeth two parts. In the first David sheweth how hard assaults of tentations hee sustained, and in how great anguish of minde he was, when Saul did persecute him. 4. Then next he reioyceth that God sent him succour in his necessitie, declaring his iustice as well in governing the good and the wicked men, as the whole world.

To him that excelleth, A Psalm of David.

In

Or, kind of instrument, or two: or for the death of Labi or Goliath. a God is not praised, except the whole glory be giuen to him alone.

b How soeuer the enemy seeme for a time to preuaile, yet God preuaileth the iust.

c A derision of the enemy, that mindeth nothing but destruction: but the Lord will deliuer him, and bring him into iudgement. Or, reigne as iudge.

d Our miseries are meanes to cause vs to feele Gods present care ouer vs.

e Though God reuengeth not suddenly the wrong done to his, yet he suffreth not the wicked unpunished. f In the open assembly of the Church.

g For God overthroweth the wicked in their enterprises.

h The mercie of God toward his Saints must be declared, and the fall of the wicked must alwayes be considered. Or, this is worthy to be noted.

i God promisseth not to helpe vs before we haue felt the crosse.

k Which they cannot learne without feare of thy iudgement.

a So soone as we enter into affliction, we thinke God should helpe vs, but that is not alwayes his due time.

b The wicked man reioyceth in his owne harts: he boasteth when he hath that he would: he braggeth of his wit and wealth, and blesseth himselfe, & thus blasphemeth the Lord. Or, suffreth as if he were not punished, because he was neuer in euill.

c The euill shall not touch me, I will not be in euill. Or, I will not be in euill.

d He sheweth that the wicked haue many meanes to hide their cruelty, and therefore ought more to be feared.

e By the hypocrite of them that haue authority, the poore are despised. f He calleth to God for helpe, because wickednesse is so farre ouergrown, that God must now helpe or ouercome. g Therefore that must needs punish this their blasphemie. h To iudge betweene the right and euill.

i For thou hast verily destroyed him. k The hypocrites, or such as liue not after Gods Law, shall be destroyed. l God helpe when mans help ceaseth. Or, destroy we more men vpon the earth.

IN the Lord put my trust: how say ye then to my soule, *“Flee to your mountaine as a bird?”*

2 For loe, the wicked bend their bow, and make ready their arrowes upon the string, that they may secretly shooote at them, which are vpright in heart.

3 For the foundations are cast downe: wharboth the righteous done?

4 The Lord is in his holy place: the Lords shoono in the heauen: his eyes will consider: his eye lids will trie the children of men.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doth his soule hate.

6 Vpon the wicked hee shall raise sinnes, fire, and brimstone, and stormy tempest: this is the portion of their cup.

7 For the righteous Lord loueth righteousness: his countenance doth behold the iust.

PSAL. XII.

The Prophet lamenting the miserable state of the people, and the decay of all good order, desirous God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping his promises.

To him that excelleth vpon the eighth tune.

APsalme of David.

HElpe Lord, for there is not a godlyman left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, *b* flattereth with their lips, and speake with a double heart.

3 The Lord cut of all flattering lips, and the tongue that speaketh proud things:

4 Which haue sayd, *“With our tongue will we preuaile: our lips are our owne: who is Lord ouer vs?”*

5 *a* Now for the oppression of the needie, and for the sighes of the poore, I will vp, faith the Lord, and will *e* set at liberty him, whom the wicked hath snared.

6 The words of the Lord are pure words, as the siluer, tried in a fornace of earth, fined seuen fold.

7 Thou wilt keepe *f* them, O Lord: thou wilt preferue him from this generation for euer.

8 The wicked walke on euery side: when they are exalted, *e* it is a shame for the sonnes of men.

For they suppress the godly, and maintaine the wicked.

PSAL. XIII.

1 David as it were overcome with sundry and new afflictions, fleeth to God as his onely refuge. 3 And so at the length being encouraged through Gods promises, he conceiveth most sure confidence against the extreme horrors of death.

To him that excelleth. APsalme of David.

How long wilt thou forget mee, O Lord, *a* for euer? how long wilt thou hide thy face from me?

2 How long shall I take *b* counsell within my selfe, *b* having wearines dayly in mine heart? how long shall mine enemy bee exalted aboue me?

3 Behold, and heare me, O Lord, my God: lighten mine eyes, that I sleepe not in death:

4 Lest mine enemy say, I have *c* preuailed against him: and they that afflict mee, reioyce when I slide.

5 But I trust in thy *d* mercie, mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath *e* dealt lovingly with me.

PSAL. XIII.

He describeth the perverse nature of man, which were so grown to insensibleness, that God was brought to utter contempt. 7 For the which thing, although he was greatly grieved, yet being perswaded, that God would send some present succour, he comforteth himselfe and others.

To him that excelleth. APsalme

of David.

THe foole hath said in his heart, *a* There is no God: they have *b* corrupted, and done an abominable worke: there is none that doth good.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 *c* All are gone out of the way: they are all corrupt: there is none that doeth good, no nor one.

4 Do not all the workers of iniquity know, that they eate vp my people as they eate bread? they call not vpon the Lord.

5 *d* Therefore they shall bee taken with feare, because God is in the generation of the iust.

6 You haue made *e* a mocke at the counsel of the poore, because the Lord is his trust.

7 Oh giue saluation vnto *f* Israel out of Zion: when the Lord turneth the captivity of his people, then Iacob shall reioyce, and Israel shall be glad.

Note that of this 14. Psalme, the 5, 6, and 7 verses which are put into the common translation, and may seeme vnto some to bee left out in this, are not in the same Psalme in the Hebrew text, but are rather put in, more fully to expresse the manners of the wicked, and are gathered out of the 5 140. and 10. Psalms, the 59. of the Prophet Isaiah, & the 36. Psalme, & are all caged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

1 This Psalme teacheth on what condition God did chuse the Jewes for his peculiar people, and wherefore hee placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnesse that they were his speciall and holy people.

To him that excelleth. APsalme of David.

Lord, who shall dwell in thy Tabernacle?

2 Hee that *a* walketh vprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiueh a false report against his neighbour.

4 *b* In whose eyes a vile person is counted, but he *c* honoureth them that feare the

Pp Lord:

b Changing my purpose as the flecke man doeth his place.

c Which might turne to Gods dishonour, if he did not defend his.

d The mercie of God is the cause of our saluation. *e* Behold the benefits past and by others to come.

f He that hath beene brought to utter contempt. *g* For the which thing, although he was greatly grieved, yet being perswaded, that God would send some present succour, he comforteth himselfe and others.

a He that hath beene brought to utter contempt. *b* He that hath beene brought to utter contempt. *c* He that hath beene brought to utter contempt.

d He that hath beene brought to utter contempt. *e* He that hath beene brought to utter contempt. *f* He that hath beene brought to utter contempt.

g He that hath beene brought to utter contempt. *h* He that hath beene brought to utter contempt. *i* He that hath beene brought to utter contempt.

j He that hath beene brought to utter contempt. *k* He that hath beene brought to utter contempt. *l* He that hath beene brought to utter contempt.

m He that hath beene brought to utter contempt. *n* He that hath beene brought to utter contempt. *o* He that hath beene brought to utter contempt.

p He that hath beene brought to utter contempt. *q* He that hath beene brought to utter contempt. *r* He that hath beene brought to utter contempt.

s He that hath beene brought to utter contempt. *t* He that hath beene brought to utter contempt. *u* He that hath beene brought to utter contempt.

v He that hath beene brought to utter contempt. *w* He that hath beene brought to utter contempt. *x* He that hath beene brought to utter contempt.

y He that hath beene brought to utter contempt. *z* He that hath beene brought to utter contempt. *a* He that hath beene brought to utter contempt.

b He that hath beene brought to utter contempt. *c* He that hath beene brought to utter contempt. *d* He that hath beene brought to utter contempt.

Dauids confidence. The Psalmes. • cruelty of the wicked.

c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Church as hypocrites.

Lord: hee that weareth to his own hinderance and changeth not.

5 He that giueth not his money vnto v-sury, nor taketh reward against the innocent: he that doth these things, shall neuer be moued.

P S A L. XVI.
1 David prayeth to God for succour, not for his works, but for his faith sake. 2 Protesting that he hateth all idola-try, taking God onely for his comfort and felicity. 3 Who suffereth him to lacke nothing.

g The psalm of David.
Preserue me, O GOD: for in thee doe I trust.

2 O my soule, thou hast said vnto the Lord, Thou art my Lord: my wel-doing extendeth not to thee.

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The sorrowes of them, that offer to an other god, shall be multiplied: their offerings of blood will I not offer, neither make mention of their names with my lips.

5 The Lord is the portion of mine inheritance and of my cup: thou shalt maintaine my lot.

6 The lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I wil praise the Lord, who hath giuen me counsell: my reines also teach me in the nights.

8 I haue set the Lord alwaies before me: for he is at my right hand: therefore I shall not slide.

9 Wherefore mine heart is glad, and my tongue reioyceth: my flesh also doeth rest in hope.

10 For thou wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to see corruption.

11 Thou wilt shew me the path of life: in thy k^{ing}dom preface is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

P S A L. XVII.
1 Here hee complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus ragd without any cause giuen on his part. 6 Therefore hee desireth God to reuenge his innocencie, and deliuer him.

g The prayer of David.
Hearke, O Lord, consider my cry: hearken vnto my prayer of lips vnfaigned.

2 Let my sentence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast prooued and visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my mouth should not offend.

4 Concerning the workes of men, by the words of thy lips I kept me from the paths of the cruell man.

5 Stray my steps in thy paths, that my feet doe not slide.

6 I haue called vpon thee: surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous mercies, thou that

art the Saviour of them that trust in thee, from such as resist thy right hand.

8 Keepe mee as the apple of the eye: hide me vnder the shadow of thy wings;

9 From the wicked that oppresse me, from mine enemies, which compass me round about for my soule.

10 They are inclosed in their owne fat, and they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps: they haue set their eyes to bring downe to the ground.

12 Like as a Lion that is greedy of pray, and as it were a lions whelpes lurking in secret places.

13 Vp Lord, disappoint him: cast him downe: deliuer my soule from the wicked with thy word.

14 From men by thine hand, O Lord, from men of the world, who haue their portion in this life, whose bellies thou fillest with thine hid treasure: their children haue enough, and leaue the rest of their substance for their children.

15 But I will beheld thy face in righteousness, and when I awake, I shall be satisfied with thine image.

P S A L. XVIII.
1 This Psalm is the first beginning of his gratulation, and thanksgiving in the entering into his kingdome, wherein he extollath and prayeth most highly the marueilous mercies and grace of God, who hath thus preserved and defended him. 32 Also hee setteth forth the image of Christs kingdome, that the faithfull may be assured that Christ shall alwaies conquer and overcome by the vnspokeable power of his Father, though all the whole world should strive there against.

g To him that excelleth. A Psalm of David the seruant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,

I Wil loue thee dearly, O Lord, my strength.
2 The Lord is my rocke, and my fortresse, and hee that deliuereth me, my God and my strength: in him will I trust, my shield, the horne also of my saluation, and my refuge.

3 I will call vpon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

4 The sorrowes of death compassed me, and the floods of wickednesse made me afraid.

5 The sorrowes of the graue haue compassed me about: the snares of death ouertook me.

6 But in my trouble did I call vpon the Lord, and cried vnto my God: hee heard my voice out of the Temple, and my crie did come before him, euen into his eares.

7 Then the earth trembled, and quaked: the foundations also of the mountaines mooued and shooke, because he was angry.

8 Smoke went out of his nostrils, and a consuming fire out of his mouth: coales were kindled thereat.

9 Hee bowed the heauens also and came downe,

g For all rebell againt the, which trouble thy Church,

h For their cruelties cannot be satisfied but with my death.

i They are put vp with pride, in the stomacke that is choled with fat.

k Stop his rage, O Lord, which is thy power.

l By thine hand And feede not the fowles of the air.

m This is the full felicity, comforting against all faults, to haue the face of God and fauourable countenance opened vnto vs.

n And am deliuered out of my great troubles,

a My righteous cause.

b The vengeance that thou shalt shew against mine enemies.

c When thy Spirit examined my conscience.

d I was innocent toward mine enemy both in deede and thought.

e Though the wicked prouoked me to doe euill for euill, yet thy worde kept me backe.

f He was assured that God would not refuse his request.

* 2. Sam. 22.

a He vseth this diuinitie of names to shew that as the wicked haue many names to lure, so God hath many wayes to helpe.

b For none can obtaine their requests of God, that ioyne not his glory with their petition.

c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him.

d For, as the cables of the wrath of God against his enemies after he had heard his prayers.

e He sheweth how horrible Gods iudgements be albe it the wicked.

^f Darknesse signifieth the wrath of God, as the cleavelight signifieth Gods favour. ^g This is described at large, Psal. 104. ^h As a King angrie with the people, will not shew himselfe unto them. ⁱ Thunder, lightning, and hail. ^k His lightnings.

downe, and ^f darknesse was vnder his feete. 10 And hee rode vpon ^g Cherub and did flie, and hee came flying vpon the wings of the wind.

11 He made darknesse his ^h secret place, and his pavilion round about him, ⁱ even darknesse of waters, and cloudes of the ayre.

12 At the brightnesse of his presence his clouds passed, hailestones and coales of fire.

13 The Lord also thundred in the heauen, and the Higheft gaue ^j his voice, hailestones and coles of fire.

14 Then he sent out ^k his arrowes and scattered them, and hee increased lightnings and destroyed them.

15 And the chanel of waters were scene, and the ^l foundations of the world were discovered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils.

16 He hath sent downe from above and taken mee: hee hath drawn mee out of many ^m waters.

17 He hath deliuered me from my ⁿ strong enemy, and from them which hate me: for they were ^o too strong for me.

18 They preuented me in the day of my calamitie: but the Lord was my stay.

19 Hee brought me soorth also into a large place: he deliuered me because he fauored me.

20 The Lord rewarded mee according to my righteousnesse: according to the purenes of mine hands he recompensed me:

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his Lawes were before mee, and I did not cast away his ^p commaundements from me.

23 I was vpriight also with him, and haue kept me from my ^q wickednesse.

24 Therefore the Lord rewarded me according to my righteousnesse, and according to the purenesse of mine hands in his sight.

25 With the ^r godly thou wilt shewe thy selfe godly: with the vpriight man thou wilt shew thy selfe vpriight.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt ^s cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darknesse.

29 For by thee I haue ^t broken through an host, and by my God I haue leaped ouer a wal.

30 The way of God is ^u incorrupt: the word of the Lord is tried in the fire: hee is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mightie saue our God?

32 God girdeth me with strength, and maketh my ^v way vpriight.

33 Hee maketh my feete like Hindes feete, and setteth me vpon mine ^w high places.

34 Hee teacheth mine hands to fight: so that a bowe of ^x brasie is broken with mine ^y Or, steels. armes.

35 Thou hast also giuen mee the ^z shield of thy saluation, and thy right hand hath staied me, and thy ^a louing kindnesse hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 ^b I haue pursued mine enemies, and taken them, and haue not turned againe til I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.

39 For thou hast girded mee with strength to battell: them, that arose against me, thou hast subdued vnder me.

40 And thou hast ^c giuen me the neckes of mine enemies, that I might destroy them that hate mee.

41 They ^d cried, but there was none to saue them, ^e even vnto the Lord, but hee answered them not.

42 Then I did beate them small as the dust before the winde: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered mee from the contentions of the people: thou hast made me the head of the ^f heathen: a people, ^g whome I haue not ^h known, shall serue mee.

44 As soone as they heare, they shall obey me: the strangers shall ⁱ be in subiection to me.

45 Strangers shall ^j shrinke away, and feare in their priue chambers.

46 Let the Lord liue, and blessed bee my strength, and the God of my saluation bee exalted.

47 ^k It is God that giueth me power to auenge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, ^l even thou hast set mee vp from them, that rose against mee: thou hast deliuered mee from the ^m cruell man.

49 Therefore ⁿ I will praise thee, O Lord, among the nations, & wil sing vnto thy Name.

50 Great deliuerances giueth he vnto his King, and sheweth mercie to his anointed, ^o even to Dauid, and to his ^p seede for euer.

PSAL. XIX.

^q To the intent hee might moue the faithfull to a deeper consideration of Gods glory, hee setteth before their eyes the most exquisite workmanship of the heauens with their proportion and ornaments: 8 And afterward calleth them to the Law, wherein God hath revealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law he setteth forth more at large.

^r To him that excelleth. A Psalme of Dauid.

^s He ^a heauens declare the glory of God, and the firmament sheweth the worke of his hands.

2 ^b Day vnto day vttereth the same, and night vnto night teacheth knowledge.

^c The continuall successe of the day and the night is sufficient to declare Gods power and goodnesse.

^b To defend me from dangers.

^c He attributeth the beginning, continuance and increase in well doing onely to Gods fauour.

^d Dauid declarereth that he did nothing besides his vocation, but was stirred vp by Gods spirit to execute his iudgements.

^e Thou hast giuen them into mine hands to be slaine.

^f They that reiect the crye of the afflicted, God will also reiect them, when they crye for help: for either paine or feare cause those hypocrites to crye.

^g Which dwel round about me.

^h The kingdom of Christ is in Dauids kingdom prefigured, who by the preaching of his word bringeth all to his subiection.

ⁱ Or, lie: signifying a subiection constrained and not voluntary.

^k Feare shall cause them to be afraid and come soorth of their secret holes and holds to seeke pardon.

^l That is, Saul, who of malice persecuted him.

^m This prophesie appertaineth to the kingdom of Christ, and vocation of the Gentiles, as Rom 15.9.

ⁿ This did not properly appertaine to Salomon, but to Iesus Christ.

^a Rom. 1.20.

^b He reprocherh vnto man his ingratitude, seeing the heauens, which are dumbe creatures, set forth Gods glory.

c The heauens are a schoolema-ster to all nations, be they neuer so barbarous.

d The heauens are as a line of great capitall letters to shew vnto vs Gods glory.

e Or, valle. The manner was that the bride and bridegrome should stand vnder a vail together, and after come forth with great solemnitie and reioicing of the assembly.

f Though the creatures cannot serue, yet this ought to be sufficient to leade vs vnto him.

g So that all mans inventions and intentions are lies.

h Every one without exception.

i Except Gods word be esteemed about all worldly things, it is contemned.

k For God accepteth our in-deuour, though it be farre vnperfect.

l Then there is no reward of duetie, but of grace: for where sinne is, there death is the reward.

m Which are done purposely and of malice.

n If thou suppress my wicked affections by thine holy spirit.

o That I may obey thee in thought, word and deede.

3 There is no speach nor language, where their voice is not heard.

4 Their line is gone forth through all the earth, & their words into the ends of the world: in them hath he set a tabernacle for the sunne.

5 Which commeth forth as a bridegrome out of his chamber, and reioyceth like a mightie man to runne his race.

6 His going out is from the ende of the heauen, & his compasse is vnto the ends of the same, and none is hid from the heate thereof.

7 The Law of the Lord is perfit, conuerting the soules: the testimonie of the Lord is sure, and giueth wisdom vnto the simple.

8 The statutes of the Lord are right and reioyce the heart: the commaundement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and indureth for euer: the iudgments of the Lord are truth: they are righteous altogether.

10 And more to be desired then gold, yea, then much fine gold: sweeter also then honie and the honiecombe.

11 Moreouer by them is thy seruant made circumspect, and in keeping of them there is great reward.

12 Who can vnderstand his faults? cleanse me from secret faults.

13 Keepe thy seruant also from presumptuous sinnes: let them not reigne ouer mee: so shall I bee vp-right, and made cleane from much wickednesse.

14 Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

n If thou suppress my wicked affections by thine holy spirit.

CHAP. XX.

1 A prayer of the people vnto God, that it would please him to heare their King, and receiue his sacrifice which hee offered before he went to battell against the Ammonites.

To him that excelleth. A Psalme of David.
The Lord heare thee in the day of trouble: the name of the God of Iakob defend thee:

2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and turne thy burnt offerings into ashes. Selah:

4 And graunt thee according to thine heart, and fulfill all thy purpose:

5 That we may reioyce in thy saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Now know I that the Lord will helpe his anointed, and will heare him from his Sanctuary by the mightie helpe of his right hand.

7 Some trust in chariots, and some in horses: but wee will remember the Name of the Lord our God.

8 They are brought downe and fallen, but we are risen, and stand vp-right,

9 Saue Lord: let the King heare vs in the day that we call.

P S A L. XXI.

1 Dauid in the person of the people praisth God for the victory, attributing it to God, and not to the strength of man. wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.

To him that excelleth. A Psalme of David.

The King shall reioyce in thy strength, O Lord: yea, how greatly shall he reioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denied him the request of his lips. Selah.

3 For thou diddest preuent him with liberal blessings, and diddest set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life for euer and euer.

5 His glory is great in thy saluation: dignitie and honour hast thou laide vpon him.

6 For thou hast set him blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the King trusteth in the Lord, and in the mercy of the most High, hee shall not slide.

8 Thine hand shall find out all thine enemies, and thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie oven in time of thine anger: the Lord shall destroy them in his wrath, & the fire shal deuour them.

10 Their fruit shall thou destroy from the earth, and their seed from the children of men.

11 For they intended euil against thee, and imagined mischief, but they shal not preuaile.

12 Therefore shalt thou put them apart, and the strings of thy bow shalt thou make ready against their faces.

13 Be thou exalted, O Lord, in thy strength: so will we sing and prayse thy power.

P S A L. XXII.

1 Dauid complained because hee was brought into such extremities, that he was past all hope, but after hee had rehearsed the sorowes and griefes, wherewith he was vexed,

10 He recovereth himselfe from the bottomlesse pit of tentations, and groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whom he did foresee by the spirit of prophesie that hee should maruelously, and strangely be deiected, and abased, before his Father should raise and exalt him againe.

To him that excelleth vpon. Ayeleth Hah-shahar, A Psalme of David.

MY God, my God, why hast thou forsaken me, and art so far from mine health, and from the words of my roaring?

2 O my God, I crie by day, but thou hearest not, and by night, but I haue no audience.

3 But thou art holy, and doest inhabite the praises of Israel.

the place of praying, even the Tabernacle: or els it is so called, because he gaue the people continually occasion to praise him,

h Let the King be able to deliuer vs by thy strength when we seeke vnto him for succour.

a When he shall overcome his enemies and so be assured of his vocation.

b Thou declarest thy liberal fauour toward him before hee prayed.

c Dauid did not only obtaine life but also assurance that his posteritie should reigne for euer.

d Thou hast made him thy blessings to others, and a perpetual example of thy fauour to euer.

e Here he describeth the power of Christs kingdome against the enemies thereof.

f This teacheth vs patiently to endure the crosse till God destroy the aduerary.

g They laid as it were their nets to make Gods power to giue place to their wicked enterprises.

h As a snake to shoot at.

i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

10 Or, the hind of the morning, and this was the name of some common song.

a Here appeareth that horrible conflict, which he sustained betwene faith and desperation.

b Being tormented with extreme anguish.

10 Or, I call for me.

c He meaneth

Our fathers trusted in thee: they trusted, and thou diddest deliuer them.

They called vpon thee, and were deliuered: they called in thee, and were not confounded.

But I am like a worme, and not a man: a shame vnto thee, and the contempt of the people.

All they that see me, haue me in derision: they make mocke at me, and nod the head, saying,

He trusted in the Lord, let him deliuer him: let him saue him, seeing he loueth him.

But thou diddest drawe mee out of the wombe: thou gauest me hope, euen at my mothers breasts.

To I was cast vpon thee: euen from the wombe: thou art my God from my mothers belly.

Be not farre from me, because trouble is neere: for there is none to helpe me.

Many yong buls haue compassed mee: mighty bulles of Bashan haue closed mee about.

They gape vpon me with their inoueries, and ramping and roaring lion.

I am like a water powered out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the mids of my bowels.

My strength is dried vp like a pot heard, and my tongue cleaueth to my iawes, and thou hast brought me into the dust of death.

For dogges haue compassed me, and the assembly of the wicked haue inclosed me: they pearced mine hands and my feete.

I may tel all my bones: yet they behold, and looke vpon me.

They part my garments among them, and cast lots vpon my vesture.

But bee not thou faire off; O Lord, my strength: hasten to helpe me.

Deliuer my soule from the sword: my desolate soule from the power of the dogge.

Saue mee from the Lions mouth, and answere me in sauing me from the hornes of the Unicorne.

I will declare thy Name vnto my brethren: in the mids of the Congregation will I praise thee, saying,

Praise the Lord, yee that feare him: magnifie yee him, all the seede of Iaakob, and feare yee him all the seede of Israel.

For he hath not despised nor abhorred the affliction of the poore: neither hath he hid his face from him, but when he called vnto him, he heard.

My prayse shall bee of thee in the great Congregation: my P voves wil I performe before them that feare him.

The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him: your heart shall liue for euer.

All the ends of the world shall remem-

ber themselves, and turne to the Lord: and all the kindes of the nations shall worship before thee.

For the kingdome is the Lords, and hee ruleth among the nations.

All they that bee fat in the earth, shall eate and worship: all they that go downe into the dust, shall bow before him, euen hee that cannot quicken his owne soule.

Their seede shall serue him: it shall be counted vnto the Lord for a generation.

They shall come, and shall declare his righteousness vnto a people that shal be borne, because he hath done it.

Meaning, the posteritie, which the Lord keepeth as a feede to the Church to continue his praise among men. u That is, God hath fulfilled his promise.

PSAL. XXIII.

Because the Prophet had proued the great mercies of God at diuers times, and in sundry manner, he gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnesse towards him for euer.

A Psalme of David.

The Lord is my shepheard; I shall not want.

He maketh me to rest in greene pasture, and leadeth me by the still waters.

He restoreth my soule, and leadeth me in the paths of righteousness for his Names sake.

Yea, though I should walke through the valley of the shadow of death, I will feare no euill: for thou art with mee; thy rod and thy staffe, they comfort me.

Thou doest prepare a table before mee in the sight of mine aduersaries: thou doest anoint mine head with oyle, and my cup runneth ouer.

Doubtlesse kindnesse and mercie shall follow me all the dayes of my life, and I shal remaine a long season in the house of the Lord.

maner of great feasts. g Hee seceeth not his felicitie in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIII.

Albeit the Lord God hath made, and governeth all the world, yet toward his chosen people his gracious goodnesse doeth most abundantly appeare, in that among them hee will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they doe enter aright into this Sanctuaries, which are the true worshippers of God, purged from the sinfull filth of this world.

Finally he magnifieth Gods grace for the building of the Temple, so the end he might stirre vp all the faithfull to the true seruice of God.

A Psalme of David.

The earth is the Lords, and all that therein is: the world and they that dwell therein.

For hee hath founded it vpon the seas: and established it vpon the floods.

Who shall ascend into the mountaine of the Lord, and who shal stand in his holy place?

Euen he that hath innocent hands, and a pure hearr: which hath not lift vp his mind vnto vanitie, nor sworne deceitfully.

He shal receiue a blessing from the Lord & righteousness from the God of his saluation.

Dist. 10. 14. 128. 24. 1. 29. 10. 21. a He noeth two things: the one that the earth to mans iudgement seemeth about the waters: and next, that God miraculously preferreth the earth, that it is not drowned with the waters, which naturally are about it.

For hee hath founded it vpon the seas: and established it vpon the floods.

Who shall ascend into the mountaine of the Lord, and who shal stand in his holy place?

Euen he that hath innocent hands, and a pure hearr: which hath not lift vp his mind vnto vanitie, nor sworne deceitfully.

He shal receiue a blessing from the Lord & righteousness from the God of his saluation.

PP 3 6 This

b Though circumcission separate the carnall seeds of Iaakob from the Gentiles, yet he that feareth God is the true Iaakob and the very Israelite.
c Dauid desireth the building up of the Temple, wherein the glorie of God should appeare, and vnder the figure of this Temple, he also prayeth for the spiritual Temple which is eternall, because of the promise which was made to the Temple, as it is written, Psalms 132. 14.

6 This is the generation of them that seeke him, of them that seeke thy face, this is Iaakob. Selah.

7 Lift vp your heads yee gates, and be ye lift vp yee euery thing doores, and the King of glorie shall come in.

8 Who is this King of glorie? the Lord strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, yee gates, and lift vp your selues, yee euery thing doores, and the king of glorie shall come in.

10 Who is this King of glorie? the Lord of hosts, he is the King of glorie. Selah.

PSAL. XXV.

1 The Prophetion had with the consideration of his sinnes, and also grieved with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiven, 7 Especially for as he had committed in his youth. He be- ginneth euery verse according to the Hebrew letters, two or three except.

A Psalme of Dauid.

Vnto thee, O Lord, lift I vp my soule.

2 My God, I trust in thee: let mee not bee confounded: let not mine enemies reioyce ouer me.

3 So all that hope in thee, shall not bee ashamed: but let them bee confounded, that transgresse without cause.

4 Shew me thy wayes, O Lord, and teach me thy paths.

5 Leade me forth in thy trueth, and teach mee: for thou art the God of my saluation: in thee doe I trust all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they haue bene for euer.

7 Remember not the sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou mee, euen for thy goodnesse sake, O Lord.

8 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

9 Them that be meeke, will he guide in iudgement, and teach the humble his way.

10 All the pathes of the Lord are mercie and trueth vnto such as keepe his couenant and his testimonies.

11 Forth by Names sake, O Lord, be mercifull vnto mine iniquity, for it is great.

12 What man is he that feareth the Lord? him will he teach in the way that he shal chuse.

13 His soule shall dwell at ease, and his seede shall inherite the land.

14 The secret of the Lord is revealed to them that feare him: and his couenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for he will bring my feete out of the net.

16 Turne thy face vnto me, and haue mercie vpon me: for I am desolate and poore.

17 The sorrowes of mine heart are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my trouble, and forgive all my sinnes.

19 Behold mine enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule, and deliver me: let mee not be confounded, for I trust in thee.

21 Let mine vprightnesse and equitie pre- serue me: for mine hope is in thee.

22 Deliver I praye O God, out of all his troubles.

PSAL. XXVI.

1 Dauid oppressed with many tribunes, finding no helpe in the world, calleth for aide from God: and offered of his integritie to ward Saul, desireth God to bee his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which hee will offer for his deliuerance, and desireth to bee in the company of the faithfull in the Congregation of God, where hee was banished by Saul, promising integritie of life, and open praises, and thanksgiving.

A Psalme of Dauid.

Iudge mee, O Lord, for I haue walked in mine innocencie: my trust hath been also in the Lord: therefore shall I not slide.

2 Proue me, O Lord, and trie me: examine my reines, and mine heart.

3 For thy louing kindnesse before mine eyes: therefore haue I walked in thy trueth.

4 I haue not haunted with vaine persons, neither kept companie with the dissemblers.

5 I haue hated the assembly of the euill, and haue not companied with the wicked.

6 I will wash mine hands in innocencie, O Lord, and compass thine altar.

7 That I may declare with the voice of thanksgiving, and set forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 Gather not my soule with the sinners, nor my life with the bloody men.

10 In whose hands is wickednes, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme me therefore, and be mercifull vnto me.

12 My foote standeth in vprightnesse: I will praise thee, O Lord, in the Congregations.

PSAL. XXVII.

1 Dauid maketh this Psalme being deliuered from great perils, as appeareth by the praises and thanksgiving annexed: 6 Wherein we may see the constant faith of Dauid against the assaults of all his enemies, 7 And also the end wherefore hee desireth to liue and to be deliuered, onely to worship God in his Congregation.

A Psalme of Dauid.

The Lord is my light and my saluation, whom shal I feare? the Lord is the strength of my life, of whom shal I be afraid?

2 When the wicked, euen mine enemies and my foes came vpon me to eate vp my flesh, they stumbled and fell.

3 Though an hoste pitched against mee, mine heart should not be afraid: though warre be raised against me, I will trust in this.

a I put not my trust in any worldly thing.
b That thou wilt eate away mine enemies, which are thy rods.
c Retraunce in the faith of thy promise, that I trauel not on any side.
d Constantly and against all tentations.
e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, so the intent that the effect may cease.
f That is, call them to repentance.
g He will gouerne and comfort them that are truly humbled for their sinnes.
h And for none other respect.
i Meaning the number is very small.
k He will direct such with his spirit to follow the right way.
l He shall prosper both in spiritual and corporall things.
m His counsell contained in his word whereby he declareth that he is the protector of the faithfull.
n My griefe is increased because of mine enemies cruelty.

The greater that his afflictions were, and the more that his enemies increased, the more neerer felt hee God helpe.
For as much as I haue bene vnto thy face, righteously reward me.
He hath to God to be the Iudge of his innocencie, seeing there is no equitie among men.
My very afflictions and inward motions of the heart.
He desireth what pleased him, that he did not recompence will for will.
d He declareth that they cannot walke in simplicitie before God, that delight in the company of the wicked.
e I will fence thee with a pure affliction, and with the godly that sacrifice vnto thee.
f Deliuery me not in the countenance of the wicked.
g Whole cruell hands doe execute the malicious desires of their hearts.
h I am protected from mine enemies by the power of God, and therefore will praise him openly.

a Because hee was assured of good successe in all his dangers, and that his saluation was surely laide vpon God he feared not the tyrannies of his enemies.
b That God will deliuer me, and giue my faith the victorie.

4 One thing haue I desired of the Lord, that I will require, *even* that I may dwell in the house of the Lord all the daies of my life, to behold the beautie of the Lord, and to visite his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: in the secret place of his pavillion shall he hide me, and set mee vp vpon a rocke.

6 And now shall hee lift vp mine head aboue mine enemies round about me: therefore will I offer in his Tabernacle, sacrifices of ioy: I will sing and praise the Lord.

7 Hearken vnto my voyce, O Lord, when I cry: haue mercy also vpon me, and heare me.

8 When thou saydest, Seeke yee my face, mine heart answered vnto thee, O Lord, I will seeke thy face.

9 Hide not therefore thy face from me, nor cast thy seruant away in displeasure: shouldest been my succour, leaue me not, neither forsake me, O God of my saluation.

10 Though my father and my mother should forsake mee, yet the Lord will gather me vp.

11 Teach me thy way, O Lord, and lead me in a right path, because of mine enemies.

12 Giue me not vnto the lust of mine aduersaries: for there are false witnessers risen vp against me, and such as speake cruelly.

13 I should haue fainted, except I had beleened to see the goodnes of the Lord in the land of the liuing.

14 Hope in the Lord: be strong, and hee shall comfort shine heart, and trust in the Lord.

P S A L. XXVIII.

Being in great feare and heaviness of heart to see God dishonoured by the wicked, he desireth to be rid of them, and crieth for vengeance against them. and at length assured himselfe, that God hath heard his prayer. 9 Patience wherewith he commendeth all the faithfull.

A Psalme of David.

Vnto thee, O Lord, doe I cry: O my strength, be not deafe toward me, least if thou answer me not, I be like them that goe downe into the pit.

2 Heare the voice of my petitions, when I cry vnto thee, when I hold vp mine hands toward thine holy Oracle.

3 Draw mee not away with the wicked, and with the workers of iniquity: which speake friendly to their neighbours, when malice is in their hearts.

4 Regard them according to their deeds, and according to the wickednesse of their inuentions: recompense them after the work of their hands: render them their reward.

5 For they regard not the workes of the Lord, nor the operation of his hands: therefore breake them downe, and build them not vp.

6 Praised be the Lord, for he hath heard the voice of my petitions.

7 The Lord is my strength and my shield, he helpe in his heart, his mouth was opened to sing his praises.

mine heart trusted in him; and I was helped: therefore mine heart shall reioyce, and with my song will I praise him.

8 The Lord is their strength, and he is the strength of the deliuerances of his anointed.

9 Saue thy people, and blesse thine inheritance: feed them also, and exalt them for euer.

P S A L. XXIX.

The Prophet exhorteth the princes and rulers of the world, (which for the most part thinke there is no God) 3 As the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 11 And though thereby God threatneth sinners, yet is he alwayes mercifull to his, and moueth them thereby to praise his Name.

A Psalme of David.

Glue vnto the Lord, ye sonnes of the mighty: giue vnto the Lord glory & strength.

2 Giue vnto the Lord glory due vnto his Name: worship the Lord in the glorious Sanctuary.

3 The voice of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters.

4 The voyce of the Lord is mighty: the voyce of the Lord is glorious.

5 The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calfe: Lebanon also & Shiron like a yong vnicorne.

7 The voyce of the Lord diuidenth the flames of fire.

8 The voyce of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of Kadesh to tremble.

9 The voyce the Lord maketh the hinds to calue, and discovereth the Forrests, therefore in his Temple doeth every man speake of his glory.

10 The Lord sitteth vpon the flood, and the Lord doth remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

Though the wicked are nothing moued with these sights, yet the faithfull praise God. k To moderate the rage of the tempest and waters, that they destroy not all.

P S A L. XXX.

When David was deliuered from great danger, he reuiued thanks to God, exhorting others to doe the like, & to learne by his example, that God is rather mercifull then seuer, and rigorous towards his children. 7 And also that the fall from prosperitie to aduersitie is sudden. 8 This done, he returneth to prayer, promising to praise God for euer.

A Psalme or song of the dedication of the house of David.

I Will magnifie thee, O Lord: for thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cried vnto thee, and thou hast restored me.

3 O Lord, thou hast brought vp my soule out of the graue: thou hast reuiued mee from them that goe downe into the pit.

4 Sing praises vnto the Lord, yee his Saints, and giue thanks before the remem-

The word signifieth them that haue receiued mercie and shew mercie liberally vnto others. i Before his Tabernacle.

Meaning his soldiers, who were as meanes, by whom God declared his power.

He exhorteth the proud tyrants to humble themselves vnder Gods hand, and not to be inferiour to brute beasts & dumbe creatures.

The thunder clappes, that are hard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger.

That is, the thunder bolt breaketh the most strong trees and shall men thinke their power to be able to resist God? d Called also Hermon.

It causeth the lightning to shoot and glide. f In places most desolate, whereas seemeth there is no presence of God.

For feare maketh them to call their calues. h Maketh the trees bare, or pearceh the most secret places.

** 3. Sam 7. 3.*

** Deut 20 5.*

a After that Absalom had polluted it with most filthy fornication.

b He condemneth them of great ingratitude, which doe not praise God for his benefites.

c Restored from the rebellion of Absalom.

d Meaning, that he escaped death most narrowly.

e The word signifieth them that haue receiued mercie and shew mercie liberally vnto others. f Before his Tabernacle.

brance

*Ps. 145. 8. *isa* 54
8. 2. *cor.* 4. 17.
g I put too much
confidence in my
quiet state, as *ler.*
31. 18. 2. *chron.*
32. 24. 25.
h I thought
thou hadst esta-
blished me in Zi-
on most surely.
i After that thou
hadst withdrawn
thine helpe, I felt
my miserie.
k Dauid mea-
neth that the
dead are not
profitable to the
Congregation of
the Lord here in
earth: therefore
he would libe to
praise his Name,
which is the end
of mans crea-
tion.
l Because thou
hadst preferred
me, that my
tongue should
praise thee, I will
not be vnminde-
full of my duty.

brance of his Helnesse.
5 *For be *indureth* but a while, in his an-
ger: but in his fauour is life: weeping may abide
at evening, but ioy commeth in the morning.
6 And in my prosperitie I said, I shall ne-
uer be moued.
7 For thou Lord, of thy goodnesse hadst
made my mountaine to stand strong: but thou
didst hide thy face, and I was troubled.
8 Then cried I vnto thee, O Lord, & pray-
ed to my Lord.
9 What profit is there in my blood, when
I goe downe to the pit? shall the dust giue
thanks vnto thee? or shall it declare thy truth?
10 Heare, O Lord, and haue mercie vpon
me: Lord, be thou mine helper.
11 Thou hast turned my mourning into ioy:
thou hast loosed my sacke and girded me with
gladnesse.
12 Therefore shall my tongue praise thee
and not cease: O Lord my God, I will giue
thanks vnto thee for euer.

P S A L. XXXI.

1 Dauid deliuered from some great danger: first hee saith
what meditation hee had by the power of faith, when death
was before his eyes, his sinnes being ready to take him.
2 Then he affirmeth that the fauour of God is alwayes ready
to those that feare him. 20 Finally hee exhorteth all the
faithfull to trust in God and to loue him, because hee prefer-
reth strength with them, as they may see by his example.
3 To him that excelleth. A Psalm of Dauid.

IN thee, O Lord, haue I put my trust: let me
neuer bee confounded: deliuer me in thy
righteousnesse.
2 Bow down thine eare to me: make haste
to deliuer me: be vnto me a strong rocke, and
an house of defence to saue me.

3 For thou art my rocke and my forteffe:
therefore for thy Names sake direct mee and
guide me.

4 Draw me out of the net, that they haue
laid priuily for me: for thou art my strength.

5 Into thine hand I commend my spirit:
for thou hast redeemed mee: O Lord God of
truth.

6 I haue hated them that giue themselves
to deceitfull vanities: for I trust in the Lord.

7 I will be glad and reioyce in thy mercy:
for thou hast seene my trouble: thou hast
known my soule in aduersities.

8 And thou hast not shut me vp in the hand
of the enemy, but hast set my feet at large.

9 Haue mercie vpon me, O Lord: for I am
in trouble: mine eie, my soule and my bellie
are consumed with griefe.

10 For my life is wasted with heauinesse,
and my yeas with mourning: my strength fai-
leth for my paine, & my bones are consumed.

11 I was as a reproach among all mine ene-
mies, but specially among my neighbors: and
a feare to mine acquaintance, who seeing mee
in the street, fled from me.

12 I am forgotten, as a dead man out of
minde: I am like a broken vessell.

a For then God
declareth him-
selfe iust, when
he preferreth his
according as he
hath promised.
b Preferre me
from the cratie
counsels and sub-
till practises of
mine enemies.
c He desireth
God not onely
to take care for
him in this life,
but that his soule
may be saued af-
ter this life.
d This affection
ought to be in al
Gods children,
to hate whatsoe-
uer thing is not
grounded vpon
a sure trust in
God, as deceit-
full and vaine.
e Largenesse sig-
nifieth comfort,
as straightnesse,
forow and perill.
f Meaning, that
his forow and
torment had
continued a
great while.
g Mine enemies
had drawn all
men to their part
against me, euen
my chief friends.
h They were a-
fraid to shew me
any token of
friendship.

13 For I haue heard the railing of great
men: feare was on euery side: while they con-
spired together against me, and consulted to
take my life.

14 But I trusted in thee, O Lord: I said,
Thou art my God.

15 My times are in thine hand: deliuer
me from the hand of mine enemies, and from
them that persecute me.

16 Make thy face to shine vpon thy fer-
uant, and saue me through thy mercie.

17 Let me not be confounded, O Lord: for
I haue called vpon thee: let the wicked be put
to confusion, and to silence in the grave.

18 Let the lying lips bee made dumbe,
which cruelly, proudly, and spitefully speake a-
gainst the right cause.

19 How great is thy goodnes, which thou
hast laid vp for them, that feare thee: and done
to them, that trust in thee, before the sons
of men.

20 Thou dost hide them: & priuily in thy
presence from the pride of men: thou keepst
them secretly in thy Tabernacle from the strife
of tongues.

21 Blessed is the Lord: for he hath showed
his marvellous kindnes toward me in a strong
citie.

22 Though I said in mine heart, I am cast
out of thy sight: yet thou hearddest the voyce of
my prayer when I called vnto thee.

23 Loue thee the Lord altho his Saints: for
the Lord preserveth the faithfull, and reward-
eth abundantly the proud doer.

24 All ye that trust in the Lord, be strong,
and he shall establish your heart.

P S A L. XXXII.

1 Dauid punished with grieuous sickness for his sinnes, com-
meth them blessed to whom God doth not impute their trans-
gressions. 5 And after that hee had confessed his sinnes, and
obtained pardon, 6 Hee exhorteth the wicked men to line
godly, 11 And the good to reioyce.

A Psalm of Dauid to giue instruction.
Blessed is he whose wickednesse is forgiven,
and whose sinne is covered.

2 Blessed is the man, vnto whom the Lord
imputeth not iniquitie, and in whose spirit
there is no guile.

3 When I held my tongue, my bones
consumed: or when I roared all the day,

4 (For thine hand is heauie vpon me, day
and night: and my moisture is turned into the
drought of Summer. Selah.)

5 Then I acknowledged my sinne vnto
thee, neither hidde I mine iniquitie: for I
thought, I will confesse against my selfe my
wickednesse vnto the Lord, and thou forgavest
the punishment of my sinne. Selah.

6 Therefore shal euery one that is godly,
make his prayer vnto thee in a time, when
thou mayest bee found: surely in the flood of
great waters & they shall not come neere him.

proceed of faith. f When necessitie causeth him to seeke to thee for helpe, 11
g To wit, the waters, and great dangers.

i They that were
in authority
condemned me
as a wicked
doer.
k I had this
testimony of con-
science, that thou
wouldst defend
mine innocency.
l Whatsoeuer
changes come,
thou governeest
them by thy pro-
vidence.
m Let death de-
stroy them, to
the intent that
they may haue
no more
in the creature
of Gods mercy
are alwayes laid
vp in store for
his children, al-
beit at all times
they do not en-
ioy them.
n Euer, in the
sight of thy
face.
o That is, in a
place where they
shall haue thy
comfort, and be-
lieue fully in
the enemies
pride.
p Meaning,
there was no
citie to strong to
preferre him, as
the defence of
Gods name.
q And so by my
railes and in-
deliberate
to haue bene-
fit.
r Meaning,
thy fauour
is as a con-
firmation in
your location,
and God will
confirm you
with heavenly
strength.

a Concerning
the free remission
of sinnes, which is
the chiefest point
of our faith.
b To be iustified
by faith, is to
haue our sinnes
freely remitted,
and to be reque-
red iust. Rom. 4.
c Between hope
and despair.
d Neither by
silence nor crying
found I ease:
signifying that
before the floud
be reconciled to
God, hee feelth
a perpetual to-
rment.
e He sheweth
that as Gods
mercy is the on-
ly cause of our
saluation, so the
merits thereof
are re-
pentance & con-
fession, which

David promiſeth to make the rest of Gods children partakers of the benefices which he ſaith, and that he will diligently looke and take care to direct them in the way of ſalvation. If men can giue brute beaſts ſuch care, ſhould not God will not be ſlow to direct his children? k He ſaith that peace and joy of conſcience in the holy Ghoſt, is the fruit of ſalvation.

7 Thou art my ſecrec place: thou preferreſt me from trouble: thou compaſſeſt me about with ioyfull deliuerance. Selah.
8 I will inſtruct thee, and teach thee in the way that thou ſhalt goe, and I will guide thee with mine eye.
9 Be yee not like an horſe, or like a mule, which vnderſtand not: whoſe mouthes thou doeſt binde with bit and bridle, leſt they come neere thee:
10 Many ſorowes ſhall come to the wicked: but hee that truſteth in the Lord, mercy ſhall compaſſe him.
11 Be glad yee righteous, and reioyce in the Lord, and be ioyfull all ye, that are vpriight in heart.

P S A L. XXXIII.

He exhorteth good men to prayſe God for that he hath not onely created all things, and by his prouidence gouerneth the ſame, but alſo is faithfull in his promiſes. 10 He vnderſtandeth mans heart, and ſcattereth the counſell of the wicked. 16 So that no man can be preſerued by any creature or mans ſtrength: but they that put their confidence in his mercy, ſhall be preſerued from all aduerſities.

Reioyce in the Lorde, O yee righteous, for it is become meth vpriight men to bee thankful.

2 Praise the Lord with harpe: ſing vnto him with viole and instrument of ten ſtrings.
3 Sing vnto him a new ſong: ſing cheerefully with a loude voice.
4 For the word of the Lord is righteous, and all his workes are faithfull.
5 He loueth righteousnes and iudgment: the earth is full of the goodneſſe of the Lord.
6 By the word of the Lord were the heauens made, and all the hoſte of them by the breath of his mouth.
7 He gathereth the waters of the Sea together, as vpon an heape, and layeth vp the depths in his treaſures.
8 Let all the earth feare the Lord: let all them that dwell in the world feare him.
9 For he ſpake, and it was done: he commanded, and it ſtood.
10 The Lord breaketh the counſell of the heathen, and bringeth to nought the deuices of the people.
11 The counſell of the Lord ſhall ſtand for euer, and the thoughts of his heart through-out all ages.
12 Blessed is that nation, whoſe God is the Lord: euen the people that he hath choſen for his inheritance.
13 The Lord looketh downe from heauen, and beholdeth all the children of men.
14 From the habitation of his dwelling hee beholdeth all them that dwell in the earth.
15 He faſhioneth their hearts euery one, and vnderſtandeth all their workes.
16 The King is not ſaued by the multitude

of an hoſte, neither is the mightie man deliuered by great ſtrength.

17 An horſe is a vaine helpe, and ſhall not deliuer any by his great ſtrength.
18 Behold, with the eye of the Lord is vpon them that feare him, and vpon them that truſt in his mercy,
19 To deliuer their ſoules from death, and to preſerue them in famine.
20 Our ſoule waiteth for the Lord: for he is our helpe and our ſhield.
21 Surely our heart ſhall reioyce in him, becauſe we truſted in his holy Name.
22 Let thy mercy, O Lord, be vpon vs, as we truſt in thee.

P S A L. XXXIII.

After David had eſcaped Achish, according as it is written in the 1. Sam. 21. 11. whom in this title hee calleth Abimelech (which was a generall name to all the Kings of the Philiftines) he praiſeth God for his deliuerance. 3 Prouoking all others by his example to truſt in God, to feare and ſerue him: 7 Who defendeth the godly with his Angels, 16 and utterly deſtroyeth all the wicked in their finnes.

A Psalm of David when he changed his behaviour before Abimelech, who drome him away, and he departed.

I Will alway giue thanks vnto the Lord: his praiſe ſhall be in my mouth continually.

2 My ſoule ſhall glory in the Lord: the humble ſhall heare it, and be glad.
3 Praise yee the Lord with me, and let vs magnifie his Name together.
4 I fought the Lord, and he heard me: yea, he deliuered me out of all my feare.
5 They ſhall looke vnto him, and run to him: & their faces ſhall not be aſhamed ſaying.
6 This poore man cried, & the Lord heard him, and ſaued him out of all his troubles.
7 The Angel of the Lord pitcheth round about them, that feare him, & deliuereth them.
8 Taſte ye and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.
9 Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.
10 The Lions doe lacke, and ſuffer hunger: but they, which feare the Lorde, ſhall want nothing that is good.
11 Come children hearken vnto me: I wil teach you the feare of the Lord.
12 What man is he that deſireth life, and loueth long dayes for to ſee good?
13 Keepe thy tongue from euill, and thy lips that they ſpeake no guile.
14 Eſchew euill and doe good: ſeeke peace and follow after it.
15 The eyes of the Lord are vpon the righteous, and his eares are open vnto their crie.
16 But the face of the Lord is againſt them that doe euill, to cut off their remembrance from the earth.
17 The righteous crie, and the Lord heareth them, and deliuereth them out of all their troubles.
18 The Lorde is neere vnto them that are

m God ſheweth that toward his of his mercy, which man by no means is able to compaſſe. n Thus he ſpeaketh in the name of the whole Church, which only depend on Gods prouidence.

a He promiſeth neuer to become vnmindfull of Gods great benefice for his deliuerance. b They that are beaten downe with the experience of their owne euils. c Which I conceiued for the dangers wherein I was. d They ſhall be bold to flee to thee for ſuccour, when they ſhall ſee thy mercies toward me. e Though Gods power be ſufficient to gouerne vs, yet for mans infirmity he appointeth his Angels to watch ouer vs. f The godly by their patient obedience, profite more then they which ratiue and ſpoile. g If they abide the laſt triall. h That is, the true religion and worſhip of God. i Per. 3. 10. i Seeing all men naturally deſire felicitie, he wondereth why they caſt themſelves willingly into miſery. k The anger of God doeth not onely deſtroy the wicked, but alſo aboliſheth their name for euer.

of

at were little, and me. this is of conſolation. defende, euer come, ſeruet thy pre. ſearch do. con. to. re. chur. burg. ſtrength. mercy. yes laid. re. for. all. times. not. ca. m. it is in a where they are. and be. ally from. emies. aning. was no. cl. ſtrong co. ne. hum. ad. ſeence of. ſanctuary. to be by my. es and inſu. deſerued. ue bene. ſe. ſeruit. ſer. a conſolation. yocation. God will. ſerue you. heavenly. ght. Concerning free remiſſion of ſinnes, which is the chief end of our faith. To be iuſtified by faith. Iero. our ſinnes. ſeely remitted. and to be re. p. 6. Between hope and deſpair. Neither by ſilence nor crying. ound I caſe. ſignifying that before the ſtude. be reconciled to God, he ſeeth a perpetual torment. e He ſheweth that as Gods mercy is the on- ly cauſe of ſal- uation of ſin- ners, ſo the means thereof are re- pentance & con- feſſion, which for help. 115. 66.

Dauids complaint Psalmes. against the wicked.

1 When they seeme to bee swallowed vp with afflictions, then God is at hand to deliuer them.
2 And as Christ sayth, all the haire of his head.
3 Their wicked enterprises shall turne to their own destruction.
4 For when they seeme to be overcome with great danger, and death is like, then God is with him, and deliuereth them.

of a contrite heart, and will saue such as bee afflicted in spirit.
19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.
20 He keepeth all his bones: not one of them is broken.
21 But malice shall slay the wicked: and they that hate the righteous shall perish.
22 The Lord redeemeth the soules of his seruants: & none, that trust in him, shall perish.

P S A L M XXXV.

1 So long as Sauiour was in the world, all that had any authority vnder him, to flatter their king (as is the course of the world) did also most cruelly persecute Dauid: against whom he prayeth God to please and to avenge his cause.
2 That they may be taken in their nets and snares, which they laide for him, that his innocencie may bee declared.
3 And that the innocent, which doeth part with him, may reioyce and praise the Name of the Lord, that thus deliuereth his seruants.
4 And so he promiseth to speake forth the iustice of the Lord, and to magnifie his Name all the dayes of his life.

A Psalme of Dauid.

a He desireth God to vnder- take his cause against them that did persecute him and slander him.
b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons, to assure vs of his present power.
c Assure me against these tentations, that thou art the author of my saluation.
d Smite them with the spirit of giddinesse, that their enterprises may be foolish, and they receiue iust reward.
e Shewing that we may not call God to be a reuenger, but only for his glory, and when our cause is iust.
f When he promiseth to him- selfe peace.
g Which he pre- pared against the children of God.
h He attributeth his deliuerance onely to God, praising him therefore both in soule and body.
i That would not suffer me to purge my selfe.
k To haue taken from me all comfort, and brought me into despair.
l I prayed for them with in- ward affection, as I would haue done for my selfe.

Plead thou my cause, O Lord, with them that striue with mee: fight thou against them, that fight against me.
2 Lay haue vpon the shield and buckler, and stand vp for mine helpe.
3 Bring out also the speare and stoppe the way against them, that persecute me: say vnto my soule, I am thy saluation.
4 Let them bee confounded and put to shame, that seeke after my soule: let them bee turned backe, and brought to confusion, that imagine mine hurt.
5 Let them be as chaffe before the winde, and let the Angel of the Lord scatter them.
6 Let their way bee darke and slipperie: and let the Angel of the Lord persecute them.
7 For without cause they haue hidde the pit and their net for me: without cause haue they digged a pit for my soule.
8 Let destruction come vpon him at vnwares, and let his net that he hath laide priuily, take him: let him fall into the same destruction.
9 Then my soule shall bee ioyfull in the Lord: it shall reioyce in his saluation.
10 All my bones shall say, Lord who is like vnto thee, which deliuerest the poore from him that is too strong for him! yea, the poore & him that is in miserie, from him that spoileth him!
11 Cruell witnesses did rise vp: they asked of me things that I knew not.
12 They rewarded mee euill for good, to haue spoiled my soule.
13 Yet I, when they were sick, I was clothed with a sacke: I humbled my soule with fasting: and my prayer was turned vpon my bosome.
14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

or I declared mine affliction with bowing downe mine head,

15 But in mine aduersitie they reioyced, and gathered themselves together: the abjects assembled themselves against mee, and I knew not: they rare me and ceased not.
16 With the false scoffers at banquets, gnashing their teeth against me.
17 Lord, how long wilt thou behold this? deliuer my soule from their tumult, when my desolate soule from the Lyons.
18 So will I giue thee thanks in a great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies, vn- iustly reioyce ouer me, neither let them winkle with the eye, that hate me without a cause.
20 For they speake not as friends: but they imagine deceitfull words against the quiet of the land.
21 And they gaped on mee with their monthes, saying, Aha, aha, your eye hath seene.
22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.
23 Arise and wake to my iudgement, when to my cause, my God, and my Lord.
24 Iudge me, O Lord my God, according to thy righteousness, and let them not reioyce ouer me.
25 Let them not say in their hearts, Our soule reioyce: neither let them say, Wee haue deuoured him.
26 Let them bee confounded, and put to shame together, that reioyce at mine hurt: let them be clothed with confusion and shame, that lift vp themselves against me.
27 But let them be ioyfull and glad, that loue my righteousness: yea, let them say alway, Let the Lord be magnified, which loueth the prosperitie of his seruant.
28 And my tongue shall vtter thy righteousness, and thy praise euery day.

the deliuerance of his seruants, and for the destruction of his aduersaries.

P S A L M XXXVI.

1 The Prophet grievously vexed by the wicked, doeth com- plaine of their malicious wickednesse. **6** Then hee turneth to consider the vnspokeable goodnesse of God towards all creatures: **9** But specially towards his children, that by the faith thereof may be comforted and assured of his deliuerance by this ordinary course of Gods worke, **13** Who in the end destroyeth the wicked, and saueeth the iust.
g To him that excelleth. A Psalme of Dauid the seruant of the Lord.

Wickednesse saith to the wicked man, euen in mine heart, that there is no feare of God before his eyes.
2 For hee flattereth himselfe in his owne eyes, while his iniquitie is found worthy to be hated.
3 The wordes of his mouth are iniquitie and deceit: he hath left off to vnderstand and to doe good.
4 He imagineth mischief vpon his bed: hee setteth himselfe vpon a way, that is not good,

m When they saw me ready to slip, and as one that halped for infirmities.
n With their railing words.
o The word sig- nifieth cakes: meaning, that the proud con- tners at their daunces feaste, scoffe, raile, and conspire his death.

p In token of contempt and mocking.
q They reioyced as though they had now seene Dauid over- thrown.
r It is the iustice of God to giue to the oppressors affliction and torment, and to the oppressed, aid and relief.
s Thee, i. e. because wee haue that which we sought for, seeing he is destroyed.
t That is, at once, were they neuer so many or mightie.
u This prayer shall alwayes be verified against them that per- secute the faith- full.
x That is, least fauour my right, though they be not able to helpe me.
y He exhorteth the Church to praise God for

a I see evidently by his deedes, that sinne pur- steth forward the reprobate from wickednes to wickednes, albeit hee goe about to couer his impietie.
b Though all other deeth his vile sinne, yet he himselfe teacheth it not.
c There reprobate mocke at wholesome doctrine, and put not difference betweene good and euill.
d By describing at large the nature of the reprobate, he admonisheth the godly to beware of those vices.

good,

good, and doeth not abhorre euill.

3 Thy mercy, O Lord, reacheth vnto the heauens, and thy faithfulness vnto the clouds:

6 Thy righteousness is like the mightie mountaines: thy iudgements are like a great deepe: thou, Lord, doest saue man and beast:

7 How excellent is thy mercie, O God! therefore the children of men trust vnder the shadow of thy wings.

8 They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuers of thy pleasures:

9 For with thee is the well of life, and in thy light shall we see light:

10 Extend thy louing kindnesse vnto them that know thee, and thy righteousness vnto them that are vpright in heart.

11 Let not the foot of pride come against mee, and let not the hand of the wicked man moue me.

12 Here they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

13 Let not the proud aduance himselfe against mee, neither the power of the wicked drine me awaie.

14 That is, in their pride wherein they flatter themselves,

PSAL. XXXVII.

This Psalme containeth exhortation and consolation for the weak, that are grieved at the prosperitie of the wicked, and the affliction of the godly. 7 For how prosperously flower the wicked doe line for the time, he doeth affirme their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the end they are destroyed as his enemies. 11 And how miserably that the righteous seemeth to line in the world, yet his ende is peace, and hee is in the fauour of God, he is deliuered from the wicked, and preferred.

A Psalme of David.

1 Fret not thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone be cut downe like grasse, and shall wither as the greene herbe.

3 Trust thou in the Lord and do good: dwel in the land, & thou shalt be fed assuredly.

4 And delite thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousness as the light, and thy iudgement as the noone day.

7 Wait patiently vpon the Lord, & hope in him: fret not thy selfe for him which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe also to doe euill.

9 For euill doers shall be cut off, and they that wait vpon the Lord, they shall inherite the land.

10 Therefore a little while, and the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.

11 When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings. Iob 21. 7, &c. Meaning, except he moderate his afflictions, he shall lead to doe as they doe. He correcteth the impatience of our nature, which cannot abide till the fulnesse of Gods time come.

11 But meeke men shall possesse the earth, and shall haue their desire in the multitude of peace.

12 The wicked practise against the iust, and gnasheth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth that his day is coming.

14 The wicked haue drawn their sword, and haue bent their bow, to call downe the poore and needie, and to slay such as be of vpright conuersation.

15 But their sword shall enter into their owne heart, and their bowes shall be broken.

16 A final thing vnto the iust man is better then great riches to the wicked and mightie.

17 For the armes of the wicked shall be broken: but the Lord vpholdeth the iust men.

18 The Lord knoweth the daies of vpright men, and their inheritance shall be perpetuall.

19 They shall not bee confounded in the perillous time, and in the dayes of famine they shall haue enough.

20 But the wicked shall perish, and the enemies of the Lord shall be consumed as the fat of lambs: euen with the smoke shall they consume away.

21 The wicked borroweth & payeth not againe: but the righteous is merciful & giueth.

22 For such as be blessed of God, shall inherite the lande, and they that be cursed of him shall be cut off.

23 The paths of man are directed by the Lord: for he loueth his way.

24 Though he fall, he shall not be cast off, for the Lord putteth vnder his hand.

25 I haue beene young, and am olde: yet I saw neuer the righteous forsaken, nor his seed begging bread.

26 But he is euer merciful and lendeth, and his seed enjoyeth the blessing.

27 Flee from euill and doe good, and dwell for euer.

28 For the Lord loueth iudgement, and forsaketh not his Saints: they shall be preferred for euermore: but the seede of the wicked shall be cut off.

29 The righteous men shall inherite the land, and dwell therein for euer.

30 The mouth of the righteous wil speake of wisdom, and his tongue wil talke of iudgement.

31 For the Law of God is in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will not leaue him in his hand, nor condemne him, when he is iudged.

34 Waite thou on the Lord, and keepe his way, and he shall exalt thee, and thou shalt inherite the land: when the wicked men shall perish thou shalt see.

35 I haue seene the wicked strong, & spreading himselfe like a greene Bay tree.

1. The godly are assured that the power and crafts of the wicked shall not preuaile against them, but fall on their owne necks, and therefore ought patiently to abide in Gods time, and in the meane while be still in their fins, & offer vp their treasures as a sacrifice of their obedience. 2. For they are daily fed, as with Manna from heauen, & haue sufficient when the wicked haue dear enough, but are hunger. 3. God knoweth what dangers hang ouer his, and by what means to deliuer them. 4. For God will giue them contented mindes, and that which shall be necessary. 5. They shall vaine away suddenly: for they are fed for the day of laughter. 6. God so turneth him with his blessing, that he is able to help others. 7. God prospereth the faithful, because they walke in his waies with an vpright conscience. 8. When God doth exercise his faith with diuers tentations. 9. Though the iust man die, yet Gods blessings are extended to his posteritie, and though God suffer some iust man to lacke temporall benefits, yet he recompenseth him with spirituall treasures. 10. They shall continually be preferred vnder Gods wings, and haue at least inward rest. 11. These three points are required of the faithful, that their talke be godly, that Gods Law be in their heart, and that their life be vpright. 12. For though it be sometime expedient both for Gods glory and their saluation, yet he will approve their cause, & reuenge their wrong.

For his sake recover my strength, before I go hence and be not
 k For his sake would destroy him yearly: whereby we the how hard it is for the very Saints to keepe a measure in their words, when death and despair affaile them.

P S A L. XL.

David delivered from great danger, doeth magnifie and praise the grace of God for his deliverance, & commendeth his providence towards all mankind. 1 Then David becometh to give himselfe wholly to Gods service, & so declareth how God is truly worshipped. 14 Afterward he singeth thankes and praises God: and finally complained of his enemies, with good courage he calleth for ayde and succour.

To him that excolleth. A Psalme of David. I waited patiently for the Lord, and he inclined vnto me, and heard my crye.

2 He brought me also out of the horrible pit, out of the myrie clay, and set my feet vpon the rocke, and ordered my goings.

3 And hee hath put in my mouth a new song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, and regardeth not the proud, nor such as turne aside to lies.

5 O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts toward vs: I would declare, and speake of them, but they are more then I am able to expresse.

6 Sacrifice and offering thou didst not desire: for mine eares hast thou prepared burnt offering, & mine offering hast thou not required.

7 Then said I, Loe, I come: for in the roll of the booke is written of me,

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I have declared thy righteousness in the great Congregation: loe I will not reframe my lips, O Lord, thou knowest.

10 I haue not hid thy righteousness within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercy and thy truth from the great congregation.

11 Withdraw not thou thy tender mercie from me, O Lord: let thy mercie & thy truth alway preferre me.

12 For innumerable troubles haue compassed mee: my sinnes haue taken such holde vpon me, that I am not able to looke vp: yea, they are more in number then the haire of mine head: therefore mine heart hath failed me.

13 Let it please thee, O Lord, to deliuer me: make haste, O Lord, to helpe me.

14 Let them be confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that desire mine hurt.

15 Let them be destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them, that seeke thee, reioyce and be glad in thee: and let them that loue thy saluation, say alway. The Lord be praised. k As touching the iudgement of the flesh, I was verily destitute of all counsell: yet faith inwardly moued mine heart to pray. l Hee delieth that Gods mercy may contend for him against the rage of his enemies. m Let the same shame and confusion light vpon them, which they intended to bring vpon mee.

be glad in thee: and let them that loue thy saluation, say alway. The Lord be praised.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.

P S A L. XLI.

David, being grievously afflicted, blesteth them that pittie his case. 9 And complaineth of the treason of his vnto friends and familiars, as came to passe in Iudas, Iohn 13. 18 After, hee feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 singeth most hearty thankes vnto God.

To him that excolleth. A Psalme of David. Blessed is hee that iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preserue him aliuie: he shalbe blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the bed of sorrow: thou hast turned all his bed in his sicknesse.

4 Therefore I said, Lord haue mercie vpon mee: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euil of me, saying, When shall he die, and his name perish?

6 And if he come to see mee, he speaketh lies, but his heart heapeeth iniquitie within him, and when he commeth forth, he telleth it.

7 All they that hate me, whisper together against me: enen against me doe they imagine mine hurt.

8 A mischief is light vpon him, and hee that lieth, shall no more rise.

9 Yea, my familiar friend, whom I trusted, which did eate of my bread, hath lifted vp the heele against me.

10 Therefore, O Lord, haue mercie vpon me, and raise me vp: so I shall reward them.

11 By this I know that thou fauourest me, because mine enemy doth not triumph against me.

12 And as for me, thou vpholdest mee in mine integritie, and doest set mee before thy face for euer.

13 Blessed be the Lord God of Israel world without end. So be it, enen so be it.

i Shewing mee euident signes of thy Fatherly providence, k By this repetition he stirreth vp the faithfull to praise God.

P S A L. XLII.

The Prophet grievously complaineth, that being lessed by his persecutors, he could not bee present in the Congregation of Gods people, protesting that although he was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all he sheweth, that he was not so farre overcome with these sorrowes and thoughtes, 8 But that he continually put his confidence in the Lord.

To him that excolleth. A Psalme to giue instruction, committed to the sonnes of Korab.

As the Hart braieth for the riuers of water, so panteth my soule after thee, O God.

liures of thirst and panting, he sheweth his seruent desire to serue God in his Temple.

n As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

a Not condemning him as accused, who the God doth viliue, knowing that there are diuers causes, why God layeth his hand vpon vs: yea, and afterward he re- search vs.

b When for sorrow and griefe of minde he casteth himselfe vpon his bed.

c Then hath refreshed him in his sickbed, and sent him comfort.

d That is, carie me, and cannot haue their euill hate quenched but with my precious death.

e For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof.

f The enemies thought by his sharpe punishment, that God was become his mortall enemy.

g Ebr. the men of my peace.

h As David felt this falsehood, and as it was chiefly accomplished in Christ, Iohn 13. 18. so shall his members continually procure the same.

i Meaning, either in prosperitie of life, or in the true feare of God against all censations.

a As a treasure to bee kept of them, which were of the Leuites.

b By these similitudes of thirst and panting, he sheweth his seruent desire to serue God in his Temple.

My soule thirsteth for God, *even* for the living God: when shall I come and appeare before the presence of God?

My teares haue bene my meate day and night, while I say daily vnto mee, Where is thy God?

When I remembered these things, I powred out my very heart, because I had gone with the multitude, & led them into the house of God with a voice of singing, and praise, as a multitude that keepeth a feast.

Why art thou cast downe, my soule, and yaguet within me? waite on God: for I will yet giue him thanks for the helpe of his presence.

My God, my soule is cast downe within me, because I remember thee, from the land of Iorden, and Hermonim, and from the mount Mizar.

One deepe calleth another deepe by the noyse of thy water spoues: all thy waues and thy floods are gone ouer me.

The Lord will grant his louing kinde- nesse in the day, and in the night shall I sing of him, *even* a prayer vnto the God of my life.

I will say vnto God, *which* is my rocke, Why hast thou forgotten me? why go I mourning, when the enimie oppresseth me?

My bones are cut asunder, while mine enemies reioyce of me, saying dayly vnto mee, Where is thy God?

Why art thou cast downe, my soule? and why art thou disquieted within me? waite on God: for I will yet giue him thanks: *hee* is my present helpe, and my God.

as God will certainly deliuer him.

PSAL. XLIII.

Hee prayeth to bee deliuered from them which conspire against him, that hee mighte ioyfully praise God in his holy congregation.

Iudge me, O God, and defend my cause against the ynnocent people: deliuer me from the deceitfull and wicked man.

For thou art the God of my strength: why hast thou put mee away? why goe I so mourning, when the enimie oppresseth me?

Send thy light and thy truth: let them leade me: let them bring mee vnto thine holy Mountaine and to thy Tabernacles.

Then will I goe vnto the altar of God, *even* vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God, my God.

Why art thou cast downe, my soule? and why art thou disquieted within me? waite on God: for I will yet giue him thanks, *hee* is my present helpe, and my God.

as God will certainly deliuer him.

PSAL. XLIIII.

The faithful remember the great mercy of God toward his people. 9 After, they complaine, because they feele it

ment. 27. *After they alludge the couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffered. 23. Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.*

To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

We haue heard with our eares, O God: our fathers haue tolde vs the workes that thou hast done in their dayes, in the old time:

How thou hast driuen out the heathen with thine hand, and planted them: how thou hast destroyed the people, and caused them to grow.

For they inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme and the light of thy countenance, because thou diddest fauour them.

Thou art my King, O God: send helpe vnto Iakob.

Through thee haue wee thrust backe our aduersaries: by thy Name haue we troden downe them that rose againe vs.

For I doe not trust in my bowe, neither can my sword saue me.

But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

Therefore wil we praise God continually, and will confesse thy Name for euer. Selah.

But now thou art farre off, and putteth vs to confusion, & goest not forth with our armies.

Thou makest vs to turne backe from the aduersarie, and they which hate vs, spoile for themselves.

Thou giueth vs as sheepe to be eaten, and dost scatter vs among the nations.

Thou sellest thy people without gaine, and dost not increase their price.

Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

My confusion is dayly before me, and the shame of my face hath couered me,

For the voice of the slanderer and rebuker, for the enimie and auenger.

All this is come vpon vs; yet doe wee not forget thee, neither deale wee falsly concerning thy couenant.

Our heart is not turned backe, neither our steps gone out of thy paths,

Albeit thou hast smitten vs downe into the place of dragons, and couered vs with the shadow of death.

If wee haue forgotten the Name of our

God, They boast not of their vertues, but declare that they rest vpon God in the middle of their afflictions: who punished not now their finnes, but by hard afflictions called them to the consideration of the heavenly ioyes. Or, *whales*: meaning the bottomlesse seas of tribulations. Here we see the power of faith, which can be ouercome by no perils.

God,

c As others take pleasure in eating and drinking, he was altogether giuen to weeping.

d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary state, I die for sorrow.

e Though he sometimes grieues at the sight of the flesh, yet he is not cast downe, for he is grounded on Gods promises, and knoweth the victorie.

f That is, when I remember thee in this land of my banishment, among the mountaine.

g Affliction came to this vpon me, that I felt my selfe as ouerwhelmed with griefe, where there is no ende of our miserie, till God be pacified, and send remedie.

h He assureth himselfe of Gods helpe in time to come.

i That is, I am most grievously tormented.

k This repetition doeth declare that Dauid did not overcome a once: to teach vs to bee constant, forasmuch as God will certainly deliuer him.

a This Psalme seemeth to haue bene made by some excellent Prophet for the use of the people, when the Church was in extreme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.

b That is, the Church was in extreme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.

c To wit, our fathers.

d Of Canaan, e That is, our fathers.

f Gods free mercie and loue is the onely fountaine and beginning of the Church, Deut. 4. 37.

g Because thou art our King, therefore deliuer thy people from their miserie.

h Because they and their forefathers made bech one Church, they apply that to themselves, which before they did attribute to their fathers.

i As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iust judgement.

j Or, as their pleasure.

k Rem. 8. 36.

l Knowing God to be author of this calamitie, they remore not, but seeke remedie at his hands, who wounded them.

m As lawes, which are sold for a low price, neither lookest thou for him that offereth most, but takest the first cheape man.

n I dare not lift my prime head for thine.

o Meaning, the proud and cruel tyrant.

p They boast not of their vertues, but declare that they rest vpon God in the middle of their afflictions: who punished not now their finnes, but by hard afflictions called them to the consideration of the heavenly ioyes.

q Or, *whales*: meaning the bottomlesse seas of tribulations. Here we see the power of faith, which can be ouercome by no perils.

^p They shew that they honour God aright, because they trusted in him alone.

^q They take God to witness, that they were upright in him.

^r The faithful make this their comfort, that the wicked punish them not for their finnes, but for Gods sake, Mat. 5. 10.

^s Pet. 4. 14. There is no hope of recovery, except thou put to thine hand, and raise vs vp.

God, & holden vp our hands to a strange god, 21 Shall not God search this out? for he knoweth the secrets of the heart.

22 Surely for thy sake are we slain continually, and are counted as sheepe for the slaughter.

23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.

24 Wherefore hidest thou thy face? and forgettest our miserie and our affliction?

25 For our soule is beaten down vnto the dust: our belly cleaueth vnto the ground.

26 Rise vp for our succour, and redeeme vs for thy mercies sake.

Which is the onely and sufficient ranke to deliuer both body and soule from all kinde of slaerie and miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beautie, riches, and power are praised, and also his marriage with the Egyptian being an heathen woman is blessed, 10 If shee can renounce her people and the loue of her country, and giue her selfe wholly to her husband. Vnder the which figure the wonderfull maiestie and increase of the kingdome of Christ and his Church his spouse now taken of the Gentiles is described.

^a To him that excelleth on a Shoshannim a song of loue to giue instruction, committed to the sonnes of Korah.

Mine heart will utter forth a good matter: I will intreate in my workes of the King: my tongue is as the penne of a swift writer.

2 Thou art fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

3 Gird thy sword vpon thy thigh, O most mightie, to wit thy worship and thy glory,

4 And prosper with thy glory: ride vpon the worde of truth and of meekenesse and of righteousness: so thy right hand shall teach thee terrible things.

5 Thine arrowes are sharpe to pearce the heart of the Kings enemies: therefore the people shall fall vnder thee.

6 Thy throne, O God, is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

7 Thou louest righteousness, and hatest wickednesse, because God, even thy God hath anoynted thee with the oyle of gladnesse aboue thy fellowes.

8 All thy garments smell of myrrhe and aloes, and cassia, when thou comest out of the yuorie palaces, & where they haue made thee glad.

9 Kings daughters were among thine honourable wines: vpon thy right hand did stand the Queene in a vesture of gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine eare: forget also thine owne people, and thy fathers house.

11 So shall the King haue pleasure in thy

beautie: for hee is thy Lord, and reuerence thou him.

12 And the daughter of Tyrus with the rich of the people, shall doe homage before thy face with presents.

13 The Kings daughter is all glorious within: her clothing is of broidred gold.

14 She shall bee brought vnto the King in raiment of needle worke: the virgines that follow after her, and her companions shall bee brought vnto thee.

15 With ioy and gladnesse shall they bee brought, and shall enter into the Kings palace.

16 In stead of thy fathers shall thy children be: thou shalt make them princes through all the earth.

17 I will make thy Name to bee remembered through all generations: therefore shall the people giue thanks vnto thee world without end.

past of Christes Kingdome, which shall bee sufficient to enrich all his members.

This must onely be referred to Christ and not to Salomon.

PSAL. XLVI.

1 A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his armie was drinen away, or some other like sudden and marueilous deliuerance by the mighty hand of God. 8 Whereby the Prophet commending this great benefite, doeth exhort the faithfull to giue themselves wholly into the hand of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies, because this is his delight to assuage the rage of the wicked, when they are most busie against the iust.

^a To him that excelleth vpon a Alamoth, a song committed to the sonnes of Korah.

God is our hope and strength, and helpe in troubles ready to be found.

2 Therefore wil not we feare though the earth be mooued, and though the mountaines fall into the mids of the sea.

3 Though the waters thereof rage, and be troubled, and the mountaines shake at the surges of the same. Selah.

4 Yet there is a Riuer, whose streame shall make glad the citie of God: even the Sanctuary of the Tabernacles of the most High.

5 God is in the mids of it: therefore shall it not be mooued: God shall helpe it very early.

6 When the nations raged, and the kingdomes were mooued, God thundred, and the earth melted.

7 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

8 Come, and behold the works of the Lord, what defolations hee hath made in the earth.

9 He maketh warres to cease vnto the ends of the world: he breaketh the bow and cutteth the speare, and burneth the chariots with fire.

10 Bee still and know that I am God: I will bee exalted among the heathen, and I will bee exalted in the earth.

Church from all dangers and enemies. h To wit, how oft he hath destroyed his enemies, and deliuered his people. i Hee warneth them that persecute the Church, to cease their cruelty: for els they shall see that God is too strong for them, against whom they fight.

k He signifieth, that diuers of them that bee rich, shall be benefactors to the Church, albeit they giue not perfect obedience to the Gospel.

l Or 2or.

m There is nothing fained, not hypocritical, but there is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude.

n They shall haue greater graces then their fathers.

o He signifieth the great compassment of all his members.

a Which was either a musical instrument or a solemn tune, vnto the which this Psalm was sung.

b In all manner of troubles God sheweth his speedie mercy and power in defending his.

c That is, wee will not bee overcome with feare.

d Though the afflictions rage neuer so much, yet the rivers of Gods mercies bring sufficient comfort to him.

e The river of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

f Alwayes when neede requireth.

g They are assured that God can and will defend his

h To wit, how oft he hath destroyed his enemies, and deliuered his people.

i Hee warneth them that persecute the Church, to cease their cruelty: for els they shall see that God is too strong for them, against whom they fight.

11 The Lord of hostes is with vs: the God of Iacob is our refuge. Selah.

PSALM XLVII.

1 The Prophet exhorteth all people to the worship of the true and everliving God, commending the mercie of God toward the posteritie of Iacob: 9 And after prophesieth of the kingdome of Christ in the time of the Gospel.

g To him that excelleth. A Psalm committed to the sonnes of Korah.

Al people clap your hands: sing lowde vnto God with a ioyfull voice.

2 For the Lord is high, and terrible: a great King ouer all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our feete.

4 He hath chosen our inheritance for vs: euen the glory of Iacob whome hee loued. Selah.

5 God is gone vp with triumph, euen the Lord, with the sound of the trumpet.

6 Sing praises to God, sing praises: sing prayes vnto our King, sing prayes.

7 For God is the King of all the earth: sing praises euen to that hath vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the world belong to God: he is greatly to be exalted.

PSALM XLVIII.

1 A notable deliuerance of Ierusalem from the hand of many Kings is mentioed, for the which shanges are given to God, and the state of that citie is praised, that hath God so presently at all times ready to defend them. The Psalm seemeth to be made in the time of Ahas, Iehoshaphat, Asa, or Ezechiah: for in their times chiefly was the citie by forraigne princes assaulted.

g A song or Psalm committed to the sonnes of Korah.

Great is the Lord, and greatly to be prayed in the citie of our God, euen vpon his holy mountaine.

2 Mount Zion, lying Northward, is faire in situation: it is the ioy of the whole earth, and the citie of the great King.

3 In the palaces thereof God is knowne for a refuge.

4 For loe, the kings were gathered, and went together.

5 When they saw it, they marueiled: they were attonied, and suddenly driuen backe.

6 Feare came there vpon them, and sorow, as vpon a woman in trauaile.

7 As with an East wind thou breakest the ships of Tarshish, so were they destroyed.

8 As we haue heard, so haue we seene in the city of the Lord of hostes, in the city of our

God: God will stablish it for euer. Selah.

9 Wee waite for thy louing kindnesse, O God, in the mids of thy Temple.

10 O God, according to thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

11 Let mount Zion reioyce, and the daughters of Iudah bee glad, because of thy iudgements.

12 Compassie about Zion, and goe round about it, and tell the towres thereof.

13 Marke wel the wall thereof: behold her towres, that ye may tell your posteritie.

14 For this God is our God for euer and euer: he shall be our guide vnto the death.

strength Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueh his.

CHAP. XLIX.

1 The holy Ghost calleth all men to the consideration of mans life, 7 Shewing them not to bee most blessed, that are most wealthy, and therefore not to be feared: but contrariwise he listeth vpon our minds to consider how all things are ruled by Gods providence: 14 Who as hee iudgeth these worldly misers to euilllasting torments, 15 So doth hee preferre his, and will reward them in the day of the resurrection, 2. Thes. 1. 6.

g To him that excelleth. A Psalm committed to the sonnes of Korah.

Hear, this, all ye people: giue eare, all ye that dwell in the world,

2 As well low as he, both rich and poore.

3 My mouth shall speake of wisdom, and the meditation of mine heart is of knowledge.

4 I will encline mine eare to a parable, and utter my graue matter vpon the harpe.

5 Wherefore should I feare in the euill dayes, when iniquitie shall compassie me about, as at mine heeles?

6 They trust in their goods, and boast themselves in the multitude of their riches.

7 Yet a man can by no meanes redeeme his brother: he cannot giue his ransom to God.

8 (So precious is the redemption of their soules, and the continuance for euer)

9 That hee may liue still for euer, and not see the graue.

10 For he seeth that wise men die, and also that the ignorant and foolish perish, and leaue their riches for others.

11 Yet they thinke, their houses, and their habitations shall continue for euer, euen from generation to generation, and call their lands by their names.

12 But man shall not continue in honour: he is like the beasts that die.

13 This their way uttereth their foolishnes: yet their posterity delight in their talke. Selah.

14 Like sheepe they lie in graue: death deuoureth them, and the righteous shall haue domination ouer them in the morning: for

Or, labour that their name may bee famous in earth. h As touching the death of the body. i They speake and doe the same thing that their fathers did. k As they are gathered into the fold, so shall they bee brought to the graue. l Because they haue no part of life euilllasting. m Christs coming is as the morning, when the elect shall reigne with Christ their head ouer the wicked.

their

a Here is figured Christ, vnto who all his should giue willing obedience, and who would shew himselfe terrible to the wicked. b He hath made the lawes, who were the keepers of the Law and Prophets, scoolemasters to the Gentiles, that they should with gladnesse obey them. c God hath chosen vs about all other nations to enjoy a most glorious inheritance. d He doth alude vnto the trumpets that were blown at solemne feasts: but he doth further signifie the triumph of Christ and his glorious ascension into the heauens. e He requireth that vnderstanding be ioynd with singing, lest the Name of God bee prophaned with vaine crying. f He praiseth Gods highnesse, for that hee ioyneeth the great princes of the world (whom he calleth shields) to the worship of his Church.

a Some put this difference betweene a song, and Psalm, saying that it is called a song, when there is no instrument, but the voice: and the Psalm, the contrary. The song of the Psalm is when the instruments begin, and the voice followeth. The Psalm of the song, the contrary. b Albeit God shew his wonders through all the world, yet he will be chiefly prayed in his Church. c Because the word of saluation came thence to all them that should beleeue. d Except God were the defence thereof, neither situation nor munition could preuaile. e They conspired & went against Gods people. f The enemies were afraid at the sight of the citie. g That is, of Cilicia, or of the sea called Mediterranean. h To wit, of our fathers, so haue we proued: or, God hath performed his promise.

i In all places where thy Name shall be heard of, men shall praise thee, when they heare of thy marvellous workes. k Let Ierusalem and the cities of Iudah reioyce for thy iust iudgements against thine enemies. l For in this outward defence and

a Hee will extract how God gouerneth the world by his providence, which cannot be perceived by the iudgement of the flesh. b Though wickednesse reigne and enemies rage, feeling Gods will execute his iudgements against the wicked in time conuenient. c To trust in riches is meere madnesse, seeing they can neither restore life, nor prolong it. d That is, so rare, or not to be found, as prophetic was precious in the dayes of Eli. e Meaning, it is impossible to liue for euer, although that life and death are onely in Gods hands. f In that that death maketh no difference betweene the persons. g That is, not to their children, but to strangers. Yet the wicked profite therein by these examples, but still dreame an immortality in earth. h As touching the death of the body. i They speake and doe the same thing that their fathers did. k As they are gathered into the fold, so shall they bee brought to the graue. l Because they haue no part of life euilllasting. m Christs coming is as the morning, when the elect shall reigne with Christ their head ouer the wicked.

their beautie shall consume, when they shall goe from their house to graue.

15 But God shall deliuer my soule from the power of the graue: for hee will receiue me. Selah.

16 Bee not thou afraid when one is made rich, and when the glory of his house is increased.

17 * For hee shall take nothing away when hee dieth: neither shall his pompe descend after him.

18 For while hee liued, † hee reioyced himselfe: and men wil praise thee when thou makest much of thy selfe.

19 † He shall enter into the generation of his fathers, and they shall not liue for euer.

20 Man is in honour, and vnderstandeth not: he is like to the beasts that perish.

Or, because hee hath receiued me. * Job 27. 19. † I shall be blessed in his soule. n The flatterers praise them that liue in delights and pleasures. Or, his soule. o And not paste the terme appointed for life. p Both they and their fathers shall liue here but a while, and at length die for euer. q He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuse them like a beast to his owne condemnation.

P S A L L.

1 Because the Church is alway full of hypocrites, 8 which doe imagine that God will bee worshipped with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient, 21 Therefore the Prophet dooth reprove this grosse error, and pronounceth the Name of God to bee blasphemed, where holiness is set in ceremonies. 22 For hee declareth the worship of God to be spiritual, whereof are two principall parts, innocency, and thanksgiving.

A Psalm of Asaph.

THE God of gods, euen the Lord hath spoken, and called the earth from the rising vp of the sunne vnto the going downe thereof.

2 Out of Zion, which is the perfection of beautie, hath God shined.

3 Our God shal come & shal not keepe silence: a fire shal deuoure before him, & a mighty tempest shal be mooued round about him.

4 He shall call the heauen aboue, and the earth to iudge his people.

5 Gather my Saints together vnto mee, those that make a couenant with me with sacrifice.

6 And the heauens shall declare his righteousness: for God is Iudge himselfe. Selah.

7 Heare, O my people, and I will speake: heare, O Israel, and I will testify vnto thee: for I am God, euen thy God.

8 I will not reprove thee for thy sacrifices, or thy burnt offerings, that haue not bene continually before me.

9 I will take no bullocke out of thine house, nor goates out of thy folds.

10 For all the beasts of the forest are mine, and the beasts on a thousand mountaines.

11 I know all the foules on the mountaines: and the wilde beasts of the field are mine.

12 If I bee hungry, I will not tell thee: for the world is mine, and all that therein is.

13 Will I eate the flesh of buls? or drinke the blood of goates?

a Who was either the author, or a chief finger, so whom it was committed, b To please against his stumbling people before heauen and earth. c Because God had chosen it to haue his Name there called upon, and also his image shined there in the doctrine of the law. d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so will hee appeare terrible to take account for the keeping thereof. e As witnesses against the hypocrites. f God in respect of his elect, calleth his whole body holy, Saints, and his people. g Which should know that sacrifices are feales of the couenant betweene God and his people, and not set religion therein. h For I passe not for sacrifices, accepteth the true sacrifice, which is to conuerse your faith in my promises. i Though hee did delight in sacrifice, yet had hee no neede of mens helpe thereunto. k Though mans life for the infirmities thereof hath neede of food, yet God, whose life quickeneth all the world, hath no neede of such means.

14 Offer vnto God praise, and pay thy vowes vnto the most High.

15 And call vpon mee in the day of trouble: so wil I deliuer thee, and thou shalt glorifie me.

16 But vnto the wicked said God, What hast thou to do to declare mine ordinances, that thou shouldest take my couenant in thymouth,

17 Seeing thou hatest to be reformed, and hast cast my words behind thee?

18 For when thou seekest a thiefe, thou runnest with him, and thou art partaker with the adulterers.

19 Thou giuest thy mouth to euill, and with thy tongue thou forgettest deceit.

20 Thou protestest, and speakest against thy brother, and slanderest thy mothers sonne.

21 These things hast thou done, and I held my tongue: therefore thou thoughtest thou was like thee: but I wil reprove thee, and I set them in order before thee.

22 Oh consider this, yee that forget God, lest I teare you in pieces, and there be none that can defend you.

23 Hee that offereth praise, shall glorifie me: and to him that disposeth his way aright, wil I shew the saluation of God.

f As God hath appointed. t That is, declare my selfe to be his Sauour.

I Shew thy selfe mindful of Gods benefites by thanksgiving. m Why doest thou come to be of my people and talkest of my couenant, seeing thou art but an hypocrite? n And to liue according to my word. o He sheweth what are the fruits of them that contemne Gods word. p He noteth the cruelty of hypocrites, which spare not in their talke or iudgement. q I will write all thy wicked deeds in a rolle, and make thee to read and acknowledge them whether thou wilt or no. r Vnder the which is contained faith and inuocation.

P S A L L I.

1 When David was rebuked by the Prophet Nathan, for his great offences, hee did not onely acknowledge the same to God with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie. 7 Therefore first hee desireth Gods forgiveness, 10 And to renew in him his holy Spirit, 13 With promise that he wil not be vnmindful of those great graces. 18 Finally fearing lest God would punish the whole Church for his fault, hee requireth that hee would rather increase his graces toward the same.

To him that excelleth. A Psalm of David, when the Prophet Nathan came vnto him, after he had gone in to Bath-sheba.

H Aue mercie vpon me, O God, according to thy louing kindnesse: according to the multitude of thy compassions put away mine iniquities.

2 Wash me thoroughly from mine iniquitie, and cleanse me from my sinne.

3 For I know mine iniquities, and my sinne is euer before me.

4 Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest be iust when thou speakest, and pure when thou iudget.

5 Behold, I was borne in iniquitie, and in sinne hath my mother conceiued me.

6 Behold, thou louest truth in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.

7 Purge mee with hyssope, and I shall bee cleane: wash mee, and I shall bee whiter then snow.

be iust, and themselves sinners. f Hee confesseth that God, who loueth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him whom hee had instructed in his heauenly wisdom. * Leuit. 14. 6.

a To reprove him because hee had committed so horrible finnes, and lieth in the same without repentance more then a whole yeere. b As his finnes were manifold and great, so he requirith that God would giue him the feeling of his excellent and abundant mercies. c My finnes sticke so fast in me, that I haue neede of some singular kind of washing. d My conscience accuseth me, so that I can haue no rest, till I bee reconciled. e When thou giuest sentence against sinners, they must needs confesse thee to be iust, and themselves sinners. f Hee confesseth that God, who loueth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him whom hee had instructed in his heauenly wisdom. * Leuit. 14. 6.

The euill tongue.

Psalmes.

The godly oppressed.

g He meaneth Gods comfortablenesse towards repentant sinners.

h By the bones he vnderstandeth all strength of soule and body, which by cares and mourning are consumed.

i He confesseth that when Gods Spirit is colde in vs, to haue it againe reuiued, is as a new creation.

k Which may assure me that I am drawn out of the slavery of sinne.

l He promisseth to labour that order by which ample may turne to God.

m From the murder of Vriah, and the others that were slaine with him, 2. Sam. 11. 17.

n By giuing me occasio to praise thee, when thou shalt forgie my finnes.

o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy.

p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement.

q That is, iust and lawfull, applied to their right end, which is the exercise of faith and repentance.

8 Make mee to heare & ioy and gladnesse, that the bones, which thou hast broken, may reioyce.

9 Hide thy face from my finnes, and put away all mine iniquities.

10 Create in mee a cleane heart, O God, and renew a right spirit within me.

11 Cast mee not away from thy presence, and take not thine holy Spirit from me.

12 Restore to mee the ioy of thy saluation, and stablish me with thy free Spirit.

13 Then shall I teach thy wayes vnto the wicked, & sinners shall be conuerted vnto thee.

14 Deliuer me from blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousness.

15 Open thou my lips, O Lord, and my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, though I would giue it: thou delightest not in burnt offering.

17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 Be fauourable vnto Zion for thy good pleasure: build the walles of Ierusalem.

19 Then shalt thou accept the sacrifices of righteousness, even the burnt offering and oblation: then shall they offer calues vpon thine altar.

because through his sinne it was in danger of Gods iudgement, which is the exercise of faith and repentance.

PSAL. LII.

1 David describeth the arrogant tyrannie of his aduersarie Doeg: who by false surmises caused Ahimelech with the rest of the Priests to bee slaine. 5 David prophesieth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thanks to God for his deliuerance. In this Psalme is lively set forth the kingdome of Antichrist.

To him that excelleth. A Psalme of David to giue instruction. When Doeg the Edomite came and shewed Saul, and said to him, David is come to the house of Ahimelech.

Why boastest thou thy selfe in thy wickednesse, O man of power? the louing kindnesse of God endureth dayly.

2 Thy tongue imagineth mischief, and is like a sharpe rasor, that cutteth deceitfully.

3 Thou doest loue euill more then good, and lies more then to speake the truth. Selah.

4 Thou louest all words that may destroy, O deceitfull tongue!

5 So shall God destroy thee for euer: he shall take thee and plucke thee out of thy tabernacle, and droot thee out of the land of the liuing. Selah.

6 The righteous also shall see it, and feare, and shall laugh at him, saying,

7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of

his riches, and put his strength in his malice.

8 But I shall be like a greene olue tree in the house of God: for I trusted in the mercy of God for euer and euer.

9 I will alway praise thee, for that thou hast done this, and I will hope in thy Name, because it is good before thy Saints.

PSAL. LIII.

1 He describeth the crooked nature, 4 The crueltie, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

To him that excelleth on Mahalath. A Psalme of David to giue instruction.

The fool hath said in his heart, There is no God: they haue corrupted and done abominable wickednesse: there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

4 Doe not the workers of iniquity know that they eate vp my people as they eate bread? they call not vpon God.

5 There they were afraid for feare, where no feare was: for God hath scattered the bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iakob shall reioyce, and Israel shall be glad.

ance of God lighted vpon them. f Bee the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 David brought into great danger by reason of the Ziphims, 5 Callest vpon the Name of God to destroy his enemies, 6 Promising sacrifice & free offerings for so great deliuerance.

To him that excelleth on Neginoth. A Psalme of David, to giue instruction. When the Ziphims came and said vnto Saul, Is not David hid among vs?

Sau me, O God, by thy Name, and by thy power iudgeme.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For strangers are risen vp against mee, and tyrants seeke my soule: they haue not set God before them. Selah.

4 Behold, God is mine helper: the Lord is with them that vphold my soule.

5 He shall reward euil vnto mine enemies: Oh cut them off in thy truth.

6 Then I will sacrifice freely vnto thee: I will praise thy Name, O Lord, because it is good.

7 For he hath deliuered me out of all trouble, and mine eye hath seene my desire vpon mine enemies.

feare, or vpon conditions. g We may lawfully reioyce for Gods iudgments against the wicked, if our affections be pure.

10 Or, in his faithnesse. g He reioyceth to haue a place among the seruants of God, that he may grow in the knowledge and vnderstanding of godlinesse.

h Excruciated his vengeance, 10 Or, wait vpon thy grace & promise.

a Which was an instrument or kinde of note.

b Whereas no regard is had of honestie or discretion, of vertue nor of vice, there? Prophet pronounceth that the people haue no God.

c Whereby he condemneth all knowledge and vnderstanding that tendeth not to seeke God.

d David pronounceth Gods vengeance against cruelle vniuersities, who haue charge to defend and pre-

e When they thought there was no occasion to feare the sudden vengeance of God.

f Bee the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

g We may lawfully reioyce for Gods iudgments against the wicked, if our affections be pure.

h Excruciated his vengeance, 10 Or, wait vpon thy grace & promise.

i He reioyceth to haue a place among the seruants of God, that he may grow in the knowledge and vnderstanding of godlinesse.

k Excruciated his vengeance, 10 Or, wait vpon thy grace & promise.

l He reioyceth to haue a place among the seruants of God, that he may grow in the knowledge and vnderstanding of godlinesse.

m Excruciated his vengeance, 10 Or, wait vpon thy grace & promise.

n He reioyceth to haue a place among the seruants of God, that he may grow in the knowledge and vnderstanding of godlinesse.

o Excruciated his vengeance, 10 Or, wait vpon thy grace & promise.

p He reioyceth to haue a place among the seruants of God, that he may grow in the knowledge and vnderstanding of godlinesse.

q Excruciated his vengeance, 10 Or, wait vpon thy grace & promise.

r He reioyceth to haue a place among the seruants of God, that he may grow in the knowledge and vnderstanding of godlinesse.

PSAL.

P S A L. LV.

1. David being in great heaviness and distresse complaineth of the cruelty of Saul, 13 and of the falshood of his familiar acquaintance, 17 Petering most ardent affections to move the Lord to pisse him. 22 After being assured of deliuerance, he setteth forth the grace of God as though hee had already obtained his request.

To him that excelleth on Neginoth. A Psalme of David to giue instruction.

Hear^a my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto mee, and answere mee: I mourne in my prayer, and make a noyse.

3 For the^b voice of the enimie, and for the vexation of the wicked, because^c they haue brought iniquity vpon me, & furiously hate me.

4 Mine heart trembleth within me, and the terrours of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath^d couered me.

6 And I sayd, Oh that I had wings like a doue: then would I^e flie away and rest.

7 Behold, I would take my flight farre off, and lodge in the wilderness. Selah.

8 He would make haste for my deliuerance from the stormie winde and tempest.

9 Destroy, O Lord, and^f diuide their tongues: for I haue seene cruelty and strife in the citie.

10 Day and night they goe about it vpon the walles thereof: both^h iniquity and mischiefⁱ are in the mids of it.

11 Wickednesse is in the mids thereof: deceit and guile depart not from her streets.

12 Surely mine^j enimie did not defame me: for I could haue borne it: neither did mine aduersary exalt himselfe against me: for I would haue hid me from him.

13 But it was thou, O man, euen my^k companion, my guide and my familiar:

14 Which delited in consulting together, & went into the house of God as companions

15 Let death seise vpon them: let them go downe quicke into the graue: for wickednesse^l is in their dwellings, euen in the middes of them.

16 But I will call vnto God, and the Lorde will saue me.

17 Euening and morning, and at noone wil I pray, ^m and make a noyse, and hee will heare my voyce.

18 He hath deliuered my soule in peace from the bartell, that was against me: forⁿ manie were with me.

19 God shal heare and afflicte them, euen he that reigneth of old, Selah. because they^o haue no changes, therefore they feare not God.

20 Hee playd his hand vpon such as bee at peace with him, and he brake his couenant.

21 The words of his mouth were softer then butter, yet warre was in his heart: his wordes were more gentle then oyle, yet they were swords.

22 As at peace with him, yet hee made warre against me.

22 Cast thy^p burthen vpon the Lord, and he shal nourish thee: he wil not suffer the righteous to fall for^q euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloody, and deceitfull men shall not liue^r halfe their dayes: but I will trust in thee.

longer, yet their life is curled of God, vnquiet, and worse then any death.

P S A L. LVI.

1 David being brought to Achish the king of Gath, 1. Sam.

21.12. complaineth of his enemies, demandeth succour,

3 putteth his trust in God, and his promises, 12 And

promiseth to performe his vowes which hee had taken vpon

him, whereof this was the effect to praise God in his Church,

To him that excelleth. A Psalme of David on

Michtam, concerning the^a dumbe doue in a

farre country, when the Philistims tooke him

in Gath.

BE mercifull vnto mee, O God, for^b man would swallow me vp: he fighteth continually and vexeth me.

2 Mine enemies would dayly swallow me vp: for many fight against mee, O thou most High.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his

c word, I trust in God, and will not feare what

flesh can doe vnto me.

5 Mine owne^d words grieue me daily: all their thoughts are against me to doe me hurt.

6 They gather together, and keep themselves close: they marke my steps, because they wait for my soule.

7 They think they shall escape by iniquitie: O God, cast these people downe in thine

anger.

8 Thou hast counted my wandrings: put my

teares into thy bottel: are they not in thy

register?

9 When I crie, then mine enemies shall

turne backe: this I know, for God is with me.

10 I will reioyce in God because of his

word: in the Lord will I reioyce because of his

word.

11 In God doe I trust: I will not bee afraid

what man can doe vnto me.

12 Thy vowes are vpon me, O God: I will

render prayles vnto thee.

13 For, thou hast deliuered my soule from

death, and also my feete from falling, that I may

walke before God in the^k light of the liuing.

bound to pay my vowes of thanksgiuing, as I promised, i As mindefull of his

great mercies, and giuing him thanks for the same. k That is, in this life and

light of the Sunne.

P S A L. LVII.

1. David being in the desert of Ziph, where the inhabitants did

betray him, and at length in the same cause with Saul,

2. Colleth most earnestly vnto God, with full confidence

that he will performe his promise, & take his cause in hand

5. Also that he will shew his glory in the heauens and the

earth against his cruell enemies. 9. Therefore doeth he render

laud and praise.

To him that excelleth, a destroy not. A Psalme

of David on Michtam, * When he fled from

Saul in the cane.

wordes wich David vttereth when hee stayed his affliction. * 1 Sam. 24.4.

Haue

Or gife: to wit,

which thou wouldest that God

should giue thee.

q Though for

their bettering

and tryall hee

suffer them to

slip for a time.

r Though they

sometime liue

longer, yet their life is curled of God, vnquiet, and worse then any death.

a Being chased

by the furie of

his enemies into

a strange coun-

trei, hee was as

a dumbe doue,

not seeking re-

uengence.

b He sheweth

that it is either

now time, or ne-

uer, that God

helpe him: for

all the world is

against him, and

ready to deuoure

him.

c He stayeth his

conscience vpon

Gods promise,

though hee see

not present helpe.

d All my coun-

selfes haue euill

successes, and

turne to mine

owne sorrow.

e As all the

world against

one man, and

cannot be faci-

ate except they

haue my life.

f They thinke

not onely to es-

cape punish-

ment, but the

more wicked

they are, the

more impudent

they waxe.

g If God keepe

the teares of his

Saints in store,

much more will

hee remember

their blood to

auenge it: and

though tyrants

burne the bones

yet can they not

blot the teares

and blood out

of Gods register.

h Having recei-

ued that which

I required I am

a This was ei-

ther the begin-

ning of a certain

song, or the

24.4.

a Or, dwell most safely.
b He compareth the afflictions, which God layeth vpon his children, to a storme that cometh and goeth.
c Who leaueth not his workes begun vnperfir.
d He would rather deliuer me by a miracle, then I should be ouercome.
e He meaneth their calumnies and false reports.
f Suffer me not to be destroyed to the contempt of thy Name.
g For very feare, seeing the great dangers, on all sides.
h That is wholly bent to giue thee praye for my deliuerance.
i He sheweth that both his heart shall praise God and his tongue shall confesse him, and also that he will vse other meanes to prouoke himselfe forward to the same.
k Thy mercies do not onely appertaine to the Iewes, but also to the Gentiles.

HAue mercy vpon me, O God, haue mercy vpon me: for my soule trusteth in thee, and in the shadow of thy wings will I trust, till these afflictions ouerpasse.

2 I will call vnto the most high God, *euen* to the God, that performeth his promise toward me.

3 He will sende from ^dheauen, and saue me from the reproofe of him that would swallowe me. Selah. God will send his mercie, and his trueth.

4 My soule is among lions: I lie among the children of men, that are set on fire: whose teeth are speares and arrows, and their tongue a sharpe sworde.

5 Exalt thy selfe, O God, aboute the heauen, and let thy glory be vpon all the earth.

6 They haue laid a net for my steps: my soule is pressed downe: they haue digged a pit before me, and are fallen into the middes of it. Selah.

7 Mine heart is ^hprepared, O God, mine heart is prepared: I will sing and giue praise.

8 Awake my ⁱtongue, awake viole and harpe: I will awake earely.

9 I will prayse thee, O Lorde, among the people, and I will sing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, and thy trueth vnto the ^kcloudes.

11 Exalt thy selfe, O God, aboute the heauens, and let thy glory be vpon all the earth.

PSAL. LVIII.

1 He describeth the malice of his enemies the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appealeth to Gods iudgement, *10* Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.

To him that excelleth. Destroy not. A Psalme of David on Michiam.

IS it true? O ^aCongregation, speake ye iustly? O sonnes of men, iudge ye vprightly?

2 Yea, rather ye imagine mischief in your heart: ^byour handes execute crueltie vpon the earth.

3 The wicked ^care strangers from the wombe: *euen* from the belly haue they erred, and speake lyes.

4 Their poyson is euen like the poyson of a serpent: like the deafe ^dadder that stoppeth his eare.

5 Which heareth not the voyce of the enchanter, though he be most expert in charming.

6 Breake their ^eteeth, O God, in their mouthe: breake the iawes of the yong lions, O Lord.

7 Let them ^fmelt like the waters, let them passe away: when he shooteth his arrowes, let them be as broken.

8 Let him consume like a snail that melteth, and like the vntimely fruite of a woman,

moment can destroy their force whereof they brag.

that hath not seene the sunne.

9 ^gAs raw flesh before your pots feele the fire of thornes: so let him carie them away as with a whirlewinde in his wrath.

10 The righteous shall ^hreioyce when he seeth the vengeance: hee shall wash his feet in the ⁱblood of the wicked.

11 And men shall say, ^kVerely there is fruit for the righteous: doubtlesse there is a God that iudgeth in the earth.

great. k Seeing God governeth all by his prouidence, he must needs put difference betweene the godly and the wicked.

CHAP. LIX.

1 David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God. *3* Declareth his innocence, and their furie. *5* Desiring God to destroy all those that sinne of malicious wickednesse. *11* Whom though hee keepe alive for a time to exercise his people, yet in the ende hee will consume them in his wrath. *13* That hee may be knowne to be the God of Iakob to the ende of the world. *16* For this he singeth praises to God, assured of his mercies.

To him that excelleth. Destroy not. A Psalme of David on a Michiam. When Saul sent and they did watch the house to kill him.

O My God, ^bdeliuer mee from mine enemies: defend me from them that rise vp against mee.

2 Deliuer me from the wicked doers, and saue me from the bloody men.

3 For loe, they haue laid wait for my soule: the mighty men are gathered against mee, not for mine ^coffence, nor for my sinne, O Lord.

4 They runne and prepare themselves without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hostes, O God of Israel, awake to visite all the heathen, and be not ^dmercifull vnto all that transgresse maliciously. Selah.

6 They go to and fro in the euening: they barkelike ^edogs, and goe about the citie.

7 Behold, they ^fbragge in their talke, and swordes are in their lips: for, Who, say they, doeth heare?

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 Hee is strong: but I will waite vpon thee: for God is my defence.

10 My mercifull God will ^hpreuent me: God will let me see my desire vpon mine enemies.

11 Slay them ⁱnot, lest my people forget it: but scatter them abroad by thy power, and put them downe, O Lord our shield.

12 For the sinne of their mouth, and the words of their lips: and let them be ^ktaken in their pride, euen for their periurie and lies, that they speake.

13 ^lConsume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Iakob, *euen* vnto the ends of the world. Selah.

k That in their misery and shame they may bee as glasses and examples of Gods vengeance. *l* When the time shall come, and when they haue sufficiently sinned for an example of thy vengeance vnto other.

g As flesh is taken raw out of the pot before the water seeth: so he deliuereth God to destroy their enterprises before they bring them to passe.
h With a pure affection.
i Their punishment & slaughter shall bee to

a Reade Psal. 14.
b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes enow in his hand to deliuer him.
c For I am innocent to them-wards, and haue not offended them.
d Seeing it appertaineth to Gods iudgements to punish the wicked, he desired God to execute his vengeance on the reprobate, who maliciously persecute his Church.
e He compareth their cruelty to hungry dogs, shewing that they are neuer weary in doing euill.
f They boast openly of their wicked doings, and every word is as a sword for they neither feare God nor are ashamed of men.
g Though Saul haue neuer so great power, yet I know that thou dost bridle him: therefore will I patiently hope on thee.
h He will not faile to succour me, when neede requireth.
i Altogether, but by little and little, that the people, seeing oftentimes thy iudgements may be mindfull of thee.

k So that the wicked shall see thy power, and the godly thy mercy.

a To wit of Ziph. 1. Sam. 23. 14. b Though he was both hungry and in great distress, yet he made God his sufficiency, and about all meate and drink. c In this matter I exercise my selfe in the contemplation of thy power and glorie, as if I were in thy Sanctuary. d The remembrance of thy fauour is more sweete vnto me then all the pleasures & dainties of the world. e He assureth himselfe by the spirit of God to haue the gift of constancy. f He propheseth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beasts. g All I sweare by God aright, or professe him, shall reioyce in this worthy King.

a In that he calleth to God with his voice, it is a signe that his prayer was vehement, and that his life was in danger. b That is, from their secret malice. c To wit, their outward violence. d False reports and slanders. e To be without feare of God, and reuerence of man, is a signe of reprobation. f The more that the wicked see Gods children in miserie, the more bold and impudent are they in oppressing them. g There is no way for secret and subtil to doe hurt, which they inuented not for his destruction.

12 And to thee, O Lord, mercie: for thou rewardest euery one according to his worke.

PSAL. LXIII.

1 David after he had been in great danger by Saul in the desert of Ziph, made this Psalme. 2 wherein he giueth thanks to God for his wonderful deliuerance, in whose mercies he trusted euen in the midst of his miseries. 3 Prophecying the destruction of Gods enemies. 11 And conuincing his hearers to all other trust in the Lord.

g A Psalme of David, When hee was in the wilderness of Iudah.

O God, thou art my God, early will I seeke thee: my soule^b thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water.

2 Thus^c I behold thee as in the Sanctuary, when I beheld thy power and thy glory.

3 For thy louing kindesse is better then life: therefore my lips shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy Name,

5 My soule shall be satisfied, as with^d marrowe and fatnesse, and my mouth shall praise thee with ioyfull lips.

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast been my helper, therefore vnder the shadowe of thy wings will I reioyce.

8 My soule^e cleaueth vnto thee: for thy right hand vpl oldeth me.

9 Therefore they that seeke my soule to destroy it, they shall goe into the lowest parts of the earth.

10 They shall cast him downe with the edge of the sword, and they shall bee a portion for Foxes.

11 But the King shall reioyce in God and all that sweare by him shall reioyce in him: for the mouth of them that speake lies, shall be stopped.

PSAL. LXIII.

1 David prayeth against the furie and false reports of his enemies. 7. He declareth their punishment and destruction. 10 To the comfort of the iust and the glory of God.

g To him that excelleth. A Psalme of David.

Hear my^a voice, O God, in my prayer: preferue my life from feare of the enemy.

2 Hide mee from the^b conspiracie of the wicked, and from the^c rage of the workers of iniquitie.

3 Which haue whet their tongue like a sword, and shotte for their arrowes^d bitter words:

4 To shoote at the vpight in secret: they shoote at him suddenly, and feare not.

5 They encourage themselues in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them?

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one & his secret thoughts, and the depth of his heart.

7 But God will shoote an arrow at them suddenly: their strokes shall be at once.

8 They shall cause their owne tongue to fall vpon them: and whosoever shall see them, shall flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous shall bee glad in the Lord, and trust in him: and all that are vpight of heart, shall reioyce.

PSAL. LXV.

1 A praye and thanksgiving vnto God by the faithfull, who are signified by Zion. 4. For the chusing, preservation and gouernance of them. 9 And for the plentiful blessings poured forth vpon all the earth, but specially toward his Church.

g To him that excelleth. A Psalme or song of David.

O God, praise waiteth for thee in Zion, and vnto thee shall the vow be performed.

2 Because thou hearest the prayer, vnto thee shall all^b flesh come.

3 Wicked deeds^c haue preuailed against me: but thou wilt be mercifull vnto our transgressions.

4 Blessed is he, whom thou chusest and causest to come to thee: he shall dwell in thy courts, and we shall be satisfied with the pleasures of thine house, euen of thine holy Temple.

5 O God of our saluation, thou wilt^d answer vs with fearefull signes in thy righteousnes, O thou the hope of all the ends of the earth, and of them that are farre off in the^e sea.

6 Hee stablisheth the mountaines by his power: and is girded about with strength.

7 He appeareth the^f noise of the seas, and the noise of the waues thereof, and the tumults of the people.

8 They also that dwell in the vttermost parts of the earth, shall be afraid of thy signes: thou shalt make the^g East and the West to reioyce.

9 Thou^h visitest the earth, and waterest it: thou makest it very rich: theⁱ Riuer of God is full of water: thou preparest them corne: for so thou appointest^j it.

10 Thou^k waterest abundantly the furrowes thereof: thou causest the^l raine to descend into the valleys thereof: thou makest it soft with showres, and blestest the bud thereof.

11 Thou crownest the yeere with thy goodnesse, and thy steps drop fatnesse.

12 They drop vpon the pastures of the wilderness: and the hilles shall be compassed with gladnesse.

13 The pastures are clad with sheepe: the valleys also shall be couered with corne: therefore they shoute for ioy, and sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord, and to consider his workes. 6 Hee setteth forth the power of God to affray the rebels. 10 And sheweth how God hath deliuered Israel from great bondage and afflictions. 23 Hee promi-

b To see Gods benefits in euery mans eyes, and how he hath caught them in their owne snares. i When they shall consider that he will be fauourable to them, as he was to his seruant David.

a Thou giest daily new occasions to thy Church to praise thee. b Not only the Jewes, but also the Gentiles in the Kingdoms of Christ. c He importeth it to his fauour, and to the fauour of the people, that God who was accustomed to afflict them, withdraw his face from them. d Those will declare thy praise to be the praise of thy Church, in destroying their enemies, as thou didst in Israel. e As of all barbarous nations and farre off. f He sheweth that there is no part nor creature in the world, which is not gouerned by Gods power and providence. g Euen in the going forth of the morning and of the evening. h To wit, with raine. i That is, Shiloah, or frame. j Thou hast appointed the earth to bring forth food to man, by this description he sheweth that all the order of nature is a testimony of Gods loue toward vs, who cause all creatures to ferue our necessities. l That is, the dumb creatures shall not only reioyce for a time for Gods benefits, but shall continually sing.

*Job to give sacrifice, 16. And prayeth all men in prayer
who God hath done for him, and to praise his Name.*

To him that excelleth. A Song or Psalme.

Rehome in God, all ye inhabitants of the

earth.

1 Sing forth the glory of his name: make
his praises glorious.

2 Say vnto God: How terrible are they
thy workes, through the greatness of thy
power, that thine enemies be in subjection vnto
thee.

3 All the world shall worship thee, adding
vnto thee *every* king of thy Name. Selah.

4 Come and behold the workes of God:
hee is terrible in his doing toward the sonnes
of men.

5 He hath turned the sea into drie lande:
they passed through the river on foot: there did
we reioyce in him.

6 He ruled the world with his power: his
eyes beheld the nations: the rebellious shall
not exalt themselves. Selah.

7 Praise our God, ye people: and make the
voice of his praise to be heard.

8 Which holdeth our soules in life, and
suffereth not our feete to slip.

9 For thou, O God, hast pronounced, thou
hast tried vs as silver is tried.

10 Thou hast brought vs into the snare,
and hast strait chained vpon our loines.

11 Thou hast caused men to ride ouer our
heads: wee went into fire and into water, but
thou broughtest vs out into a weathy place.

12 I will goe into thine house with burnt
offerings, and will pay thee my vowes.

13 Which my lips haue promised, and my
mouth hath spoken in mine affliction.

14 And will offer vnto thee the burnt offerings
of fat rammes with incense: I will prepare bul-
lockes and goats. Selah.

15 Come and hearken all ye that feare
God, and I will tell you what he hath done to
my soule.

16 I called vnto him with my mouth, and
he was exalted with my tongue.

17 If I regard wickednesse in mine heart,
the Lord will not heare me: neither will he
call me by his name.

18 But God hath heard me, and considered
the voice of my prayer.

19 Praised bee God, which hath not put
backe my prayer: nor his mercie from me.

20 I delight in wickednes, God will not heare me: but if I confesse,
thou wilt heare me, O Lord.

21 Thy prayer is heard, O Lord, and
thy voice is heard in the house of prayer.

22 Thy prayer is heard, O Lord, and
thy voice is heard in the house of prayer.

23 Thy prayer is heard, O Lord, and
thy voice is heard in the house of prayer.

24 Thy prayer is heard, O Lord, and
thy voice is heard in the house of prayer.

25 Thy prayer is heard, O Lord, and
thy voice is heard in the house of prayer.

26 Thy prayer is heard, O Lord, and
thy voice is heard in the house of prayer.

27 Thy prayer is heard, O Lord, and
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35 Thy prayer is heard, O Lord, and
thy voice is heard in the house of prayer.

36 Thy prayer is heard, O Lord, and
thy voice is heard in the house of prayer.

37 Thy prayer is heard, O Lord, and
thy voice is heard in the house of prayer.

38 Thy prayer is heard, O Lord, and
thy voice is heard in the house of prayer.

2 That they may know thy way vpon
earth, and thy saving health among all nations.

3 Let the people praise thee, O God: let
all the people praise thee.

4 Let the people be glad and reioyce: for
thou shalt iudge the people righteously, and
gouerne the nations vpon the earth. Selah.

5 Let the people praye thee, O God: let
all the people praye thee.

6 Then shall the earth bring forth her in-
crease, and God, our God shall blisse vs.

7 God shall blisse vs, and all the endes of
the earth shall feare him.

8 When they see his great benefits,
both spirituall and corporall toward them.

9 When they see his great benefits,
both spirituall and corporall toward them.

10 When they see his great benefits,
both spirituall and corporall toward them.

11 When they see his great benefits,
both spirituall and corporall toward them.

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40 When they see his great benefits,
both spirituall and corporall toward them.

41 When they see his great benefits,
both spirituall and corporall toward them.

42 When they see his great benefits,
both spirituall and corporall toward them.

43 When they see his great benefits,
both spirituall and corporall toward them.

That both
Iewes and Gen-
tiles may know
Gods couenant
made with them.

By these ope-
rations, hee
sheweth that the
people can neuer
reioyce suffici-
ently, and give
thanks for the
great benefits
that they shall
receiue vnder
the kingdome
of Christ.

Hee sheweth
that when God
fauoureth, there
shall be abun-

dantly more
benefits, than
the people can
reioyce in.

Hee sheweth
that when God
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shall be abun-

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dantly more
benefits, than
the people can
reioyce in.

PSALM LXVIII.

In this Psalme David setteth forth as in a glasse the won-
derfull mercies of God toward his people.

Who by all
manners and wayes of prayer declared himselfe to them.

15 And therefore Gods Church by reason of his promise,
grace and vittories doeth itselfe without comparison all
mightily singe.

24 Hee exhorteth therefore all men to
praise God for ever.

To him that excelleth. A Psalme
of song of David.

God will arise, and his enemies shall bee
scattered: they also that hate him, shall
flee before him.

2 As the smoke vanisheth, so shall thou
drive them away: and as waxe melteth before
the fire, so shall the wicked perish at the pre-
sence of God.

3 But the righteous shall be glad, and re-
ioyce before God: yea, they shall leape for ioy.

4 Sing vnto God, and sing praises vnto his
Name: exalt him that rideth vpon the heauens,
in his Name: lah, and reioyce before him.

5 He is a Father of the fatherlesse, and a
Iudge of the widowes, *even* God in his holy ha-
bitation.

6 God maketh the solitary to dwell in fa-
milies, and deliuereth them that were priso-
ners in stocks: but the rebellious shall dwell in
a dry land.

7 O God, when thou wentest forth before
thy people: when thou wentest through the
wildernesse, (Selah)

8 The earth shooke, and the heauens drop-
ped at the presence of this God: *even* Sinai was
moued at the presence of God, *even* the God of
Israel.

9 Thou, O God, sentest a gracious raine
vpon thine inheritance, and thou didst refresh it
when it was weary.

10 Thy Congregation dwelled therein:
for thou, O God, hast of thys goodnesse prepa-
red it for the poore.

11 The Lord gaue matter to the women
to tell of the great armie.

12 Kings of the armies did flee: they did
flee, and the that remained in the house, diui-
ded the spoile.

13 The fashion then was, that women sang songs after the victory, as
Miriam, Deborah, Iudith and others. The pray was so great that not onely the
souldiers, but women also had part therof.

14 Though

15 Though

16 Though

17 Though

18 Though

19 Though

20 Though

21 Though

22 Though

23 Though

24 Though

25 Though

26 Though

27 Though

28 Though

The Prophet
sheweth that al-
beit God suffereth
the wicked to
scape for a
time, yet at
length he will be
reuengeth of them.

He sheweth
that when God
declareth his
power against
the wicked, that
it is for the com-
modity and fa-
uour of his
Church, which
praise him there-
fore.

Tah and Icho-
uah are names of
God, which
doe signifie his
essence and ma-
iestie incompren-
sible, so that ther-
by is declared,
that all idoles
are but vanitie,
and that the God
of Israel is the
only true God.

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praise him there-
fore.

Tah and Icho-
uah are names of
God, which
doe

Gods power for his.

Psalmes.

Dauids enemies.

1 Though God suffer his Church for a time to lie in blacke darkness, yet he will restore it and make it most shining and white.
2 In the land of Canaan where his Church was, Zion this Church of God doth excell all worldly things, not in pompe and outward shew, but by the inward grace of God, which there remaineth, because of this dwelling there.
3 Why boast ye of your strength & beauty against this dwelling of God.
4 As God overcame the enemies of his Church, tooke them prisoners, & made them tributaries, so Christ, which is God manifested in flesh, subdued Satan and sinned vnder vs, and gaue vnto his church most liberall gifts of his spirit, Ephe. 4.8.
5 In most extreme dangers God hath infinite waies to deliuer his.
6 As he deliuered his Church once from Og of Bashan, & other tyrants, & from the dangers of the red sea, so will he still doe as oft as needfullie requireth.
7 This is in the blood of that great slaughter, where dogs shall lap blood.
8 That is, how thou, which art chief king goest out with thy people, to warre and against them the victory.
9 He describeth the order of the people, when they went to the Temple to giue thanks for the victory.
10 Which come of the Patriarch Iacob.
11 Benjamin is called lorde, because hee was the yongest son of Iacob.
12 Who was some chieftain of the tribe.
13 Declare out of thine holy palace thy power for the defence of thy Church Ierusalem. a Pe desireth that the pride of the mightie may be destroyed, which accustomed to garnish their shooes with siluer: and therefore for their glittering pompe, thought themselves above al men. b He propheseth that the Gentiles shall come to the true knowledge and worship of God.

13 Though yee haue lien among pots yet shall ye be as the wings of a dove that is covered with siluer, and whose feathers are like yelow golde.
14 When the Almighty scattered Kings in it, it was white as the snow in Zalmon.
15 The mountaine of God is like the mountaine of Bashan: it is an high Mountaine as mount Bashan.
16 Why leape yee, ye high mountaines? as for this Mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.
17 The clarets of God are twenty thousand thousand Angels, and the Lord is among them as in the Sanctuary of Sinai.
18 Thou art gone vp on high: thou hast led captiuitie captiue, and receiued gifts for men: yea, euen the rebellious hast thou led, that the Lord God might dwell there.
19 Praised be the Lord euen the God of our saluation, which bladeth vs dayly with benefites. Selah.
20 This is our God, euen the God that saueth vs: and to the Lord God belong the issues of death.
21 Surely God will wound the head of his enemies, and he haire pate of him that walke in his finnes.
22 The Lord hath sayd, I will bring my people againe from Bashan: I will bring them againe from the depths of the Sea.
23 That thy foot may be dipped in blood, and the tongue of thy dogges in the blood of the enemies, euen in it.
24 They haue seene, O God, thy goings, the goings of my God, and my King which art in the Sanctuary.
25 The fingers went before, and the players of instruments after: in the mids were the maides playing with timbrels.
26 Praise ye God in the assembles, and the Lord, ye that are of the fountaine of Israel.
27 There was a little Benjamin with their ruler, and the princes of Iudah with their assemblie, the princes of Zebulun, and the princes of Naphtali.
28 Thy God hath appointed thy strength: stablish, O God, that which thou hast wrought in vs.
29 Out of thy Temple vpon Ierusalem: and Kings, shall bring presents vnto thee.
30 Destroy the company of the spearmen, and multitude of the mighty bulles with the calues of the people, that a trade vnder feete pieces of siluer: scatter the people that delight in warre.
31 Then shall the princes come out of Egypt: Ethiopia shall haste to stretch her hands vnto God.
32 Sing vnto God, O yee kingdomes of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most high heavens, which were from the beginning: behold, he will send out by his voice a mightie sound.
34 Ascribe the power to God: for his maiestie is vpon Israel, and his strength is in the cloudes.
35 O God, thou art a terrible out of thine holy places: the God of Israel bee that giueth strength & power vnto the people: praised be God.

PSAL. LXIX.

1 The complaints, prayers, fervent zeale and great anguish of Dauid is set forth as a figure of Christ and all his members: **21** The malicious crueltie of the enemies, **22** And their punishment also, **26** Where Iudas and such traitors are accused, **30** How gathereth courage in his affliction, and offereth prayers vnto God, **33** Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort, **35** Finally how doth prouoke all creatures to praises, prophesying of the kingdome of Christ, and the preservation of the Church, where all the faithfull, **37** And their seeds shall dwell for euer.

To him that excolleth vpon Sheshbannim.

A Psalme of Dauid.

S Aue me, O God: for the waters are entred euen to my soule.
2 I stick fast in the deepe myre, where no stay is: I am come into deepe waters, and the streames runne ouer me.
3 I am weary of crying: my throte is drie: mine eyes faile, whiles I waite for my God.
4 They that hate me without a cause, are more then the haire of mine head: they that would destroy me, and are mine enemies falsely, are mighty, so that I restored that which I tooke not.
5 O God, thou knowest my foolishnesse, and my faults are not hid from thee.
6 Let not them that trust in thee, O Lord God of hosts, be ashamed for me: let not those that seeke thee, be confounded through me, O God of Israel.
7 For thy sake haue I suffered reproofe: shame hath couered my face.
8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.
9 For the zeale of thine house hath eaten me, & the rebukes of them that rebuked thee, are fallen vpon me.
10 I wept and my soule fasted, but that was to my reproofe.
11 I put on a sacke also: and I became a prouerbe vnto them.
12 They that late in the gate, spake of me, and the drunkards sang of me.
13 But Lord, I make my prayer vnto thee in an acceptable time, euen in the multitude of thy mercie: O God, heare me in the truth of thy saluation.
14 Deliuer me out of the myre, that I sinke

Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou hast appointed my deliuerance.

not:

c By his terrible chunders he will make himselfe to be knowne the God of all the world.
d In shewing fearful iudgements against thine enemies for the saluation of thy people.
e He alludeth to the Tabernacle which was diuided into three parts.

a Of Sheshbannim, read Psal. 45.
b Dauid signifieth by waters, in what great dangers he was, out of the which God did deliuer him.
c No sinners are able to see to settle my feet.
d Though his senses failed him, yet his faith was constant, and encouraged him still to pray.
e Condemning me guiltlesse.
f They iudged me poore innocent as a chiefe, and gaue my goods to others as though I had stolen them.
g Though I be guilty to the ward, yet am I innocent toward them.
h Let not mine euill iniquity of the enemies be an occasion, that the faithfull fall from thee.
i When I sawe thine enemies pretend thy Name only in mouth, and in their life denie the same, thine holy Spirit Christ mee forward, to reprove them and defend thy glory.
k My zeale moued me to lament and pray for my saluation.
l The more he sought to winne them to God, the more they were against him both poore and rich.

n He sheweth a lively faith in that that he affir-
meth himself, that
God is fauour-
able to him, when
he seemeth to be
angry, and at
hand, when he
seemeth to be
farre off.
o Not that he
feared that God
would not heare
him, but that
God made him
to thinke that
God deferred
long.
p Then saith
that I am better
as a sheepe
among many
wolves.
q He sheweth
that it is in
vaine to put our
trust in men in
our great ne-
cessities: but
that our com-
fort onely de-
pendeth of
God: for man
rather increa-
seth our sor-
rowes, then di-
miniseth them.
Ioh. i. 9. 20
r He desireth
God to execute
his iudgements
against the re-
probates which
cannot by any
meanes be re-
medied. Rom. 11. 9
f Take both
iudgement and
power from
them.
* Ad. i. 30.
t Purith not
onely them but
their posteritie,
which shall be
like vnto them.
u By their con-
tinuance and in-
creasing in their
sinnes, let it be
known that
they be of the
reprobate.
x They which
smeared y their
professioe to
haue bene writ-
ten in thy booke,
yet by their
fruits proue
the contrarie,
let them bee
known as re-
probate.
y There is no
sacrifice, which
God more effe-
meth then
thanksgiuing
for his bene-
fices.
z For as he de-
liuered his ser-
uant David, so
will he doe all
that are in di-
stress, and call
vpon him.

not: let me bee deliuered from them that hate me, and out of the deepe waters.

15 Let not the water flood drowne me, nei- ther let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kin- nesse is good: turne vnto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy ser- uant, for I am in trouble: make haste and heare mee.

18 Draw neere vnto my soule and redeeme it: deliuer me because of mine enemies.

19 Thou hast knowen my reproofe and my shame, and my dishonour: all mine aduer- saries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and I looked for some to haue pitie on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vineger to drinke.

22 Let their table be a snare before them, and their prosperitie their ruine.

23 Let their eyes bee blinded that they see not: and make their loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 Let their habitation be voide, and let none dwell in their tents.

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorow of them, whom thou hast wounded.

27 Lay iniquitie vpon their iniquitie, and let them not come into thy righteoulnesse.

28 Let them bee put out of the booke of life, neither let them be written with the righte- ous.

29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.

30 I will praise the Name of God with a song, and magnifie him with thanksgiuing.

31 This also shall please the Lord better then a yong bullock, that hath hornes and hooves.

32 The humble shall see this, and they that seeke God, shall bee glad, and your heart shall liue.

33 For the Lord heareth the poore, and despiseth not his prisoners.

34 Let heauen and earth prayse him: the seas and all that moueth in them.

35 For God will saue Zion, and build the cities of Iudah, that men may dwell there and haue it in possession.

36 The seede also of his seruants shall in- herite it: and they that loue his Name, shall dwell therein.

a Under the temporall promise of the land of Canaan he comprehen- deth the promises of life euerlasting to the faithfull and their posteritie.

P S A L. LXX.

1 He prayeth to be right speedily deliuered. 2 He desireth the shame of his enemies, 4 And the ioyfull comfort of all those that seeke the Lord.

g To him that excelleth. A Psalm of David to put in remembrance.

O God, haste thee to deliuer me: make haste to helpe me, O Lord.

2 Let them bee confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their shame, which said, Aha, aha.

4 But let all those that seeke thee, be ioy- full and glad in thee, and let all that loue thy saluation, say alwayes, God be praysed.

5 Now I am poore and needy: O God, make haste to me: thou art mine helper, and my deliuer: O Lord, make no tarying.

least the same fall on our owne neckes. e Because hee had felt Gods helpe before, he groundeth on experience, and boldly seeketh vnto him for succour.

P S A L. LXXI.

1 He prayeth in faith, established by the word of promise, 5 And confirmed by the worke of God from his youth, 10 Hee complaineth of the cruelty of his enemies, 17 And desireth God to continue his graces toward him, 22 Pro- mising to be mindfull and thankfull for the same.

I N thee, O Lord, I trust: let me neuer bee ashamed.

2 Rescue me and deliuer me in thy righte- ousnesse: incline thine care vnto mee and saue me.

3 Beethou my strong rocke whereunto I may alway resort: thou hast giuen comman- dement to saue me: for thou art my rocke, and my fortress.

4 Deliuer me, O my God, out of the hand of the wicked: out of the hand of the euil and cruell man.

5 For thou art mine hope, O Lord God, euen my trust from my youth.

6 Vpon thee haue I been stayed from the wombe: thou art he that tooke me out of my mothers bowels: my praise shall be alwayes of thee.

7 I am become as it were a monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, and with thy glory every day.

9 Cast me not off in the time of age: for- sake me not when my strength faileth.

10 For mine enemies speake of me, and they that lay waite for my soule, take their counsell together,

11 Saying, God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Goe not farre from mee, O God: my God, haste thee to helpe me.

13 Let them be confounded and consumed that are against my soule: let them be couered with reproofe & confusion, that seeke mine hurt.

14 But I will waite continually, and will praise thee more and more.

15 My mouth shall dayly rehearse thy righte-

* Psal. 11. 1.
a He prayeth to
God with full as-
surance of faith,
that he will deli-
uer him from his
aduersaries.
b By declaring
thy selfe true of
promise.
c Thou hast in-
finite meanes,
and all creatures
are at thy com-
mandement:
therefore shew
some signe
whereby I shall
be deliuered.
d That is, from
Absalom, Ahi-
thophel and that
conspiracie.
e He strengthe-
neth his faith by
the experience
of Gods benefits,
who did not on-
ly preferre him
in his mothers
belly, but tooke
him thence and
euer since hath
preferred him.
f All the world
wondereth at me
because of my
miserie, as well
they in authority
as the com-
mon people, yet being
assured of thy fa-
uour remain-
ed stedfast.
g Thou that
didst helpe me in
my youth when
I had more
strength, helpe
me now so much
the more in mine
olde age and
weaknesse.
h Thus the wic-
ked both blas-
pheme God, and
triumph against
his saints, as

though hee had forsaken them, if hee suffer them to fall into their hands. i In calling him his God, hee putteth backe the false reportes of the aduersaries, that said, God had forsaken him.

R r tiousnesse,

k Because thy benefits toward me are innumerable, I cannot but continually meditate and rehearse them. l I will remaine steadfast, being vpholden with the power of God. m Hee desireth that as he hath begun, he would so continue his benefits, that his liberalitie may haue perfect praise n The iust performance of thy promise. o His faith breakech through all tentations, and by this exclamation he praileth the power of God. p As he confesseth that God is the onely author of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence. q He confesseth that his long tarrance was well recompensed, when God performed his promise. r For there is no true praising of God, except it come from the heart: and therefore he promisseth to delight in nothing but wherin God may be glorified.

reousnesse, and thy saluation: ^k for I know not the number.

16 I will ^l goe forward in the strength of the Lord God, and will make mention of thy righteousness, ^m euen of thine only.

17 O God, thou hast taught mee from my youth euen vntill now: therefore will I tell of thy wonderous workes,

18 ⁿ Yea, euen vnto mine old age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto this generation, and thy power to all them, that shall come.

19 And thy ^o righteousness, O God, I will exalt on high: for thou hast done great things: O God, who is like vnto thee!

20 Which hast shewed mee great troubles and ^p aduersities, but thou wilt returne, and reuiue me, and wilt come againe, and take me vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore wil I praise thee for thy ^q faithfulness, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my soule, which thou hast deliuered.

24 My tongue also shall talke of thy righteousness daily: for they are confounded and brought vnto shame, that seeke mine hurt.

PSAL. LXXII.

1 Hee prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Vnder whom shall bee righteousness, peace and felicitie. 10 Vnto whom all Kings and nations shall doe homage. 17 Whose name and power shall endure for euer, and in whom all nations shall bee blessed.

A Psalm^e of Salomon.

Glue thy ^b iudgements to the King. O God, and thy righteousness to the Kings ^c sonne.

2 Then shall hee iudge thy people in righteousness, and thy poore with equitie.

3 The ^d mountaines and the hills shall bring peace to the people by iustice.

4 He shall ^e iudge the poore of the people: he shall saue the children of the needy, and shall subdue the oppressour.

5 They shall ^f feare thee as long as the sunne and moone endureth, from generation to generation.

6 He shall come ^g downe like the raine vpon the mouen grasse, and as the showres that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall be so long as the oone endureth.

8 His dominion shall be also from ^h sea to sea, & from the riuer vnto the ends of the land.

a Composed by Dauid as touching the reigne of his sonne Salomon. b Endue the King with the Spirit of wisdom and iustice, that he reigne not as doe the worldly tyrants. c To wit, to his posteritie. d When iustice reigneth, euen the places most barren, shall be enriched with thy blessings. e Hee sheweth wherefore the sword is committed to Kings: to wit, to defend the innocent, and suppress the wicked. f The people shall embrace thy true religion, when thou giuest a King, that ruleth according to thy word. g As this is true in all godly kings, so is it chiefly verified in Christ, who with his heavenly dewe maketh his Church euer to flourish. h That is, from the red sea to the sea called Syriacum, and from Euphrates forward, meaning, that Christs kingdome should be large and vniuersall.

9 They that dwell in the wilderness, shall kneele before him, and his enemies shall licke the dust.

10 The kings of Tarshish and of the Iles shall bring presents: the kings ⁱ of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he crieth: the needy also, & him that hath no helper.

13 Hee shall be mercifull to the poore and needy, & shall preserue the soules of the poore.

14 He shall redeeme their soules from deceit and violence, and ^j deare shall their blood be in his sight.

15 Yea, he shall liue, and vnto him shall they giue of the ^k gold of Sheba: they shall also pray for him continually, and dayly blesse him.

16 An handfull of corne shall bee sowne in the earth, ^l euen in the top of the mountaines, and the ^m fruit thereof shall shake like the trees of Lebanon: and the children shall flourish out of the cite like the grasse of the earth.

17 His name shall be for euer: his name shall endure as long as the sunne: all nations shall blesse ⁿ him, and be blessed in him.

18 Blessed be the Lord God, ^o euen the God of Israel which onely doth ^p wonderous things.

19 And blessed be his glorious Name for euer: and let all the earth be filled with his glorie. So be it, euen so be it.

Here endeth the ^q prayers of Dauid, the sonne of Ithai.

nor the kingdome can continue. q Concerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14 Nor yet the affliction of the good ought to discourage Gods children, but rather ought to moue vs to consider our Fathers providence, and to cause vs to reuerence Gods iudgements. 19 For as much as the wicked vanish away. 24 And the godly enter into life everlasting. 28 In hope whereof he resigneth himselfe into Gods hands.

A Psalm^e committed to Asaph.

YEt ^a God is good to Israel, ^b euen to the pure in heart.

2 As for mee, my feete were almost gone: my steps had welneere slipt.

3 For I fretted at the foolish, when I sawe the prosperitie of the wicked.

4 For there are ^c no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 ^d Therefore pride is as a chaine vnto them, and cruelty couereth them as a garment.

7 Their eyes stand out for fatnesse: ^e they haue more then heart can wish.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 They ^f set their mouth against heauen,

heart. d They blaspheme God and feare not his power, and raile vpon men, because they esteeme themselves about all others.

and

i Of Cilicia, and of all other countreys beyond the sea, which he meeth by the Iles. k That is, of Arabia that rich countrey, where of Sheba was a part bordering vpon Ethiopia. l Though tyrants passe not to shed blood, yet this godly King shall preserue his subiects from all kind of wrong. m God will bestow prosperitie vnto him, and also make the people most willing to obey him. n Vnder such a King shall bee most great plenty both of fruit and also of the increase of mankinde. o They shall pray to God for his continuance, and know that God doth preserue them, for his sake. p He confesseth that except God miraculously preserue his people, that neither the king nor the kingdome can continue. q Concerning his sonne Salomon. a As it were betwene hope and despair the brightness forth into this affliction being assured that God would continue his fauour toward such as were godly in deede, and not hypocrites. b The wicked in this life liue as pleasure, and are not drawn to death like prisoners: that is by sickness which is death messenger. c They glory in their pride as some doe in their chains, and in cruelty as some doe in apparel. d Eer, why passe the desires of the heart. e The Church of God being oppressed by the tyranny either of the Babylonians, or of Antiochus, prayeth to God by whose hand this whole hand this was layd vpon them for their finnes. f Which inbe-

Not onely the
reprobates, but
also the people
of God often-
times fall backe,
seeing the pro-
pious curse of
the wicked and
are overwel-
med with sor-
row, thinking
that God con-
demneth not a-
gainst the state of
the godly.

Thus the flesh
moueth even the
godly to dispute
with God, con-
sidering their poore
estate and the
prosperitie of the
wicked.

If I give place
to this wicked
thought, I offend
against thy pro-
vidence, being
thou disposhest all
things most wisel-
ly, and preferrest
thy children in
their greatest
dangers.

Yntill I en-
tered into thy
school, and lea-
ned by thy word
and holy spirit,
that thou orde-
rest all things
most wisely and
iustly.

By thy feare-
full iudgement.
k When thou
penest our eyes
to consider thy
heavenly felici-
tie, we contemne
all their vaine
pompe.

For the more
that man go-
eth about by his
owne reason to
seeker our Gods
iudgements, the
more doeth he
declare himselfe
a beast.

By faith I
was assured that
thy providence
did watch al-
waies ouer mee
to prouide me.

He taught vs
to denie our selues,
to haue God our
whole sufficiency,
and onely
contentment.

That is, forsake
thee to seeker others.
q Though all the world
drinke from God,
yet he promisseth
to trust in him,
and to magnifie
his workes.

and their tongue walketh through the earth.

10 Therefore his people turne hither : for
waters of a full cup are wrung out to them.

11 And they say, How doeth God know
it, nor is there knowledge in the most High?

12 Loe, these are the wicked, yet prosper
they alway, and increase in riches.

13 Certainly I haue cleansed mine heart in
vaine, and washed mine hands in innocencie.

14 For daily haue I bene punished, and
chained euery morning.

15 If I say, I will iudge thus, behold the
generation of thy children: I haue trespassed.

16 Then thought I to know this, but it was
too painefull for me.

17 Vntill I went into the Sanctuary of
God: then vnderstood I then end.

18 Surely thou hast set them in slippery
places, and castest them downe into desolation.

19 How suddenly are they destroyed, peri-
shed, and horribly consumed,

20 As a dreame when one awaketh: O Lord,
when thou raisest vs vp, thou shalt make their
image despised.

21 Certainly mine heart was vexed and I
was pricked in my reins:

22 So foolishly was I and ignorant: I was a
beast before thee.

23 Yet I was alway with thee: thou hast
holden me by my right hand.

24 Thou wilt guide me by thy counsell, and
afterward receiue me to glory.

25 Whom haue I in heauen but thee? and
I haue desired none in the earth with thee.

26 My flesh faileth and mine heart also: but
God is the strength of mine heart, and my por-
tion for euer.

27 For loe, they that withdraw themselues
from thee shal perish: thou destroyest all them
that goe a whoring from thee.

28 As for me, it is good for mee to drawe
nere to God, therefore I haue put my trust in the
Lord God, that I may declare all thy workes.

He sought neither helpe nor comfort of any saue of God onely.

He taught vs to denie our selues, to haue God our whole sufficiency, and onely contentment.

That is, forsake thee to seeker others. q Though all the world drinke from God, yet he promisseth to trust in him, and to magnifie his workes.

PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church
and true religion, 2 Vnder the name of Zion, and the
Temple destroyed: 11 And trusting in the might and free
mercies of God, 20 By his covenant, 21 They require
helpe and succour for the glory of Gods holy Name, for the
saluation of his poore afflicted seruants, 23 And the con-
fusion of his proud enemies.

A Psalme to giue instruction, committed to
Asaph.

O God, why hast thou put vs away for e-
uer? why is thy wrath kindled against the
sheepe of thy pasture?

2 Thinke vpon thy Congregation, which
thou hast possessed of old, and on the rodde of
thine inheritance: which thou hast redeemed, &
on this mount Zion, wherein thou hast dwelt.

The Church
of God being
oppressed by the
tyranny either
of the Babylo-
nians, or of An-
tichrist, pray-
eth to God by
whole hand this
pse was layd
vpon them for
their finnes.

Which inheritance thou hast measured out for thy selfe as with a line or rodde.

3 Lift vp thy strokes, that thou maiest
for euer destroy euery enimie that doeth euill
to the Sanctuary.

4 Thine aduersaries roare in the mids of
thy Congregation, and set vp their banners for
signes.

5 He that lifted the axes vpon the thicke
trees, was renowned, as one, that brought a
thing to perfection:

6 But now they breake downe the carued
worke thereof with axes and hammers.

7 They haue cast thy Sanctuary into the
fire, and rasedit to the ground, and haue defi-
led the dwelling place of thy Name.

8 They said in their hearts, Let vs destroy
them altogether: they haue burnt all the Sy-
nagogues of God in the land,

9 We see not our signes: there is not one
Prophet more, nor any with vs that knoweth
how long.

10 O God, how long shall the aduersarie
reproch thee? shall the enimie blaspheme thy
Name for euer?

11 Why withdrawest thou thine hand, euen
thy right hand? draw it out of thy bosome, and
consume them.

12 Euen God is my King of olde, working
saluation in the mids of the earth.

13 Thou didst diuide the sea by thy power:
thou brakest the heads of the dragons in the
waters.

14 Thou brakest the head of Liuiathan in
pieces, and gauest him to be meate for the peo-
ple in the wilderness.

15 Thou brakest vp the fountaine and riu-
er: thou driedst vp mighty riuers.

16 The day is thine, and the night is thine:
thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth:
thou hast made summer and winter.

18 Remember this, that the enimie hath re-
proched the Lord, and the foolish people hath
blasphemed thy Name.

19 Giue not the soule of thy turtle doue
vnto the beast, and forget not the Congrega-
tion of thy poore for euer.

20 Consider thy Couenant: for the darke
places of the earth are full of the habitations of
the cruell.

21 Oh let not the oppressed returne ashamed,
but let the poore and needy praise thy Name.

22 Arise, O God: maintaine thine owne
cause: remember thy dayly reproch by the foo-
lish man.

23 Forget not the voice of thine enemies:
for the tumult of them, that rise against thee,
ascendeth continually.

c They haue de-
stroyed thy true
religion, and
spread their ban-
ners in signe of
defiance.

d Hee commen-
deth the Temple
for the costly
matter, the ex-
cellent worke-
manship and
beauty thereof,
which notwithstanding
the enimies did de-
stroy.

e They encoura-
ged one another
to cruelty, that
not onely Gods
people might be
destroyed, but also
his religion
utterly in all pla-
ces suppressed.

f They lament
that they haue no
Prophet among
them to shew
them, how long
their miseries
should endure.

g They ieyne
their deliuerance
with Gods glo-
rie and power,
knowing that
the punishment
of the enimie
should be their
deliuerance.

h Meaning, in
the sight of all
the world.

i To wit, Pha-
raohs armie.
k Which was a
great monster of
the sea, or whale
meaning Pha-
raoh.

l His destruc-
tion did reioyce
them as meate
refresheth the
body.

m Seeing that
God by his pro-
vidence gover-
neth and dispo-
seth all things,
he gathereth
that he will take
care chiefly for
his children.

n He meaneth
the Church of
God, which is
exposed as a pray
to the wicked.
o That is, all
places where thy
word shinieth
not, their reign-
eth tyranny and
ambition.

p He sheweth
that God cannot
suffer his Church
to be oppressed,
except he loofe
his owne right.
|| Or, increaseth
more and more.

PSAL. LXXV.

1 The faithfull doe praise the name of the Lord, 2 Which
shall come to iudge at the time appointed, 8 When the
wicked shall bee put to confusion, and drinke of the cup of
his wrath. 10 Their pride shall be abated, and the righ-
teous shall be exalted to honour.

R 2

G To

a Reade Psal.

57. 1.

b He declareth

how the faithfull

shall euer have

iust occasion to

praise God, for

as much as in

their neede they

shall see his

power at hand

to helpe them.

c When I see

my time (saith

God) to helpe

your miseries, I

will come and

set all things in

good order.

d Though all

things bee

bought to ru-

ine, yet I can re-

store and pre-

sueve them.

e The Prophet

warneth the

wicked that

they would not

set themselves a-

gainst Gods

people, seeing

that God at his

time destroyeth

them that rule

wickedly.

f Gods wrath

is compared to a

cup of strong

and delicate

wine, where-

with the wicked

are made fo

drunke that by

drinking till they

come to the ve-

ry dregs, they

are utterly destroyed.

g The godly shall better prosper by their innocent simplici-

tie, then the wicked shall by all their craft and subtiltie.

To him that exalleteh. A Psalm
or song committed to Asaph.

Wee will praise thee, O God, wee will
praise thee, for thy Name is neere:
therefore they will declare thy wonderous
workes.

2 When I shall take a conuenient time, I
will iudge righteously.

3 The earch and all the inhabitants there-
of are dissolued: but I will establish the pillars
of it. Selah.

4 I said vnto the foolish, Be not so foolish:
and to the wicked, Lift not vp the horne.

5 Lift not vp your horne on high, neither
speake with a stiffe necke.

6 For to come to preferment is neither
from the East nor from the West, nor from the
South.

7 But God is the iudge: he maketh lowe
and he maketh hie.

8 For in the hand of the Lord is a cuppe,
and the wine is red: it is full mixt, and he pow-
reth out of the same: surely all the wicked of
the earth shall wring out and drinke the dregs
thereof.

9 But I will declare for euer, and sing prai-
ses vnto the God of Iaakob.

10 All the hornes of the wicked also will I
breake: but the hornes of the righteous shall
be exalted.

The godly shall better prosper by their innocent simplici-
tie, then the wicked shall by all their craft and subtiltie.

I S A L. LXXVI.

1 This Psalm setteth forth the power of God and care for the
defense of his people in Ierusalem, in the destruction of the
armie of Sennacherib: 11 And exhorteth the faithfull to
be thankfull for the same.

To him that exalleteh on Neginoth. A Psalm
or song committed to Asaph.

God is knownen in Iudah: his Name is
great in Israel.

2 For in Shalem is his Tabernacle, and
his dwelling in Zion.

3 There brake he the arrowes of the bow,
the shield and the sword and the battell. Selah.

4 Thou art more bright and puissant, then
the mountaines of pray.

5 The stout hearted are spoyled: they haue
slept their sleepe, and all the men of strength
haue not found their hands.

6 At thy rebuke, O God of Iaakob, both
the chariot, and horse are cast asleepe.

7 Thou, when thou art to be feared, & who
shall stand in thy sight, when thou art angry!

8 Thou didst cause thy iudgement to bee
heard from heauen: therefore the earth feared
and was still.

9 When thou, O God, arose to iudgement
to helpe all the meeke of the earth. Selah.

10 Surely the rage of man shall turne to

For the end shall shew that the enemy was able to bring nothing
that bridle their rage, that they shall not compass their purpose,

thy praise: the remnant of the rage shall thou
restraine.

11 Vow and performe vnto the Lord your
God, all ye that be round about him: let them
bring presents vnto him, yought to be feared:

12 He shall cut off the spirit of printers: he
is terrible to the Kings of the earth.

word signifieth, to vinege, or gather grapes: meaning that he shall make the con-
fess and enterpriser of wicked tyrants foolish and vaine.

P S A L. LXXXVII.

1 The Prophet in the name of the Church, reheaseth the great-
ness of his affliction, and his grievous temptations: 6 Where-
by he was driven to an end to consider his former comforta-
tion, 11 And the continuall course of Gods workes in the
preservation of his seruants, and so he confirmeth his faith
against these temptations.

For the excellent musician. A Psalm
committed to Asaph.

My voice came to God, when I cried: my
voice came to God, and he heard me.

2 In the day of my trouble I sought the
Lord: my sore ranne and ceased not in the
night: my soule refused comfort.

3 I did thinke vpon God, and was trou-
bled: I prayed, and my spirit was full of an-
guish. Selah.

4 Thou keepest mine eyes waking: I was
astonied, and could not speake.

5 Then I considered the dayes of old, and
the yeeres of ancient time.

6 I called to remembrance my song in
the night: I communed with mine owne heart,
and my spirit searched diligently.

7 Will the Lord absent himselfe for euer?
and will he shew no more fauour?

8 Is his mercie cleane gone for euer? doth
his promise faile euermore?

9 Hath God forgotten to bee mercifull?
hath hee shut vp his tender mercies in displea-
sure? Selah.

10 And I sayd, This is my death: yet I
remembered the yeeres of the right hand of the
most High.

11 I remembered the workes of the Lord:
certainely I remembered thy wonders of old.

12 I did also meditate all thy workes, and
did deuise of thine acts, saying,

13 Thy way, O God, is in the Sanctuary:
who is so great a God as our God!

14 Thou art the God that doest wonders:
thou hast declared thy power among people.

15 Thou hast redeemed thy people with
thine arme, euen the sonnes of Iaakob and Io-
seph. Selah.

16 The waters saw thee, O God: the wa-
ters saw thee, and were afraid: yea, the depths
trembled.

17 The clouds powred out water: the hea-
uens gaue a found: yea, thine arrowes went
abroad.

18 The voyce of thy thunder was round a-
bout: the lightnings lightned the world: the
earth trembled and shooke.

he deliuered the Israelites through the red Sea. 1 That is, thundred and lightned

19 Thy

19 Thy way is in the Sea, and thy pathes in the great waters, and thy footsteps are not known.

20 Thou didst leade thy people like sheepe by the hand of Moses and Aaron.

have followed them, could not passe through, Exod. 14. 28, 29.

PSALM LXXVIII.

He sheweth how God of his mercie chose his Church of the posteritie of Abraham, 3. Reprehending the stubborn rebellion of their fathers, that the children might not onely understand, 11. That God of his free mercie made his covenant with their ancestors, 17. But also seeing them so malicious and perverse, might bee ashamed and so turne wholly to God. In this Psalm the holy Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent this ignorant and rude people might see in few words the effect of the whole historie of the Bible.

A Psalm to gaue instruction committed to Asaph.

Hear my doctrine, O my people: incline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of old,

3 Which we haue heard and knowen, and our fathers haue told vs.

4 Wee will not hide them from their children, but to the generation to come wee will shew the praises of the Lord, his power also, and his wonderfull workes that he hath done:

5 How he established a testimony in Iacob, and ordeined a Law in Israel, which hee commanded our fathers, that they should teach their children:

6 That the posteritie might know it, and the children, which should be borne, should stand vp, and declare it to their children:

7 That they might see their hope on God, and not forget the workes of God, but keepe his commandments:

8 And not to be as their fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

9 The children of Ephraim being armed and shooting with the bow, turned backe in the day of battell.

10 They kept not the couenant of God, but refused to walke in his Law.

11 And forgate his Actes, and his wonderfull workes that he had shewed them.

12 Hee did marueilous things in the fight of their fathers in the land of Egypt: euen in the field of Zoan.

13 He diuided the sea, & led them through: he made also the waters to stand as an heape.

14 * In the day time also he led them with a cloud, and all the night with a light of fire.

15 * He claue the rockes in the wilderness, and gaue them drinke as of the great depths.

16 * He brought floods also out of the stonie rocke, so that hee made the waters to descend like the riuers.

17 Yet they sinned still against him, and prouoked the Highest in the wilderness,

18 And tempted God in their hearts in requiring meate for their lust.

19 * They spake against God also, saying, Can God prepare a table in the wilderness?

20 * Behold, hee smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard and was not angrie, and the fire was kindled in Iacob, and also wrath came vpon Israel.

22 Because they beleueed not in God, and trusted not in his helpe.

23 Yet hee had commanded the clouds aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.

25 * Man did eate the bread of Angels: hee sent them meate enough.

26 He caused the East wind to passe in the heauen, and through his power hee brought in the South wind.

27 He rained flesh also vpon them as dust, and feathered fowle as the fard of the sea.

28 And he made it fall in the mids of their campe, euen round about their habitations.

29 So they did eate and were well filled: for he gaue them their desires.

30 They were not turned from their lust, but the meate was yet in their mouthes,

31 When the wrath of God came, euen vpon them, and shew the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they sinned still, and beleueed not his wonderous workes.

33 Therefore their dayes did hee consume in vanitie, and their yeeres hastily,

34 And when he slew them, they sought him, and they returned, and sought God early.

35 And they remembred, that God was their strength, & the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their heart was not vpriight with him: neither were they faithful in his couenant.

38 Yet, hee being mercifull, forgave their iniquity, and destroyed them not, but oft times called backe his anger, and did not stirre vp all his wrath.

39 For hee remembred that they were flesh: yea, a wind that passeth and commeth not againe.

40 How oft did they prouoke him in the wilderness? and grieue him in the desert?

41 Yea, they returned and tempted God, and limited the Holy one of Israel.

42 They remembred not his hand, nor the day when he deliuered them from the enemy.

k Their wicked malice could be overcome by no benefites, which were great and many. l Then to require more then is necessarie, and to separate Gods power from his will is to tempt God.

m Thus when we giue place to sinne, we are moued to doubt of Gods power except he will alwayes be ready to serue our lust.

n That is, in his fatherly prouidence, whereby he careth for his and prouideth sufficiently.

o So that they had that, which was necessarie and sufficient: but their lust made them to couet that which they knew God had denied them.

p God vsed the meane of the wind to teach them, that all elements were at his commandment, and that no distance of place could let his working.

q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.

s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended.

t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.

u Whatsoeuer commeth not from the pure fountaine of the heart is hypocrisie.

x Because hee would euer haue some remnant of a Church to praise his Name in earth, hee suffered not their finnes to overcome his mercy.

y That is, they

tempted him oft times. z As they all doe that measure the power of God by their capacitie. a The forgetfulness of Gods benefites is the roote of rebellion & all vice.

43 Nor him that set his signes in Egypt and his wonders in the field of Zoan;
44 And turned their rivers into blood, and their floods, that they could not drinke.
45 He sent a swarme of flies among them, which deuoured them, and frogges, which destroyed them.
46 Hee gaue also their fruits vnto the caterpillar, and their labour vnto the grasshopper.
47 He destroyed their vines with haile, and their wilde figgetrees with the hailestone.
48 He gaue their cattell also to the haile, and their flockes to the thunderbolts.
49 He cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of euill Angels.
50 Het made a way to his anger: he spared not their soule from death, but gaue their life to the pestilence.
51 And smote all the first borne in Egypt, euen the beginning of their strength in the tabernacles of Ham.
52 But he made his people to goe out like sheep, and led them in the wilderness like a flock.
53 Yea he caried them our safely, and they feared not, in the Sea covered their enemies.
54 And he brought them vnto the borders of his Sanctuary: euen to this Mountaine, which his right hand purchased.
55 Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their Tabernacles.
56 Yet they tempted and prouoked the most high God, and kept not his testimonies.
57 But turned backe, and deale falsely like their fathers: they turned like a deceitful bow.
58 And they prouoked him to anger with their high places, and moued him to wrath with their graven images.
59 God heard this, and was wroth, and greatly abhorred Israel.
60 So that hee forooke the habitation of Shilo, euen the Tabernacle where he dwelt among men,
61 And deliuered his power into captiuitie, and his beauty into the enemies hand.
62 And he gaue vp his people to the sword, and was angry with his inheritance.
63 Theire deuoured their chosen men, and their maidens were not praised.
64 Their Priests fell by the sword, and their widowes lamented not.
65 But the Lord awaked as one out of sleep, & as a strong man after his wine crieth out,
66 And smote his enemies in the hinder parts, and put them to a perpetuall shame.
67 Yet hee refused the Tabernacle of Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which he loued.
69 And hee built his Sanctuary as an high palace, like earth, which he stablished for euer.
70 Hee chose David also his seruant, and tooke him from the sheepsfolds.
71 Euen from behind the Ewes with yong brought he him to feede his people in Iaakob, and his inheritance in Israel.
72 So hee fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

PSAL. LXXIX.

The Israelites complaining to God for the great calamities and oppression that they suffered by Gods enemies. 8. And confessing their sinnes, flee to Gods mercies with full hope of deliuerance. 10. Because their calamities were, ioyed with the contempt of his Name. 13. For the which they promise to be thankfull.

A Psalm committed to Asaph.

God, the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.
The dead bodies of thy seruants haue they giuen to be meate vnto fowles of the heauen, and the flesh of thy Saints vnto the beasts of the earth.
Their blood haue they shed like waters round about Ierusalem, and there was none to burie them.
Wee are a reproch to our neighbours, euen a scorn and derision vnto them that are round about vs.
Lord how long wilt thou be angry, for euer? shall thy ielousie burne like fire?
Powre but thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdoms that haue not called vpon thy Name.
For they haue deuoured Iaakob, and made his dwelling place desolate.
Remember not against vs the former iniquities, but make haste and let thy tender mercies preuent vs: for we are in great misery.
Helpe vs, O God of our saluation, for the glorie of thy Name, and deliuer vs, and be mercifull vnto our sinnes for thy Names sake.
Wherefore should the heathen say, Where is their God? let them be knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.
Let the sighing of the prisoners come before thee: according to thy mighty arme preferue the children of death.
And render to our neighbors seven fold into their bosome their reproche wherewith they haue reproched thee, O Lord.
So we thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation we will set forth thy praise.

PSAL. LXXX.

A lamentable prayer to God to helpe the miseries of his Church,

b. This worde signifieth a confused mixture of flies and venemous wormes. Some take it for all sorts of serpents: some for all wild beasts. c. He repeateth not here all the miracles that God did in Egypt, but certain which might be sufficient to convince the people of malice and ingratitude. d. So called either of the effect, that is, of punishing the wicked: or else because they were wicked spirits whom God permitted to vex men. e. The first borne are so called, as Gen. 49. 3. f. That is, Egypt, for it was called Mizraim or Egypt, of Mizraim, that was the sonne of Ham. g. That is, they had none occasion to feare, forasmuch as God destroyed their enemies, and deliuered them safely. h. Meaning, Canaan, which God had consecrated to himselfe and appointed to his people. i. Nothing more displeaseth God in the children, then when they continue in that wickednesse, which their fathers had begun. k. By seruing God otherwise then he had appointed. l. For their ingratitude he suffered the Philistines to take the Arke, which was the signe of his presence, from among them. m. The Arke is called his power and beauty because thereby he defended his people, and beautifully appeared vnto them. n. They were suddenly destroyed, 1 Sam. 4. 10. o. They had no marriage songs, that is, they were not married. p. Either they were slaine before or taken prisoners of their enemies, and so were forbidden. q. Because they were drunken in their sinnes, they iudged Gods patience to be a slumbering as though he were drunken: therefore he answering their beastly iudgement, saith he will awake and take sudden vengeance. r. Shewing that hee spared not altogether the Israelites, though he punished their enemies.

f. By building the Temple and establishing the kingdom, he declared that the signes of his favour were among them. g. He sheweth wherein a King chargeable standeth, to wit, to provide faithfully for his people, to guide them by counsell and defend them by power. a. The people cried vnto God against the barbarous tyrannies of the Babylonians: who spoiled Gods inheritance, polluted his Temple, destroyed his religion, and murdered his people. b. The Prophet sheweth to what extremities God suffered sometime his Church to fall, to exercise their faith before hee set to his hand to deliuer them. c. Their friends and kindred durst not baite them for feare of the enemies. d. Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries. e. Will thou utterly consume vs for our sinnes, before thou takest vs to mercy? f. Which we and our fathers haue committed. g. And stay not till we haue recompensed for our sinnes. h. Seeing wee haue none other Saviour, neither can we helpe ourselves, and also by our saluation thy Name shall be praised: therefore, O Lord, helpe vs. i. Who though in respect of God they were iustly punished for their sinnes, yet in consideration of their cause, were vniuilly murdered. k. Which were captiues among their enemies, and could looke for nothing but death. l. Wee ought to desire no benefit of God, but on this condition to praise his Name, 1 Sa. 43. 22.

Church, 18 Desiring him to consider their first estate, when his favour shined towards them, so the intent that they might finish their work which he had begun.

To him that excelleth on Shoshannim Eduth.

A Psalme committed to Asaph.

HEARE, O thou Shepheard of Israel, thou that ledest Ioseph like sheep: shew thy brightnesse, thou that sittest betweene the Cherubims.

2 Before Ephraim and Benjamin and Manasse (sit vp thy strength, & come to help vs.

3 Turne vs againe, O God, and cause thy face to shine that we may be saued.

4 O Lord God of hosts, how long wilt thou be angry against the prayer of thy people?

5 Thou hast fedde them with the bread of teares, and given them reares to drinke with great measure.

6 Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs among themselves.

7 Turne vs againe, O God of hosts: cause thy face to shine, and we shall be saued.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it, and diddest caule it to take roote, and it filled the land.

10 The mountaines were covered with the shadow of it, and the boughes thereof were like the goodly cedars.

11 She stretched out her branches vnto the Sea, and her boughes vnto the Riuer.

12 Why hast thou then broken downe her hedges, so that all they which passe by the way have plucked her?

13 The wilde bore out of the wood hath destroyed it, and the wilde beastes of the field have eaten it vp.

14 Returne wee beseech thee, O God of hosts: looke downe from heauen & behold and visit this vine,

15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest strong for thy selfe.

16 It is burnt with fire, and cut downe: and they perish at the rebuke of thy countenance.

17 Let thine hand be vpon the man of thy right hand, and vpon the sonne of man, whom thou madest strong for thine owne selfe.

18 So wil not we go backe from thee: reuine thou vs, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hosts: cause thy face to shine and we shall be saued.

PSAL. LXXXI.

1 An exhortation to praise God both in heart and voyce for his benefits, 8 And to worship him onely. 11 God condemneth their ingratitude. 12 And sheweth what great benefits they have lost through their owne malice.

To him that excelleth vpon Githith.

A Psalme committed to Asaph.

SING joyfully vnto God our strength: sing

2 Cloud vnto the God of Iacob,

3 Take the song and bring forth the timbrell, the pleasant harpe with the viole.

4 Blowe the trumpet in the new moone, euen in the time appointed at our feast day.

5 For this is a statute for Israel, and a Law of the God of Iacob.

6 Hee set this in Ioseph for a testimony, when he came out of the land of Egypt, where I heard a language, that I vnderstood not.

7 I haue withdrawn his shoulder from the burden, and his hands haue left the pots.

8 Thou calledst in affliction and I deliuered thee, and answered thee in the secret of the thunder: I proued thee at the waters of Meribah: Selah.

9 Heare, O my people, & I wil protest vnto thee: O Israel, if thou wilt hearken vnto me,

10 And wilt haue no strange god in thee, neither worship any strange god,

11 (For I am the Lord thy God, which brought thee out of the land of Egypt:) open thy mouth wide and I will fill it.

12 But my people would not heare my voyce, and Israel would none of me.

13 So I gaue them vp vnto the hardnesse of their heart, and they haue walked in their own counsels.

14 Oh that my people had hearkened vnto me, and Israel had walked in my waies.

15 I would soone haue humbled their enemies, and turned mine hand against their aduersaries.

16 The haters of the Lord should haue bin subiect vnto him, and their time should haue endured for euer.

17 And God would haue fed them with the fat of wheat, and with honie out of the rocke would I haue sufficed thee.

18 God by his word calleth all, but his secret electiō appointeth who shall heare with fruit. 19 If their finnes had not letted, 20 If the Israelites had not broken couenant with God, he would haue given them victory against their enemies. 21 That is, with most fine wheat and abundance of honie.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges and Magistrates, 2 Reprooeth their partialitie, 3 And exhorteth them to doe iustice. 5 But seeing none amendment, 8 Hee desireth God to vnder take the matter and execute iustice himselfe.

A Psalme committed to Asaph.

GOD standerth in the assembly of gods: he iudgeth among gods.

2 How long will yee iudge vniustly, and accept the persons of the wicked? Selah.

3 Doe right to the poore and fatherlesse: doe iustice to the poore and needie.

4 Deliuer the poore and needie: saue them from the hand of the wicked.

5 They knowe not and vnderstand not godly cannot be heard. 6 Not onely when they cry for helpe, but when their cause requireth aide and support.

thing:

a An instrument of musick brought from Geth.

b It seemeth that this Psalme was appointed for soleinne feasts and assemblies of the people, to whom for a time these ceremonies were ordained, but now vnder the Gospell are abolished.

c Vnder this feast he comprehendeth al other soleinne dayes.

d That is, Israel: for Iosephs family was counted the chiefe before that Iudah was preferred.

e God speaketh in the person of the people, because he was their leader.

f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporal bondage, now much more are we indebted to him for our spirituall deliuerance from the tyranny of Satan and sinne.

g By a strange and wonderfull fashion.

h He condemneth all assemblies, where the people are not attentive to heare Gods voice, and to giue obedience to the same.

i God accuseth their incredulity, because they opened not their mouthes to receive Gods benefits in such abundance as he

powreth them out. k God by his word calleth all, but his secret electiō appointeth who shall heare with fruit. l If their finnes had not letted, m If the Israelites had not broken couenant with God, he would haue given them victory against their enemies. n That is, with most fine wheat and abundance of honie.

o The Prophet sheweth, that if princes and iudges doe not their duty, God, whose authority is aboue them, will take vengeance on them.

p For thieves and murderers finde fauour in iudgement, when the cause of the

thing: they walke in darkenesse, *albeit* all the foundations of the earth be mooued.

6 I haue said, Yee are gods, and ye all are children of the most High.

7 But ye shal die as a man, and ye princes, shall fall like others.

8 O God, rise, therefore iudge thou the earth: for thou shalt inherite all nations.

Therefore no tyrant shall plucke thy right and authoritie from thee.

P S A L. LXXXIII.

1 The people of Israel pray vnto the Lord to deliver them from their enemies both at home and as farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, be stricken with the stormie tempest of Gods wrath. 18 That they may knowe that the Lord is most High vpon the earth.

A song or Psalme committed to Asaph.

Keepe not thou silence, O God: bee not still, and chafe not, O God.

2 For loe, thine enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken crafty counsell against thy people, and haue consulted against thy secret ones.

4 They haue said, Come, and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together in heart, and haue made a league against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistims with the inhabitants of Tyre:

8 Asshur also is ioyned with them: they haue bin an aide to the childre of Lot. Selah.

9 Doe thou to them as vnto the Midianites: as to Sisera and as to Iabin at the riuier of Kishon.

10 They perished at En-dor, and were dongue for the earth.

11 Make them, *euē* their princes like Oreb and like Zeeb: yea all their princes like Zebah, and like Zalmunna.

12 Which haue said, Let vs take for our possession the habitations of God.

13 O my God, make them like vnto a wheele, and as the stubble before the winde.

14 As the fire burneth the faggots, and as the flame setteth the mountaines on fire.

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fil their faces with shame, that they may seeke thy name, O Lord.

17 Let them be confounded & troubled for euer: yea, let them be put to shame and perish.

18 That they may know that thou, which art called Iehouah, art alone, *euē* the most High ouer all the earth.

1 Because the reprobate could by no meanes be amended, he prayeth that they may be vnto the destroyed, be vnstable, and led with all winds. m That is, be compelled by thy plagues to confesse thy power. n Though they beleue not, yet they may proue by experience, that it is in vaine to resist against thy counsell in establishing thy Church.

P S A L. LXXXIII.

1 David driven forth of his country, 2 Desires most ardently to come againe vnto the tabernacle of the Lord and the assembly of the Saints to praise God, 4 Pronouncing them blessed that may so doe. 6 Then he praiseth the courage of the people, that passe through the wilderness so as to assemble themselves in Zion. 10 Pleading with praise of this matter, and confidence of Gods goodness lies vnder the Psalme.

To him that excelleth vpon Gittith. A Psalme committed to the sonnes of Korah.

O Lord of hostes, how amiable are thy Tabernacles!

2 My soule longeth, yea, and fainteth for the courts of the Lord: for mine heart and my flesh reioyce in the liuing God.

3 Yea, the Sparrow hath found her an house, and the swallow a nest for her, where she may lay her yong: *euē* by thine altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine house: they will euer praise thee. Selah.

5 Blessed is the man, whose strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of Baca, make Welles therein: the raine also couereth the pooles.

7 They goe from strength to strength, till euery one appeare before God in Zion.

8 O Lord God of hosts: heare my prayer: hearken, O God of Iakob. Selah.

9 Behold, O God, our shield, and looke vpon the face of thine Anointed.

10 For a day in thy Courts is better then a thousand other where: I had rather be a doore keeper in the house of my God, then to dwell in the Tabernacles of wickednesse.

11 For the Lord God is the sunne and shield vnto vs: the Lord will giue grace and glory, and no good thing will hee withhold from them that walke vp rightly.

12 O Lord of hosts, blessed is the man that trusteth in thee.

represent. h Hee would with to liue but one day rather in Gods Church, then a thousand among the worldlings. i But will from time to time increas his blessings towards his more and more.

P S A L. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Babylon, first they put him in mind of their deliuerance, to the intent that he should not leaue the worke of his grace vnperfected. 3 Next, they complaine of their long affliction. 8 And thirdly, they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christs kingdome, vnder the which should be perfit felicitie.

To him that excelleth. A Psalme committed to the sonnes of Korah.

O Lord, thou hast beene a fauourable vnto thy Land: thou hast brought againe the captiuitie of Iakob.

2 Thou hast forgiven the iniquitie of thy people, and couered all their finnes. Selah.

3 Thou hast withdrawn all thine anger, and hast turned back fro the fiercenes of thy wrath come into iudgement. c Not onely in withdrawing thy rod, but in forgiving our finnes, and in touching our hearts to confesse them.

d As in times past they had felt Gods mercie, so now being oppressed by the long continuance of sin, they pray vnto God that according to his nature he would be mercifull vnto them. e He condescendeth to our infirmities, or commeth onely of Gods mercie. f He will kind all prosperitie to his Church, when he hath fully comforted them. g He will by his power overcome the sinners that stand before him, that they returne not to like offences. h Though for a time God thus correcteth them with his rod, yet vnder the kingdome of Christ they should haue peace and joy. i Justice shall then flourish and haue free course and passage in every place.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou be angrie with vs for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe, and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercie, O Lord, and grant vs thy saluation.

8 I will hearken what the Lord God will say: for he will speake peace vnto his people, and to his Saints, that they turne not againe to folly.

9 Surely his saluation is neere to them that feare him: that glory may dwell in our land.

10 Mercie and truth shall meete: righteousness and peace shall kisse one another.

11 Truth shall bud out of the earth, and righteousness shall looke downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increafe.

13 Righteousnesse shall goe before him, and shall set her steps in the way.

Justice shall then flourish and haue free course and passage in every place.

P S A L. LXXXVI.

David sore afflicted and forsaken of all prayeth fervently for deliuerance: sometime rehearsing his miseries, & sometime the mercies received. 11 Desiring also to bee instructed of the Lord, that he may feare him, and glorifie his Name. 14 He complaineth also of his aduersaries, and requirerh to be deliuered from them.

A Prayer of Dauid.

Incline thine eare, O Lord, and heare mee: for I am poore and needy.

2 Preferue thou my soule, for I am mercifull: my God saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I cry vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou, Lord, art good and mercifull, and of great kindnesse vnto all them, that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there is none that can doe like thy workes.

9 All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wonderful things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy truth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy

name, of whose kingdome he doeth here prophesie. h He confesseth himself ignorant till God hath taught him, and his heart variable and separate from God, till God ioyneth it to him, and confirme it in his obedience.

Name for euer.

13 For great is thy mercie toward me, and thou hast deliuered my soule from the lowest graue.

14 O God, the proud are risen against mee, & the assemblies of violent men haue fought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pitifull God, and mercifull, slow to anger, and great in kindnes and truth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the sonne of thine handmaid.

17 Shew a token of thy goodnesse toward me, that they which hate mee, may see it, and bee ashamed, because thou, O Lord, hast holpen me, and comforted me.

beene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

P S A L. LXXXVII.

The holy Ghost promisseth that the condition of the Church, which was in miserie after the captivity of Babylon should be restored to great excellencie. 4 So that there should be nothing more comfortable then to be numbred among the members thereof.

A Psalme or song committed to the sonnes of Korah.

God laid his foundations among the holy mountaines.

2 The Lord loueth the gates of Zion aboute all the habitations of Iacob.

3 Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of Rahab and Babylon among them that knowe me: beholde Palestina and Tyrus with Ethiopia, there is hee borne.

5 And of Zion it shall be said, Many are borne in her: and hee euen the most High shall stablish her.

6 The Lord shall count when he writeth the people, He was borne there. Selah.

7 As well the fingers as the players on instruments shall praise thee: all my springs are in thee.

8 Out of all quarters they shall come into the Church, and be counted as Citizens, f When hee calleth by his word them into the Church, whom hee had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

P S A L. LXXXVIII.

A grievous complaint of the faithfull, sore afflicted by sickness, persecutions and aduersitie. 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith, and striueth against desperation, 18 Complaineth himselfe to be forsaken of all earthly helpe.

A song or Psalme of Heman the Ezrahite to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Malath a Leamoth.

O Lord God of my saluation, I crie day and night before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my crie.

Forrowes, yet they crie not earnestly to God for remedie as hee did: whom hee confesseth to be the authour of his saluation.

i That is, from most great danger of death: out of the which none, but onely the mighty hand of God, could deliuer him. k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and cruelty. l He boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer

a God did chuse that place among the hills to establish Ierusalem and his Temple. b Though thy glorious estate doe not yet appeare, yet waite with patience, and God will accomplish his promise. c That is, Egypt and these other countreys shall come to the knowledge of God. d It shall bee said of him, that is regenerate and come to the Church, that hee is as one that was borne in the Church.

e Out of all quarters they shall come into the Church, and be counted as Citizens, f When hee calleth by his word them into the Church, whom hee had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

a That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung. b Though many crie in their

e For hee that is dead, is free from all cares and businesse of this life, and thus he sayth, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world. d That is, from thy prouidence and care, which is meant according to the judgement of the flesh. e The stormes of thy wrath haue ouerwhelmed me. f He attributeth the losse and displeasure of his friends to Gods prouidence, whereby he partly punisheth, and partly trieth his. g I see none end of my sorrowes. h Mine eyes and face declare my sorrowes. i He sheweth that the time is more conuenient for God to help, when men call vnto him in their dangers, then to carrie till they be dead, and then raise them vp againe. k That is, in the graue, where only the body lieth without all sense and remembrance. l I am euer in great dangers and sorrowes, as though my life should vtterly be cut off euerie moment. + Eir. were in darkenesse.

3 For my soule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that goe downe vnto the pit, and am as a man without strength:

5 Free among the dead, like the slaine lying in the graue, whom thou remembrest no more, and they are cut off from thine hand.

6 Thou hast laide me in the lowest pit, in darkenesse, and in the deepe.

7 Thine indignation lyeth vpon me, and thou hast vexed me with all thy waues. Selah.

8 Thou hast put away mine acquaintance farre from me, and made me to be abhorred of them: I am shut vp, and cannot get forth.

9 Mine eye is sorrowfull through mine affliction: Lord, I call daily vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shew a miracle to the dead? or shall the dead rise and praise thee? Selah.

11 Shall thy louing kindnesse be declared in the graue? or thy faithfulness in destruction?

12 Shal thy wonderous works be knowne in the darke? and thy righteousness in the land of obliuion?

13 But vnto thee haue I cried, O Lord, and early shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, and hidest thy face from me?

15 I am afflicted and at the point of death: from my youth I suffer thy terrours, doubting of my life.

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about me daily like water, and compassed me together.

18 My louers and friends hast thou put away from me, and mine acquaintance hidde themselves.

PSAL. LXXXIX.

1 With many words doth the Prophet praise the goodnesse of God. 23 For his Testament and covenant, that hee had made betweene him and his elect by Iesus Christ the Sonne of Dauid. 34 Then doth hee complaine of the great ruine, and desolation of the kingdom of Dauid, so that to the outward appearance the promise was broken. 46 Finally, he prayeth to be deliuered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promises.

A Psalm to giue instruction, of Ethan the Ezrahite.

I will sing the mercies of the Lord for euer: with my mouth wil I declare thy truth from generation to generation.

2 For I said, Mercie shall be set vp for euer: thy truth shalt thou establish in the very heauens.

3 I haue made a covenant with my chosen: I haue sworne to Dauid my seruant,

4 Thy seed will I stablish for euer, and set vp thy throne from generation to generation. Selah.

a Though the horrible confusion of things might cause them to despair of Gods fauour, yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion. b As he that surely beleueh in heart. c As thine invisible heauen is not subiect to any alteration and change: so shall the truth of thy promise be vnchangeable. d The Prophet sheweth what was the promise of God, whereon he grounded his faith.

5 O Lord, euen the heauens shall prayse thy wondrous worke: yea, thy truth in the Congregation of the Saints.

6 For who is equal to the Lord in the heauen? and who is like the Lord among the sonnes of the gods?

7 God is very terrible in the assembly of the Saints, and to bee reuerenced aboue all, that are about him.

8 O Lord God of hosts, who is like vnto thee, which art a mightie Lord, and thy truth is about thee?

9 Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, and high is thy right hand.

14 Righteousnesse and equitie are the stablishment of thy throne: mercie and truth go before thy face.

15 Blessed is the people that can reioyce in thee: they shall walke in the light of thy countenance, O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousness shall they exalt themselves.

17 For thou art the glorie of their strength, and by thy fauour our hornes shall be exalted.

18 For our shield appertaineth to the Lord, and our King to the holy one of Israel.

19 Thou spakest then in a vision vnto thine Holy one, and saidest, I haue laide helpe vpon one that is mightie: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine holy oyle haue I anoynted him.

21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.

22 The enemy shall not oppresse him, neither shall the wicked hurt him.

23 But I will destroy his foes before his face, and plague them that hate him.

24 My truth also and my mercie shall be with him, and in my Name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the floods.

26 He shall crie vnto me, Thou art my Father, my God and the rocke of my saluation.

27 Also I will make him my first borne, higher then the Kings of the earth.

28 My mercie will I keepe for him for euer.

his infirmities and offences. u His power, glory and estate. x Land round about. y His excellent dignitie shall appeare herein that he shall be named the Sonne of God, and the first borne, wherein he is a figure of Christ

e The Angels shall praise thy power and faithfulness in deliuering thy Church. f That is, in the heauens. g Meaning the Angels. h In the Angels tremble before Gods Maiesty and infinite iustice, what earthly creature by oppressing the Church, dare he himselfe against God? i For as he deliuered the Church by the red sea, and by destroying Rahab, that is, the Egyptians: so will he deliuer the Church from the dangers be great. k Tabor is a mountain Westward from Jerusalem, and Hermon Eastward: so the tropic signifieth that all parts and places of the world shall obey Gods power for the deliuerance of his Church. l For hereby he iudgeth the world, and leaueh himselfe mercifull father, and faithful protector vnto his. m Feeling in their conscience that God is their Father. n They shall be preferred by thy iustly prouidence. o In that they are preferred and continue, they ought to giue the praise and glory onely to thee. p In that that our King hath power to defend vs, it is the gift of God. q To Samuel and to others, to assure that Dauid was thy chosen one. r Whom I haue both chosen and giuen him strength to execute his office, as verse 21. s Though there shall be euermore enemies against Gods kingdom, yet he promisseth to ouercome them. t I will mercifully performe my promises to him notwithstanding. u He shall enjoy the

more,

^a Though for the finnes of the people, the state of this kingdom decayed, yet God reuered still a rooper, till he had accomplished this promise in Christ.
^b For God in promising had respect to his mercie, and not to mans power in performing.
^c As long as the sunne and moon endure, they shall be witnesses to me of this promise.
^d Because of the horrible confusion of things, the Prophet complained to God, as though he saw not the performance of his promise. And thus discharging his cares on God, he resisteth doubt and impatience.
^e By this he meaneth the horrible dissolution and renting of the kingdom, which was vnder Jeroboams or els by the Spirit of prophesie Ethan speakes of those great miseries which came from afterward to passe at the captiuitie of Babylon.
^f He sheweth that the kingdom fell before it came to perdition, or was ripe.
^g The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer failed.
^h Seeing mans life is short, and thou hast created man to be, shew thy benefites vpon him, except thou helpe, death will prevent thee.
ⁱ He meaneth that Gods enemies did not onely slander him behind his backe: but also mocked him to his face, and as it were cast their injuries in his boosome.
^k So he calleth them that persecute the Church. l They laugh at vs, which patiently wait for the comming of thy Christ.

more, and my couenant shall stand fast with him.

29 His seed also will I make to endure for euer, and his throne as the dayes of heauen.

30 But if his children forsake my Law, and walke not in my iudgements:

31 If they breake my statutes, and keepe not my commandements:

32 Then wil I visit their transgression with the rod, and their iniquitie with strokes.

33 Yet my louing kindnesse wil I not take from him, neither will I falsifie my truth.

34 My couenant will I not breake, nor alter the thing that is gone out of my lippes.

35 I haue sworne once by mine holinesse, that I will not faile Dauid, saying,

36 His seed shall endure for euer, and his throne shall be as the sunne before me.

37 He shall bee established for euermore as the moone, and as a faithfull witnesse in the heauen, Selah.

38 But thou hast reiected and abhorred, thou hast beene angrie with thine Anointed.

39 Thou hast broken the couenant of thy seruant, and profaned his crowne casting it on the ground.

40 Thou hast broken downe all his wallies: thou hast laid his fortresses in ruine.

41 All that goe by the way spoyle him: he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The daies of his youth hast thou shortened, and couered him with shame. Selah.

46 Lord, how long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?

47 Remember of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liueth and shal not see death? shall he deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, which thou swarest vnto Dauid in thy truth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my boosome of all the mightie people.

51 For thine enemies haue reproached thee, O Lord, because they haue reproched the footsteps of thine Anointed.

52 Praised be the Lord for euermore. So be it, euen so be it.

but also mocked him to his face, and as it were cast their injuries in his boosome. k So he calleth them that persecute the Church. l They laugh at vs, which patiently wait for the comming of thy Christ.

PSAL XC.

1 Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 Who are neither admonished by the

breuitie of their life; 7 Nor by his plagues to be thankful, 12. Therefore Moses prayeth God to turne their hearts, and continue his mercies toward them, and their posteritie for euer.

A prayer of Moses the man of God.

Lord, thou hast been our habitation from generation to generation.

2 Before the mountaines were made, and before thou hadst formed the earth, and the world, euen from euermore to euermore thou art our God.

3 Thou turnest man to destruction: againe thou saiest, Returne ye sonnes of Adam.

4 For a thousand yeares in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast overflowed them: they are as a sleepe: in the morning he groweth like the graspe.

6 In the morning it flourisheth and groweth, but in the euening it is cut downe and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we haue spent our yeeres as a thought.

10 The time of our life is threescore yeeres and ten, and if they be of strength, fourescore yeeres: yet their strength is but labour and sorrow: for it is cut off quickly and we flee away.

11 Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that we may apply our hearts vnto wisdom.

13 Returne (O Lord, how long?) and be pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeeres that we haue seene euill.

16 Let thy worke be scene toward thy seruants, and thy glory vpon their children.

17 And let the beautie of the Lord our God be vpon vs, and direct thou the worke of our hands vpon vs, euen direct thou the worke of our hands.

m Meaning, wilt thou be angry? n Or, take comfort in thy seruants. o Euen thy mercy, which is thy chiefest worke. p As Gods promises appertaine as well to their posteritie as to them, so Moses prayeth for the posteritie. q Meaning, that it was obscured, when he ceased to doe good to his Church. r For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL XCI.

1 Here is described in what assurance he liueth, that putteth his whole trust in God, and committeth himselfe wholly to his protection in all tentations. 14 A promise of God to those that loue him, know him, and trust in him, to deliuer them, and giue them immortall glory.

Who so dwelleth in the secret of the most High, shall abide in the shadow of the Almighty.

2 I will

a Thus the Scripture vnto call the Prophets.

b Thou hast been as an house and defence vnto vs in all our troubles and troubles now this foure hundredth yeeres.

c Thou hast chosen vs to be thy people before the foundations of the world were laid.

d Moses by lamenting the frailty & shortnes of mans life, moueth God to pitty.

e Though man thinke his life long, which is in deed most short, yea, though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.

f Thou takest them away suddenly as with a flood.

g Thou callest vs by thy rods to consider thy shortnesse of our life, and for our sins thou abridgest our dayes.

h Our daies are not only short, but miserable, forasmuch as our sinnes daily provoke thy wrath.

i Meaning, according to the common state of life.

k If mans life for the breuitie be miserable, much more if thy wrath lie vpon it, as they, which feare thee, onely know.

l Which is, by considering the shortnesse of our life, and by meditating the heavenly ioyes.

m Meaning, wilt thou be angry? n Or, take comfort in thy seruants. o Euen thy mercy, which is thy chiefest worke. p As Gods promises appertaine as well to their posteritie as to them, so Moses prayeth for the posteritie. q Meaning, that it was obscured, when he ceased to doe good to his Church. r For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

a Hee maketh God his defence and trust, shall perceiue his protection to be a most true safeguard.

b Being assured of this protection, on, he prayeth vnto the Lord. **c** That is, Gods help is most ready for vs, whether Satan as saile vs secretly, which he calleth a snare or openly, which is here meant by the pestilence. **d** That is, his faithfull keeping of promise to helpe thee in thy necessitie. **e** The care that God hath ouer his, is most sufficient to defend them from all dangers. **f** The godly that haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day, when all things shall be reuealed. **g** God hath not appointed euery man one Angel, but many to be ministers of his providence to keep his and defend them in their vocation, which is the way to walk in without tempting God. **h** Thou shalt not onely be preferred from all euil, but ouercome it, whether it be secret or open. **i** To assure the faithfull of Gods protection hee bringeth in God to confirme the same. **k** For he is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortalitye.

2 I will say vnto the Lord, O mine hope, and my fortress: *he is my God, in him will I trust.*
3 Surely hee will deliuer thee from the snare of the hunter, and from the noysofme pestilence.
4 He will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his truth shall be thy shield and buckler.
5 Thou shalt not be afraid of the feare of the night, nor of the arrow that flieth by day:
6 Nor of the pestilence that walketh in the darknesse, nor of the plague that destroyeth at noone day.
7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come neere thee.
8 Doubtlesse with thine eyes shalt thou behold and see the reward of the wicked.
9 For thou hast said, The Lord is mine hope: thou hast set the most High for thy refuge.
10 There shall none euill come vnto thee, neither shall any plague come neere thy Tabernacle.
11 For hee shall giue his Angels charge ouer thee to keepe thee in all thy wayes.
12 They shall beare thee in their hands, that thou hurt not, by foot against a stone.
13 Thou shalt walke vpon the lion & aspe: the young lion, and the dragon shalt thou tread vnder feete.
14 Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath knowen my Name.
15 He shall call vpon mee, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.
16 With long life will I satisfie him, and shew him my saluation.

P S A L. XCII.

1 This Psalm was made to be sung on the Sabbath, to stirre vnto the people to acknowledge God, and to praise him in his workes: the Prophet reioyceth therein. **6** But the wicked is not able to consider that the vngodly, when hee is most flourishing, shall most speedily perish. **12** In the end is described the felicitie of the iust, planted in the house of God to praise the Lord.

g A Psalm or song for the Sabbath day.

a Which teacheth that the vse of the Sabbath standeth in praising God, and not onely in ceasing from worke. **b** For Gods mercy and fidelitie in his promises toward his, binde them to praise him continually both day and night. **c** These instruments were then permitted, but at Christs coming abolished. **d** He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes. **e** That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly perish.

I is a good thing to praise the Lord, and to sing vnto thy Name, O most High,
2 To declare thy louing kindnesse in the morning, and thy truth in the night,
3 Vpon an instrument of ten strings, and vpon the viole, with the song vpon the harpe.
4 For thou, Lord, hast made mee glad by thy workes, and I will reioyce in the workes of thine hands.
5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.
6 An vnwise man knoweth it not, and a

foole doeth not vnderstand this,
7 (When the wicked grow as the grass, and all the workers of wickednes doe flourish) that they shall be destroyed for euer.
8 But thou, O Lord, art most High for euer more.
9 For loe, thine enemies, O Lord: for loe, thine enemies shall perish: all the workers of iniquitie shall be destroyed.
10 But thou shalt exalt mine horne, like the Vnicorne, and I shall bee anointed with fresh oyle.
11 Mine eye also shall see my desire against mine enemies: and mine eares shall heare my wish against the wicked, that rise vp against me.
12 The righteous shall flourish like a palmie tree, and shall grow like a Cedar in Lebanon.
13 Such as be planted in the house of the Lord, shall flourish in the Courts of our God.
14 They shall bring forth fruit in their age: they shall be fat and flourishing.
15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

P S A L. XCIII.

1 Hee praiseth the power of God in the creation of the world, and beatech downe all people which lift them vp against his maiestie, **5** And prouoketh to consider his promises.

The Lord reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power: the world also shall be established, that it cannot be moued.
2 Thy throne is established of old: thou art from euertlasting.
3 The floods haue lifted vp, O Lord: the floods haue lifted vp their voice: the floods lift vp their waues.
4 The waues of the Sea are marueilous through the noise of many waters, yet the Lord on High is more mightie.
5 Thy testimonies are very sure: holines becommeth thine House, O Lord, for euer.

a As God by his power and wisdom hath made and gouerneth the world: so must the same be our defence against all enemies and dangers. **b** Wherein thou fittest and gouernest the world. **c** Gods power appeareth in raising the furious waters. **d** Besides Gods power and wisdom in creating & gouerning, his great mercy also appeareth in that he hath giuen his people his word and covenants.

P S A L. XCIII.

1 He prayeth vnto God against the violence and arrogancie of tyrants, **10** Warning them of Gods iudgements. **12** Then doeth hee comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, **23** Whom the Lord will destroy.

O Lord God the auenger, O God the auenger, shew thy selfe cleerely.
2 Exalt thy selfe, O Iudge of the world, and render a reward to the proud,
3 Lord how long shall the wicked, how long shall the wicked triumph?
4 They prate and speake fiercely: all the workers of iniquitie vaunt themselves.
5 They smile down thy people, O Lord, and trouble mine heritage.
6 They slay the widow and the stranger, and murder the fatherlesse.

a Whose office it is to take vengeance on the wicked. **b** Shew by effect that thou art Iudge of the world to punish the wicked. **c** That is, brag of their crueltie, an oppressor, or esteeme themselves about all other. **d** Seeing the Church was then to fore oppressor, that ought not to seeme strange to vs, if we see it so now, and therefore we must call to God, to take our cause in hand.

not to seeme strange to vs, if we see it so now, and therefore we must call to God, to take our cause in hand,

^a He sheweth that they are deluded in religion, forasmuch as they feared not God, but gave themselves wholly to do wickedly.

^b He sheweth that it is impossible, but God should have, and vnderstand their wickedness. ^c If God punish whole nations for their sinnes, it is more folly for my conscience, or else a few to thinke that God will spare them. ^d God hath care over his an-chastish them for their wealth, that they should not perish for ever with the wicked. ^e God will restore the state and government of things to their right vie, and then the godly shall follow him cheerfully.

^f He complaineth of them, which would not helpe him to resist the enemies: yet was assured that Gods helpe would not faile. ^g When I thought there was no way but death. ^h In my trouble and distress I ever found thy presence helpe. ⁱ Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that authority of God. ^k It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

^a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praise & thanksgiving. ^b When the Angels (who in respect of men are thought as gods) are nothing in his sight: much less the idoles which mans rauidnesseth. All things are gouerned by his ouersight. By these three words he signifieth one thing:

7 Yet they say, The Lord shall not see: neither will the God of Isakob regard it.

8 Vnderstand ye nowise among the people: and ye fooles, when will ye be wise?

9 He that ^f planted the eare, shall he not heare? or he that formed the eye, shall he not see?

10 Or he that chastiseth the nations, shall he not correct? he that teacheth man knowledge, shall he not know?

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Blessed is the man whom thou ^b chastisest, O Lord, and teachest him in thy Law,

13 That thou mayest giue him rest from the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance.

15 For iudgement shall returne to iustice, and all the vpright in heart shall follow after it.

16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquity?

17 If the Lord had not holpen me, my soule had almost dwelt in silence.

18 When I said, My foote slideth, thy mercie, O Lord, stayed me.

19 In the multitude of my ^m thoughts in mine heart, thy comforts haue reioiced my soule.

20 Hath the throne of iniquitie ⁿ fellowship with thee, which forgeth wrong for a law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he wil recompense them their wickednesse, and ^o destroy them in their owne malice: yea, the Lord our God shall destroy them.

PSAL. XCV.

¹ An earnest exhortation to praise God, ⁴ For the government of the world, and the election of his Church. ⁸ An admonition not to follow the rebellion of the olde Fathers, that tempted God in the wilderness: ¹¹ For the which they might not enter into the land of promise.

Come, let vs reioyce vnto the Lord: let vs sing ^a a lowde vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing lowde vnto him with Psalmes.

3 For the Lord is a great God, and a great King about all ^b gods.

4 In whose hand are the deepe places of the earth, and the ^c heights of the mountaines are his:

5 To whom the Sea belongeth: for he made it, and his hands formed the drie land.

6 Come, let vs ^d worship and fall downe, and kneele before the Lord our maker.

7 For hee is our God, and we are the people: meaning, that they must wholly giue themselves to serue God.

ple of his pasture, and the sheepe of his ^e hands: so day if ye will heare his voice,

8 ^f Harden not your heart, as ^g in Meribah, and as in the day of ^h Massah in the wilderness.

9 Where your fathers ⁱ tempted me, proued me, though they had seene my worke.

10 Fourtie yeeeres haue I contended with this generation, and said, They are a people that erre in heart, for they haue not known my wayes.

11 Wherefore I sware in my wrath, saying, Surely they shall not enter into my ^k rest,

without iudgement and reason. ^h That is, into the land of Canaan, where hee promised them rest.

PSAL. XCVI.

¹ An exhortation both to the Iewes and Gentiles to praise God for his mercie. And this specially ought to be referred to the kingdom of Christ.

Sing ^a vnto the Lord a new song: sing vnto the Lord, all the earth.

2 Sing vnto the Lord, and praise his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is ^b great and much to be praised: he is to be feared about all gods.

5 For all the gods of the people are ^c idoles: but the Lord ^d made the heauens.

6 ^e Strength and glory are before him: power and beautie are in his Sanctuary.

7 Giue vnto the Lord, yee families of the people: giue vnto the Lord glory and ^f power.

8 Giue vnto the Lord the glory of his Name: bring ^g an offering, and enter into his Courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the ^h nations, The Lord reigneth: surely the world shall bee stable, and not moue, and hee shall iudge the people ⁱ in righteousness.

11 Let the heauens reioyce, and let the earth bee glad: let the sea roare, and all that therein is.

12 Let the field bee ioyfull, and all that is in it: let all the ^j trees of the wood then reioyce.

13 Before the Lord: for hee commeth, for he commeth to iudge the earth: hee will iudge the world with righteousness, and the people in his trueth.

^h Hee shall regenerate them anew with his Spirit, and restore them to the image of God. ⁱ If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malediction and sinne.

PSAL. XCVII.

¹ The Prophet exhorteth all to reioyce for the coming of the kingdom of Christ. ⁷ Dreadfull to the rebels and idolaters. ⁸ And ioyfull to the iust, whom he exhorteth to innocencie. ¹² To reioicing and thanksgiving.

The Lord reigneth: let the earth reioyce: let the ^b multitude of the Iles be glad.

and spirituall ioy. ^b For the Gospel shall not bee onely preached in Iudea, but through all Iles and countreys.

^e That is, the flocks whom he gouerneth with his owne hand. ^f Hee sheweth wherein they are Gods flocks: that is, if they heare his voice. ^g By the condemning of Gods word. ^h Or, as it is: whereof the place was called. ⁱ Or, temptation, read: Exod. 17. 3. num. 14. 22. ^j They were

^a The Prophet sheweth that the time shall come, that all nations shall haue occasion to praise the Lord for the reuailing of his Gospel. ^b Seeing he will reuaise himselfe to all nations contrary to their owne expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed. ^c Or, vanities. ^d Then the idoles or whatsoever made not the heauens, are not God. ^e God cannot be knowne, but by his strength and glory: the signes whereof appeare in his Sanctuary. ^f As by experience yee see that it is onely due vnto him. ^g By offering vp your selues wholly vnto God, declare that you worship him onely. ^h He prophesieth that the Gentiles shall be partakers with the Iewes of Gods promise.

c. He is thus described, to keep his enemies in feare, which commonly con- taine Gods power. d. This feare bringeth not the wicked to true obedience, but maketh them to runne away from God. e. He signifieth that Gods iudgements are in a readinesse to destroy the idolaters. f. Let all that which is esteemed in the world, fall down before him. g. The Iewes shall have occasion to reioyce that the Gentiles are made partakers with them of Gods fauour. h. He requirerh two things of his children: the one that they desist vice, the other, that they put their trust in God for their deliuerance. i. Though Gods deliuerance appeare not suddenly, yet it is sowne and layde vp in store for them. k. Be mindfull of his benefites, and onely trust in his defence.

2 Gloues and darknesse are round about him: righteousness and iudgement are the foundation of his throne.
3 There shall goe a fire before him, and burne vp his enemies round about.
4 His lightnings gaue light vnto the world: the earth saw it and was afraid.
5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.
6 The heauens declare his righteousness, and all the people see his glory.
7 Confounded be all they that serue graven images, and that glory in idoles: worship him all ye gods.
8 Zion heard of it, and was glad: and the daughters of Iudah reioyced, because of thy iudgements, O Lord.
9 For thou, Lord, art most High above all the earth: thou art much exalted above al gods.
10 Ye that loue the Lord, hate euill: hee preferueth the soules of his Saints: he will deliuer them from the hand of the wicked.
11 Light is sowne for the righteous, and ioy for the vpright in heart.
12 Reioyce ye righteous in the Lord, and giue thanks for his holy remembrance.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercy & fidelity in his promise by Christ, 10 By whom he hath communicated his saluation to all nations.

A Psalme.

Sing vnto the Lord a new song: for he hath done marvellous things: his right hand and his holy arm haue gotten him the victory.
2 The Lord declared his saluation: his righteousness hath he reuealed in the sight of the nations.
3 Hee hath remembered his mercie and his truth toward the house of Israel: all the endes of the earth haue seene the saluation of our God.
4 All the earth, sing yee lowde vnto the Lord: crie out and reioyce, and sing prayfes.
5 Sing praise to the Lord vpon the harpe, euen vpon the harpe with a singing voice.
6 With shalmes and sound of trumpets sing lowde before the Lord the King.
7 Let the sea roare, and all that therein is, the world, and they that dwell therein.
8 Let the floods clap their hands, and the mountaines reioyce together.
9 Before the Lord: for he is come to iudge the earth: with righteousness shall he iudge the world, and the people with equitie.

PSAL. XCIX.

1 Hee commendeth the power, equitie and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 And prouoketh them to magnifie the same and to serue the Lord, 6 Following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

a That is, some song newly made in token of their wonderfull deliuerance by Christ. b He preferueth his Church miraculously. c For the deliuerance of his Church. d God was moued by none other meanes to gather his Church of the Iewes and Gentiles, but because he would performe his promise. e By this repetition and earnest exhortation to giue prayfes with instruments, and also of the dumme creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

The Lord reigneth, let the people tremble: he sitteth betweene the Cherubims, let the earth be moued.
2 The Lord is great in Zion, and he is high about all the people.
3 They shall praise thy great and fearfull Name (for it is holy)
4 And the Kings power shall loue iudgement: for thou hast prepared equity: thou hast executed iudgement and iustice in Iakob.
5 Exalt the Lord our God, and fall downe before his footstool: for he is holy.
6 Moses & Aaron were among his Priests, and Samuel among such as call vpon his name: these called vpon the Lord, and he heard them.
7 Hee spake vnto them in the cloudie pillar: they kept his testimonies, and the Law that he gaue them.
8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou diddest take vengeance for their inuentions.
9 Exalt the Lord our God, and fall downe before his holy Mountaine: for the Lord our God is holy.

PSAL. C.

1 He exhorteth all to serue the Lord, 2 Who hath chosen vs and preserved vs, 3 And to enter into his assemblies to praise his Name.

A Psalme of praise.

Sing yee lowd vnto the Lord, all the earth,
2 Serue the Lord with gladnesse: come before him with ioyfulness.
3 Know ye that euen the Lord is God: he hath made vs, and not we ourselues: wee are his people, and the sheepe of his pasture.
4 Enter into his gates with praise, and into his courts with reioycing: praise him and blesse his Name.
5 For the Lord is good: his mercy is euerglasting, and his truth is from generation to generation.

that God will not bee worshipped, but by that meanes, which hee hath appointed. d Hee declarerh that we ought neuer to bee wearie in praising him, seeing his mercies toward vs last for euer.

PSAL. CI.

1 Dauid describeth what government hee will obserue in his house and kingdome. 5 He will punish and correct by rooting forth the wicked, 6 and cherishing the godly persons.

A Psalme of Dauid.

I will sing mercy and iudgement: vnto thee, O Lord, will I sing.
2 I will doe wisely in the perfect way, till thou comest to me: I will walke in the vprightnesse of mine heart in the middes of mine house.
3 I will set no wicked thing before mine eyes: I hate the worke of them that fall away: it shall not cleaue vnto me.
4 A froward heart shall depart from mee: I will know none euill.

dome and vprightnesse being a private man. c Hee sheweth that Magistrates doe not their duties, except they be enemies to all vice.

a When God delineth his Church, all the enemies shall haue cause to tremble. b Though the wicked rage against God, yet the godly shall praise his Name and mighty power. c That is, before his Temple of Arke, where he promised to heare when they worshipped him, as now he promisseth his spirituall presence, whereof his Church is assembled. d Vnder these three he comprehendeth the whole people of Israel, with whom God made his promise. e For the more liberally that God dealeth with his people, the more doth he punish them that abule his benefites.

a He propheseth that Gods benefite in calling the Gentiles, shall be so great, that they shall haue wonderful occasion to praise his mercy and reioyce. b He chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe and people. c He sheweth that Dauid considered what manner of King he would be when God should place him in the throne, promising openly that he would be mercifull and iust. b Though as yet thou desirest to place me in the Kingly dignity, yet will I giue myselfe to witnesse that I am a private man. c Hee sheweth that Magistrates doe not their duties, except they be enemies to all vice.

d In promising to punish their vice, which are most pernicious in them that are about Kings, he declarerth that he will punish all. e He sheweth what is the true vice of the sword: to punish the wicked, and to maintain the good. f Magistrates must immediately punish vice, lest it grow to further incontinence: and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

5 Him that priuily slandereth his neighbour, will I destroy: him that hath a proude looke and high heart, I cannot suffer.

6 Mine eyes shall bee vnto the faithfull of the land, that they may dwell with me: he that walketh in a perfit way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.

8 Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the citie of the Lord.

and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

P S A L. CII.

1 It seemeth that this prayer was appointed to the faithful to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church. 18 Whereof followeth the praise of God to be published to all posterity. 22 The conuersion of the Gentiles. 28 And the stabilitie of the Church.

A prayer of the afflicted, when he shall bee in distresse, and poure forth his meditation before the Lord.

Lord, heare my prayer, and let my cry come vnto thee.

2 Hide not thy face from mee in the time of my trouble: incline thine eares vnto mee: when I call, make haste to heare me.

3 For my dayes are consumed like smoke, and my bones are burnt like an herth.

4 Mine heart is finitten and withereth like grasse, because I forgate to eate my bread.

5 For the voyce of my groning my bones doe cleaue to my skinn.

6 I am like a pellicane of the wilderness: I am like an owle of the deserts.

7 I watch and am as a sparow alone vpon the house top.

8 Mine enemies reuile me dayly, and they that rage against me, haue sworn against me.

9 Surely I haue eaten ashes as bread, and mingled my drinke with weeping.

10 Because of thine indignation, and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My dayes are like a shadow that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt arise and haue mercie vpon Zion: for the time to haue mercy thereon, for the appointed time is come.

14 For thy seruants delight in the stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lord, and all the Kings of the earth thy glorie.

16 When the Lord shall build vp Zion, and shall appeare in his glory,

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

That is, when he shall haue drawn his Church out of the darkenesse of death.

18 This shall be written for the generation to come: and the people, which shall be created, shall praise the Lord.

19 For hee hath looked downe from the height of his Sanctuary: out of the heauen did the Lord behold the earth,

20 That hee might heare the mourning of the prisoner, and deliuer the children of death.

21 That they may declare the name of the Lord in Zion, and his praise in Ierusalem,

22 When the people shall be gathered together, and the kingdomes to serue the Lord.

23 He abated my strength in the way, and shortned my dayes.

24 And I said, O my God, take mee not away in the mids of my dayes: thy yeeres endure from generation to generation.

25 Thou hast aforetime layd the foundation of the earth, and the heauens are the worke of thine hands.

26 They shall perishe, but thou shalt endure: euen they all shall waxe olde as doeth a garment: as a vesture shalt thou change them, and they shall be changed.

27 But thou art the same, and thy yeeres shall not faile,

28 The children of thy seruants shall continue, and their seed shall stand fast in thy sight.

shall perishe: but the Church by reason of Gods promise endureth for euer. f Seeing thou hast chosen thy Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou art euilasting.

P S A L. CIII.

1 He prouoketh all to praise the Lord, which hath pardoned his finnes, delivered him from destruction, and giuen him sufficient of all good things. 10 Then hee addeth the tender mercies of God, which he sheweth like a most tender Father toward his children. 14 The frailtie of mans life. 20 An exhortation to man and Angels to praise the Lord.

A Psalm of Dauid.

MY soule, praise thou the Lord, & all that is within me, praise his holy Name.

2 My soule praise thou the Lord, and forget not all his benefites.

3 Which forguieth all thine iniquities, and healeth all thine infirmities.

4 Which redeemeth thy life from the graue, and crowneth thee with mercy and compassions,

5 Which satisfieth thy mouth with good things: & thy youth is renewed like the Eagles.

6 The Lord executeth righteousness and iudgement to all that are oppressed.

7 He made his wayes knowne vnto Moses, and his works vnto the children of Israel.

8 The Lord is full of compassion and mercie, slow to anger, and of great kindnesse.

9 He will not alway chide, neither keepe his anger for euer.

10 Hee hath not dealt with vs after our finnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is about the

finer is humbled, he receiueh him to mercy. g Wee haue prouoed by continual experience, that his mercy hath euer preuailed against our offences.

Si earth,

n The deliriance of the Church is a most excellent benefice, and therefore he comparerth it to a new creation: for in their banishment the body of the Church seemed to haue bin dead, which by deliriance was as it were created anew.

o Who now in their banishment could looke for nothing but death.

p He sheweth that Gods name is neuer more praised, then when religion flourisheth and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.

q The Church lamenteth that they see not the time of Christ, which was promised, but haue but few yeeres and short dayes.

r If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer. f Seeing thou hast chosen thy Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou art euilasting.

g Wee haue prouoed by continual experience, that his mercy hath euer preuailed against our offences.

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t He sheweth that Gods name is neuer more praised, then when religion flourisheth and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.

earth, so great is his mercie toward them that
fear him.

12 As farre as^h the East is from the West:
so farre hath he remooued our finnes from vs.

13 As a father hath compassion on his chil-
dren, so hath the Lord compassion on them
that feare him.

14 For he knoweth whereof we be made:
he remembereth that we are but dust.

15 The dayes of man are as grasse: as a
flowre of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is
gone, and the place thereof shall know it no
more.

17 But the louing kindnesse of the Lorde
endureth for euer & euer vpon them that feare
him, and his^h righteousnesse vpon childrens
children,

18 Vnto them that keepe his^h couenant,
and thinke vpon his commandements to doe
them.

19 The Lord hath prepared his throne in
heaven, and his kingdome ruleth ouer all.

20 Praise the Lord, yee^m his Angels, that
excell in strength, that doe his commandement
in obeying the voice of his word.

21 Praise the Lord, all ye his hosts, yee his
seruants that doe his pleasure.

22 Praise the Lord, all ye his workes, in all
places of his dominion: my soule, praise thou
the Lord.

P S A L. CIII.

*An excellent Psalme to praise God for the creation of the
world, and the gouernance of the same by his marue-
lous prouidence, 35 Wherein the Prophet prayeth a-
gainst the wicked, who are occasions that God diminisheth
his blessings.*

My soule, praise thou the Lord: O Lord
my God, thou art exceeding great, thou
art^a clothed with glory and honour.

2 Which couereth himselfe with light as
with a garment, and spreadeth the heauens like
a curtaine.

3 Which layeth the beames of his cham-
bers in the waters, and maketh the cloudes his
chariot, and walketh vpon the wings of the
winde.

4 Which^b maketh the spirits his messen-
gers, and a flaming fire his ministers.

5 He sitteth the earth vpon her foundations, so
that it shal neuer moue.

6 Thou coueredst it with the^c deepe as
with a garment: the^d waters would stand aboute
the mountaines.

7 But at thy rebuke they flee: at the voice
of thy thunder they haste away.

8 And the mountaines ascend, and the val-
leys descend to the place which thou hast esta-
blished for them.

9 But thou hast set them a bound, which
they shal not passe: they shall not returne to
couer the earth.

10 He sendeth the springs into the valleys,
which runne betweene the mountaines.

11 They shall giue drinke to all the^e beasts
of the field, and the wild asses shal quench their
thirst.

12 By these^f springs shall the foules of the
heauen dwell, and sing among the branches.

13 Hee watereth the mountaines from his
chambers, and the earth is filled with the fruit
of thy works.

14 He causeth grasse to grow for the cattel,
and herbe for the vse of^h man, that hee may
bring forth bread out of the earth,

15 And wine that maketh glad the heart of
man, and oyle to make the face to shine, and
bread that strengtheneth mans heart.

16 The high trees are satisfied, euen the ce-
dars of Lebanon, which he hath planted,

17 That the birds may make their nestes
there: the storke dwelleth in the firre trees.

18 The high mountaines are for the goats:
the rocks are a refuge for the conies.

19 Hee appointed theⁱ moone for certaine
seasons: the sunne knoweth his going downe.

20 Thou makest darknesse, and it is night,
wherein all the beasts of the Forrest creepe
foorth.

21 The lions roare after their pray, and seeke
their meat^j at God.

22 When the sunne riseth, they retire, and
couch in their denues.

23 Then goeth forth man to his worke,
and to his labour vntill the euening.

24 O Lord, how^k manifold are thy works!
in wisdom thou hast made them all: the earth
is full of thy riches.

25 So is this sea great and wide: for therein
are things creeping innumerable, both small
beasts and great.

26 There goe the ships, yea, that^l Liui-
athan, whom thou hast made to play therein.

27 All these waite vpon thee, that thou
mayest giue them food in due season.

28 Thou giuest it to them, and they gather
it: thou openest thine hand, and they are filled
with good things.

29 But if thou^m hide thy face, they are trou-
bled: if thou take away their breath, they die
and returne to their dust.

30 Againe, if thouⁿ send forth thy spirit,
they are created, and thou renewest the face of
the earth.

31 Glory bee to the Lord for euer: let the
Lord reioyce in his works.

32 Hee looketh on the earth and it trem-
bleth: hee toucheth the mountaines, and they
smoke.

33 I will sing vnto the Lord all my life: I
will praise my God, while I liue.

34 Let my words be acceptable vnto him:
I will reioyce in the Lord.

35 Let the sinners be^o consumed out of the
earth, and the wicked till there bee no more:
O my soule, praise thou the Lord. Praise yee
the Lord.

P S A L.

^h As great as
the world is, so
full is it of signes
of Gods mercies
toward his faith-
ful, when he hath
remooued their
finnes.

ⁱ He declareth
that man hath
nothing in him-
selfe to moue
God to mercie,
but onely the
confession of
his infirmitie
and miserie.

^k His iust and
faithfull keeping
of his promise.
^l To whom he
giueth grace to
feare him, and to
obey his word.

^m In that that
we, which natu-
rally are flow-
ing to praise God,
exhort the An-
gels, which will-
ingly doe it, we
stirre vp our
selues to con-
sider our dutie,
and awake out
of our sluggish-
nesse.

^a The Prophet
sheweth that we
need not to en-
ter into the hea-
uens to seeke
God, for as much
as all the order
of nature, with
the proprietie
and placing of
the elements, are
most liuely mir-
rors to see his
maiestie in.

^b As the prophet
here sheweth,
that all visible
powers are ready
to serue God: so
the Apo. offeth to
the Ebrewes 1. 7. be-
holdeth in this
glasse how the
very Angels also
are obedient to
his commande-
ment.

^c Thou makest
the sea to be an
ornament vnto
the earth.

^d If by thy pow-
er thou didst not
bridle the rage
of the waters, it
were not possi-
ble but the whole
world should be
destroyed.

^e If God pro-
vide for the very
beastes, much
more will he ex-
tend his promi-
sent care to man.
^f There is no
part of the world
so barren, where
most euident
signes of Gods
blessings ap-
peare not.

^g From the
clouds.
^h He describeth
Gods prouidence
care ouer man,
who doth not
onely prouide
necessary things
for him, as herbes
and other meates:
but also things
to reioyce and
comfort him, as
wine, and oyle
or ornaments.

ⁱ Or, dayes,
and such like.
^j As to separate
the night from
the day, and to
note dayes,
monthes, and
yeeres.

^k That is, by his
course, either
farre or neere,
it noteth sum-
mer, winter, and
other seasons.
^l That is, they
onely find meate
according to 3
Gods prouidence,
who care-
th euen for
the brute beasts.

^m To wit, when
day springeth
for the light is
it were a shield
to defend man
against the tyran-
nie and fierce-
nesse of beasts.
ⁿ He confesseth
that no tongue is
able to expresse
Gods works, nor
minde to com-
prehend them.
^o Or, whole.
^p God is a most
nourishing Fa-
ther, who pro-
videth for all crea-
tures their daily
foode.

^q As by thy pre-
sence all things
haue life: so, if
thou withdraw
thy blessings,
they all perish.
^r As the death
of creatures
sheweth that we
are nothing of
our selues: so
their generation
declareth that
we receive all
things of our
Creator.

^s Gods merci-
full face giueth
strength to the
earth, but his
seuerer coun-
tenance burneth
the mountaines.
^t Who inueth
the world, so can
God that hee can
not reioyce in
his workes.

P S A L. CV.

1 Hee prayeth the singular grace of God, who bath of all the people of the world chosen a peculiar people to himselfe, and having chosen them, neuer ceaseth to doe them good; euen for his promise sake.

Praise the Lord, and call vpon his Name: declare his workes among the people.

2 Sing vnto him, sing praise vnto him, and talke of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lord and his strength: seeke his face continually.

5 Remember his marueilous workes, that he hath done, his wonders & the iudgements of his mouth.

6 Ye seede of Abraham his seruant, yee children of Iaakob, which are his elect.

7 He is the Lord our God: his iudgements are through all the earth.

8 He hath alway remembered his couenant and promise, that he made to a thousand generations.

9 *Euen* that which he made with Abraham, and his oath vnto Izhak:

10 And since hath confirmed it to Iaakob for a law, and to Israel for an euerlasting couenant,

11 Saying, Vnto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit, they were few in number, yea, very few, and strangers in the land,

13 And walked about from nation to nation, from one kingdome to another people,

14 Yet suffered hee no man to doe them wrong, but reprooued Kings for their fakes, saying,

15 Touch not mine anointed, and doe my Prophets no harme.

16 Moreover, he called a famine vpon the land, and vtterly brake the staffe of bread.

17 But he sent a man before them: Ioseph was sold for a slaue.

18 They held his feete in the stockes, and he was laid in Irons,

19 Vntil his appointed time came, and the counsell of the Lord had tried him.

20 The King sent and loosed him: euen the Ruler of the people deliuered him.

21 He made him lord of his house, and ruler of all his substance,

22 That he should bind his princes vnto his will, and teach his Ancients wisdom.

23 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham.

24 And he increased his people exceedingly, and made them stronger then their oppressours.

25 Hee turned their heart to hate his people, and to deale craftily with his seruants.

26 Then sent hee Moyses his seruant, and

Aaron whom hee had chosen.

27 They shewed among them the mes- sage of his signes, and wonders in the land of Ham.

28 Hee sent darknesse, and made it darke: and they were not disobedient vnto his com- mission.

29 He turned their waters into blood, and slew their fish.

30 Their land brought forth frogs, euen in their Kings chambers.

31 He spake, and there came swarmes of flies, and lice in all their quarters.

32 He gaue them haile for raine, & flames of fire in their land.

33 He smote their vines also and their figge trees, and brake down the trees in their coasts.

34 Hee spake and the grasshoppers came, and caterpillers innumerable,

35 And did eate vp all the grasse in their land, and deuoured the fruit of their ground.

36 He smote also all the fift borne in their land, euen the beginning of all their strength.

37 He brought them forth also with siluer and gold, and there was none feeble among their tribes.

38 Egypt was glad at their departing: for the feare of them had fallen vpon them.

39 He spread a cloud to bee a couering, and fire to giue light in the night.

40 They asked, and hee brought quailles, and he filled them with the bread of heauen.

41 Hee opened the rocke, and the waters flowed out, and ranne in the dry places like a riuer.

42 For he remembered his holy promise to Abraham his seruant,

43 And he brought forth his people with ioy, and his chosen with gladnesse.

44 And gaue them the lands of the hea- then, and they tooke the labours of the people in possession.

45 That they might keep his statutes, and obserue his Lawes, Praise ye the Lord.

P S A L. CVI.

1 The people dispersed vnder Antiochus, doe magnifie the goodnesse of God among the iust and repentant, 4 Desiring to be brought againe into the land by Gods mercifull visitation. 8 And after the manifold marvelles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They doe pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

G Praise yee the Lord.

Praise ye the Lord, because he is good: for his mercy endureth for euer.

2 Who can expresse the noble acts of the Lord, or shew forth all his praise?

3 Blessed are they that keepe iudgement, and doe righteousness at all times.

4 Remember mee, O Lord, with the fa-

b Hee sheweth that it is not enough to praise God with mouth, except the whole heart agree therunto, and all our life be therunto framed. c Let the good will that thou bearest to thy people, extend vnto mee, that thereby I may be receiued into the number of thine.

o Meaning, Moses and Aaron.

* Exod. 7. 10.

* Exod. 8. 6.

p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.

q It was strange to see raine in Egypt, much more it was fearefull to see haile.

r Hee sheweth that all creatures are armed against man, when God is his enemy: as at his commandement the grasshopper destroyed the land.

* Exod. 12. 29.

f When their enemies felt Gods plagues, his children by his providence were exempted.

t For Gods plagues caused them rather to depart with the Israelites, then with their liues.

u Not for necessity, but for satisfying of their lust.

x Which hee confirmeth to the posterity, in whom after a y fort the dead liue and enjoy the promises.

y When the Egyptians lamented and were destroyed.

z This is the end why God preferreth his Church, because they should worship, and call vpon him in this world.

uour of thy people: visit me with thy saluation,

5 That I may see the felicity of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 We haue^d sinned with our fathers: wee haue committed iniquity, and done wickedly.

7 Our fathers vnderstood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, *euē* at the red Sea.

8 Neuerthelesse he^e saued them for his Names sake, that he might make his power to be known.

9 And he rebuked the red Sea, and it was dried vp, and he led them in the deepe, as in the wilderness.

10 And he saued them from the aduersaries hand, and deliuered them from the hand of the enimie.

11 * And the waters covered their oppressours: nor one of them was left.

12 Then beleueed they his wordes, and sang prayse vnto him.

13 But incontinently they forgot his works: they waited not for his^e counsell,

14 But lusted with concupiscence in the wilderness, and tempted God in the desert.

15 Then he gaue them their desire, but he sent^h leanness into their soule.

16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened andⁱ swallowed vp Dathan, and couered the company of Abiram.

18 And the fire was kindled in their assembly: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their^k glory into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauour, which had done great things in Egypt;

22 Wonderous workes in the land of Ham, and fearefull things by the red Sea.

23 Therefore hee minded to destroy them, had^l not Moses his chosen stand in the breach before him to turne away his wrath, lest hee should destroy them.

24 Also they contemned that^m pleasant land, and beleueed not his word,

25 But murmured in their tents, and hearkened not vnto the voice of the Lord.

26 Thereforeⁿ he lifted vp his hand against them, to destroy them in the wilderness,

27 And to destroy their seede among the nations, and to scatter them throughout the countreyes.

28 They ioyned themselues also vnto^o Baal-peor, and did eate the offerings of the dead.

29 Thus they^p prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But^r Phinhas stood vp, and executed iudgement, and the plague was stayed.

31 * And it was^s imputed vnto him for righteousness from generation to generation for euer.

32 They angered him also at the waters of^t Meribah, so that^u Moses was punished for their sakes,

33 Because they vexed his spirit, so that he spake vnaduisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them;

35 But were mingled among the heathen, and learned their works,

36 And serued their idols, which were their ruine.

37 Yea, they offered their^v sonnes, and their daughters vnto deuils,

38 And shed innocent blood, *euē* the blood of their sonnes, and of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they stained with their owne workes, and went^w a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.

41 And he gaue them into the hand of the heathen: and they that hated them, were lords ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Many a^x time did he deliuer them, but they prouoked him by their counsels: therfore they were brought downe by their iniquitie.

44 Yet he saw when they were in affliction, and he heard their cry

45 And he remembered his couenant toward them, and^y repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, and^z gather vs from among the heathen, that we may praise thine holy Name, and glorie in thy praise.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord,

P S A L. CVII.

The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him, to giue thanks. 9 For this mercifull providence of God, governing all things at his good pleasure, 20 Sending good and euill, prosperity and aduersitie to bring men vnto him, 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their monthes stopped.

Praise^a the Lord, because hee is good: for his mercy endureth for euer.

2 Let them,^b which haue bene redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressour,

3 And gathered them out of the lands, so is there none of Gods elect, that feeles not his helpe in their needes.

r When all other neglected Gods glory, he in his zeale killed the adulterers and prevented Gods wrath.

** Numb. 25. 11. f This act declared his lively faith, and for his faiths sake was accepted.*

** Numb. 30. 13. psal. 95. 8. c If so notable a Prophet of God cleare not punishment, no other should be subject to Gods iudgement, which cause Gods children to sinne.*

n He sheweth how monthes out a thing idollatry is, which can winne vs to things abhorring to nature, whereas Gods word cannot obtaine most small things.

x Then is chastitie to cleaue wholly and onely vnto God.

y The Prophet sheweth that neither by menaces, nor promises we can come to God, except we be altogether newly reformed, and that his mercy ouercometh and hides our malice.

z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he altereth his punishment, and forgiveth vs.

a Gather thy Church, which is dispersed, and giue vs confidence vnder the crosse, that with one consent we may all praise thee.

b This notable sentence was in the beginning of the psalm, as the former or remembrance of the song, which was of enemies repeated.

c As this was true in the law,

d When they were and meanes apply them, they are compelled to confesse that on Gods promise doeth pre-

e Their feare and danger is great.

f When their needes are great, they are compelled to confesse that on Gods promise doeth pre-

g Their feare and danger is great.

h When their needes are great, they are compelled to confesse that on Gods promise doeth pre-

i Their feare and danger is great.

k When their needes are great, they are compelled to confesse that on Gods promise doeth pre-

l Their feare and danger is great.

m When their needes are great, they are compelled to confesse that on Gods promise doeth pre-

n Their feare and danger is great.

o When their needes are great, they are compelled to confesse that on Gods promise doeth pre-

p Their feare and danger is great.

q When their needes are great, they are compelled to confesse that on Gods promise doeth pre-

r Their feare and danger is great.

s When their needes are great, they are compelled to confesse that on Gods promise doeth pre-

d Breamest confession as well of their owne, as of their fathers finnes, they shew that they had hope that God according to his promise would pittie them.

e The ineffable godnesse of God appeareth in this, that he would change the order of nature, rather than his people should not be deliuered, although they were wicked.

** Exod. 14. 37.*

f The wonderful workes of God caused them to beleuee for a time, and to praye him.

g They would present his wisdom and providence.

h The abundance that God gaue them, profiteth not, but made them pine away, because God cursed it.

i By the greatness of the punishment, the heinous offence may be considered: for they that rise against Gods ministers, rebell against him.

k He sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, metal or calues.

l If Moses by his intercession had not obtained Gods fauour against their rebellions.

m That is, Canaan, which was as it were a earnest penie of the heavenly inheritance.

n That is, he sware. Sometime also it meaneth to punish.

o Which was the idole of the Moabites.

p Sacrifices offered to the dead idoles.

q Signifying, that whatsoever man inuenteth of himselfe to serue God by, is detestable, and prouoketh his anger.

from the East, and from the West, from the North and from the || South.

4 When they wandered in the desert and wilderness out of the way, and found no citie to dwell in.

5 Both hungry and thirstie, their soule fainted in them.

6 Then they cryed vnto the Lord in their trouble, and hee deliuered them from their distresse.

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

9 For he satisfied the thirstie soule, and filled the hungry soule with goodnesse.

10 They that dwell in darknesse and in the shadowe of death, being bound in miserie and yron.

11 Because they^d rebelled against the words of the Lord, and despised the counsell of the most High.

12 When he humbled their heart with heauinesse, then they fell downe and there was no helper.

13 Then they^e cried vnto the Lord in their trouble, and he deliuered them from their distresse.

14 He brought them out of darknesse, and out of the shadowe of death, and brake their bands asunder.

15 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

16 For he hath broken the^f gates of brass, and braist the barres of yron asunder.

17 Fooles by reason of their transgression, and because of their iniquities are afflicted.

18 Their soule abhorreth all meat, and they are brought to deaths doore.

19 Then they crie vnto the Lord in their trouble, and he deliuereth them from their distresse.

20 He sendeth his word & healeth them, and deliuereth them from their^g graues.

21 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

22 And let them offer sacrifices of^k praise, and declare his workes with reioycing.

23 They that go downe to the^l sea in ships, and occupie by the great waters,

24 They see the works of the Lord, and his wonders in the deepe.

25 For he commandeth and raiseth the stormie winde, and it listeth vp the waues thereof.

26 They mount vp to the heauen, and descend to the deepe, so that their soule^m melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all theirⁿ cunning is gone.

28 Then they crie vnto the Lord in their trouble, and he bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are^o quieted, they are glad, and he bringeth them vnto the hauen, where they would be.

31 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the^p Congregation of the people, and praise him in the assembly of the Elders.

33 He turneth the floods into a wilderness, and the springs of waters into drinesse,

34 And a fruitfull land into || barrennesse for the wickednes of them that dwell therein.

35 Again he^q turneth the wilderness into pooles of water, and the drie land into water springs.

36 And there he placeth the hungry, and they build a citie to dwell in,

37 And sow the fields and plant vineyards, which bring forth fruitfull^r increase.

38 For hee blesteth them, and they multiplie exceedingly, and he diminisheth not their cattell,

39 Again, men are diminished, & brought low by oppression, euill and sorrow.

40 He powreth^s contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Yet he raiseth vp the poore out of miserie, and maketh him families like a flocke of sheepe.

42 The^t righteous shall see it, and reioyce, and all iniquity shall stop her mouth.

43 Who is wise that he may obserue these things? for they shall vnderstand the louing kindnesse of the Lord.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before, the seven and fiftieth, and the sixtieth. The matter here contained is. 1 That David giueth himselfe with heart and voice to prayse the Lord, 7 And assureth himselfe of the promise of God concern'g his kingdome ouer Israel, and his power against other nations. 11 Who though he seeme to forsake vs for a time, yet he alone wil in the end cast d. wne our enemies.

A Song or Psalme of David.

O God mine heart is^a prepared, so is || my tongue: I will sing and giue prayse.

2 A wake viose and harpe: I will awake early.

3 I will praise thee, O Lord, among the^b people, and I will sing vnto thee among the nations.

4 Forthy mercie is great about the heauens, and thy trueth vnto the cloudes.

5 Exalt thy selfe, O God, about the heauens, and let thy glory be vpon all the earth.

6 That

o Though before every drop seemed to fight one against another, yet at his commandment they are as still, as though they were frozen.

p This great benefit ought not onely to be considered particularly, but magnified in all places and assemblies.

q For the lone that he beareth to his church he changeth the order of nature for their commodity.

r Continually increase and yeerely.

s As God by his prouident, doth exalt men, so doeth he also humble them by afflictions to know themselves.

t For their wickednes and tyranny he causeth the people and subiects to contemne them.

u They, whose faith is lightened by Gods Spirit, shall reioyce to see Gods iudgements against the wicked and vrgodly.

a His earnest affection declareth that he is free from hypocrisy, and that sluggishnes stayeth him not.

b Or, my glory, because it chiefly setteth forth the glory of God.

c He prophesie of the calling of the Gentiles: for except they were called, they could not here the goodness of God.

c Let all the world see thy iudgements, in that thou art god ouer all and so confesse that thou art glorious.

d When God by his benefits maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer, to desire him to continue and finish his graces. e As hee hath spoke to Samuel concerning me, so will he shew himselfe constant and holy in his promise to these nations following shall be subject vnto me. *Psalm 60. 8* f From the first verse of this Psalm, vnto the last, read the exposition in the 1x. Psalm, and first verse.

6 That thy beloued my bee deliuered: ^d help with thy right hand and heare me.

7 God hath spoken in his holines: *therefore* I will reioice, I shall diuide Shechem, and measure the valley of Succoth.

8 Gilead *shall be mine*, and Manasseh *shall be mine*: Ephraim also *shall be* the strength of mine head: Iuda is my lawgiuer.

9 Moab *shall be* my washpot: ouer Edom will I cast out my shooe: vpon Palestina will I triumph.

10 Who will leade me into the strong citie? who will bring me vnto Edom?

11 Wilt not thou, O God, which haddest forsaken vs, and didst not go forth O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shal doe valiantly: for he shall tread downe our enemies.

2 S A L. CIX.

1 David being falsly accused by flatterers vnto Saul, prayeth God to helpe him and to destroy his enemies. 8 And vnder them hee speaketh of Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may knowe the worke to be of God. 30 Then doth he promise to giue prayes vnto God.

To him that excelleth. A Psalm of David.

H Oldne t thy tongue, o God of my praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue spoken vnto me with a lying tongue

3 They compassed mee about also with words of hatred, and fought against me without a cause.

4 For my friendship they were mine aduersaries, ^b but I gaue my selfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendship.

6 Set thou the wicked ouer him, and let the aduersarie stand as his right hand.

7 When he shall be iudged, let him be condemned, and let his prayer be turned into sin.

8 Let his dayes bee few: and let another take his charge.

9 Let his children bee fatherlesse, and his wife a widow.

10 Let his children bee vagabonds and beg and seeke bread, comming out of their places destroyed.

11 Let the extortioner catch all that he hath, and let the strangers spoile his labour.

12 Let there be none to extend mercie vnto him: neither let there bee any to shew mercie vpon his fatherlesse children.

13 Let his posterity bee destroyed, and in the generation following let their name bee put out.

14 Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the sinne of his mother be done away.

15 But let them alway be before the Lord, that he may cut off their memorial from the earth

16 Because he remembered not to shew mercy, but persecuted the afflicted and poore man, and the sorrowfull hearted to slay him.

17 As he loued cursing, so shal it come vnto him, and as he loued not blessing, so shal it be farre from him.

18 As he clothed himselfe with cursing like a raiment, so shal it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle where with he shall be alway girded.

20 Let this be the reward of mine aduersarie from the Lord, and of them that speake euill against my soule.

21 But thou, O Lord my God, deale with me according to thy Name: deliuer me (for thy mercy is good)

22 Because I am poore and needie, & mine heart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the grasshopper.

24 My knees are weake through fasting, and my flesh hath lost all fatnesse.

25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

26 Helpe me, O Lord my God: ^c saue me according to thy mercy,

27 And they shall knowe, that this is thine hand, and that thou, Lord, hast done it.

28 Though they curse, yet thou wilt blesse: they shall arise and be confounded, but thy seruant shall reioyce.

29 Let mine aduersaries bee clothed with shame, & let them couer themselves with their confusion, as with a cloke.

30 I will giue thanks vnto the Lord greatly with my mouth, and praise him among the multitude.

31 For hee will stand at the right hand of the poore, to saue him from them that would ^c condemne his soule.

P S A L. CX.

1 David prophesieth of the power and everlasting kingdome giuen to Christ. a. And of his Priesthood, which should put an end to the Priesthood of Levi.

A Psalm of David.

The Lord sayd vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstool

2 The Lord shall send the rod of thy power out of Zion: be thou ruler in the mids of thine enemies.

3 Thy people shall come willingly at the time of assembling ^c thine armie in holy beauty: the youth of thy wombe shall bee as the morning dew.

4 The Lord sware, and will not repent, Thou art a Priest for euer after the order of Melchizedek.

5 The Lord, that is at thy right hand, shall

whose increase shalbe so abundant and wonderfull, as the drops of the dew, ^d Melchizedek the figure of Christ was both King and Priest: to the effect cannot be accomplished in any King saue onely in Christ, Hebr. 7. 26

h He sheweth that God accometh to plague them after a strange sort that shew themselves cruell toward other. i Thus giueth the Lord to euery man thing, wherein he desireth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lusts and reprobate mindes. k For being distressed of man help, he fully trusted in the Lord, that he would deliuer him. l As thou art named mercifull, gracious & long suffering, so shew thy selfe in effect. m Meaning, that he hath no flay, nor assurance in this world. n For hunger, that came of sorrow, hee was leane, and his naturall moisture failed him. o The more grievous that Sathan afflicted him, the more earnest and instant was he in prayer. p They shall gaine nothing by cursing me. q Not onely in confelling it secretly in my selfe but also in declaring it before all the congregation. r Hereby he sheweth that he had not to doe with them that were of little power, but with judges and princes of the world.

a Though all the world condemne me, yet thou wilt approue mine innocencie, & that is a sufficient praise to me. b To declare that I had none other refuge, but thee, in whom my conscience was at rest. c Whether it were Doeg or Saul, or some familiar friend I had betrayed him, he prayeth not of priuate affectio, but moued by Gods Spirit, that God would take vengeance vpon him. d As to the elect all things turne to their profit: so to the reprobate, euē those things that are good, turne to their damnation. e This was chiefly accomplished in Iudas, Act. 1. 20 f He declareth that the curse of God lieth vpon the extortioners, who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iust iudgement depriued of all. g Thus punisheth the Lord to the third and fourth generation the wickednesse of the parents in their wicked children.

a Iesus Christ in the two & twenty of Matthe, verse 44 giueth the interpretation hereof, & sheweth that this can not properly be applied vnto David, but to himselfe. b And thence it shall stretch through all the world, and this power chiefly standeth in the preaching of his word. c By thy word thy people shall be afflicted, and to thy Church. d He sheweth that the figure of Christ was both King and Priest: to the effect cannot be accomplished in any King saue onely in Christ, Hebr. 7. 26

wound

^c No power shall be able to resist him. ^f Under this multitude of a captive, that is so greedy to destroy his enemies, that he will not scarce drink by the way, he sheweth how God will destroy his enemies.

wound kings in the day of his wrath.
6 He shall be iudge among the heathen: he shall fill all with dead bodies, and finite the head over great countreys.
7 He shal^e drinke of the brooke in the way, therefore shall he lift vp his head.

PSAL. CXI.

¹ He giveth thanks to the Lord for his mercifull workes toward his Church, ¹⁰ And declareth wherein true wisdom and right knowledge consisteth.

g Prayse ye the Lord.

^a The Prophet declareth that he will praise God but primarily, and openly, and that from the heart, as he that consecrath himself wholly and only unto God.

I Will^a prayse the Lord with my whole heart in the assemblie & Cōgregation of the iust.
3 The workes of the Lord are^b great, and ought to bee sought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteousness endureth for euer.
4 He hath made his wonderfull workes to be had in remembrance: the Lord is mercifull and full of compassion.

5 Hee hath giuen^c a portion vnto them that feare him: he will euer be mindefull of his couenant.

6 He hath shewed to his people the power of his workes, in giuing vnto them the heritage of the heathen.

7 The^d works of his hands are truth and iudgement: all his statutes are true.

8 They are established for euer and euer, and are done in truth and equitie.

9 He sent redemption vnto his people: he hath commaunded his couenant for euer: holy and fearefull is his Name.

10 The beginning of wisdom is the feare of the Lord: all they that obserue^f them, haue good vnderstanding: his praise endureth for euer.

^e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his word. ^f To wit, his commandments, as verie 7.

PSAL. CXII.

¹ He prayseth the felicitie of them that feare God, ¹⁰ And condemneth the cursed state of the contemners of God.

g Prayse ye the Lord.

^a He meaneth that reuerent feare, which is in the children of God, which causeth them to delight onely in the word of God.

Blessed is the man that^a feareth the Lord, and delighteth greatly in his commandments.

3 His seede shall be mighty vpon earth: the generation of the righteous shal be blessed

3^b Riches and treasures shal be in his house, and his righteousness endureth for euer.

4 Vnto the^c righteous ariseth light in darkness: he is mercifull and full of compassion and righteous.

5 A good man is mercifull and^d lendeth, and will measure his affaires by iudgement.

6 Surely he shall neuer be moued: but the righteous shall bee had in euerlasting remembrance.

^d He sheweth what is the fruit of mercie, to lend freely and not for gaine, and so to measure his doings, that he may be able to helpe where neede requireth, and not to belowe al on himselfe.

7 He will not be afraid of euill tidings: for his heart is fixed, and beleueth in the Lord.

8 His heart is established: therefore he will not feare, vntill hee see his desire vpon his enemies.

9 He hath^e distributed and giuen to the poore: his righteousness remaineth for euer: his^f horne shall be exalted with glory.

10 The wicked shall see it, and bee angry: he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

8 The blessings of God vpon his children shall cause the wicked to die for enuie.

PSAL. CXIII.

¹ An exhortation to prayse the Lord for his providence, 7 In that that contrary to the course of nature be worketh in his Church.

g Prayse ye the Lord.

Prayse, O ye seruants of the Lord, prayse the Name of the Lord.

2 Blessed bee the Name of the Lord from henceforth and for euer.

3 The Lords Name is praised from the rising of the sunne, vnto the going downe of the same.

4 The Lord is high above all^b nations, and his glory about the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high!

9 Who abaseth himselfe to behold things in the heauen and in the earth!

7 He raiseth the needy out of the dust, and lifteth vp the^c poore out of the dung,

8 That hee may set him with the princes, euen with the princes of his people.

9 He maketh the barren woman to dwell with a family, and a ioyfull mother of children. Praise ye the Lord.

God worketh not onely in his Church by ordinary meanes, but also by miracles.

PSAL. CXIIII.

¹ How the Israelites were deliuered forth of Egypt, and of the wonderfull miracles that God wrought at that time, which put vs in remembrance of Gods great mercy toward his Church, who, when the course of nature faileth, preferreth his miraculously.

When^a Israel went out of Egypt, and the house Iacob from the^a barbarous people.

2 Iudah was^b his sanctification, and Israel his dominion.

3 The sea saw it and fled: Iorden was turned backe.

4 The^c mountaines leaped like Rams, and the hills as Lambes.

5 What ailed thee, O Sea, that thou fleddest? O Iorden, why wast thou turned backe?

6 Ye mountains, why leaped yee like Rams, and ye hills as Lambes?

7 The^d earth trembled at the presence of the Lord, at the presence of the God of Iacob

8 Which^e turneth the tocke into water-pooles, and the flint into a fountaine of water.

power and maiestie? ^e That is, caused miraculously water to come out of the rock in most abundance, Exod, 17. 6.

PSAL.

^e The godly pinch not nigardly, but distribute liberally, as the necessity of the poore requireth, and as his power is able. ^f His power and prosperous estate.

^a By this often repetition has stirreth up our cold dulnesse to praise God, seeing his workes are so wonderfull and that we are created for the same cause. ^b If Gods glory shine through all the world, and therefore of all ought to be praised, what great commendation were it to his people, among whom chiefly it shineth, if they should not earnestly extol his Name? ^c By preferring the poore to high honour, and giuing the barren children, he sheweth that

^a Exod. 13. 3 That is, from them there were of a strange language. ^b The whole people were witnesses of his holymaistie, in adoring them and of his mighty power in deliuering them. ^c Seeing that these dead creatures felt Gods power, and after a sort, saw it, much more his people ought to consider it and glorifie him for the same. ^d Ought then his people to be insensible, when they see his

P S A L. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them, 9 Trusting most constantly that God will preserve them in this their need, seeing that he hath adopted and received them to his favour, 18 Promising finally that they will not be unmindfull of so great a benefit, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

Not vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercy, and for thy truthes sake.

2 Wherefore shal the heathen say, b Where is now their God?

3 But our God is in heauen: hee doeth whatsoever hee will.

4 Their idoles are d siluer and golde, euen the worke of men hands.

5 Their haue a mouth and speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue noses and smell not.

7 They haue e hands and touch not: they haue feete and walke not: neither make they a haue with their throte.

8 They that make them are like vnto them: so are all that trust in them.

9 O Israel, trust thou in the Lord: for he is their helpe and their shield.

10 O house of Aaron, trust ye in the Lord: for he is their helpe and their shield.

11 Ye that feare the Lord, trust in the Lord: for hee is their helper and their shield.

12 The Lord had bene mindfull of vs: he will blesse, he h wil blesse the house of Israel, he will blesse the house of Aaron.

13 He will blesse them that feare the Lord, both small and great.

14 The Lord will increase his graces toward you, euen toward you and toward your children.

15 Ye are blessed of the Lord, which i made the heauen and the earth.

16 The heauens, euen the heauens are the Lords: but he hath giuen the earth to the sons of men.

17 The dead praise not the Lord, neither any that i goe downe into the place of silence.

18 But we wil praise the Lord from henceforth and for euer. Praise ye the Lord.

P S A L. CXVI.

1 David being in great danger of Saul in the desert of Maon, preceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, 13 And protesteth that he will be thankefull for the same.

I loue the Lord, because he hath heard my voice and my prayers.

2 For he hath inclined his eare vnto mee, when I did call vpon him b in my dayes.

3 When the snares of death compassed me, and the griefes of the graue caught me: when I found trouble and sorow.

a Because God promised to deliuer them, not for their sakes, but for his name Isa. 48. 11. therefore they ground their prayer vpon this promise.

b When the wicked see that God accomplisheth not his promise as they imagine, they thinke there is no God.

c No impediments can let his worke, but he vseth euen the impediments to serue his will.

d Seeing that neither the matter, nor the forme can commend the idoles, it followeth y there is nothing, why they should be esteemed.

e He sheweth what great vanitie it is to aske helpe of them which not onely haue no helpe in them, but lacke sense & reason.

f As much without out sense as blocks & stones.

g For they were appointed by God as instructors of faith and religion for others to follow.

h That is, he will continue his graces toward his people.

i And therefore doeth still gouerne and continue all things therein.

k And they declare ynough his sufficiency, so that the world serueth him nothing, but to shew his fatherly care toward men.

l Though the dead set fourth Gods glory, yet he meaneth heere, that they praye him not in his Church and congregation.

4 Then I called vpon the Name of the Lord, saying, I beseech thee, O Lord, deliuer my soule.

5 The Lord is e mercifull and righteous, and our God is full of compassion.

6 The Lord preserveth the simple: I was in misery, and he saued me.

7 Returne vnto thy rest, O d my soule: for the Lord hath bene beneficiall vnto thee.

8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feet from falling.

9 I shall e walke before the Lord in the land of the liuing.

10 I beleueed, therefore did I speake: for I was sore troubled.

11 I said in my s feare, All men are liers.

12 What shall I render vnto the Lord for all his benefits toward me?

13 I will b take the cup of saluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, euen now in the presence of all his people.

15 Precious in the sight of the Lord is the death of his Saints.

16 Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaid: thou hast broken my bonds.

17 I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.

18 I will pay my k vowes vnto the Lord, euen now in the presence of all his people.

19 In the courts of the Lords house, euen in the mids of thee, O Ierusalem, Praise yee the Lord.

seth their death, and taketh an account. k I will thanke him for his benefits: for that is a iust payment, to confesse that we owe all to God.

P S A L. CXVII.

1 He exhorteth the Gentiles to praise God, because hee hath accomplished as well to them as to the Iewes, the promise of life everlasting by Iesus Christ.

All nations praise yee the Lord: all yee people praise him.

2 For his louing kindeesse is great toward vs, and the a trueth of the Lord endureth for euer. Praise ye the Lord,

P S A L. CXVIII.

1 David reiected of Saul and of the people, at the time appointed obtained the kingdome. 4 For the which hee biddeh all them, that feare the Lord, to bee thankefull. And vnder his person in all this was Christ lively set forth, who should be of his people reiected.

Praise ye the Lord, because he is good: for his mercie endureth for euer.

2 Let Israel now say, That his mercie endureth for euer.

3 Let the house of Aaron now say, That his mercie endureth for euer.

4 Let them that feare the Lord, now say, That his mercie endureth for euer.

5 I called vpon the Lord in b trouble, and the Lord heard me, and set me at large.

6 The Lord is with me: therefore I wil not feare

e He sheweth forth the fruit of his loue in calling vpon him, commending him to be iust and mercifull, and to helpe them that are destitute of ayde and counsell.

d Which was vnquiesed before, now rest vpon the Lord, for he hath bene beneficiall towards thee.

e The Lord will preterme me, and saue my life.

f I felt all these things, & therefore was moved by faith to confesse them, 2. Cor. 4. 13.

g In my great distresse I thought God would not regard man, which is but lies and vanity, yet I overcame this temptation, & felt the contrary.

h In the Law they vied to make a banquet, when they gaue solemne thanks to God, and to take the cup and drinke in signe of thanksgiving.

i I perceiue that God hath a care ouer his, so that he both disposeth their death, and taketh an account.

k I will thanke him for his benefits: for that is a iust payment, to confesse that we owe all to God.

a Because God by creating Dauid King shewed his mercie toward his afflicted Church, the Prophet doeth not onely himselfe thanke God, but exhorteth all the people to do the same.

b We are here taught, that the more that troubles oppress vs, the more ought we to be instant in prayer.

b. I haue con-
fessed mine of-
fences, and my
depend wholly
on thee.

c. If God did
not maintaine
us by his word,
our life would
drop away like
water.
d. Instruct me
in thy words,
whereby my
mind may be
purged from
vanitie, and
taught to obey
thy will.
e. By this hee
sheweth that we
are neither chaste
good, because
Gods word, nor
runne forward in
willing to obey.

a. Hee sheweth
that he cannot
follow on to
the end, except
God teach him
offences, and
leade him for-
ward.
b. Not only in
outward con-
fession, but al-
so with inward
affection.
c. Hereby mean-
ing all other
vices, because
that couetousnes
is the roote of
all euill.
d. Meaning, all
his senses.
e. Let me not
fall to thy dis-
honour, but let
mine heart still
delight in thy
gracious words.

a. He sheweth
that Gods mer-
cie and loue is
the first cause of
our saluation.
b. By trusting in
Gods word he
assureth himselfe
to be able to con-
fute the slander
of his aduersa-
ries.
c. They, that
simply walke af-
ter Gods word,
haue no lets to
intangle them
whereas they that
doe contrary,
are euer in nets
and snares.
d. He sheweth
that the children
of God ought
not to suffer their
fathers glory to
be obscured by
the vaine pompe
of princes.

a. Though hee
feele Gods hand
still to lie vpon
him yet hee
resteth on his
promise, and comforteth himselfe therein,

26 I haue declared my wayes, and thou
hearest me in each of my statutes.

27 Make me to vnderstand the way of thy
precepts, and I will meditate in thy wondrous
workes.

28 My soule melteth for heavinesse: raise
me vp according vnto thy word.

29 Take from mee the way of lying, and
grant me graciously thy Lawe.

30 I haue chosen the way of truth, and thy
iudgements haue I layd before me.

31 I haue cleaued to thy testimonies, O
Lord: confound me not.

32 I will runne the way of thy commaun-
dements, when thou shalt enlarge mine
heart.

33 Teach mee, O Lord, the way of thy
statutes, and I will keepe it vnto the end.

34 Giue me vnderstanding, and I will keepe
thy Lawe: yet, I will keepe it with my whole
heart.

35 Direct me in the path of thy commaun-
dements: for therein is my delight.

36 Incline mine heart vnto thy testimonies,
and not to couetousnesse.

37 Turne away mine eyes from regarding
vanitie, and quicken me in thy way.

38 Stablish thy promise to thy seruant, be-
cause he feareth thee.

39 Take away my rebuke that I feare: for
thy iudgements are good.

40 Behold, I desire thy commandments:
quicken me in thy righteousness.

41 And let thy louing kindnesse come vn-
to me, O Lord, and thy saluation according to
thy promise.

42 So shall I make answer vnto my blas-
phemers: for I trust in thy word.

43 And take not the word of trueth vtter-
ly out of my mouth: for I waite for thy iudge-
ments.

44 So shall I alway keepe thy Lawe for e-
uer and euer.

45 And I will walke at libertie: for I seeke
thy precepts.

46 I will speake also of thy testimonies be-
fore kings, and will not be ashamed.

47 And my delight shall be in thy commaun-
dements, which I haue loued.

48 Mine hands also will I lift vp vnto thy
commandments, which I haue loued, and I
will meditate in thy statutes.

49 Remember the promise made to thy
seruant, wherein thou hast caused mee to trust.

50 It is my comfort in my trouble: for thy
promise hath quickened me.

51 The proud haue had me exceedingly
in derision: yet haue I not declined from thy
Law.

52 I remembered thy iudgements of olde,
O Lord, and haue bene comforted.

53 Feare is come vpon me for the wicked,
that forsake thy Law.

54 Thy statutes haue bene my songs in the
house of my pilgrimage.

55 I haue remembered thy Name, O Lord,
in the night, and haue kept thy Law.

56 This I had because I kept thy precepts.
of this life and sorrowfull exile. I haue when others sleepe
these benefites.

57 O Lord, that art my portion, I haue de-
termined to keepe thy words.

58 I made my supplication in thy presence
with my whole heart: be mercifull vnto me ac-
cording to thy promise.

59 I haue considered my wayes, and tur-
ned my feet into thy testimonies.

60 I made haste and delayed not to keepe
thy commandments.

61 The bands of the wicked haue robbed
me: but I haue not forgotten thy Law.

62 At midnight will I rise to giue thanks vn-
to thee, because of thy righteous iudgements.

63 I am a companion of all them that feare
thee, and keepe thy precepts.

64 The earth, O Lord, is full of thy mercy:
teach me thy statutes.

65 O Lord, thou hast dealt graciously
with thy seruant according vnto thy word.

66 Teach mee good iudgement and know-
ledge: for I haue beleueed thy commandments.

67 Before I was afflicted, I went astray:
but now I keepe thy word.

68 Thou art good and gracious: teach me
thy statutes.

69 The proud haue imagined a lie against
me: but I will keepe thy precepts with my
whole heart.

70 Their heart is fat as grease: but my de-
light is in thy Law.

71 It is good for me that I haue been affli-
cted, that I may learne thy statutes.

72 The Lawe of thy mouth is better vnto
methen thousands of gold and siluer.

73 Thine hands haue made me and fashio-
ned me: giue me vnderstanding therefore, that
I may learne thy commandments

74 So they that feare thee, seeing me shall
reioyce, because I haue trusted in thy word.

75 I knowe, O Lord, that thy iudgements
are right, & that thou hast afflicted me iustly.

76 I pray thee that thy mercie may com-
fort mee, according to thy promise vnto thy
seruant.

promise hath quickened me.

51 The proud haue had me exceedingly
in derision: yet haue I not declined from thy
Law.

52 I remembered thy iudgements of olde,
O Lord, and haue bene comforted.

53 Feare is come vpon me for the wicked,
that forsake thy Law.

54 Thy statutes haue bene my songs in the
house of my pilgrimage.

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termined to keepe thy words.

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with my whole heart: be mercifull vnto me ac-
cording to thy promise.

59 I haue considered my wayes, and tur-
ned my feet into thy testimonies.

60 I made haste and delayed not to keepe
thy commandments.

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me: but I haue not forgotten thy Law.

62 At midnight will I rise to giue thanks vn-
to thee, because of thy righteous iudgements.

63 I am a companion of all them that feare
thee, and keepe thy precepts.

64 The earth, O Lord, is full of thy mercy:
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65 O Lord, thou hast dealt graciously
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66 Teach mee good iudgement and know-
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67 Before I was afflicted, I went astray:
but now I keepe thy word.

68 Thou art good and gracious: teach me
thy statutes.

69 The proud haue imagined a lie against
me: but I will keepe thy precepts with my
whole heart.

70 Their heart is fat as grease: but my de-
light is in thy Law.

71 It is good for me that I haue been affli-
cted, that I may learne thy statutes.

72 The Lawe of thy mouth is better vnto
methen thousands of gold and siluer.

73 Thine hands haue made me and fashio-
ned me: giue me vnderstanding therefore, that
I may learne thy commandments

74 So they that feare thee, seeing me shall
reioyce, because I haue trusted in thy word.

75 I knowe, O Lord, that thy iudgements
are right, & that thou hast afflicted me iustly.

76 I pray thee that thy mercie may com-
fort mee, according to thy promise vnto thy
seruant.

77 Let

78 Let

79 Let

80 Let

81 Let

82 Let

83 Let

84 Let

85 Let

86 Let

87 Let

b. Meaning, the
wicked, which
contemne Gods
word, and tread
his religion vnder
foot.
c. That is, these
examples, whereby
thou declarest
thy selfe to be
iudge of the
world.
d. That is, a
vehement zeale to
thy glory, and
indignation a-
gainst the wicked.
e. In the court
g. That is, all

a. I am persua-
ded that to keepe
thy Law is an be-
trage and great
gaine for me.
b. He sheweth
that none can
embrace word
of God, except
he consider his
own imperfec-
tions and wayes.
c. They haue
gone about to
draw me into
their company.
d. Not only in
mortal content,
but also with
syde & succour.
e. For the know-
ledge of Gods
word is a singu-
lar token of his
fauour.

a. Having pro-
ved by experi-
ence that God
was true in his
promise, he desi-
reth that hee
would increas
in him know-
ledge and iudge-
ment.
b. So Ieremie
saith, that before
the Lord touched
him, he was like
a calfe vntamed
so that the vic of
Gods rods is to
call vs home to
God.
c. Their heart is
indurate and
hardened, puff-
ed vp with prope-
ritie and vaine
estimation of
themselves.
d. He confesseth
that before that hee was chastened, hee was rebellious as man by nature is.

a. Because God
leaueth not his
workes: he hath
begun, he desi-
reth a new grace,
that is, that hee
would continue
his mercies.
b. When God
sheweth his
grace toward
us, he testifieth
to others that he
faitheth not them
that trust in him

a. He sheweth
that we
loue Gods
word, and
therein
practise
it.

a. He sheweth
that we
loue Gods
word, and
therein
practise
it.

a. He sheweth
that we
loue Gods
word, and
therein
practise
it.

a. He sheweth
that we
loue Gods
word, and
therein
practise
it.

a. He sheweth
that we
loue Gods
word, and
therein
practise
it.

c He declarerh
that when he felt
not Gods mer-
cies, he was as
dead.
d This is, bee-
cause he was
conforted by
mines mercies.
e He sheweth
that there can be
no true faith
in Gods word
without the
knowledge of
his word.

a Though my
strength faile
maye my soule
growe, and
be like a bottle
of wine, yet
shall I not
be like a bottle
of wine, which
is parched
in the smoke.
c How long will
thou afflict thy
servant?
d They have
not only
offended me
violently, but
also craftily
conspired
against me.
e He allegeth
himselfe, that
God will deli-
ver him, and
destroy
such as vni-
truly per-
secute them.
f Finding no
helpe in earth,
he lifteth up
his eyes
to heauen.

a Because none
should esteeme
Gods word ac-
cording to the
changes of
things in this
world, be-
cause that it
abideth in
heauen, and
therefore is
immutable.
b Seeing the
earth and all
creatures re-
maine in cha-
ngement, where-
in thou hast
created them,
much more
shall thy truth
remaine con-
stant and un-
changeable.
c He proueth
by effect, that
he is Gods
child, be-
cause he seeketh
to vnderstand
his word.
d There is
nothing so
perfect in
earth, but
it hath an
end, only
Gods word
lasteth for
euer.

a He sheweth
that we cannot
loue Gods word
except we ex-
ercise our selues
therein and
practise it.
b Whosoever
doth submit
himselfe only
to Gods word
shall not
only be safe
against the
persecutions
of his ene-
mies, but also
shall hee
come then
they that
professe it,
and are
men of
experience.

77 Let thy tender mercies come vnto mee, that I may liue: for thy Law is my delight.

78 Let the proud be ashamed: for they haue dealt wickedly, and falsely with me: but I will not be confounded in thy precepts.

79 Let such as feare thee, O Lord, turne vnto mee, and they shall know thy testimonies.

80 Let mine heart be vpbright in thy statutes, that I be not ashamed.

81 My soule fainteth for thy saluation: yet I waite for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

83 For I am like a bottle in the smoke: yet doe I not forget thy statutes.

84 How many are the dayes of thy seruants? When wilt thou execute iudgement on them that persecute me?

85 The proud haue digged pits for mee, which is not after thy Law.

86 All thy commandements are true: they persecute me falsely: helpe me.

87 They had almost consumed mee vpon the earth: but I forsooke not thy precepts.

88 Quicken mee according to thy louing kindnesse: so shall I keepe the testimonie of thy mouth.

89 O Lord, thy word endureth for euer in heauen.

90 Thy truth is from generation to generation: thou hast layd the foundation of the earth, and it abideth.

91 They continue vnto this day by thine ordinances: for all are thy seruants.

92 Except thy Law had been my delihte, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: but I will confider thy testimonies.

96 I haue scene an ende of all perfection: but thy commandement is exceeding large.

97 Oh how loue I thy Law! it is my meditation continually.

98 By thy commandements thou hast made me wiser then mine enemies: for they are cuer with me.

99 I haue had more vnderstanding then all my teachers: for thy testimonies are my meditation.

100 I vnderstood more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for thou didst teach me.

103 How sweete are thy promises vnto my mouth: yea, more then hony vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falsehood.

105 Thy word is a lanterne vnto my feete, and a light vnto my path.

106 I haue sworn, and will performe it, that I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee accept the free offerings of my mouth, and teach me thy iudgements.

109 My foule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue laid a snare for mee: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an heritage for euer: for they are the ioy of mine heart.

112 I haue applied mine heart to fulfill thy statutes alway, euen vnto the end.

113 I hate a vaine inuention: but thy Law doe I loue.

114 Thou art my refuge and shield, and I trust in thy word.

115 Away from me, ye wicked: for I will keepe the commandements of my God.

116 Stablish me according to thy promise, that I may liue, and disappoint me not of mine hope.

117 Stay thou me, and I shall be safe, and I will delight continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their deceit is vaine.

119 Thou hast taken away all the wicked of the earth like a drosse: therefore I loue thy testimonies.

120 My flesh trembleth for feare of thee, and I am afraid of thy iudgements.

121 I haue executed iudgement and iustice: keaue me not to mine oppressours.

122 Answer for thy seruant in that which is good, and let not the proude oppress me.

123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promise.

124 Deale with thy seruant according to thy mercie, and teach me thy statutes.

125 I am thy seruant: grant mee therefore vnderstanding, that I may know thy testimonies.

126 It is time for thee Lord to worke: sheweth that when the wicked haue brought all things to confusion, to vices contempt, then it is Gods time to helpe and send remedie.

127 I will not be confounded, for I haue put my trust in thy word.

128 I haue not declined from thy iudgements: for thou didst teach me.

129 How sweete are thy promises vnto my mouth: yea, more then hony vnto my mouth.

130 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falsehood.

131 Thy word is a lanterne vnto my feete, and a light vnto my path.

132 I haue sworn, and will performe it, that I will keepe thy righteous iudgements.

133 I am very sore afflicted: O Lord, quicken me according to thy word.

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137 Thy testimonies haue I taken as an heritage for euer: for they are the ioy of mine heart.

138 I haue applied mine heart to fulfill thy statutes alway, euen vnto the end.

139 I hate a vaine inuention: but thy Law doe I loue.

140 Thou art my refuge and shield, and I trust in thy word.

141 Away from me, ye wicked: for I will keepe the commandements of my God.

142 Stablish me according to thy promise, that I may liue, and disappoint me not of mine hope.

143 Stay thou me, and I shall be safe, and I will delight continually in thy statutes.

144 Thou hast troden downe all them that depart from thy statutes: for their deceit is vaine.

145 Thou hast taken away all the wicked of the earth like a drosse: therefore I loue thy testimonies.

c So often of
these we can do
nothing, but
when God doth
inwardly in-
flame vs with
his Spirit, we
feele his graces
sweeten then
home.

a Of our selues
we are but dark-
nes, and cannot
see, except we be
lightened with
Gods word.
b So all the
faithful ought to
be bounden to
God by a io-
leune, and to stirre
vp their zeale to
embrace Gods
word.

c This is, my
prayers thank-
giving, which
sacrifice is a
callecth the calues
of the lippes.
d That is, I am
in continual
danger of my life
e I esteemed no
worldly things,
but made thy
worde mine in-
heritance.

a Whosoever
will embrace
Gods word a-
right must ab-
horre all fanta-
sies and imagi-
nations both of
himselfe and
others.
b And hinder
me not to keepe
the Law of the
Lord.

c He desireth
Gods continuall
assistance, lest he
should faile in
this race, which
he had begun.
d The craftie
practises of them
that contemne
thy Law shall
be brought to
nought.
e Which infe-
cted thy people,
as drosse doeth
the metall.
f Thy iudge-
ment, considering mine

ments doe not onely
teach me obedience,
but cause me to feare,
owne weakenesse,
which feare causeth
repentance.

a Put thy selfe
betweene mine
enemies and me,
as if thou were
my pledge.
b He boasteth
not that hee is
Gods seruant,
but hereby put-
teth God in
mi de that as
he made him his
by his grace, so
he would conti-
nue his fauour
toward him.
c The Prophet

sheweth that when the wicked haue brought all things to confusion, to vices contempt, then it is Gods time to helpe and send remedie.

It for

for they haue destroyed thy Law.

127 Therefore loue I thy commandements
about gold, yea, about most fine gold.

128 Therefore I esteeme all thy precepts
most iust, and hate all false wayes.

P s.

129 Thy testimonies are a wonderfull:
therefore doeth my soule keepe them.

130 The entrance into thy words sheweth
light, and giueth vnderstanding to the
simple.

131 I opened my mouth and pantsd, be-
cause I loued thy commandements.

132 Looke vpon me and be mercifull vnto
mee, as thou wast to doe vnto those that loue
thy Name.

133 Direct my steps in thy word, and let
none iniquity haue dominion ouer me.

134 Deliuer mee from the oppression of
men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon
thy seruant and teach me thy statutes.

136 Mine eyes gush out with riuers of
water, because they keepe not thy Law.

T SADDI.

137 Righteous art thou, O Lord, and iust
are thy iudgements.

138 Thou hast commanded a iustice by thy
testimonies and truth especially.

139 My zeale hath euen consumed mee:
because mine enemies haue forgotten thy
words.

140 Thy word is proued most pure, and
thy seruant loueth it.

141 I am small and despised: yet doe I not
forget thy precepts.

142 Thy righteousness is an euertlasting
righteousnesse, and thy Law is truth.

143 Trouble and anguish are come vpon
me: yet are thy commandements my delight.

144 The righteousness of thy testimonies
is euertlasting: graunt me vnderstanding, and I
shall liue.

K O P H.

145 I haue cried with my whole heart:
heare me, O Lord, and I will keepe thy statutes.

146 I called vpon thee: saue me, and I will
keepe thy testimonies.

147 I preuented the morning light, and
cried: for I waited on thy word.

148 Mine eyes preuent the night watches
to meditate in thy word.

149 Heare my voice according to thy lo-
uing kindnes: O Lord, quicken me according
to thy iudgement.

150 They draw neere, that follow after
malice, and are farre from thy Law.

151 Thou art neere, O Lord: for all thy
commandements are true.

152 I haue known long since by thy tes-
timonies, that thou hast established them for
euer.

R E S H.

153 Behold mine affliction, and deliuer
me: for I haue not forgotten thy Law.

154 Plead my cause, and deliuer me: quicken
me according vnto thy word.

155 Saluation is farre from the wicked, be-
cause they seeke not thy statutes.

156 Great are thy tender mercies, O Lord:
quicken me according to thy iudgements.

157 My persecutours and mine oppres-
sours are many: yet doe I not swaue from thy
testimonies.

158 I saw the transgressours and was grie-
ued because they kept not thy word.

159 Consider, O Lord, how I loue thy
precepts: quicken me according to thy louing
kindnesse.

160 The beginning of thy word is truth,
and all the iudgements of thy righteousness
endure for euer.

S C H I N.

161 Princes haue persecuted me without
cause, but mine heart stood in awe of thy
words.

162 I reioyce at thy word, as one that findeth
a great spoile.

163 I hate falsehood and abhorre it, but thy
Law doe I loue.

164 Seven times a day doe I praise thee,
because of thy righteous iudgements.

165 They that loue thy Law, shall haue
great prosperity, and they shall haue none hurt.

166 Lord, I haue trusted in thy saluation,
and haue done thy commandements.

167 My soule hath kept thy testimonies:
for I loue them exceedingly.

168 I haue kept thy precepts and thy tes-
timonies: for all my wayes are before thee.

169 Let my complaint come before thee,
O Lord, and giue me vnderstanding according
vnto thy word.

170 Let my supplication come before thee,
and deliuer me according to thy promise.

171 My lips shall speake praise, when thou
hast taught me thy statutes.

172 My tongue shall intreate of thy word:
for all thy commandements are righteous.

173 Let thine hand helpe mee: for I haue
chosen thy precepts.

174 I haue longed for thy saluation, O
Lord, and thy Law is my delight.

175 Let my soule liue, and it shall praise
thee, and thy iudgement shall helpe me.

176 I haue gone astray like a lost sheepe:
seeke thy seruant, for I doe not forget thy com-
mandements.

P S A L. CXX.

1 The prayer of David being vexed by the false reports of
Saiſ-flatterers. 5 And therefore hee lamenteth his long
abode among those infidels, 7 Who were given to all kind
of wickednesse and contention.

A Song

d That is, when
sower dissemeth
from the pursue
of thy word.

a Containing
high and secret
mysteries, so that
I am moued
with admiration
and reuerence.
b The simple
idiots that sub-
mit themselves
to God, haue
their eyes open-
ed, and their
minds illumina-
ted so farre
as they begin
to reade Gods
word.
c My zeale to-
ward thy word
was so great.

d He sheweth
what ought to
be the zeale of
Gods children,
when they see
his word con-
temned.

a We cannot
confesse God to
be righteous, ex-
cept we liue vp-
rightly and true-
ly, as he hath
commanded.
Psal. 66. 9.
b Gold hath
need to be fi-
ned, but thy
word is perfecti-
on it selfe.
c This is the
true trial, to
praise God in
aduersitie.

d So that the
life of man with-
out the know-
ledge of God
is death.

a He sheweth
that all his af-
fections and
whole heart
were bent to
Godward for
to haue helpe in
his dangers.
b He was more
earnest in the
studie of Gods
word, then they
that kept the
watch, were in
their charge.
|| Or, custome.
c He sheweth
the nature of the
wicked to be to
persecute against
their consciences.
d His faith is
grounded vpon
Gods word, that
he would euer be
at hand when
his children be
oppressed.

a For without
Gods promise
there is no hope
of deliuerance.
b According to
thy promise
made in the law,
which because
they wicked last,
they can haue no
hope of salua-
tion.
c My zeale con-
sumed me, when
I saw their malice
and contempe of
thy glory.
d It is a true
signe of our ad-
option, when
we loue the Law
of God.
e Since thou
first promisedst,
euen to the end
all thy sayings
are true.

a The threat-
nings and per-
secutions of prin-
ces could not
cause mee to
shrink to con-
fesse thee, whom
I more feare
than men.
b That is, often
and sundrie
times.
c For their con-
science sturth
them, that they
pleaſe thee,
whereas they
that loue not
thee haue the
contrarie.
d He sheweth
that we must
first haue faith
before we can
worke and
please God.
e I had no re-
spect of men, but
set thee alwayes
before mine eyes,
as the iudge of my
doings.

a As thou hast
promised to be
the school-
master vnto all
them that de-
pend vpon thee.
b The word fi-
nisheth to powre
forth continu-
ally.
c All his pray-
ers, and desires,
to profite in the
word of God.

d That is, thy
provident care
ouer me, and
wherewith thou
wilt iudge mine
enemies.
e Being chaſt-
ed to and fro by
mine enemies,
and hauing no
place to rest in.

a. 1. / 17. 2. 3.
a Hee reioy-
ceth that God
had appoynted
a place, where
the Ark should
still remaine.
b Which was
wont to wander
to and fro as
the Ark was
moued.
c By the arti-
ficiall ioyning
and beauty of
the houses, be-
neath the
concord, and
loue that was
betweene the
and pray there
figure of Chris-

A Song of degrees.
I Called vnto the Lord in my trouble, and he heard me.

Deliver my soule; O Lord, from lying lips, and from a deceitfull tongue.

What doth thy deceitfull tongue bring vnto thee? or what doeth it saue thee?

It is like the sharpe arrowes of a mighty man, and as the coales of summer.

Woe is to mee that I remaine in Meshech, and dwell in the tents of Kedar.

My soule hath too long dwelt with him that hateth peace.

I seek peace, and when I speake thereof, they are bent to warre.

These were people of Arabia, which came of Ishmael, Gen. 25. 18. f That is, of the Meschites. g He declareth what he meaneth by Meshech, and Kedar to wit, the Iralites, which had degenerate from their godly fathers, and hated and contemned against the faithfull.

PSAL. CXXI.

This Psalme teacheth that the faithfull ought only to looke for helpe at God. f Whom they doth maintaine, preserve and prosper his Church.

A Song of degrees.

I will lift vp mine eyes vnto the mountaines, from whence mine helpe shall come.

Mine helpe cometh from the Lord, which hath made the heauen and the earth.

He will not suffer thy foote to slip, for he that keepeth thee, will not slumber.

Behold, he that keepeth Israel, will neither slumber nor sleepe.

The Lord is thy keeper: the Lord is thy shadow at thy right hand.

The sunne shall not smite thee by day, nor the moone by night.

The Lord shall preserve thee from all euill: he shall keepe thy soule.

The Lord shall preserve thy going out, and thy comming in from henceforth and for euer.

d Whatsoeuer thou doest enterprise shall haue good successe.

PSAL. CXXII.

David reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his Arke in Zion. f For the which hee giueth thanks, g And prayeth for the prosperity of the Church.

A Song of degrees, or Psalme of David.

Reioyce, when they said to me, We will goe into the house of the Lord.

Our feete shall stand in thy gates, O Ierusalem.

Ierusalem is builded as a citie, that is compact together in it selfe.

Whereunto the Tribes, euen the Tribes of the Lord goe vp according to the testimony to Israel, to praise the Name of the Lord.

For there are thrones set for iudgement, euen the thrones of the house of David.

Pray for the peace of Ierusalem: let them

d All the tribes according to Gods conenant shall come and pray there. e In whose house God placed the throne of Iustice, and made it a figure of Christs kingdome.

prosper that loue thee.

Peace be within thy walls, and prosperitie within thy palaces.

For my brethren and neighbours sakes I will wish thee now prosperitie.

Because of the House of the Lord our God, I will promise thy wealth.

PSAL. CXXIII.

A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlings and contemners of God.

A Song of degrees.

Lift vp mine eyes to thee, that dwellest in the heauens.

Behold, as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: so our eyes wait vpon the Lord our God vntill he haue mercie vpon vs.

Haue mercie vpon vs, O Lord, haue mercie vpon vs: for wee haue suffered too much contemp.

Our soule is filled too full of the mocking of the wealthy, and of the despitefulness of the proud.

nings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

PSAL. CXXIII.

The people of God escaping a great perill, doe acknowledge themselves to be deliuered, not by their owne force, but by the power of God. f They declare the greatness of the power of God. g And praise the Name of God.

A Song of degrees, or Psalme of David.

If the Lord had not bene on our side, (may Israel now say.)

If the Lord had not bene on our side, when men rose vp against vs,

They had then swallowed vs vp quick, when their wrath was kindled against vs.

Then the waters had drowned vs, and the streame had gone ouer our soule:

Then had the swelling waters gone ouer our soule.

Praised be the Lord, which hath not giuen vs as a pray vnto their teeth.

Our soule is escaped, euen as a bird out of the snare of the fowlers: the snare is broken, and we are deliuered.

Our helpe is in the Name of the Lord, which hath made heauen and earth.

PSAL. CXXV.

Hee describeth the assurance of the faithfull in their afflictions, g And desireth their wealth, f And the destruction of the wicked.

A Song of degrees.

They that trust in the Lord, shall bee as mount Zion, which can not be removed, but remaineth for euer.

As the mountaines are about Ierusalem: so is the Lord about his people from henceforth and for euer.

For the rod of the wicked shall not rest on the lot of the righteous, least the righteous put forth their hand vnto wickednesse.

ness, yet this crosse shall not so rest vpon them that it should driue them from hope.

f The fauour of God prospereth both with and without. g Not onely for mine owne sake, but for all the faithfull.

a He compareth the condition of the godly to seruants that are distressed of all helpe, assuring that when all other helpes fail, God is euer at hand and will himselfe. b He declareth that when the faithfull are so full, that they can no more endure the oppressions and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

a He sheweth that God was ready to helpe at neede, and that there was none other way to be saved, but by his onely meane. b So vnable were we to resist. c He vseth most proper similitudes to expresse the great danger that the Church was in, and out of the which God miraculously deliuered them. d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

a Though the world be subiect to mutations, yet the people of God shall stand sure, and be defended by Gods providence. b Though God suffer his to be vnder the crosse, least they should embrace wickedness, yet this crosse shall not so rest vpon them that it should driue them from hope.

4 Doe well, O Lord, vnto those that bee good and true in their hearts.

5 But these that turne aside by their crooked wayes, them shall the Lord leade with the workers of iniquitie: but peace shall be vpon Israel.

PSALM CXXVII

1 This Psalm was made after the returne of the people from Babylon, and sheweth that the means of their deliverance was wonderful after the seuentie yeeres of captiuitie foretold by Ierem. 18, chap. 17, 12, and 29, 10.

A Song of degrees, or Psalm of David.

W HEN the Lord brought againe the captiuitie of Zion, we were like them that dreame.

2 Then was our mouth filled with laughter, and our tongue with ioy: then said they among the heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the riuers in the South.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping and caried precious seede: but they shall returne with ioy and bring their sheaues.

PSALM CXXVIII

1 He sheweth that the whole estate of the world, both domesticall and politicall standeth by Gods mere prouidence and blessing. 2 And that to haue children well nurtured, is an especiall grace and gift of God.

A Song of degrees, or Psalm of Salomon.

EXCEPT the Lord build the house, they labour in vaine that build it: except the Lord keepe the citie, the keeper watcheth in vaine.

2 It is in vaine for you to rise early and to lie downe late, and cate the bread of sorrow: but hee will surely giue rest to his beloued.

3 Behold, children are the inheritance of the Lord, and the fruit of the wombe his reward.

4 As are the arrows in the hand of the strong man: so are the children of youth.

5 Blessed is the man, that hath his quiver full of them: for they shall not bee ashamed, when they speake with their enemies in the gate.

PSALM CXXVIII

1 Hee sheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

A Song of degrees.

BLESSED is euery one that feareth the Lord, and walketh in his wayes.

2 When thou catest the labours of thine

hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall be as the fruitfull vine on the sides of thine house, and thy children like the oliue plants round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shall blesse thee, and thou shalt see the wealth of Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

with this gift. d Because of the spirituall blessing, which God hath made to his Church, these temporall things shall be granted. e For except God blessed his Church publicly, this priuie blessing were not long.

PSALM CXXIX

1 Hee acknowledgeth the Church to be in tribulation, though it be afflicted. 2 For by the righteous Lord it shall be delivered.

6 And the enemies for all their glorious shew, shall suddenly be destroyed.

A Song of degrees.

THEY haue oftentimes afflicted mee from my youth (maye Israel now say.)

2 They haue oftentimes afflicted mee from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the righteous Lord hath cut the cordes of the wicked.

5 They that hate Zion shall be all ashamed and turned backward.

6 They shall be as the grasse on the house tops, which withereth afore it commeth forth.

7 Whereof the mower filleth not his hand, neither the gleaner his lap.

8 Neither they, which goe by, say, The blessing of the Lord be vpon you, or, We blesse you in the Name of the Lord.

confused with heate of Gods wrath. because they are not grounded in godly humilitie. d That is, the wicked shall perish, and none shall passe for them.

PSALM CXXX.

1 The people of God from their bottomlesse miseries doe cry vnto God, and are heard. 3 They confesse their sinnes and see vnto Gods mercie.

A Song of degrees.

OF the deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voice of my prayers.

3 If thou, O Lord straightly markest iniquities, O Lord, who shall stand?

4 But mercie is with thee, that thou maiest be feared.

5 I haue waited on the Lord: my soule hath waited, and I haue trusted in his word.

6 My soule waiteth on the Lord more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord is mercie, and with him is great redemption.

8 And he shall redeeme Israel from all his iniquities.

PSALM

c Hee desireth God to purge his Church from hypocrites, and such as haue no zeale of the truth.

a Their deliuerance was as a thing incredible, and therefore took away all excuse of ingratitude. b He sheweth how the godly ought to reioyce, when God gathereth his Church or deliuereth it.

c If the infidels confesse Gods wonderfull worke, the faithfull can neuer shew themselves sufficiently thankfull.

d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wilderness and barren places. e That is, leade which was leaue and deare meaning, that they which trusted in Gods promise to returne, had their desire.

a That is, gouerne and dispose all things pertaining to the family.

b The publike estate of the commonwealth c Which watch and ward, and are also magistrates, and rulers of the citie.

d Either that which is gotten by hard labour, or eaten with griefe of minde.

e Not exempting them from labour, but making their labours comfortable, and as it were a rest.

f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number. g Such children shall be able to stop their aduersariies mouths, when their godly hit is maliciously accused before Iudges.

a Being in great distress and sorrow.

b He declareth that we cannot be iust before God, but by forgiveness of sinnes.

c Because of nature thou art mercifull: therefore the faithfull reuerence thee.

d He sheweth to whom the mercie of God doth appertaine: to Israel, that is, to the Church, and not to the reprobate.

e Let the Church appeare in Priests and the people.

f As thou madest promise to David, so I will performe it to thee.

g Shall aske for their people may be graued. h Because was spirituall place: for he with my people.

PSAL. CXXXI.

1 *Dauid charged with ambition and greedie desire to raigme, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.*

A Song of degrees, or Psalme of Dauid.

Lord, mine heart is not haucie, neither are mine eyes loftie, neither haue I walked in great matters and hid from me.

2 Surely I haue behaued my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is wained.

3 Let Israel wait on the Lord from henceforth and for euer.

PSAL. CXXXII.

1 *The faithfull grounding on Gods promise made vnto Dauid, desire that he would establish the same, both as touching his posteritie, and the building of the Temple, to pray there as was foretolden.*

A Song of degrees.

Lord, remember Dauid with all his affliction.

2 Who sware vnto the Lord, and vowed vnto the mightie God of Iakob, saying,

3 I will not enter into the Tabernacle of mine house, nor come vpon my pallet or bed,

4 Nor suffer mine eyes to sleepe, nor mine eye-lids to slumber,

5 Vntill I find out a place for the Lord, an habitation for the mightie God of Iakob.

6 Lo, we heard of it in Ephrathah, and found it in the fields of the forrest.

7 We will enter into his Tabernacles, and worship before his footestool.

8 Arise, O Lord, to come into thy rest, thou, and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness, and let thy Saints reioyce.

10 For thy seruant Dauids sake refuse not the face of thine Annoynted.

11 The Lord hath sworne in trueth vnto Dauid, and he will not shrinke from it, saying, Of the fruite of thy bodie will I set vpon thy throne.

12 If thy sons keepe my couenant, and my testimonies, that I shal teach them, their sonnes also shall sit vpon thy throne for euer.

13 For the Lord hath chosen Zion, and loved to dwell in it, saying,

14 This is my rest for euer: here will I dwell, for I haue a delight therein.

15 I will surely blesse her vitales, and will satisfie her poore with bread,

16 And will clothe her Priests with saluation, and her Saints shall shoute for ioy.

17 There will I make the home of Dauid to bud: for I haue ordained a light for mine Annoynted.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

PSAL. CXXXIII.

1 *This Psalme containeth the commendation of brotherly amity among the seruants of God.*

A Song of degrees or Psalme of Dauid.

Behold, how good and how comely a thing it is brethren to dwell together.

2 It is like to the precious oyntment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments:

3 And as the dew of Hermon, which falleth vpon the mountains of Zion: for there the Lord appointed the blessing and life for euer.

These lines shew the commoditie of brotherly loue. b The oyntment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plenusfull countrey about Ierusalem. d Where there is such concord.

PSAL. CXXXIII.

1 *He exhorteth the Leuites watching in the Temple to praise the Lord.*

A Song of degrees.

Behold, praise ye the Lord, all ye seruants of the Lord, yee that by night stand in the house of the Lord.

2 Lift vp your hands to the Sanctuary, and praise the Lord.

3 The Lord that hath made heauen and earth, blesse thee out of Zion.

hath all power, blesse thee with his fatherly loue declared in Zion. vnto to praise the Lord, and blesse the people.

PSAL. CXXXV.

1 *Hee exhorteth all the faithfull, of what state soeuer they be to praise God for his marueilous workes, 21 And specially for his graces toward his people, wherein he hath declared his maiestie, 25 to the confusion of all idolaters and their idoles.*

Prayse ye the Lord.

Praise the Name of the Lord: ye seruants of the Lord, praise him.

2 Ye that stand by the house of the Lord, and in the courts of the House of our God,

3 Praise ye the Lord: for the Lord is good: sing prayes vnto his Name, for it is a comely thing.

4 For the Lord hath chosen Iakob to himselfe, and Israel for his chiefe treasure.

5 For I know that the Lord is great, and that our Lord is aboue all gods.

6 Whatsoeuer pleased the Lord, that did hee in heauen and in earth, in the sea, and in all the depths.

7 He bringeth vp the clouds from the ends of the earth, and maketh the lightnings with the raine: he draweth forth the wind out of his treasures.

8 Hee smote the first borne of Egypt both of man and beast.

9 Hee hath sent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 Hee smote many nations, and slewe mighty Kings.

11 As Sihon king of the Amorites, and Og king of Bashan, & all the kingdoms of Canaan:

Tt 3

12 And

a Because the greatest paine were against Dauid, though some fauoured him yet when he was established King, at length they joyed all together like brethren: and therefore hee beweth by

b The oyntment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plenusfull countrey about Ierusalem. d Where there is such concord.

a Yee that are Leuites and chiefly appointed to this office. b For their charge was not onely to keepe the Temple, but to pray there and to give God thanks. c And therefore Thus the Leuites

a Yee Leuites that are in his Sanctuary. b Meaning, the people: for the people and Leuites had their courts, which were places of the Temple separate.

c That is, hath freely loued the posterity of Abraham. d Heioryneth Gods power with his will, to the intent that we should not separate them: and hereby hee willett Gods people to depend on his power, which he confirmeth by examples.

* Iere. 10. 13. * Exod. 12. 29.

* Num. 21. 24, 34

e Heweth what fruit the godly conceits of Gods power, whereby they see how he destroyeth his enemies, and deliuereeth his people.
f That is gouerne and defend his people.
g By shewing what punishment God appointeth for the heathen idolaters, he warneth his people to beware the like offence, seeing that idols haue neither power nor life, and that their deliuerance came not by idols but by the mightie power of God, Reade Psal. 115, verse 4.

12 And he gaue their land for an inheritance, *even* an inheritance vnto Israel his people.

13 Thy Name, O Lord, *endureth* for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord wil^e iudge his people, and be pacified toward his seruants.

15 The *idols* of the heathen are siluer and gold, *even* the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: *so* are all that trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leui: yee that feare the Lord, praise the Lord.

21 Praised be the Lord out of Zion, which dwelleth in Ierusalem. Praise yee the Lord.

P S A L. CXXXVI.

1 A most earnest exhortation to giue thanks vnto God, for the creation and gouernance of all things, which standeth in confessing that he giueth vs all of his meere liberalitie.

Praise yee the Lord, because he is good: for his *mercie endureth* for euer.

2 Praise ye the God of gods: for his *mercie endureth* for euer.

3 Praise ye the Lord of lords: for his *mercie endureth* for euer:

4 Which onely doeth great wonders: for his *mercie endureth* for euer:

5 Which by his wisdom made the heauens: for his *mercie endureth* for euer:

6 Which hath stretched out the earth vpon the waters: for his *mercie endureth* for euer:

7 Which made great lights: for his *mercy endureth* for euer:

8 As the Sunne to rule the day: for his *mercie endureth* for euer:

9 The Moone and the Starres to gouerne the night: for his *mercie endureth* for euer:

10 Which smote Egypt with their first borne, (for his *mercie endureth* for euer)

11 And brought out Israel from among them (for his *mercie endureth* for euer)

12 With a mighty hand and stretched out arme: for his *mercie endureth* for euer:

13 Which diuided the red Sea in two parts: for his *mercie endureth* for euer:

14 And made Israel to passe through the mids of it: for his *mercie endureth* for euer:

15 And ouerthrew Pharaoh and his hoste in the red Sea: for his *mercie endureth* for euer:

16 Which led his people through the wilderness: for his *mercie endureth* for euer:

17 Which smote great Kings: for his *mercie endureth* for euer:

18 And slew mighty Kings: for his *mercie endureth* for euer:

19 As Sihon king of the Amorites: for his *mercie endureth* for euer:

20 And Og the king of Bashan: for his *mercie endureth* for euer:

21 And gaue their land for an heritage: for his *mercie endureth* for euer:

22 *Even* an heritage vnto Israel his seruant: for his *mercie endureth* for euer:

23 Which remembered vs in our base estate: for his *mercie endureth* for euer:

24 And hath rescued vs from our oppressours: for his *mercie endureth* for euer:

25 Which giueth foode to all flesh: for his *mercie endureth* for euer.

26 Praise yee the God of heauen: for his *mercie endureth* for euer.

P S A L. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, lined in great anguish and sorrow of heart: the which grieue the Caldeans did so little pittie, 3 That they rather increased the same daily with taunts, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who provoked the Babylonians against them, 8 And moued by the Spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

BY the riuers of Babel wee sate, and there we wept when we remembered Zion.

2 Wee hanged our harpes vpon the willowes in the mids thereof.

3 Then they that led vs captiues, requirred of vs songs and mirth, when wee had hanged vp our harps, saying, Sing vs one of the songs of Zion.

4 How shall we sing, said we, a song of the Lord in a strange land?

5 If I forget thee, O Ierusalem, let my right hand forget to play.

6 If I do not remember thee, let my tongue cleaue to the roofof my mouth: yea, if I preferre not Ierusalem to my chiefe ioy.

7 Remember the children of Edom, O Lord, in the day of Ierusalem, which said, Rase it, rase it to the foundation thereof.

8 O daughter of Babel, worthy to be destroyed, blessed shall he be that rewardeth thee, as thou hast serued vs.

9 Blessed shall he be that taketh and dasheth thy children against the stones.

was so grieuous, that no ioy could makethem glad, except it were restored. f According as Ezek. 25. 13, and Ieremie 49. 7. verse prophesied: and Obadias, verse 10. sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsfolke. g When thou didst visite Ierusalem h He alludeth to Isaias prophesie, Chapter 13, and 16. verse, promising good successe to Cyrus and Darius, whom ambition moued to fight against Babylon: but God vised them as his rods to punish his enemies.

P S A L. CXXXVIII.

1 David with great courage praiseth the goodnesse of God toward him, the which is so great, 4 That it is known to forraigne Princes, who shall praise the Lord together with him. 6 And hee is assured to haue like comfort of God in the time following, as he hath had heretofore.

A Psalm of David.

I Will praise thee with my whole heart: *even* before the gods will I praise thee.

2 I will

g In our greatest affliction and seruitude, when we looked for nothing less then to haue had any succour, h Seeing that God prouideth euen for the beasts, much more hath he care ouer his i Seeing that all ages haue had most plaine testimonies of Gods benefits.

a That is, we abode along time and albeit that the country was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of our God.

b To wit, of that country. c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God. d Albeit the faithfull are touched with their particular griefs yet the common sorrow of the Church is most grieuous vnto them, and is such as they cannot but remember and lament. e The decay of Gods religion in their country.

f Though dauid was an heretick, yet it serueth thine eye as well as the light. h Thou hast made me in all parts, and therefore must needs know me. i Considering the wonderful works in forming me, I cannot but praise thee, and feare thy mightie power.

a By this repetition he sheweth that the least of Gods benefits binde vs to thanksgiving: but chiefly his *mercie*, which is principally declared toward his Church.
b This was a common kind of thanksgiving, which the whole people vsed, when they had received any benefit of God, as 2. Chron. 7. 6. and 20. 31. meaning that God was not onely mercifull to their fathers, but also continued the same to their posteritie. c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies. d In doing such a worke as was neuer done before, nor that any other could doe. e Where for the space of fortie yeeres he shewed infinite and most strange wonders. f Declaring thereby that no power nor authority was so deere vnto him, as the loue of his Church.

b Both the Temple and ceremonial service at Christ's coming were abolished: so that now God will be worshipped only in spirit and truth.
 c. Thou hast strengthened me against mine outward and inward enemies.
 d. All the world shall confess that thou hast wonderfully performed thy promise.
 e. Distance of place cannot hinder God to show mercy to his, and to judge the wicked, though they think that he is farre off.
 f. Though mine enemies rage never so much, yet the Lord, which hath begun his worke in mee, will continue his grace to the ende.

2 I wil worship toward thine holy Temple, and praise thy Name; because of thy loving kindness: and for thy truth: for thou hast magnified thy Name about all things by thy word.

3 When I called, then thou heardest mee, and hast increased strength in my soule.

4 All the Kings of the earth shall praise thee, O Lord: for they have heard the wordes of thy mouth.

5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.

6 For the Lord is high: yet he beholdeth the lowly, but the proud he knoweth a farre off.

7 Though I walke in the mids of trouble, yet wilt thou reuile me: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hand shall saue me.

8 The Lord will performe his worke toward me: O Lord, thy mercy endureth for euer: forsake not the workes of thine hands.

9 The Lord, which hath begun his worke in mee, will continue his grace to the ende.

P S A L. CXXXIX.

1 David to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not. 13 Which he confirmeth by the creation of man. 14 After, declaring his Zeale and feare of God, he protesteth to be enemy to all them that contemne God.

To him that excelleth. A Psalme of David.

O Lord, thou hast tried me & knowne me. 2 Thou knowest my sitting and my rising: thou vnderstandest my thought afar off.

3 Thou compassest my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in my tongue, but loe, thou knowest it wholly, O Lord.

5 Thou holdest me strait behinde and before, and layest thine hand vpon me.

6 Thy knowledge is too wonderfull for mee: it is so high that I cannot attaine vnto it.

7 Whither shall I goe from thy spirit? or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, and dwell in the vttermost parts of the sea:

10 Yet thither shall thine hand leade me, and thy right hand hold me.

11 If I say, Yet the darknesse shall hide me, cuen the night shall be as light about me.

12 Yea, the darknesse hideth not from thee: but the night shineth as the day: the darknesse and light are both alike.

13 For thou hast possessed my reins: thou hast couered me in my mothers wombe.

14 I wil praise thee, for I am fearefully and wonderously made: maruileous are thy workes, and my soule knoweth it well.

15 My bones are not hidde from thee, though I was made in a secret place, and fa-

shioned beneath in the earth.

16 Thine eyes did see me, when I was without forme: for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

17 How deare therefore are thy thoughts vnto mee, O God: how great is the summe of them!

18 If I should count them, they are more, then the sand: when I wake, I am still with thee.

19 Oh that thou wouldest slay, O God, the wicked and bloody men, to whom I say, Depart ye from me:

20 Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.

21 Doe not I hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfaigned hatred, as they were mine vtter enemies.

23 Try me, O God, and know mine heart: proue me, and know my thoughts,

24 And consider if there be any way of wickednesse in me, and leade me in the way for euer.

He was subiect to sinne, yet was hee not giuen to wickednesse, and to proue God by rebellion. q That is, continue thy fauour towards mee to the end.

P S A L. CXL.

1 David complaineth of the crueltie, falshood and iniuries of his enemies. 2 Against the which he prayeth vnto the Lord, and assureth himselfe of his helpe and succour. 12 Wherefore he proueth the iust to praise the Lord, and so assure themselves of his iustitiā.

To him that excelleth. A Psalme of David.

Deliver me, O Lord, from the euill man: preserve me from the cruell man:

2 Which imagine euill things in their heart, and make warre continually.

3 They haue sharpened their tongues like a Serpent: Adders poison is vnder their lips. Selah.

4 Keepe me, O Lord, from the hands of the wicked: preserve me from the cruell man, which purposeth to cause my steps to slide.

5 The proud haue laide a snare for me, and spread a net with cordes in my pathway, and set grinneth for me. Selah.

6 Therefore I said vnto the Lord, Thou art my God: heare, O Lord, the voice of my prayers.

7 O Lord God the strength of my saluation, thou hast couered mine head in the day of battell.

8 Let not the wicked haue his desire, O Lord: performe not his wicked thought, lest they be proud. Selah.

9 As for the chiefe of them, that compass me about, let the mischief of their owne lips come vpon them.

10 Let coales fall vpon them: let him cast

hee alludeth to Saul. h To wit, God: for David sawe that they were reprobate, and that there was no hope of repentance in them.

them

k That is, in my mothers wombe: which he compares to the inward parts of the earth.
 l Seeing that thou dost know me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned me.
 m How ought we to esteem the excellent declaration of thy wisdom in the creation of man!
 n I continually see new occasions to meditate in thy wisdom, and to praise thee.
 o He teacheth vs boldly to contemne all the hatred of the wicked, and friendship of the world, when they would set vs to searue God sincerely.
 p Or any heinous way rebellious: meaning that though he were subiect to sinne, yet was hee not giuen to wickednesse, and to proue God by rebellion.
 q That is, continue thy fauour towards mee to the end.

a Which persecuteth me of malice and without cause.
 b That is, by their false calculations and lies they kindle the hatred of the wicked against mee.
 c He sheweth what weapons the wicked vse, when power and force faile them.
 d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.
 e He calleth to God with liuely faith, being assured of his mercies, because he had before time proued, that God helped him cuer in his dangers.
 f For it is in Gods hand to overthrow the counsels and enterprises of the wicked.
 g It seemeth that

them into the fire, and into the deepe pits, that they rise not.

For the backbiter shall not be established vpon the earth: euill shall hunt the cruell man to destruction.

I know that at the Lord wil auenge the afflicted, and iudge the poore.

Surely the righteous shall praise thy Name, and the iust shall dwell in thy presence.

PSAL. CXLI.

David being grieuouly persecuted vnder Saul, openly fleeth vnto God to haue succour. Desiring him to bridle his afflictions, that he may patiently abide till God take vengeance of his enemies.

A Psalme of David.

Lord, I call vpon thee: haile thee vnto mee: heare my voyce, when I crie vnto thee.

Let my prayer be directed in thy sight as incense, and the lifting vp of mine hands as an euening sacrifice.

Set a watch, O Lord, before my mouth, and keepe the doore of my lips.

Incline not mine heart to euill, that I should comm i wicked workes with men that worke iniquitie: and let mee not eate of their delicates.

Let the righteous smite me: for that is a benefit: and let him reprocue me, and it shall be a precious oyle, that shall not breake mine head: for within a while I shall euen pray in their miseries.

When their Iudges shall be cast downe in stonie places, they shall heare my wordes, for they are sweet.

Our bones lie scattered at the graues mouth, as hee that heweth wood, or diggeth in the earth.

But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule desitute.

Keep me from the snare, which they haue laid for mee, and from the grennes of the workers of iniquitie.

Let the wicked fall into his nets together, whiles he escape.

Dauid was miraculously deliuered out of many deaths, as 1. Cor. 1. 9. 10. Into Gods nettes, whereby hee catcheth the wicked in their owne malice. k So that none of them escape.

PSAL. CXLII.

The Prophet either asonied with feare, nor carried away with anger, nor forced by desperation, would kill Saul, but with a quiet mind directed his earnest prayer to God, who did preserve him.

A Psalme of David, to giue instruction, and a prayer, when he was in the caue.

I cried vnto the Lord with my voyce: with my voyce I prayed vnto the Lord.

I poured out my meditation before him, and declared mine affliction in his presence.

I sought out my meditation before him, and declared mine affliction in his presence.

I sought out my meditation before him, and declared mine affliction in his presence.

I sought out my meditation before him, and declared mine affliction in his presence.

I sought out my meditation before him, and declared mine affliction in his presence.

I sought out my meditation before him, and declared mine affliction in his presence.

I sought out my meditation before him, and declared mine affliction in his presence.

I sought out my meditation before him, and declared mine affliction in his presence.

Though my spirit was in perplexitie in mee, yet thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

I looked vpon my right hand, and behelde; but there was none that would know mee: all refuge failed me, and none cared for my soule.

Then cried I vnto thee, O Lord, and said, Thou art mine hope, and my portion in the land of the liuing.

Hearken vnto my crie, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.

Bring my soule out of prison, that I may praise thy Name: then shall the righteous come about me, when thou art beneficial vnto me.

PSAL. CXLIII.

An earnest prayer for remission of finnes, acknowledging that the enemies did thus cruely persecute him by Gods iust iudgement. 8 He desireth to be restored to grace. 10 To be gouerned by his holy spirit, that hee may spend the remnant of his life in the true feare and seruice of God.

A Psalme of David.

Heare my prayer, O Lord, and hearken vnto my supplication: and answer me in thy truth, and thy righteousness.

(And enter not into iudgement with thy seruants: for in thy sight shall none that liueth, be iustified.)

For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: he hath laid me in the darknesse, as they that haue bene dead long agoe.

And my spirit was in perplexitie in mee, and mine heart within me was amased.

Yet doe I remember the time past: I meditate in all thy workes, yea, I doe meditate in the works of thine hands.

I stretch forth mine handes vnto thee: my soule desireth after thee, as the thirly land. Selah.

Heare me speedily, O Lord, for my spirit faileth: hide not thy face from mee, else I shall be like vnto them that goe downe into the pit,

Let me heare thy louing kindnesse in the morning, for in thee is my trust: shew me the way, that I should walke in, for I lift vp my soule vnto thee.

Deliuere mee, O Lord, from mine enemies: for I hid me with thee.

Teach me to do thy will, for thou art my God: let thy good spirit leade me vnto the land of righteousness.

Quicken mee, O Lord, for thy Names sake and for thy righteousness bring my soule out of trouble.

ly Spirit counsel me how to come forth of these great cares and troubles. I hid my selfe vnder the shadowe of thy wings, that I might bee defended by thy power. k Hee confesseth that both the knowledge and obedience of Gods will cometh by the spirit of God, who teacheth vs by his word, giueth vnderstanding by his spirit, and frameth our hearts by his grace to obey him. 1 That is, iustly, and righteously, so soone as we decline from Gods will, we fall into error.

13 And for thy mercy ^a I lay mine enemies,
and destroy all them that oppresse my soule:
for I am thy ^b seruant.

14 My life wholly vnto thee, and trusting in thy protection.

PSAL. CXLIII.

1 Hee praileth the Lord with great affection and humilitie
for his kingdome refused, and for his victories obtained,
5 Demanding helpe and the destruction of the wicked,
6 Promising to acknowledge the same with songs of pra-
ise, 13 And declaring wherein the felicity of any people
consisteth.

A Psalm of David.

Blessed be the Lord my strength, which
teacheth mine hands to fight, and my fin-
gers to battell.

2 Hee is my goodnesse and my fortresse,
my tower and ^c my deliuerer, my shield, and
in him I trust, which subdueth my ^b people vn-
der me.

3 Lord, what is man that thou ^a regardest
him? or the sonne of man that thou thinkest
vpon him?

4 Man is like to vanitie: his dayes are like
a shadow, that vanisheth.

5 Bow thine heauens, O Lord, and come
downe: touch the mountaines and they shall
smoke.

6 Cast forth the lightning, and scatter
them: shoot our thine arrowes, and consume
them.

7 Send thine hand from aboue: deliuer
me, and take me out of the great ^e waters, and
from the hand of strangers.

8 Whose mouth talketh vanitie, and their
right hand is a right hand ^e of falshood.

9 I will sing a ^h newe song vnto thee, O
God, and sing vnto thee vpon a viole, and an
instrument of ten strings.

10 It is he that giueth deliuerance vnto
Kings, and rescueth David his ⁱ seruant from
the hurtfull sword.

11 Rescue mee, and deliuer me from the
hand of strangers, whose mouth talketh vanity,
& their right hand is a right hand of falshood:

12 That our ^k sonnes may be as the plants
growing vp in their youth, and our daugh-
ters as the corner stones, grauen after the simi-
litude of a palace:

13 That our ⁱ corners may be full and aboun-
ding with diuers sorts, and that our sheep may
bring forth thousands, and ten thousand in
our streets:

14 That our ^m oxen may be strong to la-
bour: that there be none inuasion, nor going
out, nor no crying in our streets.

15 Blessed are the people, that be ⁿ so, yea,
blessed are the people, whose God is the Lord.

PSAL. CXLV.

This Psalm was composed when the kingdome of David flo-
rished. 1 Wherein he describeth the wonderfull prouidence
of God, as well in governing man, as in preserving all the
rest of his creatures. 17 Hee praileth God for his iustice
and mercie, 18 But especially for his louing kindnesse to-
ward those that call vpon him, that feare him, and loue him:
21 For the which he promisseth to praise him for euer.

A Psalm of David of praise.

O My God and King, ^a I wil extoll thee, and
will blesse thy Name for euer and euer.

2 I will blesse thee daily, and praise thy
Name for euer and euer.

3 Great is the Lord, and most worthy to
be praised, and his greatnesse is incomprehen-
sible.

4 Generation shall praise thy workes vn-
to generation, and declare thy power.

5 I will meditate of the beauty of thy glo-
rious Mafestie, and thy wonderfull workes,

6 And they shall speake of the power of thy
feareful acts, and I wil declare thy greatnesse.

7 They shall breake out into the mention
of thy great goodnesse, and shall sing aloud of
thy righteousness.

8 The Lord is gracious and ^a mercifull,
slow to anger, and of great mercy.

9 The Lord is good to all, and his mer-
cies are ouer all his workes.

10 All thy workes praise thee, O Lord, and
thy Saints blesse thee,

11 They shew the glory of thy kingdome,
and speake of thy power,

12 To cause his ^e power to be known to
the sonnes of men, and the glorious renoume
of his kingdome.

13 Thy ^k kingdome is an euertasting king-
dome, and thy dominion endureth throughout
all ages.

14 The Lord vpholdeth all ^h that fall, and
lifteth vp all that are ready to fall.

15 The eyes of ⁱ all waite vpon thee, and
thou giuest them their meate in due season.

16 Thou openest thine hand, and fillest all
things liuing of thy good pleasure.

17 The Lord is ^k righteous in all his wayes,
and holy in all his workes.

18 The Lord is neere vnto all that call vpon
him: yea, to all that call vpon him in ⁱ trueth.

19 Hee will fulfill the ^m desire of them that
feare him: he also will heare their cry, and will
saue them.

20 The Lord preferueth all them that loue
him: but he will destroy all the wicked.

21 My mouth shall speake the praise of the
Lord, and all ⁿ flesh shall blesse his holy Name
for euer and euer.

der, but onely where God reigneth. * Luke 1. 33. dan. 7. 14. h Who being in mi-
serie and affliction would faint and fall away, if God did not vphold them, and there-
fore they ought to reuerence him, that reigneth in heauen, and suffer themselves to
be governed by him. i To wit, as well of man, as of beast. k Hee praileth God,
not onely for that he is beneficiall to all his creatures, but also in that he iustly puni-
sheth the wicked, and mercifully examineth his by the crosse, giuing them strength,
and deliuering them. l Which onely appertaineth to the iust: and this ver-
tue is contrary to infidelitie, doubting, impatientie and murmuring. m For they
will aske or wish for nothing, but according to his will, 1. Ioh. 5. 14. n That is,
all men shall be bound to praise him.

PSAL.

P S A L. CXLVI.

1 David declareth his great Zeale that he hath to praise God,
3 And teacheth, us to trust in man, but onely in God. Al-
mightie, 7 Which delivereth the afflicted, 9 Defendeth
the strangers, comforteth the fatherlesse, and the widower,
10 And reigneth for ever.

g Praise ye the Lord.

a He stirreth vp
himselfe and all
his affections to
praise God.
b That God
may have the
whole praise,
wherein he for-
biddeth all vaine
confidence, shew-
ing that of na-
ture we are more
inclined to put
our trust in crea-
tures, then in
God the Crea-
tor.

c As their vaine
opinions, where-
by they flattered
themselves, and
so imagined wic-
ked enterprises.
d He encoura-
geth the godly
to trust only in
the Lord, both
for that his pow-
er is able to deli-
uer them from
all dangers, and
for his promise
sake his will is
most ready to
doe it.

e Whole faith
and patience for
a while he trieth,
but at length hee
punisheth the
adversaries, that
hee may bee
known to beudge of the world. f Though he visite them by affliction, hunger,
imprisonment and such like, yet his iherly loue and piete neuer faileth them, yea
rather to his these are signes of his love. g Meaning, all them that are deficiente
of worldly meanes and succour. h He assureth the Church that God reigneth for e-
uer for the preservation of the same.

P S A L. CXLVII.

1 The Prophet praiseth the bountie, wisdom, power, justice
and providence of God vpon all his creatures, 3 But spe-
cially vpon his Church, which hee gathereth together after
their dispersion, 19 Declaring his word and iudgements
so vnto them, as he hath done to none other people.

a Hee sheweth
wherein wee
ought to exercise
our felues conti-
nually & to take
our pastime: to
wit, in praising
God.
b Because the
Lorde is the
founder of the
Church, it can-
not be destroyed,
thogh the mem-
bers thereof be
dispersed, and
seeme as it were,
for a time to be
cut off.
c With affliction,
or sorrow
for sinne.
d Though it
seeme to man
incredible, that
God should af-
flict his
Church, being so
dispersed: yet nothing
can be too hard to him,
that can number and
name all the starres.
e For the more hee
that the wicked cline
the greater is their
fall in the ende.
f He sheweth by the
examples of Gods
mighty power, good-
nesse and wisdom,
that we can neuer
want most iust occa-
sion to praise God.

Praise ye the Lord, for it is good to sing vn-
to our God: for it is a pleasant thing, and
praise is comely.

2 The Lord doeth build vp ^b Ierusalem,
and gather together the disperfed of Israel.

3 Hee healeth those that are ^c broken in
heart, and bindeth vp their sores.

4 He ^d counteth the number of the starres,
and calleth them all by their names.

5 Great is our Lord, and great is his pow-
er: his wisdom is infinite.

6 The Lord relieueth the meeke, and aba-
seth the wicked to the ^e ground.

7 Sing vnto the Lord with praise: sing vp-
on the harp vnto our God.

8 Which ^f couereth the heauen with
cloudes, and prepareth raine for the earth, and

maketh the grasse to growe vpon the moun-
taines:

9 Which giueth to beasts their food, and
to the young rauens that crie.

10 Hee hath not pleasure in the ^h strength
of an horse, neither delighteth he in the legges
of man,

11 But the Lord delighteth in them that
feare him, and attend vpon his mercy.

12 Praise the Lord O Ierusalem: praise thy
God, O Zion.

13 For hee hath made the barres of thy
gates strong, and hath blessed thy children
within thee.

14 He setteth peace in thy borders, and sa-
tisfieth thee with the ⁱ flower of wheate.

15 Hee sendeth forth his ^k commande-
ment vpon earth, and his word runneth very
swiftly.

16 He giueth snow like wooll, and scatter-
eth the hoare frost like ashes.

17 He casteth forth his yce like morsels:
who can abide the cold thereof?

18 He sendeth his word and melteth them:
he causeth his winde to blowe, and the waters
flowe.

19 He sheweth his ^l word vnto Iacob, his
statutes and his iudgements vnto Israel.

20 He hath not dealt so with euery nation,
neither haue they ^m knowen his iudgements.
Praise ye the Lord.

n As before hee called Gods secret working in all his creatures his word:
so hee inuermeth here by his word, the doctrine of life euerslasting, which hee hath left
to his Church, as a most precious treasure. *o* The cause of this difference is Gods
free mercy, which hath elected his in his Sonne Christ Iesus to saluation: and his iust
iudgement, whereby he hath appointed the reprobate to eternall damnation.

P S A L. CXLVIII.

1 Hee prouoketh all creatures to praise the Lord in heauen and
earth, and in all places, 14 Specially his Church, for the
power that he hath giuen to the same, after that hee had
chosen them, and ioyned them vnto him.

g Praise ye the Lord.

Praise ye the Lord from the heauen: praise
ye him in the high places.

2 Praise ye him, all ye ^a his Angels: praise
him, all his armie.

3 Praise ye him, ^b Sunne and Moone: praise
ye him all bright starres.

4 Praise ye him, ^c heauens of heauens, and
^d waters, that be aboue the heauens.

5 Let them praise the Name of the Lord:
for he commanded, and they were created.

6 And hee hath established them for euer
and euer, he hath made an ordinance, which
shall not passe.

7 Praise yee the Lord from the earth, yee
^e Dragons and all depths:

8 ^f Fire and haile, snow and vapours, stormie
winde, which execute his word:

9 Mountaines and all hils, fruitfull trees
and all Cedars:

by this word the whole heauen. *d* That is, the raine, which is in the middle reg-
ion of the aire, which hee here comprehendeth vnder the name of the heauen. *e* Mean-
ing, the great and monstrous fishes, as Whales, and such like. *f* Which come not
by chance or fortune, but by Gods appointed ordinance.

10 Beasts

g For their cry-
ing is as it were
a confession of
their neede,
which cannot be
relieved, but by
God onely: that
if God shewe
himselfe mind-
full of the most
contemtable
fooles, can he
further them to
die with famine,
whom he hath
assured of life-
uerlasting? *h* Though
to vie lawfull
meanes is both
profitable and
pleaseth God,
yet to put our
trust in them, is
to distrust God
of his power.
i Hee doth not
onely furnish his
Church with all
things necessary,
but preferueth
also the same,
and maketh it
strong against all
outward force.
k Euer, that
is secret
working in all
creatures is as a
commandment
to keepe them
in order, and to
giue them mo-
ving and force.
l For immedi-
ately and with-
out reitling all
things obey
him.

a For
& man
needs be
on his
b In the
they were
furnish
colours
was an
creation
therefor
g g. the
called of
God.
c Foxe
is the Cr
body, so
that hee
form his
that his

a Because they
are members
of the same body,
he setteth them
before our eyes,
which are most
willing hereto-
to, and by their
prompt obedi-
ence teach vs to
doe our duty.
b In that Gods
glory shineth in
these inuisible
creatures, this
their beauty is
as a continuall
praising of God.
c Not that there
are diuers hea-
uens, but be-
cause of the
spheres and of
the situation of
the fixed starres
and planets, be
comprehendeth
the whole reg-
ion of the hea-
uens. *e* Mean-
ing, the great
and monstrous
fishes, as Whales,
and such like.
f Which come
not by chance
or fortune, but
by Gods ap-
pointed ordi-
nance.

10. Beasts and all cattell, creeping things and feathered soules:
 11. Kings of the earth and all people, princes and all Iudges of the world:
 12. Young men and maidens, also olde men and children:
 13. Let them praise the Name of the Lord: for his Name onely is to be exalted, and his praise about the earth and the heauens.
 14. For hee hath exalted the home of his people, which is a praise for all his Saints, even for the children of Israel, a people that is neere vnto him. Praise ye the Lord.

PSAL. CXLIX.

1. An exhortation to the Church to praise the Lord for his victory and conquest, that hee giueth his Saints against all mans power.

Praise ye the Lord.

Sing ye vnto the Lord a new song: let his praise be heard in the Congregation of Saints.

2. Let Israel reioyce in him that made him, and let the children of Zion reioyce in their King.

3. Let them praise his Name with the flute: let them sing praises vnto him with the timbrell and harpe.

4. For the Lord hath pleasure in his people: he will make the meeke glorious by deliverance.

5. Let the Saints bee ioyfull with glory: let them continually sing vnto him, as to their most lawfull King.

let them sing loude vpon their beds.

6. Let the high actes of God be in their mouth, and a two edged sword in their hands,

7. To execute vengeance vpon the heathen, and corrections among the people:

8. To binde their Kings in chaines, and their nobles with fetters of yron,

9. That they may execute vpon them the iudgement that is written: this honour shall be to all his Saints. Praise ye the Lord.

his enemies: and it giueth no libertie to any to reuenge their private injuries. f. Not only the people, but the kings that were their enemies, should be destroyed. g. Hereby God bindeth the hands and minds of all his, to enterprise no farther than he appointeth.

PSAL. CL.

1. An exhortation to praise the Lord without cease by all manner of wayes, for all his mightie and wonderfull workes.

Praise ye the Lord.

Praise ye God in his Sanctuary: praise yee him in the firmament of his power.

2. Praise ye him in his mighty actes: praise yee him according to his excellent greatnesse.

3. Praise ye him in the sound of the trumpet: praise ye him vpon the viole & the harpe.

4. Praise yee him with timbrell and flute: praise ye him with virginals and organs.

5. Praise ye him with sounding cymbales: praise ye him with high sounding cymbales.

6. Let euery thing that hath breath praise the Lord. Praise ye the Lord.

ments which by Gods commandement were appointed in the olde Lawe, but vnder Christ the vie thereof is abolished in the Church. d. He sheweth that all the order of nature is bound to this duty, and much more Gods children, who ought neuer to cease to praise him, till they be gathered into that kingdom, which hee hath prepared for him, where they shall sing euertlasting praise.

d. He alludeth to that continuall rest and quietnes, which they should haue if they would suffer God to rule them. e. This is chiefly accomplished in the kingdom of Christ, when Gods people for iust causes execute Gods iudgements against their enemies. f. Not only the people, but the kings that were their enemies, should be destroyed. g. Hereby God bindeth the hands and minds of all his, to enterprise no farther than he appointeth.

a. That is, in the heauen. b. For his wonderfull power appeareth in the firmament, which in Hebrew is called a stretching out, or spreading abroad wherein the mightie worke of God shineth. c. Exhorting the people onely to reioyce in praising God, he maketh mention of those instruments

THE PROVERBES OF SALOMON.

THE ARGUMENT.

The wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these brieue sentences, which partly containe doctrine & partly maners, and also exhortations to both: whereof the nine first Chapters are as a Preface full of graue sentences and deepe mysteries, to allure the hearts of men to the diligent reading of the Parables that follow: which are left as a most precious iewel to the Church, of those three thousand parables mentioned, 1. King. 4. 32. and were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1. The power and vse of the word of God. 7. Of the feare of God and knowledge of his word. 10. Wee may not consent to the enticings of sinners. 20. Wisdom complaineth that shee is contemned. 24. The punishment of them that contemne her.

He Parables of Salomon the sonne of Dauid King of Israel.

2. To know wisdom, and instruction, to vnderstand the words of knowledge,

3. To receiue instruction to doe wisely, by iustice and iudgement and equitie,

4. To giue vnto the simple, sharpnesse of wit, and to the child knowledge & discretion.

d. By liuing iustly, and rendering to euery man that which hee oweth him. e. To such as haue no discretion to rule themselves.

5. A wise man shall heare, and increase in learning, and a man of vnderstanding shall attaine vnto wise counsels,

6. To vnderstand a parable, and the interpretation, the wordes of the wise, and their darke sayings.

7. The feare of the Lord is the beginning of knowledge: but fooles despise wisdom and instruction.

8. My sonne, heare thy fathers instruction, and forsake not thy mothers teaching.

9. For they shall be to thee a comely ornament vnto thine head, and as chaines for thy necke.

10. My sonne, if sinners doe entise thee, consent thou not.

name of the Pastour of the Church, who is as a father. h. That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods word. i. Increase of grace. i. To wit, the wicked which haue not the feare of God.

* This worde Prouerbe, or Parable, signifieth a graue and notable sentence worthy to be kept in memory: and is sometime taken in the euill part for a mocke or scotte.

f. As he sheweth that these parables containing the effect of religion as touching maners and doctrine doe appertaine to the simple people: so doeth he declare that the same is also necessary for them that are wise and learned. * Psal. 111. 10. eccles. 1. 16. g. He speaketh this in the name of God, which is the vniuersall father of all creatures, or in the name of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods word. † Eccl. 1. 16. i. To wit, the wicked which haue not the feare of God.

11 If they say, Come with vs, wee will lay waite for blood, and lie priuily for the innocent without a cause:

12 Wee will swallow them vp alive like a graue euen whole, as those that goe downe into the pit:

13 Wee shall finde all precious riches, and fill our houses with spoile:

14 Cast in thy lot among vs: wee will all haue one^m purse:

15 My sonne, walke not thou in the way with them: rehaîne thy foot from their^m path.

16 For their feet runne to euill, and make haste to shed blood.

17 Certainly^{as} without cause the net is spread before the eyes of all that haue wing:

18 So they lay waite for blood, and lie priuily for^m their lines.

19 Such^{are} the wayes of euery one that is greedie of gaine: he would take away the life of the owners thereof.

20 ¶ Wisdome cryeth without: she vttereth her voice in the^m streetes.

21 Shee calleth in the high streete, among the preasse in the entrings of the gates, and vttereth her words in the citie, saying,

22 O ye^f foolish, how long wil ye loue foolishnes? and the scornfull take their pleasure in scorning, and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my minde vnto you, and make you vnderstand my words)

24 Because I haue called, and ye refused: I haue stretched out mine hand, and none would regard,

25 But ye^a haue despised all my counsell, and would none of my correction,

26 I will also laugh at your destruction, and mocke when your feare commeth.

27 When^a your feare commeth like sudden desolation, and your destruction shal come like a whirlewinde: when affliction and anguish shal come vpon you,

28 Then shall they call vpon me, but I will not answere: they shall seeke mee early, but they shall not^a finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 They would none of my counsell, but despised all my correction.

31 Therefore shal they eate of the^m fruit of their owne wy, and be filled with their owne deuises.

32 For^a ease slayeth the foolish, and the prosperitie of fooles destroyeth them.

33 But hee that obeyeth me, shall dwell safely, and be quiet from feare of euill.

34 ¶ Wisdome exhorteth to obey her. 5 She teacheth the feare of God. 6 Shee is giuen of God. 10 She preferueth from wickednesse.

35 ¶ The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the word of God, all things shall succede well.

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MY sonne, if thou wilt receiue my words, and^a hide my commandments with thee,

2 And cause thine eares to hearken vnto wisdom, and incline^a thine heart to vnderstanding,

3 (For if thou callest after knowledge, and cryest for vnderstanding:

4 If thou seekest her as silver, and searchest for her as for^a treasures,

5 Then shalt thou vnderstand the feare of the Lord, and find the^a knowledge of God.

6 For the Lord giueth wisdom, out of his mouth commeth knowledge and vnderstanding:

7 Hee^{||} preferueth the state of the righteous: hee is a shielde to them that walke vp-rightly,

8 That they may keepe the wayes of iudgement: and hee preferueth the way of his Saints)

9 Then shalt thou vnderstand righteousness, and iudgement, and equitie, and euery good path.

10 ¶ When wisdom entreteth into thine heart, and knowledge delighteth thy soule,

11 Then shall^f counsell preferue thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euill way, and from the man that speaketh froward things,

13 And from them that leaue the^a wayes of righteousness to walke in the wayes of darkness:

14 Which reioyce in doing euill, and delight^a in the frowardnesse of the wicked,

15 Whose wayes are crooked, and they are lewde in their pathes.

16 And it shal deliuer thee from the strange woman, euen from the stranger, which flattereth with her words.

17 Which forsaeketh the^a guide of her youth, and forgetteth the^a couenant of her God.

18 Surely her^m house tendeth to death, and her paths vnto^a the dead.

19 All they that goe vnto her, returne not againe, neither take they holde of the wayes of life.

20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.

21 For the iust shall dwell in the^a land, and the vp-right men shall remaine in it.

22 But the wicked shall be cut off from the earth, and the transgressours shall be rooted out of it.

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CHAP. III.

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4 The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the word of God, all things shall succede well.

5 The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the word of God, all things shall succede well.

6 The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the word of God, all things shall succede well.

7 The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the word of God, all things shall succede well.

a Long life is the blessing of God, which he giueth to his seruants, as it is written in the 120th psalm.

b By miracle and power, as when the Lord opened the eyes of the blind man, and made him see.

c These things are as sweet precious jewels, which the Lord giueth to his seruants, as it is written in the 120th psalm.

d By this we see the benefit of the law, which is to be a rule of life, and to be a guide to the right way.

e As was commanded in the Law, for 13. 19. Deut. 10. 1. and by this we see the benefit of the law, which is to be a rule of life, and to be a guide to the right way.

f For to the faithful distribution God giueth his grace, and by this we see the benefit of the law, which is to be a rule of life, and to be a guide to the right way.

g For to the faithful distribution God giueth his grace, and by this we see the benefit of the law, which is to be a rule of life, and to be a guide to the right way.

h Meaning that he that is wise, shall be able to overcome all his enemies, and to be victorious over them.

i Which bringeth forth such fruit, that they that eat thereof, shall live, and shall be able to overcome all their enemies, and to be victorious over them.

k He that is wise, shall be able to overcome all his enemies, and to be victorious over them.

l For when God destroyeth the wicked, he will leave them as a snare, and they shall be caught in their own net.

m Not only from them, but from the power of the wicked, which have need of the life thereof.

n That is, put to death, as it is written in the 120th psalm.

dayes and the yeeres of life, & thy prosperity.

3 Let not ^b mercy and truth forsake thee: bind them on thy ^c necke, and write them vpon the table of thine ^d heart.

4 So shalt thou find fauour and good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare the Lord, and depart from euill.

8 So health shall be vnto thy ^e nauell, and marow vnto thy bones.

9 ¶ Honour the Lord with thy riches, and with the first ^f fruits of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall ^g burst with new wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieved with his correction.

12 ¶ For the Lord correcteth him, whom he loueth, euen as the father ^h doeth the child in whom he delighteth.

13 Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.

14 For the marchandise thereof is better then the marchandise of siluer, and the gaine thereof is better then gold.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of dayes is in her right hand, and in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all her paths prosperity.

18 She is a tree ⁱ of life to them that lay hold on her, & blessed is he that retaineth her.

19 The Lord by wisdom hath laid the foundation of the earth: and hath stablished the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, and the cloudes drop downe the dew.

21 My sonne, let not ^j these things depart from thine eyes, but obserue wisdom, and counsell.

22 So shall they be life to thy soule, and grace vnto thy ^k necke.

23 Then shalt thou walke safely by thy way: and thy foote shall not stumble.

24 If thou sleepest, thou shalt not be afraid: and when thou sleepest, thy sleepe shall be sweete.

25 Thou shalt not feare for ^l any sudden feare, neither for the destruction of the wicked, when it commeth.

26 For the Lord shall be for thine assurance, and shall preserve thy foote from taking.

27 ¶ Withhold not the good from ^m the owners thereof, though there bee power in thine hand to doe it.

28 Say not vnto thy neighbour, Goe and

come againe, and to morrow will I giue thee, if thou ⁿ haue it.

29 ¶ Intend none hurt against thy neighbour, seeing he doeth dwell ^o without feare by thee.

30 ¶ Striue not with a man causelesse, when he hath done thee no harme.

31 ¶ Be not ^p enuious for the wicked man, neither chuse any of his wayes.

32 For the froward is abomination vnto the Lord: but his ^q secret is with the righteous.

33 The curse of the Lord is in the house of the wicked: but hee blesteth the habitation of the righteous.

34 With the scornful ^r he scorneth, but he giueth grace vnto the humble.

35 The wise shall inherit glory: but fooles dishonour, ^s though they be exalted.

CHAP. IIIL

1 Wisdom and her fruits ought to be searched. 14 The way of the wicked must be refused. 20 By the word of God the heart, eyes, and course of life must be guided.

HEARE, O ye children, the instruction of a father, and giue care to learne vnderstanding.

2 For I do giue you a good doctrine: therefore forsake ye not my law.

3 For I was my fathers sonne, tender and ^t deare in the sight of my mother.

4 When ^u he taught me, and said vnto me, Let thine heart hold fast my words: keepe my commandments, and thou shalt liue.

5 Get wisdom: get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forsake her not, and she shall keepe thee: loue her, and she shall preterue thee.

7 ^v Wisdom is the beginning: get wisdom therefore: and aboute all thy possession get vnderstanding.

8 Exalt her, and she shall exalt thee: shee shall bring thee to honour, if thou embrace her.

9 Shee shall giue a comely ornament vnto thine head, yea, she shall giue thee a crowne of glory.

10 ¶ Heare, my sonne, and receiue my words, and the yeeres of thy life shall be many.

11 I haue ^w taught thee in the way of wisdom, & led thee in the paths of righteousness.

12 When thou goest, thy gate shall not be ^x strait, and when thou runnest, thou shalt not fall.

13 Take hold of instruction, and leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoid it, and goe not by it: turne from it, and passe by.

16 For they cannot ^y sleepe, except they haue done euill, and their sleepe departeth except they cause ^z some to fall.

17 For they eat the bread of ^a wickednesse, and drinke the wine of violence.

V u

18 But

n That is, put to death, as it is written in the 120th psalm.

o Desire not to be like vnto him.

p That is, his covenant and faithfulness, which is bid and feared from the world, for he will shew by his plagues, that their scorn shall turne to their owne destruction, as Chap. 1. 26.

a He speaketh this in the person of a Preacher and minister, which is as a father vnto the people, as Chap. 1. 8.

b In Hebrew it is Only: for though he had three others, as 1. Chron. 3. 5. yet so tenderly the loued Salomon, that he was vnto her, as her only sonne.

c Meaning, Dauid his father.

d He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last studie, or els, care not for it at all.

e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

f Thou shalt walke at liberty without offence.

g Meaning, that to doe euill, is more proper and naturall to the wicked, then to sleepe, eate, or drinke.

h Gotten by wicked meanes and cruell oppression.

18 But the way of the righteous shineth as the light that shineth more and more vnto the perfect day.

19 The way of the wicked is as the darknesse: they know not wherein they shall fall.

20 ¶ My sonne, hearken vnto my words, incline thine care vnto my sayings.

21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.

22 For they are life vnto those that finde them, and health vnto all their flesh.

23 Keepe thine heart with all diligence: for thereout cometh life.

24 Put away from thee a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

26 ¶ Ponder the path of thy feete; and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, but remoue thy foote from euill.

1 Signifying, that the godly increase dayly in knowledge and perfection, till they come to full perfection, which is, when they shall be joynted to their head in the heauen.

2 That is, they shall have health of body, vnder the which all other things promised in the law are contained.

3 For as the heart is either pure or corrupt, so is the whole course of mans life.

4 Keepe a measure in all thy doings.

CHAP. V.

Whoredome forbidden. 9 And prodigallitie. 15 He will let a man to liue on his labours, and to helpe others, 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

MY sonne, hearken vnto my wisdom, and incline thine care vnto my knowledge,

2 That thou mayest regard counsell, and thy lips obserue knowledge.

3 For the lips of a strange woman drop as an hony combe, and her mouth is more soft then boyle.

4 But the end of her is bitter as wormewood, and sharpe as a two edged sword.

5 Her feete goe downe to death, and her steps take hold on hell.

6 She weigheth not the way of life: her paths are vnknoweable: thou canst not know them.

7 Hear, yemenow therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house,

9 Lest thou giue thine honour vnto others, and thy yeeres to the cruell:

10 Lest the stranger should be filled with thy strength, and thy labours be in the house of a stranger,

11 And thou mourne at thine end, (when thou hast consumed thy flesh and thy body)

12 And say, How haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voyce of them that taught me, nor inclined mine care to them that instructed me!

14 I was almost brought into all euill in the mids of the Congregation and assembly.

15 ¶ Drinke the water of thy cisterne, and of the riuers out of the middes of thine owne Well.

16 Let thy fountaines flow forth, and the riuers of waters in the streets.

17 But let them be thine, *even* thine onely, and not the strangers with thee.

18 Let thy fountaine be blessed, & reioyce with the wife of thy youth.

19 Let her bee as the louing hinde and pleasant roe: let her breasts satisfie thee at all times, and delight in her loue continually.

20 For why shouldst thou delight, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man are before the eyes of the Lord, and hee pondereth all his paths.

22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the coards of his owne sinne.

23 He shall die for fault of instruction, and shall goe astray through his great folly.

24 Because hee will not giue care to Gods word, and be admonished.

1 He forbiddeth vs not to become suretie one for another, according to the rule of charity, but that we consider for whom and after what sort, so that the credit may not be defrauded.

2 If the word of God cannot instruct thee, yet learne at the little pittie: to labour for thy selfe, and not to burden others.

3 He expreth lively the nature of the sluggards, which though they sleepe neere so long, yet haue neuer enough, but euer seeke occasions thereunto.

4 That is, suddenly, and when thou lookest not for it.

5 It shall come in such sort as thou art not able to resist it.

6 He sheweth to what inconuenience the idle persons and sluggards come, by calling them vthriftie, or the men of Belial, & slanderous.

7 Thus all his gesture tendeth to wickednesse.

CHAP. VI.

Instruction for surties. 6 The slothfull and swinish is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To stand vnto the

MY sonne, if thou be surety for thy neighbour, and hast stricken hands with the stranger,

2 Thou art snared with the words of thy mouth: thou art *even* taken with the words of thine owne mouth.

3 Doe this now, my sonne, and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicite thy friends.

4 Giue no sleepe to thine eyes, nor slumber to thine eye lids.

5 Deliuer thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.

6 ¶ Goe to the pissmire, O sluggard: be-hold her wayes, and be wise.

7 For she hauing no guide, gouernour, nor ruler,

8 Preparereth her meate in the summer, and gathereth her food in haruest.

9 How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?

10 ¶ Yet a litle sleepe, a litle slumber, a litle folding of the hands to sleepe.

11 Therefore thy pouerty commeth as one that trauaileth by the way, and thy necessitie like an armed man.

12 The vnthrifty man and the wicked man walketh with a froward mouth.

13 He maketh a signe with his eyes: he signifieth with his feet: he is instructed with his fingers,

14 Lewd things are in his heart: he imagineth euill at all times, and raiseth vp contentions.

15 Therefore

1 He forbiddeth vs not to become suretie one for another, according to the rule of charity, but that we consider for whom and after what sort, so that the credit may not be defrauded.

2 If the word of God cannot instruct thee, yet learne at the little pittie: to labour for thy selfe, and not to burden others.

3 He expreth lively the nature of the sluggards, which though they sleepe neere so long, yet haue neuer enough, but euer seeke occasions thereunto.

4 That is, suddenly, and when thou lookest not for it.

5 It shall come in such sort as thou art not able to resist it.

6 He sheweth to what inconuenience the idle persons and sluggards come, by calling them vthriftie, or the men of Belial, & slanderous.

7 Thus all his gesture tendeth to wickednesse.

8 Thus all his gesture tendeth to wickednesse.

9 Thus all his gesture tendeth to wickednesse.

10 Thus all his gesture tendeth to wickednesse.

11 Thus all his gesture tendeth to wickednesse.

12 Thus all his gesture tendeth to wickednesse.

15 Therefore shall his destruction come speedily: he shal be destroyed suddenly without recovery.

16 ¶ These fixe things doth the Lord hate: yea, his soule abhorreth seuen:

17 The haucie eyes, a lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterprises, ^bfeete that be swift in running to mischief,

19 A false witnesse that speaketh lies, and him that raiseth vp contentions among || brethren.

20 ¶ My sonne, keepe thy fathers commandement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine ⁱ heart, and ties them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee when thou sleepest, and when thou wakest, it shall talke with thee.

23 For the ^k commandement is a lanterne, and instruction a light: and ^l corrections for instruction are the way of life,

24 To keepe thee from the wicked woman, and from the flattery of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her ^m eye lids.

26 For becaufe of the whorish woman ⁿ a man is brought to a morsell of bread, and a woman will hunt for the precious life of a man.

27 ^a Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man goe vpon coales, and his feete not be burnt?

29 So hee that goeth in to his neighbours wife, shall not be innocent, whosoever toucheth her.

30 Men doe not ^o despise a thiefe, when he stealeth, to satisfie his ^p soule, because hee is hungry.

31 But if he be found, he shall restore seuen folde, or he shall giue all the substance of his house.

32 But he that committeth adulterie with a woman, he ^q is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shall find ^r a wound and dishonour, and his reproch shall neuer be put away.

34 For ielousie is the rage of a man: therefore he will not ^s spare in the day of vengeance.

35 Hee cannot beare the sight of any ran- some: neither will he consent, though thou augment the gifts.

CHAP. VII.

1 An exhortation to wisdom and to the words of God, 5 Which will preserve vs from the harlot, 6 Whose maners are described.

MY sonne, keepe my words, and hide my commandements with thee.

2 Keepe my commandements, and thou shalt liue, and mine instruction as the

^a apple of thine eyes.

3 Binde them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisdom, Thou art my sister: and call vnderstanding thy kinswoman,

5 That they may keepe thee from the strange woman, ^b from the stranger that is smooth in her words.

6 ¶ ^b As I ^c was in the window of mine house, I looked through my window,

7 And I saw among the foolles, and considered among the children a yong man destitute of vnderstanding,

8 Who passed through the streete by her corner, and went toward her house,

9 In the twilight in the euening, when the night began to be ^c blacke and darke.

10 And behold, there met him a woman with an harlots || behauiour, and || subtil in heart.

11 (She ^d is babbling and loud: whose feet cannot abide in her house.

12 Now ^e she is without, now in the streetes, and lieth in wait at every corner)

13 So she caught him and kissed him, and ^f with an impudent face said vnto him,

14 I haue ^e peace offerings: this ^f day haue I payed my vowes.

15 Therefore came I forth to meete thee, that I might seeke thy face: and I haue found thee.

16 I haue deckt my bed with ornaments, || carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cinamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in dalliance.

19 For ^g mine husband is not at home: he is gone a iourney farre off.

20 He hath taken ^h with him a bag of siluer, and will come home at the day appointed.

21 Thus with her great craft she caused him to yeeld, and with her flattering lips she entiled him.

22 And he followed her straightwayes, as an ⁱ ox that goeth to the slaughter, and ^h as a foole to the stocks for correction,

23 Till a dart strike through his liuer, as a bird hasteth to the snare, not knowing that ⁱ he is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her waies: wander thou not in her paths.

26 For she hath caused many to fall downe wounded, and the ^j strong men are all slaine by her.

27 Her house is the way ^k vnto the graue, which goeth downe to the chambers of death.

CHAP. VIII.

1 Wisdom declareth her excellencie, 11 Riches, 15 Power, 22 Eternitie. 32 Since exhorteth all to loue and follow her.

Vu 2 Docth

^a By this diuer-
sity of words he
meaneth that
nothing ought
to be so deare
vnto vs, as the
word of God,

nor that we look
on any thing
more, nor munde
any thing so
much.

^b Salomon v-
seth this parable,
to declare their
folly, that suffer
themselves to be
abused by har-
lots.

^c He sheweth
that there was
almost none so
impudent, but
they were afraid
to be seene, and
also their owne
consciences did
accuse them,
which caused
them to seek the
night to cover
their filthines.

^d Or, garment.
^e Or, hid.

^f He describeth
certaine condi-
tions, which are
peculiar to har-
lots.

^g Ebr. she streng-
thened her face.

^h Because that
in peace offer-
ings a portion
returned to them
that offered, she
sheweth him that
she hath meat at
home to make
good cheere
with. or els she
would vse some
cloke of holines,
til he had got-
ten him in her
snare.

ⁱ Which decla-
reth that harlots
outwardly will
seeme holy and
religious: both
because they
may the better
deceiue others,
& also thinking
by obseruing of
ceremonies and
offerings to make
satisfaction for
their finnes.

^j Or, carned worke
^k Ebr. in his hand.

^l Which think-
ing he goeth to
the pasture, go-
eth willingly to
his owne de-
struction
^m Which goeth
cheerfully, not
knowing that he
th. be chastised.

ⁿ Ebr. it is for his
life.
^o Neither wit
nor strength can
deliuer them that
fall into the hands
of the harlot.

^p Chap. 2. 18.

^h Meaning the
raging affec-
tions, which carry
a man away in
such fort that he
cannot tell what
he doeth.
ⁱ Or, neighbour.

^j Reads Chap.
33.

^k By the com-
mandement he
meaneth the
word of God:
and by the in-
struction, the
preaching and
declaration of
the same, which
is committed to
the Church.
^l And reprehen-
sions when the
word is preached
bring vs to life.

^m With her
waron looks
and gesture.
ⁿ Meaning that
she will neuer
cease till shee
haue brought
thee to beggary,
and then seeke
thy destruction.

^o He approacheth
not thee, but
sheweth that it
is not so abomi-
nable as where-
dome, forasmuch
as the might
beethemed:
but adulterie
was a perpetuall
infamie, and
death by the
Law of God.
^p Meaning for
very necessitie.
^q Ebr. faileth in
heart.

^r That is, death
appointed by the
Law.

^s He sheweth
that man by na-
ture seeketh his
death, that hath
abused his wife,
and so conclu-
deth that neither
Gods Law, nor
the Law of na-
ture admitteth
any ranlome for
the adulterie.

^t He sheweth
that man by na-
ture seeketh his
death, that hath
abused his wife,
and so conclu-
deth that neither
Gods Law, nor
the Law of na-
ture admitteth
any ranlome for
the adulterie.

** Chap. 1. 20. a Salomon declareth that man is cause of his owne perdition, and that he can pretend no ignorance, forasmuch as God calleth to all men by his words, and by his works to follow vertue and to flee from vice, b Where the people did most resort, & which was the place of iustice.*

c Meaning, that the word of God is easie vnto all, that haue a desire vnto it, and which are not blinded by the prince of this world, d That is, except a man haue wisdom, which is true knowledge of God, he can neither be prudent nor good counsellor, e So that hee that doeth not hate euill, feareth not God, f Whereby he declareth that honours, dignity or riches come not of mans wisdom, or industry, but by the prouidence of God, g That is, study the word of God diligently, and with a desire to profit, h Signifying, that he chiefly meaneth the spirituall treasures and heavenly riches, i For there can be no true iustice or iudgement, which is not directed by this wisdom.

k He declareth hereby the diuinitie and eternitie of this wisdom, which he magnifieth and praiseth through this Booke: meaning thereby the eternall Sonne of God Iesus Christ our Sauiour, whom Saine John calleth the Word that was in the beginning, Iohn 1. 1.

DOeth * not wisdom crie? and vnderstanding utter her voyce:
 2 She standeth in the top of the high places by the way in the place of the paths.
 3 She cryeth beside the gates before the citie at the entry of the doores,
 4 O men, I call vnto you, and utter my voyce to the children of men.
 5 O ye foolish men, vnderstand wisdom, and ye, O fooles, be wise in heart.
 6 Giue eare, for I will speake of excellent things, and the opening of my lippes shall teach things that be right.
 7 For my mouth shall speake the truth, and my lips abhorre wickednesse.
 8 All the words of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them,
 9 They are all plain to him that will vnderstand, and streight to them that would find knowledge.
 10 Receiue mine instruction, and not siluer, and knowledge rather then fine gold.
 11 For wisdom is better then precious stones: and all pleasures are not to be compared vnto her.
 12 I wisdom dwell with ^d prudence, and I find forth knowledge and counsels.
 13 The feare of the Lord is to hate euil: as pride, and arrogancie, and the euill way: and a mouth that speaketh lewd things, I doe hate.
 14 I haue counsell and wisdom: I am vnderstanding, and I haue strength.
 15 By me kings reign, and princes decree iustice.
 16 By me Princes rule, and the nobles, and all the iudges of the earth.
 17 I loue them that loue me: and they that seeke me early, shall find me.
 18 Riches and honour are with me: ^h euen durable riches and righteousness.
 19 My fruit is better then gold, ^{euen} then fine gold, and my reuenues better then fine siluer.
 20 I cause to walke in the way of righteousness, and in the mids of the paths of iudgement,
 21 That I may cause them that loue mee, to inherite substance, and I will fill their treasures.
 22 The Lord hath possessed me in the beginning of his way: I was ^k before his works of olde.
 23 I was set vp from euerlasting, from the beginning and before the earth.
 24 When there were no depths, was I begotten, when there were no fountaines abounding with water.
 25 Before the mountaines were settled: and before the hilles, was I begotten.
 26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When hee prepared the heauens, I was ^l there, when he set the compasse vpon the deepe:
 28 When hee established the cloudes above, when he confirmed the fountaines of the deepe:
 29 When hee gaue his decree to the Sea, that the waters should not passe his commandment: when he appointed the foundations of the earth,
 30 Then was I with him as ^m a nourisher, and I was daily his delight, reioicing alway before him,
 31 And tooke my ⁿ solace in the compasse of his earth: and my delight is with the children of men.
 32 Therefore now hearken, O children, vnto mee: for blessed are they that keepe my wayes:
 33 Heare instruction, and be ye wise, and refuse it not: blessed is the man that heareth me, watching dayly at my gates, and giuing attendance at the posts of my doores.
 34 For he that findeth me, findeth life, and shall obtaine fauour of the Lord.
 35 But he that sinneth against me, hurteth his owne soule: & all that hate me, loue death.

l He declareth the eternitie of the Son of God, which is meant by this word wisdom, who was before all time, & euer present with the Father, m Somereade, a chiefe worker, signifying Iesus Christ Iesus, was equal with God his Father, & created, preferred and still worketh with him, as Iohn 1. 17, n Whereby is declared that the work of the creation was no paine but a solace vnto wisdom of God, o By earth hee meaneth man, which is I work of God in whom wisdom tooke pleasure: in so much as for mans sake the Diuine wisdom tooke mans nature, and dwelt among vs, and filled vs with vn-

CHAP. IX.

2 Wisdom calleth all to her feast. 7 The corner will not be corrected. 10 The feare of God. 13 The conditions of the hart lot.
Wisdom hath built her house, and hewen out her seven pillars.
 2 She hath killed her vitailles, drawn her wine, and prepared her table.
 3 She hath sent forth her ^d maidens, and crieth vpon the highest places of the city, saying,
 4 Who so is simple, let him come hither, and to him that is destitute of wisdom, shee saith,
 5 Come, and eat of my ^f meat, and drinke of the wine that I haue drawn.
 6 Forsake your way, ye foolish, and ye shall liue: and walke in the way of vnderstanding.
 7 He that reproveth a scorne, purchaseth to himselfe shame: and he that rebuketh the wicked, getteth himselfe a blot.
 8 Rebuke not a ^h scorne, least hee hate thee: but rebuke a wise man, and hee will loue thee.
 9 Giue admonition to the wife, and he will be the wiser: teach a righteous man, and he will increase in learning.
 10 The beginning of wisdom is the feare of the Lord, and the knowledge of holy things, is ⁱ vnderstanding.
 11 For thy dayes shall be multiplied by me, incorrigible, which Christ calleth dogs and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profit. i He sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things.

a Christ hath prepared him a Church, b That is, many chiefe sayes and principal parts of his Church, as were the Patriarks, Prophets, Apostles, Pastors and Doctors, c He compareth wisdom with great princes, that keepe open house for all that come, d Meaning true preachers, which are not infected with mans wisdom, e He that knoweth his owne ignorance, and is voyd of malice, f By the meat and drinke is meant the word of God and the ministrations of the Sacraments, whereby God nourisheth his seruants in his house, which is the Church, g For the wicked will contemne him and labour to defame him, h Meaning, them that are

and

h. Those that have the chiefe profit and commoditie that cometh by the foolish woman, are the wicked preachers, who counterfeit the word of God, as we seareth ver. 16. which were the words of the true preachers, as ver. 16. but their doctrine is but as stollen waters: meaning that they are but some traditions, which are more pleasant to the flesh than the word of God: & therefore they themselves boast thereof.

and the yeeres of thy life shall be augmented.
12 If thou be wise, thou shalt be wise for thy selfe, and if thou be a scorner, thou alone shalt suffer.

13 A foolish woman is troublesome: she is ignorant, and knoweth nothing.

14 But she sitteth at the doore of her house on a seat in the hie places of the citie, crying: To call them that passe by the way, that goe right on their way, saying:

16 Who so is simple, let him come hither, and to him that is destitute of wisdom, she saith also,

17 Stollen waters are sweete, and hid bread is pleasant.

18 But he knoweth not, that the dead are there, & that her ghefts are in the depth of hell.

CHAP. X.

In this Chapter and all that follow vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth Parables, to follow vertue, and flee vice: and sheweth also what profite commeth of wisdom, and what hinderance proceadeth of foolishness.

THE PARABLES OF SALOMON.

A Wife sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.

2 The treasures of a wickednesse profite nothing: but righteousness deliuereth from death.

3 The Lord will not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A slothfull hand maketh poore: but the hand of the diligent maketh rich.

5 He that gathereth in summer, is the son of wisdom: but he that sleepeth in haruest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.

7 The memoriall of the iust shall be blessed: but the name of the wicked shall rotte.

8 The wise in heart will receiue commandements: but the foolish in talke shall be beaten.

9 Hee that walketh vprightly, walketh boldly: but hee that peruerteth his wayes, shall be known.

10 Hee that winketh with the eye, worketh sorow, and he that is foolish in talke, shall be beaten.

11 The mouth of a righteous man is a wellspring of life: but iniquity couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: but loue couereth all trespasses.

13 In the lips of him that hath vnderstanding, wisdom is found, and a rod shall be for the backe of him that is destitute of wisdom.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his strong citie: but the feare of the needy is their pouertie.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but hee that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many wordes there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man is a fined siluer: but the heart of the wicked is little worth.

21 The lips of the righteous doe feed many: but fooles shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he doeth adde no sorrowes with it.

23 It is as a pastime to a foole to do wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will grant the desire of the righteous.

25 As the whirle-winde passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.

26 As vineger is to the teeth, and as smoke to the eyes, so is the slouthfull to them that send him.

27 The feare of the Lord increaseth the dayes: but the yerres of the wicked shall be diminished.

28 The patient abiding of the righteous shall be gladnesse: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquity.

30 The righteous shall neuer be removed: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisdom: but the tongue of the froward shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

CHAP. XI.

False balances are an abomination vnto the Lord: but a perfit weight pleaseth him.

2 When pride commeth, then commeth shame: but with the lowly is wisdom.

3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressours shall destroy them.

4 Riches auaille not in the day of wrath: but righteousness deliuereth from death.

5 The righteousness of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousness of the iust shall deliuer them: but the transgressors shall bee taken in their owne wickednesse.

h And so maketh him bold to doe euill, whereas pouertie brideth the poore from many euill things.

i For they speake truth and edifie many by exhortations, admonition and counsel. Meaning, that all worldly things bring care and sorow, whereas they that seele the blessings of God, haue none.

l He is but a trouble, & grieffe to him that seeth him about any businesse. m The time of their prosperitie shall be short, because of their great fall, though they seeme to liue long.

n They enioy in this life by faith and hope, their euerlasting life.

o Vnder this word he condemneth all false weights, measure and deceit.

p Ebr. haue. b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.

q Exe. 7. 19. ecc. 10. 1.

*Wicked man dieth, his hope per-
isheth, and the hope of the wicked shall perish.
The righteous shall escape out of trouble,
and the wicked shall come in his stead.
And by opposite words, his mouth hurteth
his neighbour, but the righteous shall be deli-
uered by knowledge.
In the midst of the righteous, the
city is joyous, and when the wicked perish,
there is joyousness.
By the blessing of the righteous, the ci-
ty is enlarged, but it is burst by the mouth
of the wicked.
He that despiseth his neighbour, is de-
stitute of wisdom: but a man of understand-
ing will keep silence.
He that goeth about as a slanderer, dis-
couereth a secret: but he that is of a faithful
heart concealeth a matter.
Where is no counsellor, the people fall:
but where many counsellors are, there is
health.
He shall be fore vexed, that is surety for
a stranger, and he that hateth suretyship, is
sure.
A gracious woman attaineth honour,
and the strong men attaine riches.
He that is mercifull, rewardeth his
owne soule: but he that troubleth his owne
flesh, is cruell.
The wicked worketh a deceitful worke:
but he that soweth righteoufnesse, shall receiue
a sure reward.
As righteoufnesse leadeth to life: so he
that followeth euill, seeketh his owne death.
They that are of a froward heart, are a
bomination to the Lord: but they that are vp-
right in their way, are his delight.
Though hand ioyne in hand, the wicked
shall not be unpunished: but the seede of the
righteous shall escape.
As a iewel of gold in a swines snout:
so is a faite woman, which lacketh discretion.
The desire of the righteous is onely
good: but the hope of the wicked is indigna-
tion.
There is that scattereth, and is more
increased: but he that spareth more, then is
right, surely commeth to pouertie.
The liberal person shall haue plentie:
and he that watereth, shall also haue raine.
He that withdraweth the corne, the peo-
ple will curse him: but blessing shall be vpon the
head of him that selleth corne.
He that seeketh good things, getteth fa-
uour: but he that seeketh euill, it shall come to
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He that trusteth in his riches, shall fall:
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*A vertuous woman is the crowne of
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med, is as corruption in his bones.*

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*The talking of the wicked is to lie in wait
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*God ouerthroweth the wicked, and they
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*A man shall be commended for his wise-
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*He that is despised, and is his owne ser-
uant, is better then hee that boasteth himselfe
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of his beast: but the mercies of the wicked are
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*He that tilleth his land, shall be sat-
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for blood: but the mouth of the righteous will
deliuer them.*

23 A wise man concealeth knowledge but the heart of the fool publisheth foolishness.

24 The hand of the diligent shall beare rule: but the idle shall be vnder tribute.

25 Heatnes is the heart of man doth bring it downe: but a good word reioyceth it.

26 The righteous is more excellent then his neighbour: but the way of the wicced will deceiue them.

27 The deceitfull man roseth not: that he isooke in blunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousness: and in that path way there is no death.

CHAP. XIII.

A Wife sonne will obey the instruction of his father: but a scorner wil beare no rebuke.

2 A man shall eat good things by the fruit of his mouth: but the soule of the trespassers shall suffer violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lips, destruction shall be to him.

4 The sluggard lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.

5 A righteous man hateth lying wordes: but the wicked causeth slander and shame.

6 Righteousnesse preferueth the vpright of life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man will giue his riches for the ransom of his life: but the poore cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked shall be put out.

10 Only by pride doth man make contention: but with the well aduised is wisdom.

11 The riches of vanitie shall diminish: but he that gathereth with the hand shall encrease them.

12 The hope that is referred, is the fainting of the heart: but when the desire cometh, it is as a tree of life.

13 He that despiseth the word, hee shall be destroyed: but he that feareth the commandement, hee shall be rewarded.

14 The instruction of a wise man is as the wellspring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16 Euery wise man will worke by knowledge: but a foole will spread abroad folly.

17 A wicked messenger falleth into euil: but a faithfull ambassadour is preferuation.

18 Pouertie and shame is to him that refuseth instruction: but hee that regardeth correction, shall be honoured.

19 A desire accomplished delighteth the

soule: but it is an abomination to foolles to depart from euill.

20 He that walketh with the wise, shall be wise: but a companion of foolles shall be afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his children: and the riches of the sinner is laid vp for the iust.

23 Much foode is in the field of the poore: but the field is destroyed without discretion.

24 He that spareth his rodde, hateth his sonnes: but he that scourgeth him, chasteneth him betime.

25 The righteous catcheth to the contentation of his minde: but the belly of the wicked shall want.

CHAP. XIV.

A Wife woman buildeth her house: but the foolish destroyeth it with her owne hands.

2 He that walketh in his righteousness, feareth the Lord: but hee that is lewd in his wayes, despiseth him.

3 In the mouth of the foolish is the rod of pride: but the lips of the wise presterue them.

4 Where none oxen are, there the cribbe is emptie: but much increase cometh by the strength of the ox.

5 A faithfull witnesse will not lie: but a false record will speake lies.

6 A scorner seeketh wisdom, and findeth it not: but knowledge is easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

8 The wisdom of the prudent is to vnderstand his way: but the foolishnesse of the foolles is deceit.

9 The foole maketh a mocke of sinne: but among the righteous there is fauour.

10 The heart knoweth the bitterness of his soule, and the stranger shall not meddle with his ioy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 There is a way that seemeth right to a man: but the issues thereof are the wayes of death.

13 Euen in laughing the heart is sorowfull, and the ende of that mirth is heauinesse.

14 The heart that declineth, shall bee satiate with his owne wayes: but a good man shall depart from him.

15 The foolish will beleue euery thing: but the prudent will consider his steps.

16 A wise man feareth, and departeth from euill: but a foole rageth, and is carelesse.

17 Hee that is hastic to anger, committeth folly, and a busie bodie is hated.

18 The foolish doe inherite folly: but the prudent are crowned with knowledge.

19 The

10. 4. k That is, words of comfort, or a cheerfull minde, which is declared by his words reioyceth a man, as a conuict minde kills him. 1 The is more liberal in giving. 2 Although he get much by his lawfull means, yet will he not spend it upon himselfe.

a If he vs his tongue to Gods glory, and the praise of his neighbour, God shall blesse him.

b He euery desireth, but taketh no paine to get any thing.

c For his power, he is not able to escape the threatnings, which the cruel oppressors vs against him. d When as euery man contendeth to haue the preeminence, and will not giue place to another. e That is, goods euill gotten. f That is, with his owne labour. g Meaning, the word of God, whereby he is admonished of his dutie.

h Bringeth many inconueniences both to himselfe and to others.

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a That is, taketh paine to please her familie, and to do that which concerneth her dutie in her house.

b That is, in vprightnesse of heart and without hypocrisie. c His proud tongue shall cause him to be punished. d By the oxen is meant labour, & by the cribbe meaning, without labour, there is no profit.

e For the maintenance of his owne ambition, & not for Gods glory, as Simon Magus.

f Doeth not know the grieuousnesse of the re of, nor Gods iudgements against the same. g As a mans conscience is witnesse of his owne griefe: so another cannot feeble the ioy and comfort, which a man feeleth in himselfe. h Chap. 16. 25.

i He sheweth that the allure-ment vnto sinne seemeth sweete, but the end thereof is destruction.

j He that forsaketh God shall be punished, and made wearie of his sins wherein he delighted.

k For the mans imagination.

The wicked's sacrifice. ¶ Prouerbes. ¶ A good conscience.

19 The euill shall bowe before the good, and the wicked at the gates of the righteous.
20 The poore is hated euen of his owne neighbour: but the friends of the rich are many.
21 The sinner despiseth his neighbour: but he that hath mercie on the poore, is blessed.
22 Doe not reuerence which imagine euill: but to them that thinke on good things, shall be mercie and fauour.
23 In all laboure there is abundance: but the calke of the lippes bringeth onely want.
24 The crowne of the wise is their riches, and the follie of the fooles is foolishnesse.
25 A faithfull witnesse deliuereth soules: but a deceiuer speaketh lies.
26 In the feare of the Lord is an assured strength, and his children shall haue hope.
27 The feare of the Lord is a wellspring of life to auoid the snares of death.
28 In the multitude of the people is the honour of a King, and for the want of people commeth the destruction of the Prince.
29 Hee that is slowe to wrath, is of great wisdom: but hee that is of an hasty minde, exalteth folly.
30 A sound heart is the life of the flesh: but enuie is the rotting of the bones.
31 * He that oppresseth the poore, reproo- ueth him that made him: but hee honoureth him, that hath mercie on the poore.
32 The wicked shall bee cast away for his malice: but the righteous hath hope in his death.
33 Wisdom resteth in the heart of him that hath vnderstanding, and is knowen in the mids of fooles.
34 Iustice exalteth a nation, but sinne is a shame to the people.
35 The pleasure of a King is in a wise ser- uant: but his wrath shall be toward him that is lewde,

CHAP. XV.

A * Soft answer putteth away wrath: but grieuous words stirre vp anger.
2 The tongue of the wise vseth knowledge aright: but the mouth of fooles * babbleth out foolishnesse.
3 The eyes of the Lord in euery place be- hold the euill and the good.
4 A wholesome tongue is as a tree of life: but the frowardnesse thereof is the breaking of the minde.
5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.
6 The house of the righteous hath much treasure: but in the reuenues of the wicked is trouble.
7 The lippes of the wise doe spread abroad knowledge: but the heart of the foolish doeth not so.
8 The sacrifice of the wicked is abomi- nation to the Lord: but the prayer of the

righteous is acceptable vnto him.
9 The way of the wicked is an abomina- tion vnto the Lord: but he loneth him that fol- loweth righteousness.
10 Instruction is euill to him that forsaketh the way, and hee that hateth correction shall die.
11 Hell and destruction are before the Lord: how much more the hearts of the sonnes of men?
12 A scorner loueth not him that rebuketh him, neither will he goe vnto the wise.
13 * A ioyfull heart maketh a cheerefull countenance: but by the sorow of the heart the minde is heauie.
14 The heart of him that hath vnderstan- ding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.
15 All the dayes of the afflicted are euill: but a good conscience is a continuall feast.
16 * Better is a little with the feare of the Lord, then great treasure and trouble there- with.
17 Better is a dinner of greene herbes where loue is, then a stalled oxe, and hatred therewith.
18 * An angry man stirreth vp strife: but he that is slow to wrath, appeaseth strife.
19 The way of a slothful man is as an hedge of thornes: but the way of the righteous is plaine.
20 * A wise sonne reioyceth the father: but a foolish man despiseth his mother.
21 Foolishnesse is ioy to him that is desti- tute of vnderstanding: but a man of vnder- standing walketh vp rightly.
22 Without counsell thoughts come to nought: but in the multitude of counsellors there is stedfastnesse.
23 A ioy commeth to a man by the answer of his mouth: and how good is a word in due season?
24 The way of life is on high to the pruden- t to auoid from hell beneath,
25 The Lord will destroy the house of the proud men: but he will stablish the borders of the widow,
26 The thoughts of the wicked are abomi- nation to the Lord: but the pure haue plea- sant words.
27 Hee that is greedie of gaine, troubleth his owne house: but hee that hateth giftes, shall liue.
28 The heart of the righteous studieth to answer: but the wicked mans mouth babbleth euill things.
29 The Lord is farre off from the wic- ked: but he heareth the prayer of the righte- ous.
30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.
31 The care that hearkeneth to the cor- rection of life, shall lodge among the wise.
32 Hee that refuseth instruction, despiseth his

k If this come not daily to passe, we must consider that it is because of our sinnes, which the Gods working

sheweth vnto vs. The Lord is not a man, that he should be liued by the eyes of men, nor can he be tempted as man is. He is the Father of the Fatherless, and the Lord of the Lords. He is the King of Kings, and the Lord of Lords. He is the God of the Gods, and the Lord of Lords.

1 That is, the strength of the king standeth in many people.

10r, body.

* Chap. 17. 5.

m For as much as they are con- uict thereby and put to silence. Or, and the mer- cy of the people is a sacrifice for sinne.

* Chap. 35. 15.

* Verse 28.

a For though they haue much, yet it is full of trouble and care. b That thing is abominable be- fore God, which the wicked think to be most excel- lent, and where- by they thinke most to be ac- cepted.

c He that swa- ueth from the word of God, cannot abide to be admonished. d There is no- thing so deep, or secret, that can be hid from the eyes of God, much lesse mens thoughts. * Chap. 17. 22.

f Ebr. beart.

* Psal. 37. 16.

* Chap. 29. 22.

* That is, he e- uer findeth some let or stay, and dare not go for- ward. * Chap. 10. 1.

f Reade Chap. 11. 14.

g If we will that our talke be comfortable, we must wait for time and season.

h That is, whol- some and profit- able to the hear- ers.

i That suffereth himselfe to be admonished by Gods word, which bringeth life: and so a- mendeth.

his owne foule : but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instruction of wisdom: and before honour goeth humilitie.

CHAP. XVI.

The preparations of the heart are in man: but the answer of the tongue is of the Lord.

2 All the wayes of a man are cleane in his owne eyes: but the Lord pondreth the spirits.

3 Commit thy workes vnto the Lorde, and thy thoughts shall be directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of euill.

5 All that are proud in heart, are an abomination to the Lord: though his hand ioyne in hand, he shall not be vnpunished.

6 By mercie and truethe iniquitie shall be forgiuen, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lorde, hee will make also his enemies at peace with him.

8 Better is a little with righteousness, then great reuenues without equitie.

9 The heart of man purposeth his way: but the Lord doeth direct his steps.

10 A diuine sentence shall be in the lippes of the King: his mouth shall not transgresse in iudgement.

11 A true weight and balance are of the Lorde: all the weightes of the bagge are his worke.

12 It is an abomination to Kings to commit wickednesse: for the throne is stablished by iustice.

13 Righteous lippes are the delight of kings, and the King loueth him that speaketh right things.

14 The wrath of a King is as messengers of death: but a wise man will pacifie it.

15 In the light of the Kings countenance is life: and his fauoure is as a cloud of the latter raine.

16 How much better is it to get wisdom then golde? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, and hee keepeth his foule, that keepeth his way.

18 Pride goeth before destruction, and a high minde before the fall.

19 Better it is to be of humble minde with the lowly, then to diuide the spoiles with the proud.

20 He that is wise in his businesse, shall find good: and he that trusteth in the Lord, he is blessed.

21 The wise in heart shall bee called prudent: and the sweetnesse of the lippes shall encrease doctrine.

22 Vnderstanding is a wellspring of life vnto them that haue it: and the instruction of fooles is folly.

23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips.

24 Faire words are as an hony combe, sweetness to the foule, and health to the bones.

25 There is a way that seemeth right vnto man: but the issue thereof are the wayes of death.

26 The person that trauaileth, trauaileth for himselfe: for his mouth craweth it of him.

27 A wicked man diggeth vp euill, and in his lippes is like burning fire.

28 A froward person soweth strife: and a tale teller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 He shutteth his eyes to deuise wickednesse: he moueth his lips, and bringeth euill to passe.

31 Age is a crowne of glory, when it is found in the way of righteousness.

32 He that is slow vnto anger, is better then the mighty man: and he that ruleth his owne mind, is better then he that winneth a city.

33 The lot is cast into the lappe: but the whole disposition thereof is of the Lord.

CHAP. XVII.

Better is a drie morsell, if peace be with it, then an house full of sacrifices with strife.

2 A discreet seruant shall haue rule ouer a lewd sonne, and he shall diuide the heritage among the brethren.

3 As is the fining pot for siluer, & the furnace for gold, so the Lord trieth the hearts.

4 The wicked giueth heed to false lippes, and a liar hearkeneth to the naughty tongue.

5 He that mocketh the poore, reprocheth him that made him: and he that reioyceeth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the elders: and the glory of the children are their fathers.

7 Hee that talke becommeth not a foole, much lesse a lying talke a prince.

8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth, whither soeuer it turneth.

9 Hee that couereth a transgression, secketh loue: but hee that repeateth a matter, separateth the prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A seditious person seeketh onely euill, and a cruell messenger shall bee sent against him.

12 It is better for a man to meeete a beare robbed of her whelpes, then a foole in his folly.

13 He that rewardeth euill for good, euill shall not depart from his house.

1 Either that which the wicked teach others, or else it is folly to teach them that are malicious.

* Chap. 14. 12.

† Ebr. boweth upon him. m For he consumeth himselfe and others.

n With his whole endeavour he labourerth to bring his wickednesse to passe.

o That is, when it is ioynd with vertue: or els the elder that the wicked are, the more they are to be abhorred.

p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

a For where as were many sacrifices, there were many portions giuen to the people, wherewith they testified.

* Eccles. 10. 26.

b That is, shall be made gouernour ouer the children.

* Chap. 14. 31.

† Ebr. the lippes of excellencie.

c The reward hath great force to giue the hearts of men. d He that admonisheth the prince of his fault, maketh him his enemy.

e By the messenger is meant such meanes, as God vieth to punish the rebels.

f Whereby he meaneth the wicked: his rage, who hath no feare of God.

* Rom. 12. 17. 1 thess. 5. 15. 1. pet. 3. 9.

14 The beginning of strife is as one that openeth his mouth: therefore of the contention be mended with leaue off.

15 He that iustificeth the wicked, and hee that commeth the iust, even they both are abomination to the Lord.

16 Wherefore is there a price in the hand of the foole to get wisdom, and he hath none heart?

17 A friend loueth at all times: and a brother is borne for aduersitie.

18 A man destitute of vnderstanding, toucheth the land, and becommeth suretie for his neighbour.

19 Hee loueth transgression, that loueth strife: and hee that exalteth his gate, seeketh destruction.

20 The froward heart findeth no good: and he that hath a naughty tongue, shall fall into euill.

21 He that begetteth a foole, getteth himselfe sorrow, and the father of a foole can haue no ioy.

22 A ioyfull heart causeth good health: but a sorrowfull minde dryeth the bones.

23 A wicked man taketh a gift out of the bosome to wrest the wayes of iudgement.

24 Wisdom is in the face of him that hath vnderstanding: but the eyes of a foole are in the corners of the world.

25 A foolish sonne is a griefe vnto his father, and a heauinesse vnto her that bare him.

26 Surely it is not good to condemne the iust, nor that the Princes should smite such for equitie.

27 Hee that hath knowledge, spareth his wordes, and a man of vnderstanding is of an excellent spirit.

28 Euen a foole (when hee holdeth his peace) is counted wise, and hee that stoppeth his lips, prudent.

CHAP. XVIII.

For the desire thereof he will separate himselfe to seeke it, and occupy himselfe in all wisdom.

2 A foole hath no delight in vnderstanding: but that his heart may be discovered.

3 When the wicked commeth, then commeth contempt, & with the vile man reproch.

4 The wordes of a mans mouth are like deepe waters, and the wellspring of wisdom is like a flowing riuier.

5 It is not good to accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A foolles lippes come with strife, and his mouth calleth for stripes.

7 A foolles mouth is his owne destruction, and his lips are a snare for his soule.

8 The wordes of a tale bearer are as flatterings, and they goe downe into the bowels of the belly.

9 Hee also that is slothfull in his worke, is

even the brother of him that is a great waster.

10 The name of the Lord is a strong tower: the righteous runneth vnto it, and is exalted.

11 The rich mans riches are his strong citie: and as an high wall in his imagination.

12 Before destruction the heart of a man is haucie, and before glory goeth lowlinesse.

13 He that answereth a matter before he heare it, it is folly and shame vnto him.

14 The spirit of a man will susteine his infirmite: but a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the care of the wise seeketh learning.

16 A mans gift enlargeth him, and lea-
deth him before great men.

17 He that is first in his owne cause, is iust: then commeth his neighbour, and maketh en-
quire of him.

18 The lot causeth contentions to cease, and maketh a partition among the mighty.

19 A brother offended is harder to winne then a strong citie, and their contentions are like the barre of a palace.

20 With the fruite of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the tongue, and they that loue it, shall eate the fruit thereof.

22 He that findeth a wife, findeth a good thing, and receiueh sauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friends, ought to shewe himselfe friendly: for a friend is neerer then a brother.

marriage, is blessed of the Lord, as Chap. 19. 14. q That is, oftentimes such are found which are more ready to doe pleasure then he that is more bound by duty.

CHAP. XIX.

Better is the poore that walketh in his vp-
rightness, then he that abuseth his lippes, and is a foole.

2 For without knowledge the minde is not good, and hee that hasteth with his feete, sinneth.

3 The foolishnesse of a man peruerteth his way, and his heart fretteth against the Lord.

4 Riches gather many friendes: but the poore is separated from his neighbour.

5 A false witnes shall not be vn-
punished: and he that speaketh lies shall not escape.

6 Many reuerence the face of the Prince, & every man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him? though hee be instant with words, yet they will not.

8 He that possesseth vnderstanding, lo-
ueth his owne soule, and keepeth wisdom to finde goodnesse.

9 A false witnesse shall not be vn-
punished: and he that speaketh lies, shall perish.

10 Plea-

* 2sa 5. 23.
chap 24. 24.

g What auaileth it the wicked to be rich, seeing he seetheth not his minde to wisdom? h So that he is more then a friend, even a brother that helpeth in time of aduersitie. i Read Chap. 6. 1.

k Lifteth vp himselfe about his degree.

* Chap. 15. 13.

l That is, secretly, and out of the bosome of the rich.

m That is, wader to and fro, and seeke not after wisdom. * Chap. 10. 1.

n For their well doing.

a He that loueth wisdom, will separate himselfe from all impediments, and giue himselfe wholly to seeke it. b That is, that he may talke liceniously of whatsoever cometh to minde. c Meaning, such one as contemneth all others. d Which can neuer be drawn empty, but bring euer profit. e That is, to fauour him and support him.

f They are soone beleued and enter most deeply.

g He sheweth what is the refuge of the poore against all troubles. * Chap. 10. 1. * 2sa. 5. 23. h The minde can well beare the infirmity of the body, but when the spirit is wounded, it is a thing most hard to endure. i Getteth him liberie to speake and flourish of them that are most in estimation. k He that speaketh first, is best heard of the wicked judges, but when his aduersary enquireth out the matter, it turneth to his shame. l If a conuention be cannot order, it is best to call lots to knowe whole the thing shall be. m Asperiteth their countenances, which are so stout that cannot otherwise be pacified. n Which for the strength thereof will not bow nor yield. o By the ring of the tongue wel or euill commeth the fruit thereof either good or bad. p He that is joined with a virtuous woman in marriage.

q That is, oftentimes such are found which are more ready to doe pleasure then he that is more bound by duty.

* Chap. 19. 19. dan. 13. 6. 2.

a To haue comfort of them.

b He that is vpright in iudgement, findeth fauour of God.

10 Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glory is to passe by an offence.

12 The kings wrath is like the roaring of a lion: but his fauour is like the dew vpon the grasse.

13 A foolish sonne is the calamitie of his father, and the contentions of a wife are like a continuall dropping.

14 House and riches are the inheritance of the fathers: but a prudent wife commeth of the Lord.

15 Slothfullnesse causeth to fall asleep, and a deceitfull person shall be affamished.

16 Hee that keepeth the commandment, keepeth his owne soule: but hee that despiseth his wayes shall die.

17 Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou deliuer him, yet will his anger come againe.

20 Heare counsell and receiue instructions; that thou mayest be wise in thy latter end.

21 Many deuises are in a mans heart: but the counsell of the Lord shall stand.

22 That that is to bee desired of a man, is his goodnesse, and a poore man is better then a liar.

23 The feare of the Lord leadeth to life: and hee that is filled therewith, shall continue, and shall not be visited with euill.

24 The slothfull hideth his hand in his bosome, and will not put it to his mouth againe.

25 Smite a scorner, and the foolish will beware: and reprove the prudent, and he will vnderstand knowledge.

26 Hee that destroyeth his father, or chaseth away his mother, is a lewd and shamefull childe.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked shall swallow vp iniquitie.

29 But iudgements are prepared for the scornors, and stripes for the backe of the fooles.

CHAP. XX.

Wine is a mocker, and strong drinke is raging: and whosoever is deceived thereby, is not wise.

2 The feare of the king is like the roaring of a Lion: hee that prouoketh him vnto anger, sinneth against his owne soule.

3 It is a mans honour to cease from strife: but euery foole will be meddling.

4 The slothfull will not plow, because of

winter: therefore shall he begge in summer, but haue nothing.

5 The counsell in the heart of a man is like deepe waters: but a man that hath vnderstanding, will draw it out.

6 Many men will boast, euery one of his owne goodnesse: but who can finde a faithfull man?

7 He that walketh in his integritie, is iust: and blessed shall his children be after him.

8 A king that sitteth in the throne of iudgement, chaseth away all euill with his eyes.

9 Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers weights, and diuers measures, both these are euen abomination vnto the Lord.

11 A childe also is known by his doings, whether his worke be pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto pouertie: open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer: but when he is gone apart, he boasterh.

15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious iewell.

16 Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweet to a man: but afterward his mouth shall bee filled with grauell.

18 Establish the thoughts by counsell: and by counsell make warre.

19 He that goeth about as a slanderer, discovereth secrets: therefore meddle not with him that flattereth with his lips.

20 He that curseth his father or his mother, his light shall be put out in obscure darknesse.

21 An heritage is hastily gotten at the beginning, but the ende thereof shall not bee blessed.

22 Say not thou, I will recompense euill: but waite vpon the Lorde, and he shall saue thee.

23 Diuers waights are an abomination vnto the Lord, and deceitfull ballances are not good.

24 The steppes of a man are ruled by the Lorde: how can a man then vnderstand his owneway?

25 It is a destruction for a man to deuoure that which is sanctified, and after the vowes to inquire.

26 A wise King scattereth the wicked, and causeth the wheele to turne ouer them.

27 The light of the Lord is the breath of man, and searcheth all the bowels of the belly.

28 Mercie and truth preferue the King: for his throne shall be established with mercy.

k Sharp punishment that beareth when the inward parts are profitable for the wicked to bring them to amendment.

a Though kings seeme to haue all things at commaundement, yet are they not able to bring their owne purposes to passe any otherwise than God hath appointed: much lesse are they frowards able.
* Chap. 16. 1.
* Mich. 6. 1.
Or, plowing.
b That is, the thing whereby he is guided, on which he bringeth forth as the fruit of his worke.

c He that goeth rashly about his busines & without counsell.
* Chap. 13. 11.
d He meaneth this chiefly of Iudges and Princes which leaue their vocation whereunto God hath called them, and puaile their subiects to maintaine their lustes.
* Chap. 19. 13. and 25. 24.
Or, in a great familie.
e Reade Chap. 19. 25.
f Though the godly admonish them both by words & example of life, yet the wicked will not amend, till God destroy them.
g To doe a pleasure to the angry man pacifieth him.

h God shall cause that to fall on their owne heads, which they intended against the iust by deliuering the iust, and putting the wicked in their places.
* Eccles. 25. 18, 22.
i. Meaning abundance of all things.
k Wisdome ouercometh frowardnes and confoundeth worldly things.

29 The beautie of young men is their strength, and the glory of the aged is the gray head.

30 The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

CHAPTER XXI.

The king's heart is in the hand of the Lord, as the rivers of waters: he turneth it whither he will.

1 Every way of a man is right in his owne eyes: but the Lord pondereth the hearts.

2 To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

3 A haire loose and a proude heart, which is the light of the wicked is sinne.

4 The thoughts of the diligent doe surely bring abundance: but whose euer is hasty, commeth surely to pouertie.

5 The gathering of treasures by a deceitfull tongue is vanitie tossed to and fro of them that seeke death.

6 The robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

7 The way of some is peruered & strange: but of the pure man, his worke is right.

8 It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

9 The soule of the wicked wisheth euill: and his neighbour hath no fauour in his eyes.

10 When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receiue knowledge.

11 The righteous teacheth the house of the wicked: but God ouerthroweth the wicked for their euill.

12 He that stoppeth his eare at the crying of the poore, he shall also cry and not be heard.

13 A gift in secret pacifieth anger, and a gift in the bosome great wrath.

14 It is ioy to the iust to doe iudgement: but destruction shall be to the workers of iniquitie.

15 A man that wandereth out of the way of wisdome, shall remaine in the congregation of the dead.

16 He that loueth pastime shall be a poore man: and he that loueth wine and oyle, shall not be rich.

17 The wicked shall be a ranfome for the iust, and the transgressor for the righteous.

18 It is better to dwell in the wilderness, then with a contentious and angry woman.

19 In the house of the wise is a pleasaunt treasure and oyle: but a foolish man deuoureth it.

20 He that followeth after righteousness and mercy, shall find life, righteousness, and glory.

21 A wise man goeth vp into the city of the mighty, and casteth downe the strength of the confidence thereof.

Hee that keepeth his mouth and his tongue, keepeth his soule from afflictions.

14 Proud, haughty, and scornfull is his name: that worketh in by arrogancie, wealth.

15 The desire of the slothfull slayeth him: for his hands refuse to worke.

16 Hee coueteth euermore greedily, but the righteous giueth and spareth not.

17 The sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked minde.

18 A false witness shall perish: but he that heareth, speaketh continually.

19 A wicked man hardeneth his face: but the iust, he will dire his way.

20 There is no wisdome, neither vnderstanding, nor counsell against the Lord.

21 The horse is prepared against the day of battell: but the saluation is of the Lord.

CHAPTER XXII.

A good name is to be chosen aboue great riches, and louing fauour is aboue siluer and aboue gold.

1 The rich and poore meet together: the Lord is the maker of them all.

2 A prudent man seeth the plague, and hideth himselfe: but the foolish go on still, and are punished.

3 The reward of humilitie, and the feare of God is riches, and glory, and life.

4 Thorns and snares are in the way of the froward: but hee that regardeth his soule, will depart farr from them.

5 Teach a childe in the trade of his way, and when he is old, he shall not depart from it.

6 The rich ruleth the poore, and the borrower is seruant to the man that lendeth.

7 He that soweth iniquitie shall reape affliction, and the rod of his anger shall faile.

8 He that hath a good eye, he shall be blessed: for hee giueth of his bread vnto the poore.

9 Cast out the scorner, and strife shall go out: so contention and reproch shall cease.

10 He that loueth purenes of heart for the grace of his lips, the King shall be his friend.

11 The eyes of the Lord preferue knowledge: but he ouerthroweth the words of the transgressor.

12 The slothfull man sayth, A lion is without, I shall be slaine in the street.

13 The mouth of strange women is as a deep pit: he with whom the Lord is angry shall fall therein.

14 Foolishnes is bound in the heart of a childe: but the rod of correction shall driue it away from him.

15 He that oppresseth the poore to increase himselfe, and giueth vnto the rich, shall surely come to pouertie.

16 Incline thine eare, & heare the words of the wise, and apply thine heart vnto my knowledge.

l He thinketh to liue by withing and desiring all things, but will take no paines to get ought.
* Chap. 15. 8.
* Eccl. 1. 11.
* Eccl. 34. 11.

m He may boldly tellise churmen that he hath heard.

n Which cometh by well doing.
* Chap. 29. 19.
b Liue together, and haue neede the one of the other.

o That is, the punishment, which is prepared for the wicked, and flieth to God for succour.

p Bring him veruouly, and he shall continue.

q His authority, whereby he did oppresse others, shall be taken from him.
* Eccles. 3. 13.
r He hath mercifull and liberall.

s He beweth that princes should vie their familiarie, whose celsence is good, & their talke wise and godly.
h Favour them that loue knowledge.
i He derideth them that inuaine exultes, because they would not doe their dutie.
k So God punisheth one by another, who he suffereth the wicked to fall into the acquaintance of the iust.

l Hee is mercifully giuen vnto

18 For it shall be pleasant, if thou keepest them in thy belly, and if they be directed together in thy lips.

19 That thy confidence may bee in the Lord, I haue shewed thee this day: thou shalt therefore take heed.

20 Haue not I written vnto thee three times in counsels and knowledge,

21 That I might shew thee the assurance of the words of trueth to answer the words of trueth to them that send to thee?

22 Rob not the poore because he is poore, neither oppress the afflicted in iudgement.

23 For the Lord will defend their cause, and spoile the soule of those that spoile them.

24 Make no friendship with an angry man, neither goe with the furious man,

25 Lest thou learne his wayes, and receiue destruction to thy soule.

26 Bee not thou of them that touch the hand, nor among them that are surety for debts.

27 If thou hast nothing to pay, why canst thou that he should take thy bed vnder thee?

28 Thou shalt not remouue the ancient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his business standeth before Kings, and standeth not before the base sort.

CHAP. XXIII.

When thou fittest to eate with a ruler, consider diligently what is before thee,

2 Put the knife to thy throte, if thou be a man giuen to the appetite.

3 Be not desirous of his dainy meats: for it is a deceivable meate.

4 Trauaile not too much to bee rich: but cease from thy wisdom.

5 Wilt thou cast thine eyes vpon it, which is nothing? for riches taketh her to her wings as an eagle, and flieth into the heauen.

6 Eat thou not the bread of him that hath an euill eye, neither desire his dainy meats.

7 For as though he thought it in his heart, so will he say vnto thee, Eat and drinke: but his heart is not with thee.

8 Thou shalt vomit thy morsels that thou hast eaten, and thou shalt lose thy sweet words.

9 Speake not in the eares of a foole: for he will despise the wisdom of thy words.

10 Remoue not the ancient bounds, and enter not into the fields of the fatherlesse.

11 For he that redeemeth them, is mighty: he will defend their cause against thee.

12 Applie thine heart to instruction, and thine eares to the words of knowledge.

13 Withhold not correction from the childe: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from hell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also.

16 And my reignes shall reioyce, when thy lips speake righteous things.

17 Let not thine heart be enuious against sinners: but let it bee in the feare of the Lord continually.

18 For surely there is an end, and thy hope shall not be cut off.

19 O thou my sonne, heare, and bee wise, and guide thine heart in the way.

20 Keepe not company with drunkards, nor with gluttons.

21 For the drunkard and the glutton shall be poore, and the sleeper shall be clothed with ragges.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

23 Buy the trueth, but sell it not: likewise wisdom, and instruction, and vnderstanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wife childe, shall haue ioy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall reioyce.

26 My sonne, giue mee thine heart, and let thine eyes delight in my wayes.

27 For a whore is as a deepe ditch, and a strange woman is as a narrow pit.

28 Also shee lieth in waite as for a pray, and shee increaseth the transgressors among men.

29 To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whome are wounds without cause? and to whom is the rednesse of the eyes?

30 Euen to them that tarie long at the wine, to them that goe, and seeke mixt wine.

31 Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine eyes shall looke vpon strange women, and thine heart shall speake lewde things.

34 And thou shalt bee as one that sleepeth in the mids of the Sea, and as he that sleepeth in the top of the mast.

35 They haue stricken me, shalt thou say, but I was not sicke: they haue beaten mee, but I knew not, when I awoke: therefore wil I seeke it yet still.

CHAP. XXIIII.

Be not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischief.

3 Through wisdom is an house builded, and with vnderstanding it is established.

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man is strong: for a man of vnderstanding increaseth his strength.

6 For with counsell thou shalt enterprise

X x thy

* Psal. 37. 1. chap. 24. 1.

b The prosperitie of the wicked shall not continue.

i In the obseruation of Gods commandments. *Psalm. 119. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

k Spare no cost for trueths sake, neither depart from it for any gaine.

l Giue thy selfe wholly to wisdom.

* Chap. 22. 14.

* Chap. 7. 13. m Shee seduceth many, and causeth them to offend God.

n Which by art make wine stronger, and more pleasant.

o That is, drunkennesse shall bring thee to whoredome.

p In such great danger shalt thou be.

q Though drunkennesse make them more insensible then beasts, yet can they not refrain.

* Psal. 37. 1. chap. 23. 17.

* Chap. 20. 18.

thy warre, and in the multitude of them that can giue counsell is health.

7 Wisedome is hid to a foole: therefore he can not open his mouth in the gate.

8 He that imagineth to doe euill, men shall call him an author of wickednesse.

9 The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.

10 If thou be faint in the day of aduersity, thy strength is small.

11 Deliue them that are drawn to death: and wilt thou not preferue them that are led to be lame?

12 If thou say, Behold, we knew not of it: he that pondereth the hearts, doth not he vnderstand it? and hee that keepeth thy soule knoweth he it not? will not hee also recompense euery man according to his works?

13 My sonne, eate ^ahony, for it is good, and the honycombe, for it is sweete vnto thy mouth:

14 So shall the knowledge of wisedome be vnto thy soule, if thou find it, and there shall be an end, and thine hope shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoile not his resting place.

16 For a iust man ^efalleth seuen times, and riseth againe: but the wicked fall into mischief.

17 Bee thou not glad when thine enemy falleth, and let not thine heart reioyce when he stumbleth.

18 Lest the Lord see it, and it displease him, and he turne his wrath ^ffrom him.

19 *First not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none end of ^gplagues to the euill man: *the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the king, and meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them both?

23 **ALSO THESE THINGS PERTAINE TO THE WISE,** It is not good ^hto haue respect of any person in iudgement.

24 He that faith to the wicked, *Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lips of him that answereth ⁱpright words.

27 Prepare thy worke without, and make ready thy things in the field, ^jand after, build thine house.

28 Be not a witnesse against thy neighbour without cause: for wilt thou deceiue with thy lippes?

29 *Say not, I will doe to him, as hee hath

done to me, I will recompense euery man according to his worke.

30 I passed by the field of the slothfull, and by the vineyard of the man destitute of vnderstanding.

31 And loe, it was all growen ouer with thornes, and nettles had couered the face thereof, & the stone wall therof was broken downe.

32 Then I beheld, and I considered it well: I looked vpon it, and ^kreceiued instruction.

33 Yet a little sleepe, a little slumber, a little folding of the hands to sleepe:

34 So thy pouertie cometh as one that trauaileth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 **THESE ARE ALSO PARABLES** of Salomon, which the ^lmen of Hezekiah King of Iudah ^mcopied out.

The glory of God is to ⁿconceale a thing secret: but the ^oKings honor is to search out a thing.

3 The heauens in height, and the earth in deepenesse, and the ^pkings heart can no man search out.

4 Take the drosse from the siluer, and there shall proceede a vessell for the finer.

5 Take away the wicked from the king, and his throne shall bee established in righteousness.

6 Boast not thy selfe before the King, and stand not in the place of great men.

7 For it is better, that it bee said vnto thee, Come vp hither, then thou to be put lower in the presence of the Prince whome thine eyes haue seene.

8 Goe not forth hastily to strife, least thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another.

10 Lest hee that heareth it put thee to shame, and thine infamie doe not ^qcease.

11 A word spoken in his place, is like apples of gold with pictures of siluer.

12 Hee that reprooueth the wife, and the obedient eare is as a golden earering and an ornament of fine gold.

13 As the cold of the snowe in the time of haruest, so is a faithfull messenger to them that send him: for he refresheth the soule of his masters.

14 A man that boasteth of false liberality, is like ^rclouds and wind without raine.

15 A Prince is pacified by staying ^sof anger, and a soft tongue breaketh the ^tbones.

16 If thou haue found hony, eate that is ^usufficient for thee, lest thou be ouer full, and vomit it.

17 Withdraw thy foote from thy neighbourhouse, lest he be weary of thee, and hate thee.

18 A man that beareth false witnesse against

a In the place where wisedome should be shewed.

b Man hath no strength till he be in troubles. c None can be excused, if he helpe not the innocent when he is in danger.

d As hony is sweete and pleasant to the taste, so wisedome is to the soule.

e Or, reward.

e He is subiect to many perils: but God deliuereth him.

f To be auenged on thee. *Psal 37.1. chap 23. 17.

*Chap. 13. 9.

g Meaning either of the wicked, and seditious, as ver. 19. and 21. or of them that feare not God nor obey their king. *Ebr. to know the face. *Chap. 17. 15. isa 5. 23.

h Before of the meane how to compass it before thou take any enterprise in hand.

*Chap 20. 22.

i Hee sheweth what is the nature of the wicked to reuenge wrong for wrong.

k That I might learne by another mans fault. l Reads Chap. 6. 10.

m Whom Hezekiah appointed for this purpose. n That is gathered out of diuers books of Salomon. o God doth not reueale the cause of his iudgements to man.

p Because the King ruleth by the reuealed word of God, the cause of his doings must appeare, and therefore he must vnderstand in trying out of causes.

q He sheweth that it is too hard for man to attaine to the reason of all the secret doings of the King, even when he is vp-right, and doeth his duetie.

r When vice is removed from a King, he is a meet vessel for the Lords vice. s It is not enough that he be pure himselfe, but that he put away others that be corrupted.

t Loken 4. 10. h Left where as thou thinkest by this meane to haue an end of the matter, it putt thee to further trouble.

u In the time of great heat when men desire cold. k Which haue an outward appearance, and are nothing within.

v By not ministering occasion to prouoke him further. m That is, the heart that is bent to anger, as Chap. 15. 1. n Vse moderately the pleasures of this world.

a C vnto doing b Re as the requir fbr.

c To messengers be send d That sheweth shewy.

e Where both hurt himselfe others. f Meaning

*Pet. 2. 17 For the will rather counselled be: to the smeth of ane, and mer of m. a Reade 2. 13.

gainst his neighbour, *is like* an hammer and a sword, and a sharpe arrow.

19 Confidence in an vnfaithful man in time of trouble, *is like* a broken tooth, and a sliding foote.

20 He that taketh away the garment in the colde season, *is like* vinegar poured vpon ^o fire, or like him that singeth songs to an heauy heart.

21 ^o If hee that hateth thee be hungry, giue him bread to eate, and if he be thirſtie, giue him water to drinke.

22 For thou shalt lay ^p coales vpon his head, and the Lord shall recompence thee.

23 ^p As the Northwinde driueth away the raine, so doeth an angry countenance the ſlandering tongue.

24 ^p It is better to dwell in a corner of the houſe top, then with a contentious woman in a wide houſe.

25 ^p As are the colde waters to a weary ſoule, ſo is good newes from a faire country.

26 A righteous man falling downe before the wicked, *is like* a troubled well, and a corrupt ſpring.

27 It is not good to eate much hony: ^o so to ſearch their owne glory *is not* glory.

28 A man that refraineth not his appetite, *is like* a citie which is broken down and without walles.

CHAP. XXVI.

As the ſnowe in the ſummer, and as the raine in the harueſt *are not meete*, ſo is honour vnſeemely for a foole.

2 As the ſparrow by flying, and the ſwallow by flying *escape*, ſo the curſe that *is* cauſe- leſſe, ſhall not come.

3 Vnto the horſe *belongeth* a whip, to the aſſe a bridle, and a rod to the foolles backe.

4 Anſwere not a foole, ^a according to his fooliſhneſſe, leſt thou alſo be like him.

5 Anſwere a foole, ^b according to his fooliſhneſſe, leſt he be wiſe in his owne conceit.

6 He that ſendeth a meſſage by the hand of a foole, *is as* he that cutteth off ^c the feet and drinketh iniquity.

7 ^d As they that liſt vp the legs of the lame, ſo *is* a parable in a foolles mouth.

8 As the cloſing vp of a precious ſtone in an heape of ſtones, ſo *is* he that giueth glory to a foole.

9 ^e As a thorne ſtanding ^o vp in the hand of a drunkard, ſo *is* a parable in the mouth of foolles.

10 ^f The excellent that formed all things, both rewardeth the foole and rewardeth the tranſgreſſors.

11 ^g As a dog turneth againe to his owne vomit, ſo a foole turneth to his fooliſhneſſe.

12 Seeſt thou a man wiſe in his owne conceit? ^h more hope *is* of a foole then of him.

13 The ſlothfull man ſaith, ⁱ A lion *is* in the way: a lion *is* in the ſtreetes.

14 As the doore turneth vpon his hinges, ſo doeth the ſlothfull man vpon his bed.

15 ^j The ſlothfull hideth his hand in ^o his boſome, and it grieveeth him to put it againe to his mouth.

16 The ſluggard *is* wiſer in his owne conceit, then ſeuē men that can render a reaſon.

17 Hee that paſſeth by and medleth with the ſuſe that *belongeth* not vnto him, *is as* one that taketh a dogge by the eares.

18 As he that ſaineth himſelfe mad, caſteth fire brands, arrowes, and mortall things,

19 ^k So *dealeth* the decentfull man with his friend, and ſaith, Am not I in ſport?

20 Without wood the fire *is* quenched, and without a tale bearer ſtriſe ceaſeth.

21 ^l As the cole *maketh* burning coles, and wood a fire, ſo the contentious man *is apt* to kindle ſtriſe.

22 ^m The words of a tale bearer *are as* flatterings, and they go downe into the bowels of the belly.

23 ⁿ As ſiluer droſſe overlaid vpon a poſſeard, ſo *are* burning lips, and an euill heart.

24 He that hateth, wil counterſeit with his lips, but in his heart he layeth vp deceit.

25 Though hee ſpeake fauourably, beleeue him not: for *there are* ^o ſeuē abominations in his heart.

26 Hatred may be couered by deceit: ^p but the malice thereof ſhall bee diſcouered in the Congregation.

27 ^q Hee that diggeth a pit, ſhall fall therein, and hee that rolleth a ſtone, it ſhall returne vnto him.

28 A falſe tongue hateth the afflicted, and a flattering mouth cauſeth ruine.

CHAP. XXVII.

Beaſt not thy ſelfe of to ^a morow: for thou knoweſt not what a day may bring forth.

2 Let another man praife thee, and not thine owne mouth: a ſtranger, and not thine owne lips.

3 ^b A ſtone *is* heauie, and the ſand weighty: but a foolles wrath *is* heauier then them both.

4 Anger *is* cruel, and wrath *is* raging: but who can ſtand before ^c enuie?

5 Open rebuke *is* better then ſecret loue.

6 The wounds of a louer *are* faithfull, and the kiſſes of an enemy *are* ^d pleaſant.

7 ^e The perſon that *is* ful, deſpiſeth an hony combe: but vnto the hungry ſoule euery bitter thing *is* ſweete.

8 As a bird that wandreth from her neſt, ſo *is* a man that wandreth from his owne place.

9 As ointment and perfume reioyce the heart, ſo doeth the ſweetneſſe of a mans friend by hearty counſell.

10 Thine owne friende and thy fathers friend forſake thou not: neither enter into thy brothers ^f houſe in the day of thy calamity: for better *is* a neighbour that *is* neere, then a brother farre off.

e Reads Chap.
32. 3.

* Chap. 30. 16.

† Ebr. blisseth.

f Hastily and
without cause.

* Chap. 19. 13.
and 31. 9.

g One hastie
man prouoketh
another to an-
ger.

h There is no
difference be-
tweene man and
man by nature,
but onely the
grace of God
maketh the dif-
ference.

* Eccles. 1. 4. 9.

i That is he is
eicher knowen
to be ambitious
and glorious, or
humble and mo-
dest.

k This decla-
reth the great
goodnes of God
towards man,
and the diligence
that he requirith
of him for the
preferuation of
his gifts.

a Because their
owne conscience
accuseth them,
b The state of
the common
wealth is often-
times changed.

* Chap. 19. 7.

11 My son, be wise, and reioice mine heart,
that I may answer him that reprocheth me.

12 * A prudent man seeth the plague, and hi-
deth himselfe: but the foolish goe on still, and
are punished.

13 * Take his garment that is suretie for a
stranger, and a pledge of him for the stranger.

14 He that praileth his friend with a loude
voice, rising early in the morning, it shall bee
counted to him as a curse.

15 * A continuall dropping in the day of
raine, and a contentious woman are alike.

16 He that hideth her, hideth the wind, and
she is as the oyle in his right hand, that vttereth
it selfe.

17 Yron sharpeneth yron, so doeth a man
sharpen the face of his friend.

18 He that keepeth the figtree, shall eat the
fruit thereof: so he that waiteth vpon his master,
shall come to honour.

19 As in water face answereth to face, so
the heart of man to man.

20 The graue and destruction can neuer be
full, so * the eyes of man can neuer be satisfied.

21 * As is the fining pot for siluer, and the
furnace for gold, so is euery man according to
his dignitie.

22 Though thou shouldest bray a foole in
a morter among wheate brayed with a pestell,
yet will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flock,
and take heede to the heards.

24 For riches remaine not alway, nor the
crowne from generation to generation.

25 The hay discouereth it selfe, & the grasse
appeareth, and the herbes of the mountaines
are gathered.

26 The lambs are for thy clothing, and
the goates are the price of the field.

27 And let the milke of the goates be suffi-
cient for thy foode, for the foode of thy family,
and for the sustenance of thy maides.

C H A P. XXVIII.

The wicked flee when none pursueth:
but the righteous are bold as a Lion.

2 For the transgression of the land there
are many princes thereof: but by a man of vn-
derstanding and knowledge are allme likewise
endureth long.

3 A poore man if hee oppresse the poore,
is like a raging raine that leaueth no foode.

4 They that forsake the Lawe, praise the
wicked: but they that keepe the law, set them-
selues against them.

5 Wicked men vnderstand not iudgement:
but they that seeke the Lord, vnderstand all
things.

6 * Better is the poore that walketh in his
vprightnes, then he that peruerteth his wayes,
though he be rich.

7 He that keepeth the Law, is a childe of
vnderstanding: but he that feedeth the glut-
tons shameth his father.

8 He that increaseth his riches by vsury
and interest, gathereth them for him that will
be mercifull vnto the poore.

9 Hee that turneth away his eare from
hearing the Law, euen his prayer shall bee ab-
ominable.

10 He that causeth the righteous to goe a-
stray by an euill way, shall fall into his owne pit,
and the vpright shall inherite good things.

11 The rich man is wise in his owne con-
ceit: but the poore that hath vnderstanding,
can trie him.

12 * When righteous men reioyce, there is
great glory: but when the wicked come vp, the
man is tried.

13 He that hideth his sinnes, shall not pro-
per: but he that confesseth and forsaketh them,
shall haue mercie.

14 Blessed is the man that feareth alway:
but hee that hardeneth his heart, shall fall into
euill.

15 As a roaring Lyon, and an hungry
Beare, so is a wicked ruler ouer the poore
people.

16 A prince destitute of vnderstanding, is
also a great oppressour: but he that hateth co-
uetousnes, shall prolong his dayes.

17 A man that doeth violence against the
blood of a person, shall flee vnto the graue, and
they shall not stay him.

18 He that walketh vprightly, shall be sa-
ued: but he that is froward in his wayes, shall
once fall.

19 * He that tilleth his land shall be satisfi-
ed with bread, but he that followeth the idle,
shall be filled with pouerty.

20 A faithful man shall abound in blessings,
and * he that maketh haste to be rich shall not
be innocent.

21 To haue respect of persons is not good,
for that man will transgresse for a piece of
bread.

22 A man with a wicked eye hasteth to ri-
ches, and knoweth not that pouerty shall come
vpon him.

23 He that rebuketh a man, shall find more
faour at the length, than he that flattereth with
his tongue.

24 He that robbeth his father and mother,
and faith, It is no transgression, is the compa-
nion of a man that destroyeth.

25 Hee that is of a proud heart, stirreth
vp strife: but he that trusteth in the Lord, shall
be made fat.

26 He that trusteth in his owne heart, is a
foole: but he that walketh in wisdome, shall
be deliuered.

27 He that giueth vnto the poore, shall not
lacke: but hee that hideth his eyes, shall haue
many curses.

28 * When the wicked rise vp, men hide
themselves: but when they perish, the righ-
teous increase.

C H A P.

c For God will
take away the
wicked vsurer,
and giue his
goods to him
that shall be-
low them well.
d Because it is
not of faith,
which is grow-
ded of Gods
word, or Law,
which the wic-
ked contemne.

e And iudge
that he is not
wise.
f Chap. 29. 2.

f He is knowen
by his doings to
be wicked.

g Which stand-
deth in awe of
God, and is a-
fraid to offend
him.

h For hee can
neuer be satisfi-
ed, but ever op-
presseth and
spoileth.

i None shall be
able to deliuer
him.

* Chap. 13. 11.
eccles. 10. 37.

* Chap. 13. 11.
and 30. 11.

k He will be
abused for no-
thing.
l Meaning him
that is couetous.

m Shall haue
all things in a-
bundance.

* Chap. 13. 11.
and 30. 39.

f Fleeth that
pereth man mor-
then God, fall
from a fiare, and
is destroyed.

CHAP. XXX.

A Man that hardeneth his necke when he is rebuked, shall suddenly be destroyed and cannot be cured.

2 When the righteous are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisdom, reioyceth his father: but he that feedeth harlots, wasteth his substance.

4 A King by iudgement maintaineth the country: but a man receiuing gifts, destroyeth it.

5 A man that flattereth his neighbour, spreadeth a net for his steps.

6 In the transgression of an euil man is his snare: but the righteous doth sing & reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scorneful men bring a citie into a snare: but wise men turne away wrath.

9 If a wise man contend with a foolish man, whether he be angry or laugh, there is no rest.

10 Bloody men hate him that is vpriight: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his seruants are wicked.

13 The poore and the vsurer meete together, and the Lord lightneth both their eyes.

14 A king that iudgeth the poore in truth, his throne shall be established for ever.

15 The rod and correction giue wisdom: but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne, and he will giue thee rest, and will giue pleasure to thy soule.

18 Where there is no vision, the people decay: but he that keepeth the Law, is blessed.

19 A seruant will not bee chastised with words: though he vnderstand, yet he will not answer.

20 Seest thou a man hasty in his matters? there is more hope of a foole, then of him.

21 Hee that delicately bringeth vp his seruant from youth, at length he will bee euen as his sonne.

22 An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 The pride of a man shall bring him low: but the humble in spirit shall enioy glory.

24 Hee that is partner with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not.

25 The feare of man bringeth a snare: but he that trusteth in the Lord, shall be exalted.

26 Many doe seeke the face of the Ruler:

but every mans iudgement commeth from the Lord.

27 A wicked man is abomination to the iust, and he that is vpriight in his way, is abomination to the wicked.

CHAP. XXX.

To humble our selues in consideration of Gods workes. 5 The word of God is perfect. 11 Of the wicked and hypocrites. 15 Of the things that are neuer satiate. 18 Of others that are wonderfull.

THE WORDS OF AGUR the sonne of Iakob.

The prophetic which the man speake vnto Ithiel, euen to Ithiel, and Vcal.

2 Surely I am more foolish then any man, & haue not the vnderstanding of a man in me.

3 For I haue not learned wisdom, nor attained to the knowledge of holy things.

4 Who hath ascended vp to heauen, and descended? who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established al the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 Every word of God is pure: he is a shield to those that trust in him.

6 Put nothing vnto his words, lest he reprooue thee, and thou be found a liar.

7 Two things haue I required of thee: denie me them not before I die.

8 Remouoe farre from me vanity and lies: giue me not pouertie nor riches: feede me with foode conuenient for me,

9 Left I be full, and denie thee, and say, Who is the Lord? or left I bee poore and steale, and take the name of my God in vaine.

10 Accuse not a seruant vnto his master, lest he curse thee, when thou hast offended.

11 There is a generation that curseth their father, and doth not blesse their mother.

12 There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.

13 There is a generation whose eyes are haucie, and their eye-lids are lifted vp.

14 There is a generation, whose teeth are as swords, and their chawes as kniues to eat vp the afflicted out of the earth, and the poore from among men.

15 The horseleach hath two daughters which crie, Giue, giue. There be three things that wil not be satisfied: yea, foure that say not, It is enough.

16 The graue, and the barren wombe, the earth that cannot be satisfied with water, and the fire that faith not, It is enough.

17 The eye that mocketh his father, and despiseth the instruction of his mother, let the Ravens of the valley picke it out, and the yong Eagles eate it.

18 There be three things hid from me: yea, foure that I know not.

19 The way of an Eagle in the aire, the way

g He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

a Who was an excellent man in vertue and knowledge in the time of Salomon. b Which were Agurs scholars or friends. c Merin he declareth his great humilitie, who would not attribute any wisdom to himselfe, but al vnto God. d Meaning, to know the secrets of God, as though he would say, None.

e Psal. 19. 8. d. 4. 2. and 13. 32.

e He maketh this request to God.

f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth, men haue an occasion to the same.

g In accusing him without cause.

h The leach hath two forks in her tongue, which here he calleth her two daughters where by he sucketh the blood, and is neuer faciate: euen so are the covetous extortioners insatiable.

i Which haunt in the valley for carions.

of a serpent vpon a stone, the way of a shippe in the mids of the Sea, and the way of a man with a maide.

20 Such is the way also of an adulterous woman: shee eateth and^k wipeth her mouth, and saith, I haue not committed iniquity.

21 For three things the earth is mooued: yea, for foure it cannot susteine it selfe.

22 For a seruant when he reigneth, and a foole when he is filled with meate,

23 For the hateful woman, when she is married, and for a handmaid that is^m heire to her mistresse.

24 These be foure smal things in the earth, yet they areⁿ wise and full of wisdom.

25 The Psalmires a people not strong, yet prepare they their meate in summer:

26 The Conies a people not mightie, yet make they their houses in the rocke:

27 The Grasshopper hath no King, yet goe they foorth all by bands:

28 The Spider taketh hold^o with her hands, and is in Kings palaces.

29 There bee three things that order well their going: yea, foure are comely in going.

30 A lion which is strong among beasts, and turneth not at the sight of any:

31 A lustie gray-hound, and a goate, and a King againe, whom there is no rising vp.

32 If thou hast beene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand^p vpon thy mouth.

33 When one churneth milke, he bringeth foorth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth foorth strife.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, 10 and sheweth the conditions of a wife and worthy woman.

1 THE WORDS OF KING^a Lemuel: The^b prophecie which his mother taught him.

2 What my sonne: and what the sonne of my wombe! and what, O sonne of my desires!

3 Giue not thy strength vnto women, nor thy wayes, which is to destroy Kings.

4 It is not for Kings, O Lemuel, it is not for Kings to drink wine, nor for Princes strong drinke,

5 Let the drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee strong drinke vnto him that is wantonnesse, & neglect his office which is to execute iudgement,

ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that he may forget^f his pouerty, and remember his misery no more.

8 Open thy mouth for the^g dumbe in the cause of all the children of destruction.

9 Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.

10 Who shall find a vertuous woman? for her price^h is farre above the pearles.

11 The heart of her husband trusteth in her, and he shall haue no need ofⁱ spoyle.

12 She will doe him good, and not euill all the dayes of her life.

13 She seeketh wooll and flaxe, and labourereth cheerefully with her hands.

14 She is like the ships of merchants: shee bringeth her food from afarre.

15 And she riseth while it is yet night: and giueth^j the portion to her household, and the ordinary to her maides.

16 She considereth a field, and^k getteth it: and with the fruit of her hands shee planteth a vineyard.

17 Shee girdeth her loynes with strength, and strengtheneth her armes.

18 Shee feeleth that her merchandise is good: her candle is not put out by night.

19 Shee putteth her hands to the wheele, and her hands handle the spindle.

20 She stretcheth out her hand to the poore, and putteth foorth her hands to the needy.

21 She feareth not the snow for her family: for all her family is clothed^l with scarlet.

22 She maketh her selfe carpets: fine linen and purple^m is her garment.

23 Her husband is knowne in theⁿ gates, when he sitteth with the Elders of the land.

24 She maketh^o sheetes, and selleth them, and giueth girdles vnto the merchant.

25^p Strength and honour^q is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, and the^r law of grace^s is in her tongue.

27 She ouerseeeth the wayes of her household, and eateth not the bread of idleness.

28 Her children rise vp, and^t call her blessed: her husband also shal praise her, saying,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Favour^u is deceitfull, and beauty^v is vanitie: but a woman that feareth the Lord, shee shall be prayesd.

31 Giue^w her of the fruit of her hands, and let her owne workes praise her in the^x gates.

f For wine doth comfort the heart, as Psal. 104. 15. g Defend their cause that are not able to help themselves.

h He shall not need to see any vnlawfull manner to gaine his living.

i Or, man, as Psal. 111. 5. i Shee prepareth their meate betime. k Shee purchaseth it with the gaires of her trailla.

l Or, with double

1 In the assemblies and places of iudgement. m After that he had spoken of the apparell of the body, hee now declarerth the apparell of the spirit. n Her tongue is as a book, whereby one might learne many good things: for she delighteth to talke of the word of God. o That is, do her reverence. p Confesse her diligent labors, and commend her therefore. q For as much as the most honourable are clad in the apparell that shee made.

k Shee hath her desires, and after counterfeith as though shee were an honest woman. l These commonly abuse the state whereunto they are called. m Which is married to her master after the death of her mistresse. n They compare great doctrine and wisdom. o If man be not able to compass these common things by his wisdom, wee cannot attribute wisdom to man but folly.

p Make a stay and continue not in doing euill.

a That is, of Salomon, who was called Lemuel, that is of God, because God had ordeined him to be king ouer Israel. b The doctrine which his mother Bath-sheba taught him. c By this often repetition of one thing she declarerth her motherly affection. d Meaning that women are the destruction of Kings, if they haunt them. e That is, the King must not giue himselfe to

ECCLESIASTES, OR THE PREACHER.

THE ARGUMENT.

Solomon a Preacher, and one that desired to instruct all in the way of saluation, describeth the deccivable vanities of this world: that man should not bee addicted to any thing vnder the Sunne, but

but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which set their felicitie either in knowledge or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is united with God, and shall enjoy his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heavenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

C H A P. I.

2 All things in this world are full of vanity, & of none endurance. 13 All mans wisdom is but folly and griefe.



The wordes of the ^aPreacher, the sonne of Dauid King in Ierusalem.

2 ^b Vanitie of vanities, saith the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his ^ctrauell, which he suffereth vnder the Sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for ^d euer.

5 The Sunne riseth, and the Sunne goeth down, & draweth to his place, where he riseth.

6 The ^e wind goeth toward the South, and compasseth toward the North: the wind goeth round about, and returneth by his circuit.

7 ^f All the riuers goe into the Sea, yet the Sea is not full: for the riuets go vnto the place, whence they returne, and goe.

8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 ^g What is it that hath been? that that shall be: and what is it that hath been done? that which shall be done: and there is no newe thing vnder the Sunne.

10 Is there any thing, wherof one may say, Behold this, it is new? it hath been already in the old time that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.

12 ^h I the Preacher haue been King ouer Israel in Ierusalem.

13 And I haue giuen mine heart to search, and finde out wisdom by all things that are done vnder the heauen: (this fore trauaile hath God giuen to the sonnes of men, ⁱ to humble them thereby)

14 I haue considered all the workes that are done vnder the Sunne, and behold, all is vanitie and vexation of the spirit.

15 That which is ^k crooked, can none make straight: and that which faileth cannot be numbered.

16 I thought in mine heart, and sayd, Behold, I am become great, and excell in wisdom all them that haue been before me in Ierusalem: and mine heart hath seene much

wisdom and knowledge.

17 And I gaue mine heart to knowe wisdom and knowledge, madnes and foolishnes, I knew also that this is a vexation of the spirit.

18 For in the multitude of wisdom is much ^m griefe, and he that increaseth knowledge, increaseth sorrow.

and knowledge cannot bee come by without great paine of bodie and minde: For when a man hath attained to the highest, yet is his mind neuer fully content: therefore in this world is no true felicitie.

C H A P. II.

Pleasures, sumptuous buildings, riches and possessions are but vanities. 15 The wise and the foole haue both one ende touching the bodily death.

I Said in mine heart, Goe to nowe, I will proue ^a thee with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I fought in mine heart ^t to giue my selfe to wine, and to leade mine heart in ^b wisdom, and to take hold of folly, till I might see where is that goodnesse of the children of men, which they ^u enjoy vnder the Sunne the whole number of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue planted me vineyards.

5 I haue made me gardens and ^v orchards, and planted in them trees of all fruit.

6 I haue made me cisternes of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants and maides, and had children borne in the ^w house: also I had great possession of beeuies and sheepe about all that were before me in Ierusalem.

8 I haue gathered vnto me also siluer and gold, and the chiefe treasures of Kings and prouinces: I haue prouided mee men fingers and women fingers, and the ^x delights of the sonnes of men as a woman ^y taken captiue, and women taken captiues.

9 And I was great, and increased about all that were before me in Ierusalem: also my wisdom ^z remained with me.

10 And what soeuer mine eyes desired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioiced in all my labour: and this was my ^{aa} portion of all my trauaile.

11 Then I looked on all my workes that mine hands had wrought, and on the trauell that I had laboured to do: and behold, all is vanitie and vexation of the spirit: and there is no profite vnder the Sunne.

12 ^{bb} And I turned to behold ^{cc} wisdom, and madnesse and folly: (for who is the man that

^a That is, vaine things which serued vnto pleasure, wherein was no commodity, but griefe and trouble of conscience.

^m Wisdom

and knowledge cannot bee come by without great paine of bodie and minde: For when a man hath attained to the highest, yet is his mind neuer fully content: therefore in this world is no true felicitie.

^t Ebr. draw my selfe to wine.

^b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisdom, and the feare of God in mine heart, and gouerne mine affaires by the same.

^v Ebr. doe.

^w Ebr. paradise.

^x Meaning, of the seruants or slaves, which he had bought: so the children borne in the house were their seruants were the maisters.

^y That is, what soeuer men take pleasure in.

^z Which were the most beautiful of them that were taken in warre, as Iudge.

^{aa} Some vnderstand by these words, no women, but instruments of musick.

^{bb} For all this God did not take his gift of wisdom from mee.

^{cc} This was the fruit of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

^{dd} I bethought with my selfe whether it were better to follow wisdom, or mine owne affections & pleasures, which he calleth madnesse.

^a Salomon is here called a Preacher, or one that assemblith the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

^b He condemneth the opinions of all men that set felicitie in any thing but in God alone, seeing that in this world all things are as vanitie & nothing.

^c Salomon doth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitory.

^d One man dieth after another, and the earth remaineth long, euen to the last day, which yet is subiect to corruption.

^e By the sunne, wind, and riuers, he sheweth that the greatest labour and longest hath an end, and therefore there can be no felicitie in this world.

^f Ecclesi. 40. 11. The sea which compasseth all the earth, filleth the veins thereof, the which pour oute springs and riuers into the sea againe.

^g He speaketh of times and seasons and things done in them which as they haue bene in times past, so come they to passe againe.

^h He proueth that if any could see attained to felicity in this world by labour and study, hee surely should haue obtained it, because he had gifts and aides of God thereunto above all other.

ⁱ Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teach him to depend onely vpon God.

^k Man is not able by all his diligence to cause things to goe otherwise then they doe: neither can hee number the things that are committed, much lesse remedie them.

Or, compare with the King.

that *it* will coⁿne after the King in things, which men now haue done?)

13 Then I sawe that there is profite in wisedome, more then in folly: as the light is more excellent then darkenesse.

14 * For the wise mans eyes *are* in his head, but the foole walketh in darkenesse: yet I knowe also that the same * condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole. why therefore do I then labour to be more wise? And I said in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wife, no of the foole for euer: for that that now is, in the dayes to come shall all be forgotten. And how dieth the wise man, as doth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the Sunne is griuous vnto me: for all is vanity and vexation of the spirit.

18 I hated also all my labour, wherein I had trauailed vnder the Sunne, which I shall leaue to the man that shall be after me.

19 And who knoweth whether he shall be wise or foolish? yet shall hee haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanity.

20 Therefore I went about to make mine heart *a* abhorre all the labour, wherein I had trauailed vnder the Sunne,

21 For there is a man whose trauaile is in wisedome, and in knowledge and in equitie: yet to a man that hath not trauailed herein, shall hee *o* giue his portion: this also is vanity and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the sunne?

23 For all his dayes are sorrowes, and his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profit to man, but that hee eate, and drinke, and *p* delight his soule with the profit of his labour: I sawe also this, that it was of the hand of God.

25 For who could eat, and who could haste to *q* outward things more then I?

26 Surely to a man that is good in his sight God giueth wisedome and knowledge, and ioy: but to the sinner hee giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

CHAP. III.

All things haue their time. 14 The workes of God are perfit, and cause vs to feare him. 17. God shall iudge both the iust, and vnjust.

TO all things there is an appointed time, & a time to euery purpose vnder the heauē.

a He speaketh of this diversity of time for two causes: first, to declare that there is nothing in his world perpetual: next, to teach vs not to be grieved if we haue not all things at once according to our desires, neither enjoy them so long as we would wish.

2 A time to be borne, and a time to die: a time to plant, & a time to plucke vp that which is planted.

3 A time to slay, & a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, & a time to loose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit *hath* he that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men *b* to humble them thereby.

11 Hee hath made euery thing beautifull in his time, also he hath set the *c* world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the end.

12 I knowe that there is nothing good in them, but to reioyce, and to do good in his life.

13 And also that euery man eateth and drinketh, and seech the commoditie of all his labour, this is the *d* gift of God.

14 I knowe that whatsoeuer God shall do, it shall be for *e* euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath been? that is now: and that that shall be, hath now been: for God *f* requireth that which is past.

16 And moreover I haue seene vnder the Sunne the place of iudgement, where *was* wickednesse, and the place of iustice where *was* iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is *g* there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men that God had *h* purged them: yet to see to, they are in themselves *as* beasts.

19 For the condition of the children of men, and the condition of beastes *are* euen as one *i* condition vnto them. As the one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man about the beast: for all is vanitie.

20 All goe to one place, and all was of the dust, and all shall returne to the dust.

21 Who *k* knoweth whether the spirit of man ascend upward, and the spirit of the beast descend downward to the earth?

22 Therefore I see that there is nothing better then that a man should *l* reioyce in his *fa*ires, because that is his portion. For who shall bring him to see what shall be after him?

CHAP.

b Reade Chap.

1. 13.

c God hath gi-

uen man a de-

stiny, and affec-

tion to seeke out the

things of this

world, and to

labour therein.

d Reade Chap. 2.

24 and these pla-

ces declare that

we should do all

things with so-

berity, and in the

fear of God, for

asmuch as he gi-

ueth not his gift

to the intent that

they should be

abused.

e That is, man

shall neuer be

able to let Gods

workes, but as he

hath determined

so it shall come

to passe.

f God only can

see that which

is past, so returne

g Meaning, with

God, or with

man neglected his

duty.

h And made

them pure in

their first creati-

i Man is not

able by his reason

and iudgement

to put difference

betweene man

and beast, as tou-

ching those

things whereun-

to both are sub-

iect: for the eye

cannot iudge a-

ny otherwise of a

man being dead,

then of a beast

which is dead:

yet by the word

of God and faith

we easily know

the difference, as

verse 21.

k Meaning, that

reason cannot

comprehend

that which faith

beleeueth herein.

l By the often

repetition of this

sentence, as Cha.

2. 14. and Chap.

3. 12, 13. Chap.

5. 17. and Chap.

8. 15. he decla-

reth that man

by reason can

comprehend

nothing better

in this life then

to see the gift

of God liberally

and comforta-

bly: for to know

further is a spe-

ciall gift of God

reuealed by his

Spirit.

1 The innocents are oppressed. 4 Men's labours are full of
- abuse and vanity. 9 Man's society is necessary. 15 A
young man poor and wise, is to be preferred to an old King
that is a fool.

When they obtain not their greedy desires, they think themselves
beene in time past, and so care no more for him.

15 And this also is an euill sickeneffe, *that*
all points as hee came, so shall hee goe : and
what

by his fathers
thes.
Job 1, 2 1. wifd.
6, 1. 1. tim. 6. 7.

m Meaning, in
vaine, and with-
out profit.
n In affliction
and griefe of
minde.

o Reads Chap.
3.22.

p He will take
no great thought
for the paines
that he hath en-
dured in time
past.

a Heweth
that it is the
plague of God
when the rich
man hath not a
liberall heart to
vse his riches.
b If he can neuer
haue enough.
c As we see of-
tentimes, that
the covetous
man either fal-
lenth into crimes
that deserve
death, or is mur-
dered or drow-
ned or hangeth
himselfe or luch
like, and so lac-
keth the honour
of buriall, which
is the last office
of humanitie.
d Meaning the
vntimely fruit
whose life did
neither profit or
hurt any.
e His desire and
affection.
f That knoweth
to vse his goods
well in the iudg-
ment of men.
g To be content
with that which
God hath giuen,
is better then to
follow the de-
sires that neuer
can be satisfied.
h Meaning, God
who will make
him to feele that
he is mortall.

what profite hath he that he hath traffailed for the^m winde?

16 Also all his dayes hee eateth inⁿ darke-
nesse with much griefe, and in his sorrow and
anger.

17 Behold then, what I haue seene good,
that it is comely to^o eate, and to drinke, and to
take pleasure in all his labour, wherein he tra-
uailleth vnder the Sunne, the whole number of
the dayes of his life, which God giueth him:
for this is his portion.

18 Also to every man to whom God hath
giuen riches and treasures, and giueth him
power to eate thereof, and to take his part, and
to enioy his labour: this is the gift of God.

19 Surely he will not much remember the
dayes of his^p life, because God answereth to
the ioy of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches,
and not the grace to vse them.

Here is an euill, which I sawe vnder the

Sunne, and it is much among men:

2 A man to whom God hath giuen riches,
and treasures and honour, and he wanteth no-
thing for his soule of all that it desireth: but

God giueth him not power to eate thereof,
but a strange man shall eate it vp: this is vanity,
and this is an euill sickenesse.

3 If a man beget an hundred children and
liue many yeres, and the dayes of his yeres be
multiplied, and his soule be not^b satisfied with
good things, and he be not^c buried, I say that
an vntimely fruit is better then he.

4 For hee commeth into vanitie, and go-
eth into darkenesse: and his name shall be co-
uered with darkenesse.

5 Also, hee hath not seene the Sunne, nor
known it: therefore this hath more rest then
the other.

6 And if hee had liued a thousand yeres
twise told, and had seene no good, shall not all
goe to one place?

7 All the labour of man is for his mouth:
yet the^d soule is not filled.

8 For what hath the wise man more then
the foole? what hath the poore that^e knoweth
how to walke before the liuing?

9 The sight of the eye is better then to
walke in the lusts: this also is vanitie and vexa-
tion of spirit.

10 What is that that hath beene? the name
thereof is now named: and it is knownen that
it is man, and hee cannot strue with him that
is^f stronger then he.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoide the
contrary.

Surely there be many things that increase
vanitie: and what auaieth it a man?

2 For who knoweth what is^a good for
man in the life, and in the number of the dayes
of the life of his vanitie, seeing he maketh them

as a shadow? For who can sheue vnto man
what shall be after him vnder the Sunne?

3 A good name is better then a good point-
ment, and the day of^b death, then the day that
one is borne.

4 It is bitter to go to the house of^c moun-
ning, then to goe to the house of feasting, be-
cause this is the end of all men: and the liuing
shall lay it to his heart.

5 Anger is better then laughter: for by a
sad looke the heart is made better.

6 The heart of the wise is in the house of
mourning: but the heart of fooles is in the
house of mirth.

7 Better is to heare the rebuke of a wise
man, then that a man should heare the song of
fooles.

8 For like the noise of the^d thornes vnder
the pot, so is the laughter of the foole: this also
is vanitie.

9 Surely oppression maketh a wife man
mad: and the reward destroyeth the heart.

10 The end of a thing is better then the
beginning thereof, and the patient in spirit is
better then the proud in spirit.

11 Be not thou of an hasty spirit to be an-
gry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former
dayes were better then these? for thou dost
not enquire^e wisely of this thing.

13 Wisdome is good with an^f inheritance,
and excellent to them that see the Sunne.

14 For man shall rest in the shadow of wise-
dome, and in the shadow of siluer: but the ex-
cellencie of the knowledge of wisdom giueth
life to the possessours thereof.

15 Behold the worke of God: for who
can make^g straight that which hee hath made
crooked?

16 In the day of wealth be of good comfort,
and in the day of affliction^h consider: God also
hath made this contrary to that, to the intent
that man should findeⁱ nothing after him.

17 I haue seene all things in the dayes of
my vanitie: there is a iust man that perisheth
in his iustice, and there is a wicked man that
continueth long in his malice.

18 Be not thou iust^m ouermuch, neither
make thy selfe ouerwise: wherefore shouldest
thou be desolate?

19 Be not thou wickedⁿ ouermuch, nei-
ther be thou foolish: wherefore shouldest thou
perish in thy time?

20 It is good that thou lay holde on^o this:
but yet withdraw not thine hand from^p that:
for hee that feareth God, shall come forth of
them all.

21 Wisdome shall strengthen the wise man
more then ten mightie princes that are in the
cite.

22 Surely there is no man iust in the earth,
that doeth good and sinneth not.

23 Giue not thine^q heart also to all the
words

* Job 14.2.
Psal. 144.4.

* Prov. 22.1.

b He speaketh
thus after the
iudgement of the
flesh, which thin-
keth death to be
the end of all
wills: or els, be-
cause that this
corporall death
is the entering
into life euer-
lasting.

c Where we may
see the hand of
God, and leaue
to examine our
liues.

d Which cracketh
for a while and
promiseth nothing.
e A man that is
effeminate, when
he falleth to
oppression, be-
cometh like a
beast.

f He noteth that
lighthearted which
enterprize a
thing, and sud-
denly leaue it off
againe.

g Murmur not
against God
when he sendeth
adversities for
many finnes.

h He answereth
to them that
esteem not wise-
dome, except tri-
ches be ioyned
therewith, shew-
ing that both are
the gifts of God,
but that wisdom
is farre more ex-
cellent, and may
be without tri-
ches.

i Consider what-
fore God doeth
find in, and what
may comfort thee.
k That man
should be able to
contrall nothing
in his worke.

l Meaning, that
cruel tyrants put
the godly to
death, and let the
wicked goe free.

m Boast not too
much of thine
owne iustice and
wisdome.

n Tary not long
when thou art
admonished to
come out of the
way of wicked-
nesse.

o To wit, on
these admoniti-
ons that goe
before.

p Consider what
destruction shall
come, if thou do
not obey them.

q Credit them
not, neither care
for them.

a There is no
state, wherein
man can liue to
haue perfect qui-
etnesse in this
life.

words that men speake, lest thou do heare thy
seruant cursing thee.

24 For oftentimes also thine heare knoweth
that thou like wise hast cursed others.

25 All this haue I prooued by wisdom:
I thought I will bee wise, but it went farre
from me.

26 It is faire off, what may it be? and it is
a profound deepenesse, who can finde it?

27 I haue compassed about, behind and
mine heart to knowe and to enquire and to
search wisdom, and reason, and to knowe the
wickednesse of folly, and the foolishnesse of
madnesse.

28 And I finde more bitter then death the
woman whose heart is as nets and snares, and
her hands as bands: he that is good before God,
shall be deliuered from her, but the sinner shall
be taken by her.

29 Behold, saith the Preacher, this haue I
found, seeking one by one to finde the count:

30 And yet my soule seeketh, but I finde it
not: I haue found one man of a thousand: but
a woman among them all haue I not found.

31 Onely loc, this haue I found, that God
hath made man righteous: but they haue
sought many inuentions.

CHAP. VIII.

To obey Princes and Magistrates. 17 The workes of God
passe in mans knowledge.

Who is as the wise man? and who
knoweth the interpretation of a
thing? the wisdom of a man doeth make his
face to shine: and the strength of his face
shall be changed.

2 I aduertise thee to take heede to the
mouth of the King, and to the word of the
othe of God.

3 Hastenot to goe forth of his sight:
stand not in an euill thing: for he wil doe what-
soeuer pleaseth him.

4 Where the word of the king is, there is
power, and who shall say vnto him, What doest
thou?

5 Hee that keepeth the commandement,
shall know none euill thing, and the heart of
the wise shall know the time and iudgement.

6 For to euery purpose there is a time and
iudgement, because the misery of man is great
vpon him.

7 For he knoweth not that which shall be:
for who can tell him when it shall be?

8 Man is not Lord ouer the spirit to re-
taine the spirit, neither hath hee power in the
day of death, nor deliuerance in the battell,
neither shall wickednesse deliuer the possessors
thereof.

9 All this haue I seene, and haue giuen
mine heart to euery worke, which is wrought
vnder the Sunne, and I saw a time that man
ruleth ouer man to his owne hurt.

10 And likewise I saw the wicked buried,
and they returned, & they that came from the

holy place, were yet forgotten in the citie
where they had done right: this also is vanitie.

11 Because sentence against an euill worke
is not executed speedily, therefore the heart
of the children of men is fully set in them to
doe euill.

12 Though a sinner doe euill an hundred
times, add God prolongeth his dayes, yet I
know that it shall be well with them that feare
the Lord, and doe penitence before him.

13 But it shall not be well to the wicked,
neither shall he prolong his dayes: he shall be like
a shadow, because he feareth not before God.

14 There is a vanitie, which is done vpon
the earth, that there be righteous men to whom
it cometh according to the worke of the
wicked: and there be wicked men to whom it
cometh according to the worke of the iust:

I thought also that this is vanitie.

15 And I praised ioy: for there is no good-
nesse to man vnder the Sunne, save to eate
and to drinke and to reioyce: for this is adi-
oned to his labour, the dayes of his life that
God hath giuen him vnder the Sunne.

16 When I applyed mine heart to knowe
wisdom, and to behold the businesse that is
done on earth, that neither day nor night the
eyes of man take sleepe,

17 Then I beheld the whole worke of God,
that man cannot finde out the worke that is
wrought vnder the Sunne: for the which man
laboureth to seeke it, and cannot finde it: yea,
and though the wise man thinke to know it, he
cannot finde it.

CHAP. IX.

1 By no outward thing can man know whom God loveth or
hateth. 12 No man knoweth his ende. 16 Wisdom ex-
celleth strength.

I haue surely giuen mine heart to all this, and
to declare all this, that the iust, and the wise,
and their workes are in the hand of God: and
no man knoweth either loue or hatred of all
that is before them.

2 All things come alike to all: and the same
condition is to the iust and to the wicked, to
the good and to the pure, and to the polluted,
and to him that sacrificeth, and to him that sa-
crificeth not: as is the good, so is the sinner, he
that sweareth, as he that feareth an othe.

3 This is euill among all that is done vn-
der the Sunne, that there is one condition to
all and also the heart of the sonnes of men is full
of euill, and madnesse is in their hearts whiles
they liue, and after that they goe to the dead.

4 Surely whosoever is ioyned to all the
liuing, there is hope: for it is better to a li-
uing dogge, then to a dead lion.

5 For the liuing know that they shall die,
but the dead know nothing at all: neither haue
they any more a rewarde: for their remem-
brance is forgotten.

carnall men, which made their belly their god, and had no pleasure but in this life,
wishing rather to be an abject, and vile person in this life, then a man of authoritie,
and to die, which is meant by the dogge and lyon.

k They that feared God, and worshipped him according as he had appointed. 1 Where iustice is delayed, there sinners reigneth.

m Which are punished as though they were wicked, as Chap. 7. 17.

n Reade Chap. 3. 22.

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperitie or aduersitie, whom God doeth fauour or hate: for he sendeth them as well to the wicked as to the goodly. b In outward things, as riches, and povertie, sicknesse and health, there is no difference betweene the goodly and the wicked: but the difference is that the goodly are assured by fauour of Gods fauour and assistance. c He noteth the Epicures, and

6 Also if his loue, and their hatred, and their ennie is now perished, and they have no more portion for euer, in all that is done vnder the Sunne.

7 Goe, eat thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now accepteth thy workes.

8 At all times let thy garments be white, and let not oyle be lacking vpon thine head.

9 ^aReioyce with the wife whom thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy travell wherein thou labourest vnder the Sunne.

10 All that chine hand shall finde to doe, doe it with all thy power: for there is neither worke, nor inuention, nor knowledge, nor wisdom in the graue whither thou goest.

11 I returned, and I saw vnder the Sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and chance cometh to them all.

12 For neither doeth man know his time, ^bbut as the fishes, which are taken in an euill net, and as the birdes that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisdom vnder the sunne, and it is great vnto me.

14 A little citie and fewe men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wife man, and he deliuered the city by his wisdom: but none remembered this poore man.

16 Then said I, Better is wisdom then strength: yet the wisdom of the poore is despised, and his words are not heard.

17 The wordes of the wife are more heard in quietnesse, then the cry of him that ruleth among fooles.

18 Better is wisdom then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

^aThe difference of foolishnesse and wisdom. ^bA slanderer is like a serpent that cannot be charmed. ^cOf foolish Kings and drunken Princes. ^dAnd of good Kings and Princes.

Dead flies cause to stinke, and putrifie the ointment of the Apothecarie: so doeth a little folly him that is in estimation for wisdom, and for glory.

2 The heart of a wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he telleth vnto all that he is a foole.

4 If the spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentle-nesse pacifieth great sinnes.

5 There is an euill ^athat I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.

6 Folly is set in great excellencie, and the rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 He that diggeth a pit, shall fall into it, and he that breaketh the hedge, a serpent shall bite him.

9 Hee that remoueth stones, shall hurt himselfe thereby, and hee that curieth wood shall be in danger thereby.

10 If the yron be blunt, and one hath not whetted the edge, hee must then put to more strength: but the excellencie to direct a thing is wisdom.

11 If the serpent bite when he is not charmed: no better is a babler.

12 The wordes of the mouth of a wise man haue grace: but the lippes of a foole deuoure himselfe.

13 The beginning of the wordes of his mouth is foolishnesse, and the latter end of his mouth is wicked madnesse.

14 For the foole multiplieth words, saying, Man knoweth not what shall be: and who can tell him what shall be after him?

15 The labour of the foolish doeth weary him: for he knoweth not to goe into the city.

16 Woe to thee, O land, when thy king is a childe, and thy princes eate in the morning.

17 Blessed art thou, O land, when thy king is the sonne of nobles, and thy princes eate in time, for strength, and not for drunkennesse.

18 By slothfulnesse the roofof the house goeth to decay, and by the idlenesse of the hands, the house droppeth through.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bedchamber: for the foule of the heauen shall carrie the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

^aTo be liberall to the poore. ^bNot to doubt of Gods providence. ^cAll worldly prosperitie is but vanitie. ^dGod will iudge all.

Cast thy bread vpon the waters: for after many dayes thou shalt finde it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the cloudes be full, they will poure forth raine vpon the earth: and if the tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the winde, shall not sow, for after there is no power. ^dHe that feareth inconueniences, when need shall require, shall neuer doe his duty.

^d Meaning, that it is an euill thing when they that are in authority, faile and do not their duty. ^e They that are rich in wisdom and vertue. ^f Psal. 7. 16. ^g Prov. 26. 17. ^h Eccles. 27. 26.

^f Without wife, dome whateuer a man taketh in hand, turneth to his own hurt.

^g The ignorance and beattinesse of the wicked is such, that they know not common things, and yet will they dispute high matters. ^h That is, without wisdom and counsell. ⁱ Are giuen to their lusts and pleasures. ^k Meaning, when he is noble for vertue and wisdom, and with the gifts of God. ^l Thou canst not worke euill so secretly, but it shall be known.

^d They flatter themselves to be in Gods fauour, because they haue all things in abundance. ^e Reioyce, be merie, and spare for no cost, thus spaketh the wicked belly gods. ^f Ebr. regard the life. ^g Chap. 5. 18.

^f Thus the worldlings say to proue that all things are lawfull for them, and attribute that to chance and fortune, which is done by the providence of God. ^g That is, he doth not foresee what shall come.

^a So that hee doeth all things well and iustly, whereas the foole doeth the contrary. ^b By his doings he bewrayeth himselfe. ^c If thy superior be angry with thee, be thou discreet, and not moued.

sowe,

lowe, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones *doe growe* in the wombe of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seed, and in the evening let not thine hand be idle: for thou knowest not whether thou shalt prosper, this or that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of darkness: because they are many, all that cometh is vanity.

9 Reioyce, O young man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away griefe out of thine heart, and cause euill to depart from thy flesh: for childhood and youth are vanity.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 11 Wisdome is the gift of God, and consisteth in fearing him and keeping his commandments.

Remember now thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres appoach, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine:

3 When the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease, because they are few, and they waxe darke that looke out by the windowes:

AN EXCELLENT SONG WHICH WAS SALOMONS.

THE ARGUMENT.

In this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefit, wherewith he doth enrich her of his pure bounty and grace without any of her deservings. Also the earnest affection of the Church, which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mysticall communication of the spiritual loue betwene Iesus Christ and his Church. 5 The domestical enemies that persecute the Church.

Let him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the fauour of thy

4 And the doores shall be shut without by the base sound of the grinding, and he shall rise vp at the voyce of the bird: and all the daughters of singing shall be abased.

5 Also they shall be afraid of the thing, and feare shall bee in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and concupiscence shall be driven away: for man goeth to the house of his age, and the mourners goe about in the streete.

6 Whiles the siluer cord is not lengthened, nor the golden pew broken, nor the pitcher broken at the well, nor the wheele broken at the cisterne:

7 And dust returne to the earth as it was, and the spirit returne to God that gaue it.

8 Vanity of vanities, saith the Preacher, all is vanity.

9 And the more wise the Preacher was, the more hee taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to finde out pleasant words, and an vpright writing, even the words of truth.

11 The words of the wife are like goades, and like nailes fastened by the masters of the assemblies, which are giuen by one ypastour.

12 And of other things besides these, my sonne, take thou heede: for there is none end in making many books, and much reading is a wearinesse of the flesh.

13 Let vs heare the ende of all: feare God, and keepe his commandments: for this is the whole dutie of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

gine. x Which are wel applied by the ministers, whom he calleth masters. y That is, by God. z These things cannot be comprehended in books or learned by study, but God must instruct thine heart. that thou mayest onely know that wisdome is the true felicitie, and the way thereunto, is to feare God.

The lips, or mouth. g When the chawes shall scarce open and not be able to chew any more. h He shall not be able to sleepe. i That is, the winde pipes, or the eares shall be deafe and not able to heare singing. k To climbe his because of their weakenesse, or they stoupe down, as though they were afraid left anything should hit them. l They shall tremble as they goe, as though they were afraid. m Their heads shall be as white as the blossoms of an almod tree. n They shall be able to beate nothing. o Meaning, the marrow of the backe bone and the sinewes. p The litle skin that covereth the braine, which is in colour like gold. q That is, the veins. r Meaning, the liuer. s Which is the head. t That is, the heart, out of the which the head draweth the powers of life. u The soule incontinently either goeth to ioy or torment, and sleepe not as y wicked imagine.

x Which are wel applied by the ministers, whom he calleth masters. y That is, by God. z These things cannot be comprehended in books or learned by study, but God must instruct thine heart. that thou mayest onely know that wisdome is the true felicitie, and the way thereunto, is to feare God.

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† Ebr. a song of songs: so called, because it is the chiefest of the 1005. which Salomon made, as is mentioned, 1. King 4. 32.

c They that are pure in heart & conuersation. d The faithfull confesse that they cannot come to Christ except they be drawn. e Meaning, the secret ioy that is not known to the world.

f The Church confesseth her spots & sinne, but hath confidence in the fauour of Christ.

Yy lcm,

The Churches *Salomons Song.* enemies like foxes.

^p Kedar was
Ismaels sonne,
of whom came
the Arabians
that dwell in
tents.
^h Which with-
in were all set
with precious
stones and
jewels.
ⁱ Consider not
the Church by
the outward
appearance.
^k The corrup-
tion of nature
through sinne
and afflictions.
^l Mine owne
brethren, which
should have
most fauoured
me.
^m She confe-
sseth her owne
negligence.
ⁿ The spouse
feeling her fault,
fleeth to her hus-
band onely for
succour.
^o Whom thou
hast called to the
dignitie of pa-
stours, and they
set forth their
owne reames
in stead of thy
doctrine.
^p Christ speak-
eth to his
Church, bidding
them that are
ignorant to goe
to the pastours
to learne.
^q For thy spiri-
tuali beautie and
excellence there
was no worldly
treasure to be
compared vnto
thee.
^r The Church reioy-
ceth that she is ad-
mitted to the com-
pany of Christ.
^s He shall
be most deare vnto
me.
^t Christ recei-
ueth his Church
and commendeth
her beauty.
^u There is the
heare of the faith-
full wherein Christ
dwelleth by his
Spirit.

lein, but comely, as the tents of Kedar, and as the curtains of Salomon.
5 Regard yeme not because I am blacke: for the Sonne hath looked vpon mee. The sonnes of my mother were angry against me: they made me the keeper of the vines: but I kept not mine owne vine.
6 Shewine, O thou, whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as the that turneth aside to the flocks of thy companions?
7 If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feed thy kids by the tents of the shepherds.
8 I haue compared thee, O my loue, to the troupe of horses in the charers of Pharaoh.
9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.
10 Wee will make thee borders of gold with studdes of siluer.
11 Whiles the King was at his repast, my spikenard gaue the smell thereof.
12 My welbeloued is as a bundle of myrrhe vnto me: he shall lie betwene my breasts.
13 My welbeloued is as a cluster of camphire vnto me in the vines of Engedi.
14 My loue, behold, thou art faire: be- holde, thou art faire: thine eyes are like the doves.
15 My welbeloued, behold, thou art faire, and pleasant: also our bed is Greene.
16 The beames of our house are cedars, our rafters are of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadowe of Christ.
8 She heareth his voyce. 14 She is compared to the doves.
15 And the enemies to the foxes.

I Am the rose of the field, and the lillie of the valleys.

2 Like a lillie among the thornes, so is my loue among the daughters.
3 Like the apple tree among the trees of the Forrest, so is my welbeloued among the sonnes of men: vnder his shadow had I delight, and sate downe: and his fruit was sweete vnto my mouth.
4 He brought me into the wine cellar, and loue was his banner ouer me.
5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.
6 His left hand is vnder mine head, and his right hand doeth embrace me.
7 Charge you, O daughters of Ierusalem by the roes and by the hindes of the field, that ye stirre not vp, nor waken my loue, vntill the please.
8 It is the voyce of my welbeloued: be-

hold, he cometh leaping by the mountaines, and skipping by the hills.

9 My welbeloued is like a roe, or a young hart: loe, he standeth behinde our wall, looking forth of the windowes, shewing himselfe through the grates.

10 My welbeloued spake, and saide vnto me, Arise, my loue, my faire one, and come thy way.

11 For behold, winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figge tree hath brought forth her yong figs: and the vines with their small grapes haue cast a fauour: arise, my loue, my faire one, and come away.

14 My dove, thou art in the holes of the rocke, in the secret places of the staires, shewe mee thy sight, let mee heare thy voyce: for thy voyce is sweete, and thy sight comely.

15 Take vs the foxes, the little foxes, which destroy the vines: for our vines haue small grapes.

16 My welbeloued is mine, and I am his: he feedeth among the lilies.

17 Vntill the day breake, and the shadows flee away: returne, my welbeloued, and be like a roe, or a yong hart vpon the mountaines of Bethel.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wilderness.

I N my bed by night I sought him that my soule loued: I sought him, but I found him not.

2 I will rise therefore now, and goe about in the city, by the streetes and by the open places, and will seeke him that my soule loueth: I sought him, but I found him not.

3 The watchmen that went about the city, found me: to whom I said, Haue you seene him, whom my soule loueth?

4 When I had past a little from them, then I found him whom my soule loued: I tooke hold on him, and left him not, til I had brought him vnto my mothers house into the chamber of her that conceived me.

5 I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken my loue vntill the please.

6 Who is she that cometh vp out of the wilderness like pillars of smoke perfumed with myrrhe and incence, and with all the spices of the merchant?

7 Behold his bed, which is Salomons: threecore strong men are round about it, of the valiant men of Israel.

8 They

^e Forasmuch as
his diuinitie was
hid vnder the
cloke of our
flesh.
^f So that we
cannot haue full
knowledge of
him in this life.
^g That is sinne
and error is
driven backe by
the coming of
Christ, which is
here described
by the spring
time, when all
things flourish.

^h Thou that art
ashamed of thy
sinnes, come and
shew thy selfe
vnto me.

ⁱ Suppress the
heresies whiles
they are yong,
that is, when
they begin to
shew their ma-
lice and destroy
the vine of the
Lord.
^k The Church
desireth Christ
to be most ready
to helpe her in all
dangers.

^a The Church
by night, that is,
in troubles seek-
eth to Christ,
but is not contin-
ently heard.

^b Shewing that
although we be
not heard at the
first, yet we must
still continue in
prayer till we
receiue comfort.
^c Which declar-
eth, that we
must seeke vnto
all, of whom we
hope to haue
success.

^d Reale Chap.
27.

^e This is refer-
red to the Church
of Israel, which
was led by the
wildernes loue-
cye yeres.
^f Ebr pndr.
^g By the bed is
meant the Tem-
ple, which Salo-
mon made.

^a Thus Christ
preferreth his
Church aboue
all other things.
^b The spouse tes-
tifieth her great
desire toward
her husband, but
her strength fail-
eth her, & there-
fore she desireth
to be comforted,
and felt it.
^c Christ charg-
eth the which
haue to doe in
the Church, as
it were by a so-
lemne oath,
that they trou-
ble not the qui-
etnesse thereof.
^d This is spo-
ken of Christ,
who tooke vpon
him our nature
to come to helpe
his Church.

8 They all handle the sword, and are expert in warre, every one hath his sword vpon his thigh for the feare by night.

9 King Salomon made himselfe a palace of the trees of Lebanon.

10 Hee made the pillars thereof of siluer, and the pauement thereof of gold, the hangings thereof of purple, whose mids was pauered with the loue of the daughters of Ierusalem.

11 Come forth, yee daughters of Zion, & behold the king Salomon with the crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

CHAP. IIII.

1 The praises of the Church. 7 She is without blemish in his sight. 9 The loue of Christ toward her.

Behold, thou art faire, my loue: behold, thou art faire: thine eyes are like the doves: among thy locks thine haire is like the flocke of goats, which looke downe from the mountaine of Gilead.

2 Thy teethe are like a flocke of sheepe in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.

3 Thy lips are like a threed of skarlet, and thy talke is comely: thy temples are within thy locks as a piece of a pomegranate.

4 Thy necke is as the tower of Dauid, built for defence: a thousand shields hang therein, and all the targets of the strong men.

5 Thy two breasts are as two young roes that are twinnes, feeding among the lilies.

6 Vntill the day breake, and the shadows flie away, I will goe into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 Come with mee from Lebanon, my spouse, euen with mee from Lebanon, and looke from the top of Amanah, from the top of Shenir, and Hermon, from the denues of the lyons, and from the mountaines of the leopards.

9 My sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chaine of thy necke.

10 My sister, my spouse, how faire is thy loue? how much better is thy loue then wine? and the saueur of thine oynments then all spices?

11 Thy lips, my spouse, droppe as honie combs: hony and milke are vnder thy tongue, and the fauour of thy garments is as the fauour of Lebanon.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plants are as an orchard of pome-

granates with sweet fruits, as camphire, spike-nard,

14 Euen spikenard, and saffron, calamus, and cynamom, with all the trees of incense, myrrhe and aloes, with all the chiefe spices,

15 O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O North, and come O South, and blow on my garden, that the spices thereof may flow out: let my welbeloued come to his garden, and eat his pleasant fruit.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednesse. 10 She praiseth her husband.

I Am come into my garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine honiecombe with mine honie, I dranke my wine with my milke: eate, O friends, drinke, and make you merrie, O welbeloued.

2 I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my dowe, my vndefiled: for mine head is full of dewe, and my lockes with the droppes of the night.

3 I haue put off my coate; how shall I put it on? I haue washed my feet, how shall I defile them?

4 My welbeloued put in his hand by the hole of the doore, and mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone, and past: mine heart was gone when he did speake: I sought him, but I could not find him: I called him, but hee answered me not.

7 The watchmen that went about the citie, found mee: they smote mee and wounded me: the watchmen of the wals tooke away my vaile from me.

8 I charge you, O daughters of Ierusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.

9 O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued, more then another louer, that thou doest so charge vs?

10 My welbeloued is white and ruddy, the chiefe of ten thousand.

11 His head is as fine gold, his lockes curled, and blacke as a rauen,

12 His eyes are like doves vpon the riuers of waters, which are washt with milke, and remaine by the full vessels.

13 His cheekes are as a bed of spices, and as sweete flowers, and his lippes like lilies

Yy 2 dropping

h The Church confesseth that all her glory and beauty cometh of Christ, who is the true fountaine of al grace, i She desireth Christ to comfort her, and to poure the graces of his spirit vpon her, which spirit is meant by the North and South winds.

a The garden signifieth the kingdome of Christ, where he prepareth the banquet for his elect.

b The spouse saith that she is troubled with the cares of worldly things, which is meant by sleeping.

c Declaring the long patience of the Lord toward sinners.

d The spouse confesseth her nakednesse, and that of herselfe she hath nothing, nor feeling that she is once made cleane, she promisseth not to defile her selfe againe.

e Her myrrours were measured toward him.

f The spouse which should be anointed of Christ, shall not finde him if she think to anoint him with her good works. i These are the false teachers, which wound the conscience with their traditions.

g She asketh of them which are godly (Iudas much as the law and saluation should come out of Zion and Ierusalem) that they would direct her to Christ.

h Thus say they of Ierusalem. i She describeth Christ to be of perfect beaurie and comeliness.

He alleudeth to the watch which keepe the temple. Or, church.

All ye that are of the number of the faithful. Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

Because Christ lighteth in his Church, he commendeth all that is in her. Chap. 6. 4. He hath reuered to the multitude of the faithful which are many in number.

Wherein are knowledge and grace, two precious iewels.

Christ promisseth his Church to call his faithful from all the corners of the world.

Christ calleth his Church sister, in respect that hee hath taken the flesh of man. In that hee made his Church beautiful and rich, hee loued his Church in her.

Because of thy confession and thanksgiving.

his is referre of Church of Ierusalem, which led by the earnest loue of Christ.

The beautie Salomons song. of the Church.

dropping downe pure myrthe.

14 His hands as rings of gold set with the chrysolite, his belly like white yuorie coue-
red with sapphirs.

15 His legs are as pillars of marble, set vp-
on sockets of fine gold: his countenance as Le-
banon, excellent as the cedars.

16 His mouth is as sweet things, and hee is
wholly delectable: this is my welbeloued, and
this is my loue, O daughters of Ierusalem.

17 O the fairest among women, whither
is thy welbeloued gone? whither is thy welbe-
loued turned aside, that we may seeke him with
thee?

CHAP. VI.

2 The Church assureth her selfe of the loue of Christ. 3 The
praises of the Church. 8 She is but one and vndefiled.

MY welbeloued is gone downe into his
garden to the beds of spices, to feed in
the garden, and to gather lilies.

2 I am my welbeloued, and my welbe-
loued is mine, who feedeth among the lilies.

3 Thou art beautiful my loue, as Tirzah,
comely as Ierusalem, terrible as an armie with
banners.

4 Turne away thine eyes from mee: for
they ouercome me: thine heart is like a flocke
of goats, which looke downe from Gilead.

5 Thy teeth are like a flocke of sheepe, which
goe vp fro the washing, which euery one bring
out twinnes, and none is barren among them.

6 Thy temples are within thy lockes as a
piece of a pomegranate.

7 There are threescore Queenes and
fourscore concubines, & of the damselfs with-
out number.

8 But my doue is alone, and my vn-
defiled, she is the only daughter of her mother, and she
is deare to her that bare her: the daughters haue
seene her, and counted her blessed, when the
Queenes and the concubines, and they haue
praised her.

9 Who is she that looketh forth as the
morning, faire as the moone, pure as the sunne,
terrible as an armie with banners!

10 I went downe to the garden of nuts,
to see the fruits of the valley, to see if the vine
budded, and if the pomegranates flourished.

11 I knew nothing, my soule set mee as
the charrets of my noble people.

12 Returne, returne, O Shulamite, re-
turne: returne that we may behold thee. What
shall you see in the Shulamite, but as the com-
pany of an armie?

CHAP. VII.

1 The beautie of the Church in all her members. 10 Shee is
assured of Christ's loue toward her.

HOw beautifull are thy goings with shoes,
O princes daughter: the ioynts of thy
thighes are like iewels: the worke of the hand
of a cunning workman.

2 Thy nauel is as a round cup that wanteth
not licour: thy belly is as an heape of wheate

compassed about with lilies.

3 Thy two breasts are as two yong roes
that are twinnes.

4 Thy necke is like a towre of yuorie, thine
eyes are like the fish-pooles in Hethbon by the
gate of Bath-rabbim: thy nose is as the towre
of Lebanon that looketh toward Damascus.

5 Thine head vpon thee is as scarlet, and
the bush of thine head like purple: the King is
tied in the rafters.

6 How faire art thou, and how pleasant art
thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and
thy breasts like clusters.

8 I said, I will goe vp into the palme tree,
I will take hold of her boughs: thy breasts shall
now be like the clusters of the vine: and the fa-
uour of thy nose like apples.

9 And the roofof thy mouth like good
wine, which goeth straight to my welbeloued,
and causeth the lips of the ancient to speake.

10 I am my welbeloued, and his desire is
toward me.

11 Come, my welbeloued, let vs goe forth
into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs
see if the vine flourish, whether it hath budded
the small grape, or whether the pomegranates
flourish: there will I giue thee my loue.

13 The mandrakes haue giuen a smell, and
in our gates are all sweete things new and old:
my welbeloued, I haue kept them for thee.

CHAP. VIII.

2 The Church will be taught by Christ. 3 Shee is upholden
by him. 6 The vehement loue wherewith Christ loveth
her. 11 Shee is the vine that bringeth forth fruit to the
spirituall Salomon, which is Iesau Christ.

OH that thou werest as my brother that
sucked the breasts of my mother: I would
find thee without, I would kisse thee, then they
should not despise thee.

2 I will leade thee and bring thee into my
mothers house: there thou shalt teach me: and
I will cause thee to drinke spiced wine, and new
wine of the pomegranate.

3 His left hand shall be vnder mine head,
and his right hand shall embrace me.

4 I charge you, O daughters of Ierusa-
lem, that you stirre not vp, nor waken my loue,
vntill he please.

5 (Who is this that commeth vp out of the
wilderneffe, leaning vpon her welbeloued?) I
raised thee vp vnder an apple tree: there thy
mother conceived thee: there shee conceived
that bare thee.

6 Set me as a seale on thine heart, and as
a signet vpon thine arme: for loue is strong as
death: ieloufie is cruel as the graue: the coales
thereof are fierie coales, and a vehement flame.

7 Much water cannot quench loue, nei-
ther can the floods drowne it: if a man should
giue all the substance of his house for loue,
they would greatly contemne it.

a That is, is
conuersant here
in earth among
men.

b Which was a
faire and strong
city. 1 Kings 14.
17.

c This declareth
the exceeding
loue of Christ
toward his
Church.
Chap. 4. 1.

d Meaning, that
the gifts are in-
finite which
Christ giueth to
his Church: or
that his faithful
are many in
number.

e He sheweth
that the begin-
ning of the
Church was
small, but that
it grew vp to a
great multitude.

f He went down
into the Syna-
gogue to see
what fruits came
of the Law, and
the Prophets.

g I found no-
thing but rebel-
lion.

h I ranne as
swift as the no-
bles of my peo-
ple in their cha-
rets.

i O ye people of
Ierusalem: for
Ierusalem was
called Shalem,
which signifieth
peace.

a He describeth
the comely beau-
ty of the Church
in euery part,
which is to be
vnderstood spi-
ritually.

b Reade Chap.
4. 5.

c He delighteth
to come neere
thee and to be in
thy company.
Or, galatin.

d This the poe-
ple speaketh.

e If the people
that are called
to Christ bring
forth any fruit.

a The Church
called of the
Gentiles, spea-
keth thus to the
Church of Ieru-
salem.
Or, mat.

b Reade Chap.
2. 6.

c Reade Chap.
3. 5.

a The spouse
desireth Christ
to be ioynted in
perpetuall loue
with him.

a That
velatio-
phie, was
one me-
whereby
clashed in
to his ser-
in old tri-
Num. 12
therefore
Judah an-
the nati-
from Ch

8 We have a hide sister, and she hath no breasts: what shall we doe for our sister when she shall be spoken for? **9** If she be a wall, we will build upon her a silver palace: and if she be a doore, we will keepe her in with boards of Cedar. **10** I am a wall, & my breasts are as towres: then was I in his eyes as one that findeth peace. **11** Salomon had a Vine in Beth-hanion: the garden he winteryard unto keepers: every one bringeth forth the fruit thereof a thousand pieces of silver.

12 But my vineyard which is mine, is before me: to thee, O Salomon, appertaineth a thousand pieces of silver, and two hundred to them that keepe the fruit thereof.

13 O thou that dwellest in the gardens, the companions hearken unto thy voice: cause me to heare it.

14 O my welbeloued, flee away, and be like vnto the Roe, or to the young Hart vpon the mountaines of spices.

ISAIAH.

THE ARGUMENT.

GOD, according to his promise, Deut. 18. 15. that he would neuer leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare to the people the things to come, whereof they had a speciall revelation, but also to interpret and declare the Law, and to apply particularly the doctrine contained briefly therein, to the utilitie and profit of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Law they had respect to three things, which were the ground of their doctrine: First, to the doctrine contained briefly in the two tables: secondly, to the promises and threatenings of the Law: and thirdly, to the covenant of grace and reconciliation, grounded vpon our Saviour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearly increased it then Moses, and set forth more fully Iesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiah did excell all the Prophets: and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: ever applying the doctrine, as he saw that the disease of the people required. He declareth also many notable prophecies which he had receiued of God, as touching the promise of the Messiah, his office and his kingdom. Also of the fauour of God toward his Church, the vocation of the Gentiles, and their vniou with the Iewes. Which are most principall points contained in this booke, and a gathering of his sermons that he preached. Which after certaine dayes that they had stood vpon the Temple doore (for the manner of the Prophets was to set up the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isa. 8. 1. and Hab. 2. 2.) the Priests tooke it downe, and reserved it among their registers: and so by Gods providence these booke were preserved as a monument to the Church for ever. As touching his person and time, hee was of the Kings stocke (for Amoz his father was brother to Azariah King of Iudah, as the best writers agree) and prophesied more then 64. yeeres from the time of Uziah vnto the reigne of Manasseh, whose father in law hee was (as the Ebrewees write) and of whom hee was put to death. And in reading of the Prophets, this one thing among other is to be obserued, that they speake of things to come, as though they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordained them in his secret counsell, and so reuealed them to his Prophets.

CHAP. I.

2 Isaiah reprooueth the Iewes of their ingratitude and stubbornesse, that neither for benefits nor punishments would amend. **11** He sheweth why their sacrifices were rejected, and wherein Gods true seruice standeth. **24** Hee prophesieth of the destruction of Ierusalem, **25** And of the restitution thereof.



A Vision of Isaiah, the sonne of Amoz, which hee saw concerning Iudah and Ierusalem in the dayes of Uziah, Iotham, Ahaz, and Hezekiah Kings of Iudah.

2 Heare, O^d heauens, and hearken O earth: for the Lord hath said, I haue nourished and brought vp^e children, but they haue rebelled against me.

3 The^f ox knoweth his owner, and the asse his masters crib: but Israel hath not known: my people hath not vnderstood.

4 Ah, finfull nation, a people laden with iniquitie: a seed of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the^b Holy one of Israel to anger: they are gone backward.

and dull beasts do more acknowledge their duty toward their masters then my people do toward me, of who they haue receiued benefits without comparison. **g** They were not onely wicked, as were their fathers, but viterly corrupt, and by their euil example infected others. **h** That is, him that sanctifieth Israel.

Yy 3

5 Where-

^a That is, a revelation or prophetic, which was one of the two meanes, whereby God declared himselfe to his seruants in old time, as Num. 1. 6. and therefore the Prophets were called Seers, 1 Sam. 9. 9. ^b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely for in this booke are prophecies concerning other nations also. ^c Called also Azariah, 1 Kin. 15. 1. Of these Kings, reade a King. from Chap. 14. vnto Chap. 21. and a Chron. from Chap. 25. vnto Chap. 33.

^d Because men were obstinate and inflexible, he calleth to the dumb creatures which were more prompt to obey Gods word, as Deut. 32. 1. ^e He declareth his great mercy toward Iewes, for as much as he chose them above all other nations to be his people and children, as Deu. 10. 15. ^f The most brute

i What smallest ito fke to a mend you by punishment, fce ing themore i coring you the more yerebell k. By naming the chief parts of the body, he fignifies, that there was no part of the whole body of the Jewes free from his rode.

l Every part of the body, at wall thil kalf as the chiefst was plagued. m Their plagues were lo gricuous that they were incurable, and yet they would not repent. n Meaning, of them that dwell farre off, which because they looke for no advantage of that which remayneth, destroy all befce them.

o That is, ieru falem.

p Because that he will euer haue a Church to call vpon his Name.

q That is, all destroyed.

r Ye that for your vices defered all to be destroyed as they of Sodom, faue that God of his mercy referred a litle number, Lament 3. 22.

f Though God commended thefe facrifices for a time, as aydes and exercifes of their faith: yet because the people had not faith nor repentance, God detesteth them, as Pfal. 50. 13. Jer. 6. 30. Amos 5. 22 Micah 6. 7.

z Without faith and repentance. u Your facrifices ofred in the new moones & feasts: he condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themfelves are void of faith and mercy.

x He fheweth, that where men begin to auarice, deceit, crueltie, and extortion which is meant by blood, there God will fhew his anger, ind not accept them, though they feeme neuer fo holy, as Chap. 59. 3.

y By this outward washing, he meaneth the Spiritual: exhorting the Jewes to repent and amend their liues. z This kind of reasoning, by the fecond Table, the Scriptures vie in many places againft the hypocrites, who pretend moft holineffe and religion in word, but when their charitie and loue toward their brethren fhould appeare, they declared at they haue neither faith nor religion. a To know if i do acufe you without caufe. b Left finners fhould pretend any rigour on Gods part, he only willett them to be pure in heart, and he wil forgiue all their finnes, were they neuer fo many or great. c He fheweth that whatfoeuer aduerfities man endureth, it ought to be attributed to his owne incredulitie and difobedience.

5 Wherefore fhould yee be smitten any more? for ye fall away more and more, the whole head is ficke, and the whole heart is heavy.

6 From the sole of the foot vnto the head, there is nothing whole therein, but wounds, and swelling, and fores full of corruption: they haue not been wrapped, nor bound vp, nor mollified with oyle.

7 Your land is waste: your cities are burnt with fire: ftangers deuoure your land in your prefence, and it is desolate like the overthrow of ftangers.

8 And the daughter of Zion fhall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a befieged citie.

9 Except the Lord of hofts fhad referred vnto vs, euena small remnant, we fhould haue bene as Sodom, and fhould haue bene like vnto Gomorah.

10 Heare the word of the Lord, O princes of Sodom: hearken vnto the Law of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your facrifices, faith the Lord? I am full of the burnt offerings of rammes, and of the fatte of fed beafes: and I defire not the blood of bullocks, nor of lambes, nor of goats.

12 When yee come to appeare before me, who required this of your hands to tread in my courts?

13 Bring no more oblations in vaine: incense is an abomination vnto me: I cannot fuffer your new Moones, nor Sabbaths, nor folemne daies (it is iniquitie) nor folemne afsemblies.

14 My foule hateth your new moones, and your appointed feasts: they are a burden vnto me: I am wearie to beare them.

15 And when you fhall stretch out your hands, I will hide mine eyes from you: and though ye make many prayers, I wil not heare: for your hands are full of blood.

16 VVafh you, make you cleane: take away the euill of your works from before mine eyes: ceffe to doe euill.

17 Learne to doe well: feeke iudgement, relieue the oppreffed: iudge the fatherlefse and defende the widow.

18 Come now, and let vs reason together, faith the Lord: though your finnes were as crimfin, they fhall bee made white as fnow: though they were red like skarlet, they fhall bee as wooll!

19 If ye consent and obey, ye fhall eate the good things of the laud.

20 But if yee refufe and be rebellious, yee fhall be deuoured with the fword: for the mouth of the Lord hath fpoken it.

21 How is the faithfull citie become an harlot? it was full of iudgement, and iustice lodged therein, but now they are murderers.

22 Thy flues it become drosse: thy wine is mixt with water.

23 Thy Princes are rebellious and companions of theues: euery one loqueth gifts, and followeth after rewards: they iudge not the fatherlefse, neither doeth the widowes caufe come before them.

24 Therefore faith the Lord God of hofts, the Mighty one of Israel, Ah, I will ease me of mine aduerfaries, and auenge me of mine enemies.

25 Then I will turne mine hand vpon thee, and burne out thy drosse, till it be pure, and take away all thy inne.

26 And I will reftore thy iudges as at the first, and thy counsellors as at the beginning: afterward fhalt thou be called a citie of righteoufneffe, and a faithfull citie.

27 Zion fhall be redeemed in iudgement, and they that returne in her, in iustice.

28 And the destruction of the transgressours and of the finners fhall bee together: and they that forfake the Lord, fhall bee confumed.

29 For they fhall bee confounded for the oakes, which ye haue defired, and ye fhall be afhamed of the gardens, that ye haue chosen.

30 For ye fhall be as an oake, whose leafe fa- deth: and as a garden that hath no water.

31 And the strong fhall bee as pto we, and the maker thereof, as a sparke: and they fhall both burne together, and none fhall quench them.

folation. 1 It is onely the works of God to purifie the heart of man, which thing he doeth because of his promife made concerning the faluation of his Church. m By iustice is meant Gods faithfull promife, which is the caufe of the deliuerance of his Church. n The wicked fhall not be partakers of Gods promife, Pfal. 93. 9. o That is, the trees and pleafant places, where ye commit idolatry, which was forbidden, Deu. 16. 22. d The false god, wherein ye put your confidence, fhall be confumed as easily as a piece of tow.

CHAP. II.

2 The Church fhall be reftored by Chrift, and the Gentiles called. 6 The punishment of the rebellious and obftinate.

THE word that Ifaiah the sonne of Amoz faw vpon Iudah and Ierufalem.

2 * It fhall be in the last dayes, that the mountaine of the houfe of the Lord fhall be prepared in the top of the mountaines, and fhall bee exalted aboue the hills, and all nations fhall flow vnto it.

3 And many people fhall go, and fay, Come, and let vs go vp to the mountaine of the Lord, to the houfe of the God of Iaakob, and he will teach vs his waies, & we wil walke in his paths: for the Law fhall goe forth of Zion, and the word of the Lord from Ierufalem.

they are called. d Alluding to mount Zion, where vifible Church then was. e Meaning the whole doctrine of faluation. f This was accomplished when the Gofpel was first preached in Ierufalem, & from thence went thorow all the world.

g That is, ieru falem, which had promifed faluation vnto many, wife to her husband. h Given to euery one of the children of the church, which had fignified the fure by blood. i Verse 3. j Whatfoeuer was pure in the before, is now corrupt, though thou haue an outward dew. g That is, they maintain the wicked and the exorcioners, and not only do not punish them, but are themfelves fuch.

h When God will fhew himfelfe mercifull to his Church, he calleth himfelfe, The holy one of Israel: but when he hath to doe with his enemies, he is called Mighty, againft whom no power is able to refift.

i I will take vengeance of mine aduerfaries the Jewes, and fo fauifhe my oyle by punishing them. Which thing ye haue done with a griefe because of his couenant. k Let the faithfull among them fhould be overcome with this threatening, he addeth this col-

lation. 1 It is onely the works of God to purifie the heart of man, which thing he doeth because of his promife made concerning the faluation of his Church. m By iustice is meant Gods faithfull promife, which is the caufe of the deliuerance of his Church. n The wicked fhall not be partakers of Gods promife, Pfal. 93. 9. o That is, the trees and pleafant places, where ye commit idolatry, which was forbidden, Deu. 16. 22. d The false god, wherein ye put your confidence, fhall be confumed as easily as a piece of tow.

* Micah 4. 1. a The decreed ordinance of God, touching the reftoration of the Church, which is chiefly meant of the time of Chrift. b In an euident place to be feene and difcerned. c When the kingdom of Chrift fhall be enlarged by the preaching of the doctrine Hereafter is to be lared the zeale of the children of God, which they are called. d Alluding to mount Zion, where vifible Church then was. e Meaning the whole doctrine of faluation. f This was accomplished when the Gofpel was first preached in Ierufalem, & from thence went thorow all the world.

4 And hee shall iudge among the nations, and rebuke many people: they shall breake their swordes also into mattocks, and their speeres into fitches: nation shall not lift vp a sword against nation, neither shall they learne to fight any more.

5 O house of Iakob, come ye, and let vs walkein in the light of the Lord.

6 Surely thou hast forsaken thy people, the house of Iakob, because they are full of the East manner, and are forcerers as the Philistines, and abound with strange children.

7 Their land also was full of silver and gold, and there was none end of their treasures: and their land was full of horses, and their charers were infinite.

8 Their land also was full of idoles: they worshipped the worke of their owne hands, which their owne fingers haue made.

9 And a man bowed himselfe, and a man humbled himselfe: therefore spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lord, and from the glory of his Maiestie.

11 The high looke of man shall bee humbled, and the loftinesse of men shall be abased, and the Lord onely shall bee exalted in that day.

12 For the day of the Lord of hostes, vpon all the proud and haucie, and vpon all that is exalted: and it shall be made low.

13 Euen vpon all the Cedars of Lebanon, that are high and exalted, and vpon all the oaks of Bashan.

14 And vpon all the high mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery high tower, and vpon euery strong wall,

16 And vpon all the shippes of Tarshish, and vpon all pleasant pictures.

17 And the haughtinesse of men shall be brought low, and the loftinesse of men shall be abased, and the Lord shall onely be exalted in that day.

18 And the idoles will he vtterly destroy.

19 Then they shall goe into the holes of the rockes, and into the caues of the earth, from before the feare of the Lord, and from the glorie of his Maiestie, when hee shall arise to destroy the earth.

20 At that day shall man cast away his filuer idoles, and his golden idoles (which they had made themselues to worship them) to the moulles and to the backes.

21 To goe into the holes of the rockes, and into the tops of the ragged rockes from before the feare of the Lord, and from the glorie of his Maiestie, when he shall arise to destroy the earth.

u Hee condemneth their vaine confidence, which they had in stronges holds, and in their rich merchantie, which brought in vaine pleasures, wherewith mens mindes became effeminate.

22 Cease you from the man whose breath is in his nostrils: for wherein is hee to be esteemed?

his nose be stopped, he is dead, and consider that you haue to doe with God.

CHAP. III.

1 For the sinne of the people God will take away the wise men, and giue them foolish princes. 14 The couetousnesse of the gouernours. 16 The pride of the women.

For loe, the Lord God of hostes will take away from Ierusalem and from Iudah the stay, and the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, and the man of warre, the Iudge and the Prophet, the prudent and the aged.

3 The capraine of fiftie, and the honourable, and the counsellor, and the cunning artificer, and the eloquent man.

4 And I will appoint children to be their Princes, and babes shall rule ouer them.

5 The people shall be oppressed one of another: and euery one by his neighbour: the children shall presume against the ancient, and the yie against the honourable.

6 When euery one shall take hold of his brother of the house of his father, and say, Thou hast clothed: thou shalt be our prince, and let this fall be vnder thine hand.

7 In that day hee shall sweare, saying, I cannot bee an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue and workes are against the Lord, to prouoke the eyes of his glory.

9 The trial of their countenance testifieth against them, yea, they declare their finnes, as Sodome, they hide them not. Woe be vnto their soules: for they haue rewarded euill vnto themselves.

10 Say yee, Surely it shall be well with the iust: for they shall eate the fruite of their workes.

11 Woe bee to the wicked, it shall be euill with him: for the reward of his hands shall be giuen him.

12 Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth vp to plead, yea, he standeth to iudge the people.

14 The Lord shall enter into iudgement with the Ancients of his people, and the princes thereof: for ye haue eaten vp the vineyard: the spoile of the poore is in your houses.

15 What haue yee to doe, that ye beate my people to pieces, and grinde the faces of the

poore, but that should be manifest tokens of his wrath, because they should be fooles and effeminate. 1 Meaning, that the rulers and gouernours had destroyed his Church, and not preferred it according to their dutie. m That is, yee shewe all crueltie against them.

Cast off your vaine confidence of man, whose life is so fraile, that if hee be taken away, hee is dead.

14 The couetousnesse of the gouernours. 16 The pride of the women.

Because they are in their abundance and prosperitie, they should be taken from them.

3 The capraine of fiftie, and the honourable, and the counsellor, and the cunning artificer, and the eloquent man.

4 And I will appoint children to be their Princes, and babes shall rule ouer them.

5 The people shall be oppressed one of another: and euery one by his neighbour: the children shall presume against the ancient, and the yie against the honourable.

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poore, sayeth the Lorde, *even* the Lorde of hostes.

16 The Lorde also sayth, ^a Because the daughters of Zion are haughty, and walke with stretched out neckes, and with wandring eyes, walking and minning as they goe, and making a tinkling with their feete.

17 Therefore shall the Lorde make the heads of the daughters of Zion balde, and the Lord shall discover their secret parts.

18 In that day shall the Lorde take away the ornament of the flippers, and the calles, and the round tires.

19 Theye were balles, and the bracelets, and the bonnets.

20 The tires of the head, and the floppes and the headbands, and the tablets, and the earerings.

21 The iings, and the mufflers,

22 The costly apparell and the vales, and the wimples, and the crisping plinnes.

23 And the glasses, and the fine linnen, and the hoods, and the lawnes.

24 And in stead of sweet saour, there shall be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnesse, and in stead of a stomacher, a girding of sackcloth, and burning in stead of beaultie.

25 Thy men shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and shee, being desolate, shall sit vpon the ground.

CHAP. III.

¹ The small remnant of men after the destruction of Ierusalem. ² The graces of God vpon them that remaine.

And in that day shall ^a seven women take hold of one man, saying, We will eate our owne bread, and we will weare our owne garments: only let vs be called by thy name, and take away our reproch.

2 In that day shall the ^b bud of the Lord be beautifull and glorious, and the fruite of the earth shall bee excellent and pleasant for them that are escaped of Israel.

3 Then he that shall be left in Zion, and hee that shall remaine in Ierusalem, shall be called holy, and euery one shall be ^c written among the liuing in Ierusalem,

4 When the Lord shall wash the filthinesse of the daughters of Zion, and purge the ^d blood of Ierusalem out of the middes thereof by the spirit of iudgement, and by the spirit of burning.

5 And the Lord shall create vpon euery place of mount Zion, and vpon the assemblies thereof, a cloud and smoke by day, and the shining of a flaming fire by night: for vpon

45. 8 Some by the budde of the Lord, meane Christ. ^e Hee alludeth to the booke of life, whereof reade Exodus 31: 3. meaning Gods secret counsell, wherein his elect are predestinate to life everlasting. ^f That is, the crueltie, extortion, auarice, and all wickednes. ^g When things shall be redressed that were amisse. ^h Hee alludeth to the pillar of the cloud. Exodus 13. 21. meaning, that Gods fauour and protection should appeare in euery place.

all the glory shall be a defence.

6 And a covering shall bee for a shadow in the day for the heate, and a place of refuge, and a covert for the storme, and for the raine.

7 ^a God promitteth to be the defence of his Church against all troubles and dangers.

8 ^b Under the similitude of the vine hee describeth the state of Ierusalem.

9 ^c The drunkennesse of the people of Ierusalem.

10 ^d Now will I sing to my ^e beloved a song.

11 ^f Of my beloved to his vineyard. My beloved had a vineyard in a very fruitful hill.

12 And he hedged it, and gathered out the stones of it, and hee planted it with the best plants, and hee built a towre in the mids thereof, and made a winepresse therein: then hee looked that it should bring forth grapes: but it brought forth wilde grapes.

13 Now therefore, O inhabitants of Ierusalem and men of Iudah, iudge, I pray you, betwene me and my vineyard.

14 What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?

15 And now I will tell you what I will doe to my vineyard: I will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe:

16 And I will lay it waste: it shall not be cut, nor digged, but briers and thornes shall grow vp: I will also commaund the cloudes that they raine no raine vpon it.

17 Surely the vineyard of the Lord of hostes is the house of Israel, and the men of Iudah are his pleasant plant, and hee looked for ^h iudgement, but behold oppression: for righteousness, but behold ⁱ a crying.

18 Woe vnto them that sayne house to house, and lay field to field, till there bee no place, that ye may be placed by your selues in the mids of the earth.

19 This is in mine ^j eares, sayth the Lord of hostes. Surely many houses shall be desolate, ^k *even* great and faire without inhabitant.

20 For ten acres of vines shall yeeld one bath, and the seede of an ^l homer shall yeeld an ^m ephah.

21 ⁿ Woe vnto them, that rise vp early to follow drunkennesse, and to them that continue vntil ^o night till the wine do inflame them.

22 And the harpe and viole timbrell, and pipe, and wine are in their feasts: but they regard not the ^p worke of the Lord, neither consider the worke of his hands.

23 Therefore my people ^q is gone into captiuitie, because they had no knowledge, and the glory thereof are men famished, and the

their lustes. ^r Which are neuer wearie of their rioting and excellent pleasures: but vse all meanes to prouoke to the same. ^s They regard not the prouident care of God ouer them, nor for what ende hee hath created them. ^t That is, that certainly goe for so the Prophets vse to speake, as though the thing which shall come to passe, were done already. ^u Because they would not obey the word of God.

multitude

multitude thereof is dried vp with thirst.

14 Therefore ^a hell hath enlarged it selfe, and hath opened his mouth, without measure, and their glory, and their multitude, and their pompe, and hee that reioyceth among them, shall descend into it.

15 And man shall be brought downe, and man shall bee humbled, even the eyes of the proud shall be humbled.

16 And the Lord of hostes shall be exalted in iudgement, and the holy God shall be sanctified in iustice.

17 Then shall ^a the lambes feed after their maner, and the stranger shall eate the desolate places of the far.

18 ¶ Woe vnto them, that draw iniquitie with ^a cordes of vanitie, and sinne, as with cart-ropes :

19 Which say, ^a Let him make speede: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel draw neere and come, that we may know it.

20 Woe vnto them that speake good of euill, ^a and euill of good, which put darkenesse for light, and light for darkenesse, that put bitter for sweete, and sweete for sowre.

21 Woe vnto them that are ^a wise in their owne eyes, and prudent in their owne sight.

22 Woe vnto them that are ^a mightie to drinke wine, and to them that are strong to power in strong drinke :

23 Which iustifie the wicked for a reward, and take away the righteousness of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame: so their ^a root shall bee as rottenesse, and their bud shall rise vp like dust, because they haue cast off the law of the Lord of hostes, and contemned the word of the holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and hee hath stretched out his ^a hand vpon them, & hath smitten them that the mountaines did tremble: and their carkeifes were torne in the middes of the streets, and for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift vp a signe ^a vnto the nations afarre, and will hisse vnto them from the end of the earth: and behold, they shall come hastily with speede.

27 None shall ^a faint nor fall among them: none shall slumber nor sleepe, neither shall the girdle of his loines be loosed, nor ^a the lachet of his shoes be broken :

28 Whose arrowes shall be sharpe, and all his bows bent: his horse hootes shall be thought like flint, and his wheelles like a whirlwinde.

29 His roaring shall be like a lion, and hee shall roare like lions whelpes: they shall roare, and lay holde of the pray: they shall take it away, and none shall deliuer.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if ^a they looke vnto the earth, behold darknesse, and sorow, and the light shall be darkened in their ^a skie.

CHAP. VI.

1 ^a Isaiah sheweth his vocation by the vision of the diuine Maiesie. 9 He sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserved.

IN the yeere of the death of King Vzziah, I saw also the Lord sitting vpon an ^a high throne, and lifted vp, and the lower ^a partes thereof filled the Temple.

2 The ^a Seraphims stood vpon it: euery one had sixe wings: with twaine he couered his ^a face, and with twaine hee couered his ^a feete, and with twaine he did ^a flie.

3 And one cried to another, & said, ^a Holy, holy, holy is the Lord of hostes: the whole world is full of his glory.

4 And the lintels of the doore cheekes ^a mooued at the voice of him that cryed, and the house was filled with smoke.

5 Then I said, ^a Woe is me: for I am vndone, because I am a man of polluted lips, and I dwell in the middes of the people of polluted lippes: for mine eyes haue seene the King and Lord of hostes.

6 Then flew one of the Seraphims vnto me with an hote cole in his hand, which he had taken from the ^a altar with the tongs:

7 And he touched my mouth, and said, Lo, this hath touched thy lips, and thine iniquitie shall be taken away, and thy ^a sinne shall be purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send? and who shall goe for vs? Then I said, Here am I, send me.

9 And he said, Go, and say vnto this people, ^a Ye shall heare in deede, but ye shall not vnderstand: ye shall plainly see, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and hee heale them.

11 Then said I, Lord, how long? And he answered, Vntill the cities be wasted without inhabitant, and the houses without man: and the land be vtterly desolate,

12 And the Lord haue remoued men farre away, and there be a great desolation in the mids of the land.

the Prophet, that it was not the voice of man: and by the smoke was signified the blindness that should come vpon the iowes. 1. He speaketh this for two causes: the one, because hee that was a mortall creature, and therefore had more neede to glorifie God: then the Angels, did it not: and the other, because the more neere that man approacheth to God, the more doeth he know his owne sinne and corruption. m Of the burnt offerings, where the fire neuer went out. n This declared that man cannot render true obedience to God, till hee haue purged vs. o Whereby is declared, that for the malice of man, God will not immediatly take away his word, but he will cause it to be preached to their condemnation, when as they will not leaue their by twoe by his will, and be saved. hereby he exhorteth the ministers to do their duty, and answereth to the wicked murmures, that thought their owne malice that heart is hardened, Math. 13. 14. act 28. 26 rom 11. 8. p As hee was moued with the zeale of Gods glory, so was he touched with a charitable affection toward the people.

13 But

^a Meaning the graue shall swallow vp them that shall die for hunger and thirst, and yet for all this great destruction it shall neuer be full. ^a God comforteth the poore lambs of his Church, which had bene strangers in other countries, promising that they should dwell in these places againe, whereof they had bene deprived by the far and cruell tyrants. ^a Which vs all allures, or causes, and exhortes to harden their consciences in sinne. ^a He sheweth what are the words of the wicked, when they are menaced with Gods iudgements. ^a Pat. 3. 4. ^a Which are not ashamed of sin, nor care for honesty, but are grown to desperate impietie. ^a Which are enemies of all doctrine and admonition. ^a Which are neuer wearie, but shew their strength, & brag in gluttonie and drunkenesse. ^a Both they and their posteritie, so that nothing shall be left. ^a He sheweth that God had so reprobated this people, that the dumbe creatures, if they had bene so plagued, would haue bin more sensible, and therefore his plagues must continue, till they begin to feele them. ^a He will make the Babylonians to come against them at his beck, and to fight vnder his standard. ^a They shall be prompt and lusty to execute Gods vengeance. ^a The enemies that haue none impediment. ^a Whereby is declared the crueltie of the enemies.

^k The iowes shall finde no succour. ^l In the land of Iudah. ^a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him: that is, by visible signes, as John Baptiste saw the holy Ghost in the forme of a dove. ^b As a Iudge ready to giue sentence. ^c Of his garment, or of his throne. ^d They were Angels, so called, because they were of a fierie colour, to signifye that they burnt in the love of God, and were light as fire to execute his will. ^e Signifying that they were not able to endure the brightness of Gods glorie. ^f Whereby was declared that man was not able to see the brightness of God in them. ^g Which thing declared the prompt obedience of the Angels to execute Gods commandement. ^h This oft repetition signifieth, that the holy Angels cannot satisfie themselves in praising God, to teach vs that in all our liues we should giue our felicitie to the continuall praise of God. ⁱ His glory doth not only appeare in the heauens, but through all the world, and therefore all creatures are bound to praise him. ^k Which things were to confirme

q Meaning, the tenth part: or as some write, it was reuiled to Isaiah for the confirmation of his prophetic, that ten Kings should come before their captiuitie, as here from Vzziah to Zedekiah. r For the fewness they shall seme to be eaten vp: yet they shall after flourish as a tree, which in winter loofeth his leaues, and seemeth to be dead, yet in summer is fresh and greene.

13 But yet in it shall be a tenth, and shall returne, and shall be eaten vp as an elme: or as an oke, which haue a substance in them, when they cast their leaues: so the holy seede shall be the substance thereof.

CHAP. VII.

1 Jerusalem before. 4 Isaiah comforteth the King. 14 Christ is promised.

a. King. 16. 5.

b Or, Syria.

c To wit, the second time for in the first battell Ahaz was overcome.

d Meaning the Kings house.

e That is, Israel,

f because that Tribe was the greatest, Gen. 48. 19.

g For feare,

h That is to say,

i the rest shall returne: which name Isaiah gaue his sonne,

j to signifie that the rest of the people should returne out of their captiuitie.

k Which haue but a little smoke and shal quickly be quenched.

l Which was an Israelite, and as seemeth, enemy to the house of Dauid.

m Counting from the five and twentieth yeere of Vzziah, at what time Amos prophesied this thing, and now Isaiah confirmeth that the Israelites should beled into perpetual captiuitie, which thing came to passe within 10 yeeres after that Isaiah did this messige.

n For the confirmation of this thing, that thine enemies shall be destroyed and thou preferred.

o Not to beleue Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the aid and helpe of our infirmitie, is to rebell against him.

p You thinke you haue doewith men when yee contemne Gods messengers: but it is God against whom you bend your flues.

q Forasmuch as thou art unworthy, the Lord for his owne promise sake will giue a signe, which shal be that Christ the Saviour of his Church and the effe& of all signes and miracles shalbe reuealed. Or, God with vs, which name can agree to none, but to him that is both God and man.

And in the dayes of * Ahaz, the sonne of Iotham, the sonne of Vzziah king of Iudah, Rezin the king of * Aram came vp, and Pekah the sonne of Remaliah king of Israel, to Ierusalem to fight against it, but hee could not overcome it.

2 And it was tolde the house of * Dauid, saying, Aram is ioyned with * Ephraim: therefore his heart was * moued, and the heart of his people, as the trees of the forest are moued by the winde.

3 ¶ Then said the Lord vnto Isaiah, Go forth now to meet Ahaz (thou and * Shear-iashub thy sonne) at the ende of the conduit of the vpper pool, in the path of the fullers field,

4 And say vnto him, Take heede, and bee still: feare not, neither be faint hearted for the two taitles of these smoking firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a King in the muddes thereof, *even* the sonne of * Tabeal.

7 Thus sayth the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within five and * threescore yeere, Ephraim shall be destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs son. If ye beleue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske a signe for thee of the Lord thy God: aske it, *either* in the depth beneath or in the height aboue.

12 But Ahaz said, I will not aske, neither will I * tempt the Lord.

13 Then he said, Heare you now, O house of Dauid, is it a small thing for you to grieve men, that ye will also grieve my God?

14 Therefore the Lord himselfe will giue you a signe. Behold, the virgine shall conceive and beare a sonne, and shee shall call his name ¶ Immanuel.

15 Butter and honie shall he eate, till hee haue knowledge to refuse the euill, and to chuse the good.

16 For afore the * childe shall haue knowledge to eschew the euill, & to chuse the good, the land, that thou abhorrest, shalbe forsaken of both her Kings.

17 The Lord shal bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that Ephraim departed from Iudah) *even* the king of * Asshur.

18 And in that day shall the Lord hisse for the * flie that is at the vttermost part of the floods of Egypt, and for the Bee which is in the land of Asshur.

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rockes, and vpon all thornie places, and vpon all bushie places.

20 In that day shall the Lord shau with a rasour that is hired, *even* by them beyond the Riuer, by the king of Asshur, the head and the haire of the * feete, and it shall consume the beard.

21 And in the same day shall a man * nourish a yong kow, and two sheepe.

22 And for the * abundance of milke, that they shall giue, he shall eate butter: for butter and honie shall euery one eate, which is left within the land.

23 And at the same day euery place, wherein shall be a thousand vines, shall be at a thousand pieces of siluer: so it shall be for the briars and for the thornies.

24 With arrowes and with * bow shall one come thither: because all the land shall be briars and thornes.

25 But on * all the mountaines, which shal bee digged with the matrocke, there shall not come thither the feare of briars and thornes: but they shall bee for the sending out of bullockes, and for the treading of sheepe.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be inquired at.

Moreover, the Lord said vnto me, Take thee a * great roll, and write in it *b* with a mans pen, Make speede to the spoile: haste to the pray.

2 Then I tooke vnto me *c* faithfull witnesses to record, Vriah the Priest, and Zechariah the sonne of Ieberechiah.

3 After, I came vnto the * Prophetesse, which conceived and bare a sonne. Then said the Lord to me, Call his name, ¶ Maher-shalal-hash-baz.

4 For before the * childe shall haue know-

ledge with the people when he set this vp vpon the dore of the Temple, albeit Vriah was a flattering hypocrite, 2. King. 16. 11. d Meaning, to his wife: and this was done in a vision. Or, make speede to the spoile: haste to the pray. e Before any child be able to speake,

n Meaning, that Christ is not only God but man also, because hee shalbe nourished as other men, vntill the age of discretion.

o Not meaning Christ, but any child: for before a child can come to the yeeres of discretion, the Kings of Samaria and Syria shalbe destroyed.

p Since the time that the twelue Tribes rebelled vnder Roboam, q In whom thou hast put thy trust.

r Meaning, the Egyptians: by reason the country is bare and moist: it is full of flies, as Assyria is full of bees.

s Signifying, that no place shall be free from them. t That is, that which is from the belly downward: meaning, that he would destroy both great and small.

u He that before had a great number of cattell, shal be content with one kow and two sheepe.

x The number of men shal be so small, that a few beasts shalbe able to nourish all abundantly. y As they that go to seeke wild beasts among the bushes,

z The mountaines contrary to their wont, shalbe tilled by such as shal sit to them for succour.

a That thou maist write in great letters to the intent it may be more easily read.

b Meaning, after the common fashion: because all men might read it.

c Because the thing was of great importance, he tooke these two witnesses, which were of credit

ledge to cry, My father, and my mother, the shall take away the riches of Damascus & the spoile of Samaria, before the King of Asshur.

5 ¶ And the Lord spake yet againe unto me, saying,

6 Because this people hath refused the waters of Shiloah that runne softly, and reioyce with Rezin, the sonne of Remallah,

7 Now therefore, behold, the Lord bringeth vp vpon them the waters of the Ruer mighty & great, even the King of Asshur with all his glory, and he shall come vp vpon all their rivers, and go ouer all their bankes.

8 And shall breake into Iudah, and shall ouerflowe and passe through, and shall come vp to the necke, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 Gather together in heapes, O ye people, and ye shall be broken in pieces, and hearken all ye of farre countries: gird your selues, and you shall be broken in pieces: girde your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to me in taking of mine hand, and taught mee, that I should not walke in the way of this people, saying,

12 Say ye not, A confederacie to all them, to whom this people saith a confederacie, neither feare you their feare, nor be afraid of the.

13 Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread.

14 And he shall be as a Sanctuary: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shall fall and shall be broken, and shall be snared, and shall be taken.

16 Binde vp the testimonie: seale vp the Law among my disciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the house of Iacob, and I will looke for him.

18 Behold, I and the children whome the Lord hath giuen me, are as signes and as wonders in Israel, by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shall say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers which whisper and murmur, Should not a people enquire at their God? from the liuing to the dead?

20 To the Law, and to the testimonie, if they speake not according to this word: it is because there is no light in them.

21 Then he that is afflicted and famished, shall goe to and fro in it: and when he shall be hungry, he shall euen frer himselfe, and curse his king and his gods, and shall looke vpward.

22 And when hee shall looke to the earth, behold trouble, and darkenes, vexation and anguish, and he is driuen to darknes.

c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophete of Christ. 14 The destruction of the ten Tribes for their pride and contempt of God.

YET the darkenesse shall not be according to the affliction, that it had when at the first he touched lightly the land of Zebulun and the land of Naphtali, nor afterward when hee was more grievous by the way of the sea beyond Iorden in Galilee of the Gentiles.

2 The people that walked in darkenesse, haue seene a great light: they that dwelled in the land of the shadow of death, vpon them hath the light shined.

3 Thou hast multiplied the nation, and not increased their ioy: they haue reioyced before thee according to the ioy in haruelt, and as men reioyce when they diuide a spoile.

4 For the yoke of their burthen, and the staffe of their shoulder, and the rodde of their oppressour hast thou broken, as in the day of Midian.

5 Surely euery battel of the warriour is with noise, and with rumbling of garments in blood: but this shall be with burning and deuouring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernment is vpon his shoulder, and hee shall call his Name Wonderfull, Counseller, The mightie God, The euerglasting Father, The Prince of peace.

7 The increase of his gouernment & peace shall haue none ende, hee shall sit vpon the throne of David, and vpon his kingdome, to order it, and to stablish it with iudgement and with iustice, from henceforth, euen for euer: the zeale of the Lord of hostes will performe this.

8 ¶ The Lord hath sent a word into Iacob, and it hath lighted vpon Israel.

9 And all the people shall know, euen Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The bricke are fallen, but wee will build it with hewen stones: the wilde figtrees are cut downe, but wee will change them into Cedars.

rant that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg. 7. 23. i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the coming of Christ, of whom he prophesieth in the next verse. k The author of eternitie, and by whom the Church and euery member thereof shall be preferred for euer, and haue immortall life. l His singular loue and care for his elect. m This is another prophete against them of Samaria, which were mockers, and contempters of Gods promises and merces. n We were but weak, when the enemy ouercame vs, but wee will make our selues so strong, that wee will neither care for our enemies, nor feare Gods threatenings.

a That is, in Iudah, where they should haue had rest, if they had not thus grievously offended God. b In whom afore they put their trust.

a He comforteth the Church againe after these great threatenings, promising to restore them to great glory in Messiah.

b Where with Israel was punished, first by Tiglath Pileser, which was a light scourge in respect of that which they suffered after ward by Shalmaneser, who carried the Israelites away captiues.

c Where as the Iewes and Gentiles dwelt together by reason of these societies, which Salomon gaue to Hiram. d Which were captiue in Babylon: and the Prophet speaketh of that thing which should come to passe 60. yeeres after, as though it were now done.

e Meaning the comfort of their deliuerance.

f This captiuitie and deliuerance were figures of our captiuitie by sinne, and our deliuerance by Christ through the preaching of the Gospell, Mat. 4. 15, 16.

g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hagge. 2. 10.

h Thou gapest them perfect ioy, by deliuering them and by destroying the tyrant.

11 Nevertheless the Lord will raise up the adversaries of ^aRezin against him, and ioyn his enemies together.

12 Aram before & the Philistims behind, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therefore will the Lord cut off from Israel head and steele, branch and rush in one day.

15 The ancient and the honourable man, he is the head: and the Prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them, are deuoured.

17 Therefore shall the Lord haue no pleasure in their young men, neither will hee haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh folly: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse burneth as a fire: it deuoureth the briars & thornes, and will kindle in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes shall the land be darkened, and the people shall be as the meate of the fire: no man shall spare his brother.

20 And hee shall snatch at the right hand, and bee hungrie: and hee shall eate on the left hand, and shall not be satisfied: euery one shall eate the flesh of his owne arme.

21 Manasseh, Ephraim: and Ephraim Manasseh, and they both shall bee against Iudah: yet for all this his wrath is not turned away, but his hand is stretched out still.

CHAP. X.

1 Of wicked law makers. **5** God will punish his people by the Assyrians, and after destroy them. **21** The remnant of Israel shall be saved.

WOe vnto them that decree wicked decrees, and write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may bee their pray, and that they may spoile the fatherlesse.

3 What will ye do now in the day of visitation, and of destruction, which shall come from farre? to whom will ye flee for helpe? & where will ye leaue your glorie?

4 Without me euery one shall fall among them that are bound, and they shall fall downe among the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 O Asshur, the rod of my wrath: and the staffe in their hands is mine indignation.

6 I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoile, and to take the pray, and to treade them vnder feete like the mire in the streete.

7 But he thinketh not so, neither doth his heart esteeme it so: but hee imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my Princes altogether Kings?

9 Is not Calno as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdomes of the idoles, seeing their idoles were aboute Ierusalem, and aboute Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem and to the idoles thereof?

12 But when the Lord hath accomplished all his worke vpon mount Zion and Ierusalem, I will visit the fruit of the proud heart of the King of Asshur, and his glorious and proud lookes.

13 Because he saide, By the power of mine owne hand haue I done it, and by my wisdom, because I am wise: therefore I haue remooued the borders of the people, & haue spoiled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, & as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.

15 Shall the axe boast it selfe against him that heweth therewith? or shall the saw exalt it selfe against him that mooueth it? as if the rod should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe as it were no wood.

16 Therefore shall the Lord God of hostes send among his fatte men, leanness, and vnder his glory he shall kindle a burning, like the burning of fire.

17 And the light of Israel shall be as a fire, and the Holy one thereof as a flame, and it shall burne, and deuoure his thornes and his briars in one day:

18 And shall consume the glory of his forest, and of his fruitfull fields both soule and flesh: and he shall be as the fainting of a stander bearer.

19 And the rest of the trees of his forest shall be few, that a childe may tell them.

20 And at that day shall the remnant of Israel, and such as are escaped of the house of Iacob, stay no more vpon him that smote them, but shall stay vpon the Lord, the Holy one of Israel in trueth.

21 The remnant shall returne, euen the remnant of Iacob vnto the mightie God.

22 For though thy people, O Israel, be as others,

^a Rezin King of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.

^p Wickednesse, as a bellows kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

^q Though there were no foreine enemy, yet they shall destroy one another.

^r Their greedinesse shall be insatiable, so that one brother shall eate vp another, as though hee should eate his owne flesh.

^a Which write and pronounce a wicked sentence to oppress the poore: meaning that the wicked magistrates, which were the chiefe cause of mischief, should bee first punished.

^b To wit, from Assyria.

^c Your riches & authoritie, that they may be safe, & that ye may receive the againe, because they haue forsake me, some shall go into captiuitie, & the rest shall be slaine.

^e God calleth for the Assyrians to bee the executioners of his vengeance.

^f That is, the Assyrians against the Iewes, which are but hypocrites and in this first and second verse is declared the difference of the worke of God, and of the wicked in one very thing and as: for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselves: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice it is the worke of the deuill.

^g Seeing that I haue overcome as well one citie as another, so that none could resist, shall Ierusalem be able to escape mine hands?

^h When he hath sufficiently chastised his people (for hee beginneth at his owne house) then will hee burne the rodde.

ⁱ Meaning of Sancherib.

^k Here we see, that no creature is able to do any thing, but as God appointeth him, and that they are al but his instruments to doe his worke, though the intention be diuers, as vers. 6.

^l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

^m That is, the Assyrians.

ⁿ To wit, body and soule together.

^o When the rodde is lost, & the stander bearer taken.

^p This is the end of Gods plague towards him, to bring them to him, and to forsake all trust in others.

the land of the sea, yet shall the remnant of them returne. The consumption I decreed shall overflow with righteousness.

33 For the Lord God of hostes shall make the consumption, even I determined in the mids of all the land.

34 Therefore thus saith the Lord God of hostes, O my people, that dwellest in Zion, be not afraid of Asshur: he shall smite thee with a rod, and shall lift vp his staffe against thee after the manner of Egypt.

35 But yea a very little time, and the wrath shall be consumed, and mine anger in their destruction.

36 And the Lord of hostes shall raise vp a scourge for him, according to the plague of Midian in the rocke Oreb: and as his staffe was upon the Sea, so he will lift it vp after the manner of Egypt.

37 And at that day shall his burden be taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shall be destroyed because of the anoynting.

38 He is come to Aiath: he is passed into Migron: at Michmash shall he lay vp his armour.

39 They haue gone over the forde: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

40 Lift vp thy voyce, O daughter Gallim, cause Laish to heare, O poore Anathoth.

41 Madmenah is remooued: the inhabitants of Gebim haue gathered themselves together.

42 Yet there is a time that hee will stay at Nob: hee shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

43 Behold, the Lord God of hostes shall cut off the bough with feare, and they of hie stature shall be cut off, and the high shall be humbled.

44 And he shall cut away the thicke places of the forest with yron, and Lebanon shall haue a mightie fall.

CHAP. XI.

1 Christ borne of the roote of Iſſai. 2 His vertues and kingdom. 6 The fruits of the Gospel. 10 The calling of the Gentiles.

BUt there shall come a rodde forth of the stocke of Iſſai, and a graffe shall grow out of his rootes.

3 And the Spirit of the Lord shall rest vpon him: the Spirit of wisdom and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lord.

4 And shall make him prudent in the feare of the Lord: for hee shall not iudge after the sight of his eyes, neither reprocue by the hearing of his eares.

5 But with righteousness shall he iudge the poore, and with equitie shall hee re-

procue for the meeke of the earth: and he shall smite the earth with the rodde of his mouth, and with the breath of his lips shall hee slay the wicked.

6 And Iustice shall bee the girdle of his loynes, and faithfulness the girdle of his reines.

7 The wolfe also shall dwell with the lambe, and the leopard shall lie with the kid, and the calfe, and the lyon, and the fat beast together, and a little child shall leade them.

8 And the Kow and the beare shall feede: their yong ones shall lie together: and the lion shall eat straw like the bullocke.

9 And the sucking childe shall play vpon the hole of the aspe, and the wained child shall put his hand vpon the cockatrice hole.

10 Then shall none hurt nor destroy in all the mountaine of mine holinesse: for the earth shall bee full of the knowledge of the Lord, as the waters that couer the sea.

11 And in that day the roote of Iſſai, which shall stand vp for a signe vnto the people, the nations shall seeke vnto it, and his rest shall be glorious.

12 And in the same day shall the Lord stretch out his hand againe the second time, to possesse the remnant of his people, (which shall bee left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinar, and of Hamath, and of the Iles of the Sea.

13 And he shall set vp a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the world.

14 The hatred also of Ephraim shall depart, and the aduersaries of Iudah shall be cut off: Ephraim shall not enuie Iudah, neither shall Iudah vex Ephraim.

15 But they shall flee vpon the shoulders of the Philistims toward the West: they shall spoile them of the East together: Edom and Moab shall bee the stretching out of their hands, and the children of Ammon in their obedience.

16 The Lord also shall utterly destroy the tongue of the Egyptians sea, & with his mightie wind shall lift vp his hand ouer the riuier, and shall smite him in his seuen streames, and cause men to walke therein with shooes.

17 And there shall be a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

into the land, and hath the forme of a tongue. k To wit, Nilus, the great riuier of Egypt, which entrench into the sea with seuen streames.

CHAP. XII.

A thanksgiving of the faithfull for the mercies of God.

ANd thou shalt say in that day, O Lord, I will praise thee: though thou wast angrie with mee, thy wrath is turned away, and thou comfortest mee.

Z z 2 Behold,

h. All these properties can agree to one but one ly vnto Christ: for it is he that toucheth the hearts of the faithful, and moueth their consciences: and to the wicked he is the fauour of death, and to them that shall perish: so that all the world shall be smitten with his rod, which is his word.

c. Men because of their wicked affections are named by the names of beasts, wherein the like affections reign: but Christ by his Spirit shall reforme them, and worke in them such mutual charitie, that they shall be like lambs, louing and louing one another, and cast off all their cruell affections.

Chap. 6. 3. 5. d. It shall be in as great abundance as the waters in the sea. e. He propheseth of the calling of the Gentiles.

f. That is, his Church, which he also calleth his rest, Psal. 132. 14.

g. For God first deliuered his people out of Egypt, and now promitteth to deliuer them out of their enemies hands, as from the Parthians, Persians, Caldeans and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people being dispersed through all the world.

h. Here bee described the content that shall be in his Church, & their victory against their enemies.

i. Meaning, a corner of the sea, that entrench into the land, and hath the forme of a tongue. k To wit, Nilus, the great riuier of Egypt, which entrench into the sea with seuen streames.

l. He sheweth how the Church shall praise God, when they are deliuered from their captiuitie.

b Our saluation
standeth only in
God, which hath
vs in his hand
confidently
standeth, and
casteth down
him for the same.
c That is, the
great name
of God, which
is the cause
that we may
trust in him
with confidence.
d That is, the
great name
of God, which
is the cause
that we may
trust in him
with confidence.
e That is, the
great name
of God, which
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f That is, the
great name
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trust in him
with confidence.

Behold, God is my saluation: I will
trust, and will not feare: for the Lord God
is my strength and song: he also is become my
saluation.

Therefore with joy shall ye draw wa-
ters out of the wells of saluation.

And ye shall say in that day, * Praise the
Lord: he shall upon his Name declare his works
among the people: make mention of them, for
his Name is exalted.

Sing unto the Lord, for he hath done ex-
cellent things: this is known to all the world.

Cry out, and shout, O inhabitants of
Zion: for great is the holiness of the Lord in the
midst of thee.

CHAP. XLIII.

The burden of Babel, which is the
sonne of Amor: it shall be as a high mountain.

Lift up a standard vpon the high moun-
taine: lift up the voice vnto them, wagger the
hand, that they may goe into the gates of the
nobles.

I have commanded them, that I haue
sanctified: and I haue called the mighty to my
wrath, and them that reioyce in my glory.

The noise of a multitude is in the moun-
tains, like a great people: a tumultuous voice
of the kingdomes of the nations gathered to-
gether: the Lord of hostes numbeth the hostes
of the battell.

They come from a farre countrey, from
the ende of the heauen: even the Lord with
the weapons of his wrath to destroy the
whole land.

Howle you, for the day of the Lord is
at hand: it shall come as a destroyer from the
Almighty.

Therefore shall all hands be weakened,
and all mens hearts shall melt,

And they shall be afraid, anguished and so-
row shall take them, and they shall haue paine,
as a woman that trauaileth: every one shall be
amazed at his neighbour, and their faces shall be
like flames of fire.

Behold, the day of the Lord commeth,
cruell, with wrath and fierce anger to lay the
land waste: and hee shall destroy the sinners
out of it.

For the stars of heauen and the planets
thereof shall not giue their light: the Sunne
shall be darkened in his going forth, and the
Moone shall not cause her light to shine.

And I will visite the wickednesse vpon
the world, and their iniquitie vpon the wic-
ked, and I will cause the arrogancie of the
proud to cease, and will cast downe the pride
of tyrants.

I will make a man more precious then
gold, and will make silver as vile as a stone.
Behold, the day of the Lord commeth, and
ye shall be consumed, and shall be as a
burning fire.

fine gold, even a man about the wedge of gold
of Ophir.

Therefore I will make the heauen, and
the earth shall remouee out of her place in the
wrath of the Lord of hostes, and in the day of
his fierce anger.

And it shall be as a chafed Doe, and as
a sheepe that no man taketh vp, every man shall
come to his owne people; and hee shall one to
his owne land.

Every one that is found, shall be stricken
through, and whose euer layeth himselfe, shall
fall by the sword.

Their children also shall bee broken
in pieces before their eyes: their houses shall
be spoiled, and their wives rauished.

Behold, I will stirre vp the Medes against
them, which shall not regard silver, nor be de-
sirous of gold.

With bowes also shall they destroy the
children, and shall haue no compassion vpon
the fruit of the wombe, and their eyes shall not
spare the children.

And Babel the glorie of kingdomes,
the beautie and pride of the Chaldeans, shall
bee as the destruction of God in Sodom and
Gomorrah.

It shall not bee inhabited for euer, nei-
ther shall it bee dwelled in from generation to
generation: neither shall the Arabian pitch
his tents there, neither shall the shepheards
make their folds there.

But Zim shall lodge there, and their
houses shall bee full of Ohim: ostriches shall
dwell there, and the Satyrs shall daunce there.

And Iim shall erie in their palaces, and
Dragons in their pleasant palaces: and the time
thereof is ready to come, and the dayes thereof
shall not be prolonged.

CHAP. XLIII.

The returne of the people from captiuitie. 4 The deri-
sion of the King of Babylon. 11 The death of the King.

29 The destruction of the Philistines.

For the Lord will haue compassion of Ia-
kob, and will yet chuse Israel, and cause
them to rest in their owne land: and the stran-
ger shall ioyne himselfe vnto them, and they
shall cleaue to the house of Iaakob.

And the people shall receiue them and
bring them to their owne place, and the house
of Israel shall possesse them in the land of the
Lord, for seruants and handmaidens: and they
shall take them prisoners, whose captiues they
were, and haue rule over their oppressours.

And in that day when the Lord shall
giue thee rest from thy sorrow, and from thy
feare, and from the fore bondage, wherein thou
diddest serue,

Then shalt thou take vp this prouerbe
against the king of Babel, and say, How hath
the oppressour ceased? and the gold-thirstie
Babel rested?

The Lord hath broken the rodde of the
wicked,

Meaning the
power of Babylon
with their
hired soldiers.

This was not
accomplished
when Cyrus
tooke Babylon,
but after the
death of Alexan-
der the great.

Who vnto
goe from coun-
try to country
to find pasture
for their beasts,
but there shall
they find none.

Which were
either wilde
beasts, or foules,
or wicked spi-
rits, whereby
the land deluded
man, as by the fau-
goblines & such
like fantasies.

He beweth
why God will
haue to destroy
his enemies: to
wit, because he
will deliuer his
Church.

Meaning,
that the Gen-
tiles shall beioi-
ned with the
Church and
worship God.
Signifying
that the Iewes
should be super-
ours to the Gen-
tiles and that
they should be
brought vnder
the seruice of
Christ by the
preaching of the
Apostles, whereby
all are brought
to the subiection
of Christ, 2
Cor. 10. 5.

wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continual plague, and ruled the nations in wrath: if any were persecuted, he did not let.

7 The whole world is at rest, and is quiet: they sing for joy.

8 Also the firre trees rejoyced of thee, and the cedars of Lebanon, saying, Since thou art laid downe, no hewer came vp against vs.

9 Hell beneath is moued for thee to receiue thee at thy coming, raising vp the dead for thee: even all the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 All they shall cry, and say vnto thee, Art thou become weak, also as we? art thou become like vnto vs?

11 Thy pompe is brought down to the graue, and the sound of thy viol: the worme is spread vnder thee, and the worme couereth thee.

12 How art thou fallen from heauen, O Lucifer, sonne of the morning, and cutt downe to the ground, which diddest cast lots vpon the nations?

13 Yet thou saydest in thine heart, I will ascend into heauen, and exalt my throne aboute beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the North.

14 I will ascend above the height of the cloudes, and I will be like the most high.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee, shall looke vpon thee, and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?

17 He made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners.

18 All the kings of the nations, even they all sleepe in glory, every one in his owne house.

19 But thou art cast out of thy graue like an abominable branch: like the raiment of those that are slaine, and thrust thorow with a sword, which goe downe to the stones of the pit, as a carkeise troden vnder feete.

20 Thou shalt not be ioyned with them in the graue, because thou hast destroyed thine owne land, and slaine thy people: the seede of the wicked shall not be renowned for euer.

21 Prepare a slaughter for his children, for the iniquity of their fathers: let them not rise vp nor possesse the land, nor fill the face of the world with enemies.

22 For I will rise vp against them (saith the Lord of hosts) and will cut off from Babel the name and the remnant, and the sonne, and the nephew, saith the Lord:

23 And I will make it a possession to the hedgehog, and pooles of water, and I will sweepe it with the besome of destruction, saith the Lord of hosts.

24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, so shall stand.

25 That I will breake to pieces Asshur in my land, and vpon my mountaies will I tread him vnder foote: so that his yoke shall depart from them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations.

27 Because the Lord of hostes hath determined it, and who shall disauntle it? and his hands stretched out, and who shall turne it away?

28 In the yeere that king Ahaz died, was this burden.

29 Reioyce not, (thou whole Palestina) because the rodde of him that did beate thee, is broken: for out of the serpents root shall come forth a cockatrice, and the fruit thereof shall be a fierie flying serpent.

30 For the first borne of the poore shall be fed, and the needy shall lie downe in safetie: and I will kill thy root with famine, and it shall slay thy remnant.

31 Howle, O gate: crie, O city: thou whole land of Palestina art dissolued, for there shall come from the North a smoke, and none shall be alone at his time appointed.

32 What shall then one answer the messengers of the Gentiles? that the Lord hath stablished Zion, and the poore of his people shall trust in it.

CHAP. XV.

A prophetic against Moab.

The burden of Moab, Surely Bar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 Hee shall goe vp to the temple, and to Dibon to the high places to weepe: for Nebo and for Medeba shall Moab howle: vpon all their heads shall be baldnesse, and euery beard shauen.

3 In their streetes shall they be girded with sackcloth: on the tops of their houses, and in their streetes euery one shall howle, and come downe with weeping.

4 And Heshbon shall crie, and Elealeh: their voice shall be heard vnto Iahaz: therefore the warriours of Moab shall shoute: the soule of euery one shall lament in himselfe.

5 Mine heart shall crie for Moab: his fugitiues shall flee vnto Zoar, as an heifer of three yeere old: for they shall goe vp with weeping by the mounting vp of Lubith: and by the way of Horonaim they shall raise vp a crie of destruction.

6 For the waters of Nimrim shall be dried vp: therefore the grasie is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what euery man hath left,

i To hide themselves, and their goods there. k Of them that are lame. l So that they should escape the hand of God, thus will God punish the enemies of his Church.

a That is, offer a sacrifice: what by he derideth their long day, which would not repent when the Lord called them, knowing them that it is now too late, fitting the vengeance of God is upon them.

b There is no remedy, but you must live. c He sheweth what Moab should have done, when Israel their neighbour was in affliction, to whom because they would give no shadow nor comfort, they are now left comfortless.

d The Assyrians shall oppress the Israelites, but for a while.

e Meaning, Christ.

f Their vain confidence, and proud braggings shall deceive them, as Ierem. 48. 2.

g For all your mourning, yet the city shall be destroyed even unto the foundations.

h That is, the Assyrians, and other enemies.

i Meaning, that the country of Moab was now destroyed, and all the precious things thereof were carried into the borders, yea into other countries, and over the sea.

k He sheweth that their plague was so great, that it would have moved any man to lament with them, as Psal. 14. 5.

l The enemies are come upon thee, and shoute for ioy, when they carie thy commodities from thee, as Ie. em 48. 35.

m For very sorrow and compassion.

n They shall vie all means to seeke helpe of their idols, and all in vaine: for

and their substance shall they bestow to the brooke of the willowes.

8 For the cry went round about the borders of Moab: and the howling thereof unto Eglaiah, and the howling thereof unto Beer Elim.

9 Because the waters of Dimon shall be full of blood: for I will bring more upon Dimon, even Elion upon him: that respecteth of Moab, and to the remnant of the land.

CHAP. XVII.

End: yet a lambe to the ruler of the world from the socket of the wilderness, into the mountain of the daughter Zion.

1 For I shall be as a bird that is fled, and a nest forsaken: the daughters of Moab shall be at the foorles of Arnon.

2 Gather a counsell, execute judgement: make thy shadow as the night in the midday: hide them that are chased out: bewray no him that is fled.

4 Let my banished dwell with thee: Moab be thou their covert from the face of the destroyer: for the extortioner shall end: the destroyer shall be consumed, and the oppressor shall cease out of the land.

5 And in mercy shall the throne be prepared, and he shall sit upon it in steadfastness, in the Tabernacle of David, iudging, and seeking judgement, and hastening justice.

6 We have heard of the pride of Moab, (he is very proud) even his pride, and his arrogance, and his indignation, but his lies shall not be so.

7 Therefore shall Moab howle unto Moab: every one shall howle: for the foundations of Kir-hareseth shall ye mourne, yet they shall be stricken.

8 For the vineyards of Hesbbon are cut downe, and the vine of Sibmah: the lords of the heathen have broken the principall vines thereof: they are come unto Iazer: they wandered in the wilderness: her goodly branches stretcht out themselves, & went over the sea.

9 Therefore will I weepe with the weeping of Iazer, and of the vine of Sibmah, O Hesbbon: and Elealeh, I will make thee drunke with my teares, because upon thy summer fruits, & upon thy harvest a showing is fallen.

10 And gladnesse is taken away, and ioy out of the plentiful field: and in the vineyards shall be no singing nor showing for ioy: the treader shall not tread wine in the wine presses: I have caused the reioicing to cease.

11 Wherefore, my bowels shall sound like an harpe for Moab, and mine inward parts for Kir-hareseth.

12 And when it shall appeare that Moab shall be wearie of his hie places, then shall he come to his Temple to pray, but he shall not preuaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying: In three yeeres, at the yeeres of an hireling, and the glory of Moab shall be contemned in all the great multitude, and the remnant shall be very small and feeble.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying: In three yeeres, at the yeeres of an hireling, and the glory of Moab shall be contemned in all the great multitude, and the remnant shall be very small and feeble.

CHAP. XVII.

1 A propheticall destruction of Damascus and Ephraim.

2 He burdeneth Damascus. Behold Damascus is taken away from being a city, for it shall be a ruinous heape.

3 The cities of Aroer shall be forsaken: they shall be for the flocks: for they shall lie there, and none shall make them afraid.

4 The munition also shall cease from Ephraim, and the kingdome from Damascus, and the remnant of Aram shall be as the glory of the children of Israel, saith the Lord of hosts.

5 And in that day the glory of Iacob shall be impoverished, and the fatnesse of his flesh shall be made leane.

6 And it shall be as when the harvest man gathereth the corne, and reapeth the eares with his arme, and he shall be as he that gathereth the eares in the valley of Rephaim.

7 Yet a gathering of grapes shall be left in it, as the shaking of an olive tree, two or three berries are in the top of the yppmost boughes, and foure or five in the high branches of the fruit thereof, saith the Lord God of Israel.

8 At that day shall a man looke to his Maker, and his eyes shall looke to the Holy one of Israel.

9 And he shall not looke to the altars, the workes of his owne hands: neither shall he looke to those things, which his owne fingers have made, as groves and images.

10 In that day shall the cities of their strength bee as the forsaking of boughes and branches, which they did forsake, because of the children of Israel, and there shall bee desolation.

11 Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange vine branches.

12 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be gone in the day of possession, and there shall bee desperate sorrow.

13 Ah, the multitude of many people, they shall make a sound like the noyse of the Sea: for the noyse of the people shall make a sound like the noyse of mighty waters.

14 He appointed a certaine time to punish the enemies in. p Who will observe idly the time, for the which he is hired, and for the longer, but will ever long for it.

a Read Chap. 13. b The church of Syria. c It was a country of Syria by the river Arnon. d It seemeth that the Prophet would compare the Church in declaring the destruction of these two kingdomes of Syria and Israel, when as they had conspired the overthrow of Iudah.

e The cities gloried in their multitude, and alliance with other nations, therefore he saith that they shall bee brought downe, and the Syrians also.

f Meaning of the tribes, which boasted themselves of their nobility, prosperitie, strength and multitude.

g As the abundance of corne doeth not serve the harvest man that should cut it downe, no more shall the multitude of Israel make the enemies to drinke, whom God shall appoint to destroy them.

h Which valley was plentiful and fertile.

i Because God would have his covenant stable, he promised to reuere some of this people, and to bring them to repentance.

k He sheweth that Gods corrections ever bring forth some fruit, and cause his to turne from their finnes, and to humble themselves to him.

l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shall no more bee able to defend their inhabitants, then beth, when God shall send the enemy to plague them.

m Which are excellent, and brought out of other countries.

n As the Lord threatneth the wicked in his Law, Leuit. 26. 16.

o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations.

13 The people shall make a sound like the noise of many waters: *for God shall rebuke them, and they shall flee farre off, and shall be chased as the chaffe of the mountaines before the winde, and as a rolling thing before the whirlewind.*

14 And loe, in the evening there is trouble: *but afore the morning it is gone.* This is the portion of them that spoilevs, and the lot of them that robvs.

CHAP. XVIII.

1 Of the enemies of the Church. 2 And of the reuocation of the Gentiles.

OH, the land shadowing with wings, which is beyond the riuers of Ethiopia,

3 Sending ambassadours by the sea, euen in vessels of reedes vpon the waters, saying, *Go, ye swift messengers, to a nation that is scattered abroad, and spoyled, vnto a terrible people from their beginning euen hitherto: a nation by little and little, euen troden vnder foote, whose land the floods haue spoyled.*

4 All ye the inhabitants of the world and dwellers in the earth, shall see when he setteth vp a signe in the mountaines, and when hee bloweth the trumpe, ye shall heare.

5 For so the Lord said vnto me, I wil rest and behold in my Tabernacle, as he heare drying vp the raine, and as a cloude of dew in the heate of haruest.

6 For afore the haruest when the floure is finished, and the fruit is riping in the floure, then hee shall cut downe the branches with hookes, and shall take away, and cut off the boughes:

7 They shal be left together vnto the foules of the mountaines, and to the beasts of the earth: for the foule shall summer vpon it, and euery beast of the earth shall winter vpon it.

8 At that time shall a present be brought vnto the Lord of hostes, (a people that is scattered abroad, and spoyled, and of a terrible people from their beginning hitherto, a nation by little and little, euen troden vnder foote, whose land the riuers haue spoyled) to the place of the Name of the Lord of hostes, *euen the mount Zion.*

9 I will stay a while from punishing the wicked. *h Which two seasons are most profitable for the riping of fruits: whereby hee meaneth, that he will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them off. i Not only men shall contemne them, but the brute beasts. k Meaning, that God will pise his Church, and receive that little remnant as an offering vnto himselfe.*

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

THe burden of Egypt. Behold, the Lord rideth vpon a swift cloud, and shal come into Egypt, and the idoles of Egypt shall be moued at his presence, and the heart of Egypt shall melt in the mids of her.

2 And I will set the Egyptians against the

the Egyptians: so euery one shal fight against his brother, and euery one against his neighbour, citie against citie, and kingdome against kingdome.

3 And the spirit of Egypt shal faile in the mids of her, and I will destroy their counsell, and they shall seeke at the idols, and at the Sorcerers, and at them that haue spirits of diuination, and at the Soothsayers.

4 And I will deliuer the Egyptians into the hand of cruell lords, and a mightie King shal rule ouer them, saith the Lord God of hostes.

5 Then the waters of the sea shal faile, and the river shal be dried vp, and wasted.

6 And the riuers shal go farre away: the riuers of defence shalbe emptied and dried vp: the reedes and flags shal be cut downe.

7 The grasse in the riuier, and at the head of the riuers, and all that groweth by the riuier shal wither, and be driuen away, and be no more.

8 The fishers also shal mourne, and all they that cast angle into the riuier, shall lament, and they that spread their net vpon the waters, shalbe weakened.

9 Moreouer, they that worke in flaxe of diuers sorts, shal be confounded, and they that weaue nets.

10 For their nets shall bee broken, and all they that make ponds, shall be heauie in heart.

11 Surely the princes of Zoan are fooles: the counsell of the wise counsellors of Pharaoh is become foolish: how say yee vnto Pharaoh, I am the sonne of the wise? I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of Noph are deceiued, they haue deceiued Egypt, *euen the corners of the tribes thereof.*

14 The Lord hath mingled among them the spirit of errours: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomit.

15 Neither shall there bee any worke in Egypt, which the head may doe, nor the taile, the branch, nor the rush.

16 In that day shall Egypt be like vnto women: for it shall be afraid and feare, because of the moouing of the hand of the Lord of hostes, which he shaketh quer it.

17 And the land of Iudah shall bee a feare vnto Egypt: euery one that maketh mention of it, shalbe afraid thereof, because of the counsell of the Lord of hostes, which he hath determined vpon it.

18 In that day shall fiue citie in the land

c As he caused the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chron. 20. 23. chap. 49. 16. d Meaning, their policie, and wisdom. e He sheweth that the sea and Nilus their great river, whereby they thought themselves most sure, should not be able to defend them from his anger, but that he would send the Assyrians among them, that should keepe them vnder as slaues. f For Nilus ran into the sea by frum streames, as though they were so many riuers. g The Hebrew word is mouth, whereby they meane the spring out of the which the water gusheth as out of a mouth. h The Scriptures vse to describe the destruction of a country by taking away of the commodities thereof, as by vines, flax, fish, and such other things, whereby countreys are enriched. i Called also Tanes, a famous citie vpon Nilus. k He noteth the flatterers of Pharaoh: who perswaded the king that he was wise, and noble, and that his house was most ancient, and so he flattered himselfe, saying, I am wise. l Or, Memphis, others Alexandria, and now called the great Cairra. m The principall vpholders thereof are the chieftest cause of their destruction. n For the spirit of wisdom, he hath made them drunken and giddie with the spirit of errour. o Neither the great nor the small, the strong nor the weak.

p Considering that through their occasion the Iewes made not God their defence, but put their trust in them, and were therefore now punished, they shall feare lest the like light vpon them,

CHAP. XXI.

Of the destruction of Babylon by the Persians and Medes.
The ruine of Idumea, and of Arabia.

THe burden of the desert Sea. As the whirlwinds in the South use to passe from the wilderness, so shall it come from the horrible land.

A grievous vision was shewed vnto me, The transgressor against a transgressor, and the destroyer against a destroyer. Goe vp ^a Elam, besiege Media: I haue caused all the mourning thereof to cease.

Therefore are my ^b loynes filled with sorrow: sorrowes haue taken mee as the sorrowes of a woman that trauaileth: I was bowed downe when I heard it, and I was amazed when I saw it.

Mine heart failed: fearefulnesse troubled me: the night of my pleasures hath he turned into feare vnto me.

Prepare thou the table: watch in the watch towre: eat, drinke: arise, yee princes, anoint the shield.

For thus hath the Lord said vnto mee, Goe, set a watchman, to tell what he saith.

And he saw a charer with two horsemen: a charer of an asse, and a charer of a camel: and he hearkened, and tooke diligent heed.

And he cried, A lion: my lord, I stand continually vpon the watch towre in the day time, and I am fet in my watch every night.

And behold, this mans charer commeth with two horsemen. And he answered and said, Babel is fallen: it is fallen, & all the images of her gods hath he broken vnto the ground.

O my threshing, and the ^c corne of my floore. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

The burden of Dumah. Hee calleth vnto me out of Seir, Watchman, what was in the night? Watchman, what was in the night?

The watchman said, The morning commeth, and also the night. If ye wil aske, enquire: returne and come.

The burden against Arabia. In the Forrest of Arabia shall ye tarie all night, euen in the wayes of Dedanim.

O inhabitants of the land of Tema, bring forth water to meet the thirstie, and preuent him that sleeth with his bread.

For they flee from the drawn swords, euen from the drawn sword, and from the bent bow, and from the grievousnesse of warre.

For thus hath the Lord said vnto me, Yet a yere according to the yeeres of an hireling, and all the glory of Kedar shall faile.

And the residue of the number of the

^a He describeth the vnquietnesse of the people of Dumah, who were night and day in feare of their enemies, and euer ran to and fro to enquire newes. ^b For feare, the Arabians shall flee into the woods, and he appointeth what way they shall take. ^c Signifying that for feare they shall not tary to eat nor drinke. ^d He appointeth them respit for one yere only, and then they should be destroyed. ^e See Chap. 16. 14.

of Egypt ^a spake the language of Canaan, and shall ^b sweare by the Lord of hostes: one shall be called the crie of destruction.

In that day shall the altar of the Lord be in the mids of the land of Egypt, and a pillar by the border thereof vnto the Lord.

And it shall be for a signe and for a witness vnto the Lord of hostes in the land of Egypt: for they shall crie vnto the Lord, because of the oppr^cssors, and he shall send them a Saviour and a great man, and shall deliuer them.

And the Lord shall be known of the Egyptians, and the Egyptians shall know the Lord in that day, and doe sacrifice and oblation, and shall vow vowes vnto the Lord, and performe them.

So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, and he shall be intreated of them, and shall heale them.

In that day shall there bee a path from Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur: so the Egyptians shall worship with Asshur.

In that day shall Israel be the third with Egypt and Asshur, euen a blessing in the mids of the land.

For the Lord of hostes shall blesse it, saying, Blessed bee my people Egypt and Asshur, the worke of mine hands, and Israel mine inheritance.

By these two nations, which were then chiefe enemies of the Church, hee sheweth that the Gentiles, and the Iewes should be ioyned together in one faith and religion, and should bee all one folde vnder Christ their shepheard.

CHAP. XX.

The three yeres captiuitie of Egypt and Ethiopia described by the three yeeres going naked of Isaiah.

In the yeere that Tartan came to Ashdod, (when Sargon King of Asshur sent him) and had fought against Ashdod, and taken it,

At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Goe and loofe the sackcloth from thy loynes, and put off thy shooe from thy foote. And he did so, walking naked and barefoote.

And the Lord said, Like as my seruant Isaiah hath walked naked, and barefoote three yeeres, a signe and wonder vpon Egypt, and Ethiopia.

So shall the king of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and olde men, naked and barefoote, with their buttocks vncouered, so the shame of Egypt.

And they shall feare, and be ashamed of Ethiopia a their expectation, and of Egypt their glory.

Then shall the inhabitant of this Ile say in that day, Behold, such is our expectation, whither wee fled for helpe to be deliuered from the king of Asshur, and how shall we be deliuered?

In whose ayde they trusted.

Of whom they boasted and gloried.

Meaning, Iudea, which was compassed about with their enemies, as an Ile with waters.

^a Who was a captain of Saneherib, a King.

^b A citie of the Philistines.

^c The Hebrews write that Saneherib was so called.

^d Which signifieth that the Prophet did lament the miserie that he saw prepared before the three yeeres, that he went naked and barefooted.

^a On the Sea side betweene Iudea and Caldea was a wilderness, where by he meant Caldea.

^b That is, the ruine of Babylon by the Medes and Persians.

^c The Assyrians, and Caldeans, which had destroyed other nations, shall be overcome of the Medes and Persians, and this he prophesied an hundred yeres before it came to passe.

^d By Elam, he meant the Persians.

^e Because they shall find comfort, they shall mourne no more, or I haue caused them to cease mourning, whom Babylon had afflicted.

^f This the Prophet speaketh in the person of the Babylonians.

^g He prophesied the death of Belshazzar, as Dan. 5. 30. who in the mids of his pleasures was destroyed.

^h Whiles they are eating and drinking, they shall be commanded to raine to raine to their weapons.

ⁱ To wit, in a vision by the spirit of prophesie.

^k Meaning, charers of men of warre and charers that carried the baggage.

^l Meaning, Durian, which came from Babylon, the watchman whom Isaiah saw, told him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision.

^m See 51. 8. reu. 14. 8.

ⁿ Meaning, Babylon.

^o Which was a citie of the Ishmaelites, and was so named of Dumah.

^p Gen. 25. 14. A maintenance of Idumeans.

^q For feare, the Arabians shall flee into the woods, and he appointeth what way they shall take.

^r Signifying that for feare they shall not tary to eat nor drinke.

^s He appointeth them respit for one yere only, and then they should be destroyed.

^t See Chap. 16. 14.

through

^a Which was the name of a people of Asher, slain by the terrible destruction of all their numbers, he teacheth the Jewes that there is no place of refuge, or to escape Gods wrath, but only to remaine in his Church, and to live in his feare.

CHAP. XXII.

^b The prophesie of the destruction of Ierusalem by Nebuchad-nezzar. ^c 1. A threatning against Shebna; ^d 20. Tawuse office Eliakim is preferred.

^e The burden of the valley of vision. What saileth thee now that thou art wholly gone vp vnto the house tops?

^f Thou that art full of noyse, a citie full of brute, a toyons citie: thy flame men shall not be slaine with sword, nor die in battell.

^g All thy princes shall flee together from the bow: they shall be bound: all that shall be found in thee, shall be bound together, which haue fled from farre.

^h Therefore sayd I, Turne away from me: I will weepe bitterly: labour not to comfort me for the destruction of the daughter of my people.

ⁱ For it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hosts in the valley of vision, breaking downe the citie: and crying vnto the mountains.

^j And Elam bare the quier in a mans charet with horsemen, and Kir vncouered the shield.

^k And thy chiefe valleys were full of charrets, and the horsemen set themselves in aray against the gate.

^l And he discovered the couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.

^m And ye haue scene the breaches of the citie of Dauid: for they were many, and ye gathered the waters of the lower poole.

ⁿ And ye numbred the houses of Ierusalem, and the houses haue ye broken downe to fortifie the wall,

^o And haue also made a ditch betweene the two walles, for the waters of the old poole and haue not looked vnto the maker thereof, neither had respect vnto him that formed it of old.

^p And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldnesse and girding with sackcloth.

^q And behold, ioi and gladnesse, slaying oxen and killing sheepe, eating flesh, and drinking wine, eating and drinking: for to morrowe we shall die.

^r And it was declared in the eares of the Lord of hosts. Surely this iniquitie shall not be purged from you, til ye die, saith the Lord God of hostes.

^s Either to pull downe such as might hurt, or els to knowe what men they were able to make. ^t To provide if needs should bee of water. ^u To God that made Ierusalem: that is, they trusted more in these worldly meanes than in God. ^v In stead of repentance ye were ioyfull and made great cheere, concerning the admonitions of the Prophets, saying, Let vs eate and drinke: for our Prophets say, that we shall die to morrow.

^w Thus saith the Lord God of hosts, Goe get thee to that treasurer, to Shebna, the steward of the house, and say,

^x What hast thou to doe here? and whom hast thou here? that thou shouldest here hew thee out a Sepulchre, as he that heweth out his Sepulchre in an high place, or that graue an habitation for himselfe in a rocke?

^y Behold, the Lord will carrie thee away with a great captiuitie, and will surely couer thee.

^z He will surely roll and turne thee like a ball in a large countrey: there shalt thou die, and there the charrets of thy glory shall bee the shame of thy lords house.

^{aa} And I will driue thee from thy station, and out of thy dwelling will he destroy thee.

^{ab} And in that day will I call my seruant Eliakim the sonne of Hilkiah,

^{ac} And with thy garments will I clothe him, and with thy girdle will I strengthen him, thy power also will I commit into his hand, and he shall bee a father of the inhabitants of Ierusalem, and of the house of Iudah.

^{ad} And the key of the house of Dauid will I lay vpon his shoulder: so hee shall open, and no man shall shut: and hee shall shut, and no man shall open.

^{ae} And I will fasten him as a naile in a sure place, and he shall be for the throne of glory to his fathers house.

^{af} And they shall hang vpon him all the glory of his fathers house, euen of the nephews and posterity all small vessels, from the vessels of the cups, euen to the instruments of musick.

^{ag} In that day, saith the Lord of hostes, shall the naile, that is fastened in the sure place, depart and shall be broken, and fall: and the burden that was vpon it, shall bee cut off: for the Lord hath spoken it.

^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

CHAP. XXIII.

^a A prophesie against Tyus. ^b A promise that it shall be restored.

^c The burden of Tyus. Howle, ye ships of Tarsish: for it is destroyed, so that there is none house: none shall come from the land of Chittim: it is reuealed vnto them.

^d Be still, yee that dwell in the yles: the merchants of Zidon, and such as passe ouer the sea, haue replenished thee.

^e The seede of Nilus growing by the abundance of waters, and the haruest of the river was her reuenues, and thee was a marte of the nations.

^f Bee ashamed, thou Zidon: for the sea hath spoken, euen the strength of the sea, saying, I haue not traiailed, nor brought forth

the corne of Egypt, which was fed by the overflowing of Nilus, which was the chiefe port of the Sea, I haue no people left in mee, and am as a barren woman that neuer had child.

^g Because the hebrew worde doth also signifie one that doeth nourish and cherish, there are of the learned that thinke that this wicked man did nourish secret friendship with the Assyrians and Egyptians, to betray the Church and to provide for himselfe against all dangers in the meane season he packt craftily and gate of the best offices into his hand vnder Herakiah, but aspiring to the highest.

^h Meaning, that he was a stranger and came vp of nothing.

ⁱ Whereas hee thought to make his name immortal by his famous sepulchre, he died most miserably among the Assyrians.

^j Signifying, that whatsoeuer dignity the wicked attaine vnto, at length it will turne to the shame of those Princes, by whom they are preferred.

^k To besteward againe, out of the which office he had bene put by the craft of Shebna.

^l I will commit vnto him the full charge and government of the Kings house.

^m I will establish him & confirm him in his office: of this

ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be}

^k Because these two countries were loyned in league together.

^l Tyrus willeth other merchants to go to Cilicia, and to come no more there.

^m Who maketh her merchants like Princes.

ⁿ Thy strength will no more serve thee, therefore flee to other countries for succour.

^o For Tyrus was neuer touched nor afflicted before.

^p Because Tyrus was built by them of Zidon.

^q The Chaldeans which dwell in tents in the wilderness, were gathered by the Assyrians into cities.

^r The people of the Chaldeans destroyed the Assyrians: whereby the Prophet meaneth that seeing the Caldeans were able to overcome the Assyrians, which were so great a nation, much more shall these two nations of Caldea and Assyria be able to overthrow Tyrus.

^s That is, Tyrus by whom ye are enriched.

^t Tyrus shall lie destroyed seuentie yeeres, which he calleth the reigns of one King or a mans age.

^u Shall vse all craft and subtiltie to entise men againe to her.

^x She shall labour by all meanes to recover her first credit, as an harlot when she is long forgotten, seeketh by all meanes to entertaine her lovers.

^y Though she haue bin chastised of the Lord, yet she shall returne to her old, wicked practises, and forgaue shall give her selfe to all mens lusts like an harlot.

^z He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, and turne her heart from auarice and filthie gaines, vnto the true worshipping of God and liberalitie toward his Saints.

children, neither nourished yong men, nor brought vp virgins.

5 When the same commeth to the Egyptians, they shall be ^k forie concerning the rumour of Tyrus.

6 Goe you ouer to ^l Tarshish: howle, yee that dwell in the yles.

7 Is not this that your glorious ^m citie? her antiquitie is of ancient dayes: her owne secte shall leade her a farre off to be a sojourner.

8 Who hath decreed this against Tyrus (that ⁿ crowneth men) whose merchants are princes? whose chapmen are the nobles of the worlde?

9 The Lord of hosts hath decreed this, to staine the pride of all glory, & to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood to the ^o daughter of ^l Tarshish: there is no more strength.

11 He hath etched out his hand vpon the sea: he shooke the kingdomes; the Lord hath giuen a commaundement concerning the place of merchandise, to destroy the power thereof.

12 And he said, Thou shalt no more reioyce when thou art oppressed: ^o O virgin daughter of Zidon: rise vp, goe ouer vnto Chittim: yet there thou shalt haue no rest.

13 Behold the land of the Caldeans: this was no people: ^q Asshur founded it by the inhabitants of the wilderness: they set vp the towers thereof: they raised the palaces therof, and he ^r brought it to ruine.

14 Howle ye shippes of Tarshish, for your ^s strength is destroyed.

15 And in that day shall Tyrus be forgotten seuentie yeeres, (according to the yeeres of one King) at the ende of ^t seuentie yeeres shall Tyrus ^u sing as an harlot.

16 Take an harpe, and goe about the citie: (thou harlot that hast been forgotten) ^x make sweete melody, sing mee songs that thou mayest be remembered.

17 And at the ende of seuentie yeeres shall the Lord visite Tyrus, and shee shall returne to her ^y wages, and shall commit fornication with all the kingdomes of the earth, ^z that are in the world.

18 Yet her occupying and her wages shall be ^z holy vnto the Lord: it shall not be layd vp nor kept in store, but her merchandise shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.

19 He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, and turne her heart from auarice and filthie gaines, vnto the true worshipping of God and liberalitie toward his Saints.

CHAP. XXIIII.

A prophesie of the curse of God for the finnes of the people, ¹ 3
A remnant referred shall prayse the Lord.

Behold, the Lord maketh the ^a earth empty, and he maketh it waste: he turneth it

vp side downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like ^b Priest, and like seruant, like master, like maide, like mistresse, like buyer, like seller, like tender, like borrower, like giuer, like taker to vsurie.

3 The earth shall be cleane emptied, and utterly spoyled: for the Lord hath spoken this word.

4 The earth lamenteth and sadeth away: the world is feeble and decayed: the proud people of the earth are weakened.

5 The earth ^c also deceiueth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the everlasting covenant.

6 Therefore hath the ^d curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are ^e burned vp, and few men are left.

7 The wine fayleth, the vine hath no might: all that were of merrie heart, doe mourne.

8 The mirth of tabrets ceaseth: the noyse of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall bee bitter to them that drinke it.

10 The citie of ^f vanity is broken down: currey house is shut vp, that no man may come in.

11 There is a crying for wine in the streets: all ioy is darkened: the ^g mirth of the world is gone away.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 Surely, thus shall it bee in the mids of the earth, among the people, ^h as the shaking of an oliue tree, and as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shout for the magnificence of the Lord: they shall reioyce from ⁱ the sea.

15 Wherefore prayse yee the Lord in the valleys, ^j euen the Name of the Lord God of Israel, in the yles of the sea.

16 From the uttermost part of the earth we haue heard prayses, ^k euen glory to the ^l iust, and I sayd, ^m My leannesse, my leannesse, woe is me: the transgressors haue offended: yea the transgressors haue grievously offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And he that fleeth from the noyse of the feare, shall fall into the pit: and he that cometh vp out of the pit, shall bee taken in the snare: for the ⁿ windowes from on high are open, and the foundations of the earth doe shake.

affliction of the Church, both by forreine enemies, and domestically. Some read, My secret, my secret: that is, it was revealed to the Prophet that the good should bee preferred, and the wicked destroyed. ^o Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape nor were then, they did at Noahs flood.

19. The earth is vtterly broken downe: the earth is cleane dissolved: the earth is mooued exceedingly.

20. The earth shall reele, to and fro like a drunken man, and shalbe remooued like a tent, and the iniquity thereof shalbe heauie vpon it: so that it shall fall, and rise no more.

21. And in that day shall the Lord visite the holte above that is on hie, euen the Kings of the world that are vpon the earth.

22. And they shall be gathered together, as the prisoners in the pier, and they shal be shut op in the prison, and after many dayes that they be visited.

23. Then the moone shall be abashed, and the sunne ashamed, when the lord of hosts shal reigne in mount Zion, and in Ierusalem: and glorie shall be before his ancient men.

CHAP. XXV.

A thanksgiving to God, in that that hee sheweth himselfe lord of the world, by punishing the wicked and maintaining the golly.

Lord, thou art my God: I will extol thee, I will praise thy Name: for thou hast done wonderfull things, according to the counsels of olde, with a stable truth.

2. For thou hast made of a citie an heape, of a strong citie, a ruine: euen the palace of strangers of a citie, it shall neuer be build.

3. Therefore shall the mighty people giue glory vnto thee: the citie of the strong nations shall feare thee.

4. For thou hast been a strength vnto the poore, euen a strength to the needy in his trouble, a refuge against the tempest, a shadowe against the heate: for the blast of the mightie is like a storme against the wall.

5. Thou shalt bring downe the noyse of the strangers, as the heate in a drie place: hee will bring downe the song of the mightie, as the heate in the shadow of a cloud.

6. And in this mountaine shall the Lord of hostes make vnto all people a feast of fatte things, euen a feast of fined wines, and of fat things full of marrowe, of wines fined and purified.

7. And he will destroy in this mountaine the couering that couereth all people, and the yaile that is spread vpon all nations.

8. He will destroy death for euer: and the Lord God will wipe away the teares from all faces, and the rebuke of his people, will hee take away out of all the earth: for the Lord hath spoken it.

9. And in that day shall men say, Loe, this is our God: wee haue waited for him, and hee will saue vs. This is the Lord, we haue waited from him: wee wil reioyce and be ioyfull in his saluation.

10. For in this mountaine shall the hande of the Lord rest, and Moab shall be threshed vnder him, euen as straw is threshed in a Madmenah.

And he shall stretch out his hand in the middes of them (as he that swimmeth, stretcheth them out to swimme) and with the strength of his hands, shall hee bring downe their pride.

12. The defence also of the height of thy walles shall he bring downe and lay low, and cast them to the ground, euen vnto the dust.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

In that day shall this song bee sung in the land of Iudah, Wee haue a strong citie: saluation shall God set for walles and bulwarkes.

2. Open yee the gates that the righteous nation, which keepeth the truth, may enter in.

3. By an assured purpose wilt thou preserve perfect peace, because they trusted in thee.

4. Trust in the Lord for euer: for in the Lord God is strength for euermore.

5. For hee will bring downe them that dwell on high: the high citie he will abase: euen vnto the ground will hee cast it downe, and bring it vnto dust.

6. The foote shall treade it downe, euen the feete of the poore, and the steppes of the needy.

7. The way of the iust is righteousness: thou wilt make equall the righteous path of the iust.

8. Also wee, O Lord, haue waited for thee in the way of thy iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.

9. With my soule haue I desired thee in the night, and with my spirit within me will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the worlde shall learne righteousness.

10. Let mercie bee shewed to the wicked, yet hee will not learne righteousness: in the land of vprightnesse will hee doe wickedly, and will not behold the maiestie of the Lord.

11. O Lord, they will not behold thine hand, but they shall see it, and be confounded with the zeale of the people, and the fire of thine enemies shall deuoure them.

12. Lord, vnto vs thou wilt ordaine peace: for thou also hast wrought all our works for vs.

13. O Lord our God, other lords beside thee haue ruled vs, but we will remember thee onely, and thy Name.

14. The dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15. Thou hast increased the nation: thou art made

By Moab are meant all the enemies of his Church.

There were two cities of this name: one in Iudah, 1. Chro. 3. 49. and another in the land of Moab, Iere. 49. 1. which seemeth to haue bene a plentiful place of corn.

This song was made to comfort the faithfull, when their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song.

Gods protection and defence shall bee sufficient for vs.

The assurth the godly to returne after the captiuitie to Ierusalem.

Thou hast decreed so, and thy purpose cannot be changed.

There is no power so high, that can let God, when he wil deliuer his.

God will fet the poore against the power of the wicked.

We haue constantly abid in the aduersities where with thou hast afflicted vs.

Meaning, that by afflictions men shall learne to feare God.

The wicked though God shew them euident signes of his grace, shalbe neuer the better.

Through enuy and indignation against thy people.

The fire and vengeance, where with thou dost destroy thine enemies.

The Babylonians, which haue not gouerned according to thy word.

Meaning, that the reprobate, euen in this life shal raine the beginning of euill death.

To wit, the company of the faithfull by the calling of the Gentiles.

made glorious: thou hast enlarged the coasts of the earth: and thou hast enlarged the habitation of the world.

16 Lorde, in trouble haue they visited thee: they poured out a prayer when thy chastening was upon them.

17 Like as a woman with childe, that draweth nere to the trauaile, is in sorrow, and cryeth in her paines, so haue wee been in thy sight, O Lord.

18 Wee haue conceived, wee haue borne in paine, as though we should haue brought forth winde: there was no helpe in the earth, neither did the inhabitants of the world fall.

19 The dead men shall liue: *even* with my bodie shall they rise. Awake, and sing, yee that dwell in dust: for thy dewe is as the dew of herbes, and the earth shall cast out the dead.

20 Come my people, * enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe quer.

21 For loe, the Lord cometh out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shall disclose her blood, and shall no more hide her flaine.

22 The Lord shall rise vp to ioy when he seeth the draw of Gods grace. He exhorteth the faithfull to be patient in their afflictions and to waite vpon Gods worke. The earth shall vomit and cast out the innocent blood, which it hath drunke, that it may crye for vengeance against the wicked.

CHAP. XXVII.

A prophesie against the kingdome of Sathan, 2 And of the ioy of the Church for their deliuerance.

In that day the Lord with his sore and great sword shall visite Liuiathan, that pearcing serpent, euen Liuiathan, that crooked serpent, and hee shall slay the dragon that is in the sea.

2 In that day sing of the vineyard of red wine.

3 I the Lord doe keepe it: I will water it euery moment lest any assaile it: I will keepe it night and day.

4 Anger is not in mee: who would set the briars and the thornes against me in battell? I would goe through them, I would burne them together.

5 Or will hee feele my strength, that hee may make peace with me, and be at one with mee?

6 Hereafter, Iakob shall take roote: Israel shall flourish and growe, and the worlde shall be filled with fruit.

7 Hath hee smitten him as he smote those that smote him? or is hee slaine according to the slaughter of them that were slaine by him?

8 In measure in the branches thereof

He maruileth, that Israel will not come by gentilesse, except God make them to feele his rods, and so bring them vnto him. Though I afflict and diminish my people for a time, yet shall the roote spring againe and bring forth in great abundance. He sheweth that God smiteth his in mercie, and his enemies in iustice. That is thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the sharpe winde of affliction.

wilt thou contend with it, when hee bloweth with his rough winde in the day of the East winde.

9 By this therefore shall the iniquitie of Iakob be purged, and this is all the fruit, the taking away of his sinne: when he shall make all the stones of the altars, as challee stones broken in pieces, that the grones and images may not stand vp.

10 Yet the defenced citie shall be desolate, and the habitation shall be forsaken, and left like a wilderness. There shall the calfe feede, and there shall hee lie, and consume the branches thereof.

11 When the boughes of it are drie, they shall be broken: the women come, and set them on fire: for it is a people of none vnderstanding: therefore he that made them, shall not haue compassion of them, and he that formed them, shall haue no mercy on them.

12 And in that day shall the Lord thresh from the chanell of the riuer vnto the riuer of Egypt, and ye shall be gathered, one by one, O children of Israel.

13 In that day also shall the great trumpe be blowne, and they shall come, which perished in the lande of Asshur: and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Ierusalem.

CHAP. XXVIII.

Against the pride and drunkenesse of Israel. 9 The rewardes of them that should learne the word of God. 24 God doeth all things in time and place.

Woe to the crowne of pride, the drunkards of Ephraim: for his glorious beauty shall be a fading flower, which is vpon the head of the valley of them that be fat, and are overcome with wine.

2 Beholde, the Lord hath a mighty and strong hoste, like a tempest of haile, and a whirlewinde that ouerthroweth, like a tempest of mightie waters that overflowe, which throwe to the ground mightily.

3 They shall be troden vnder foote, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beauty shall be a fading floure, which is vpon the head of the valley of them that be fatte, and as the hasty fruit afore summer, which when hee that looketh vpon it, seeth it, while it is in his hand, hee eateth it.

5 In that day shall the Lord of hostes be for a crowne of glory, and for a diademe of beautie vnto the residue of his people:

6 And for a Spirit of iudgement to him that sitteth in iudgement, and for strength vnto them that turne away the battell to the gate.

glory, shall be preferred. He wil giue counsell to the gouernour, and strength to the captaine to driue the enemies in at their owne gates.

He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof destroyed. Notwithstanding his fauour that hee will shew them after, yet Ierusalem shall be destroyed, and graue for carrell shall grow in it. God shall not haue neede of mighty enemies for the very women shall doe it, to their great shame. He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped. In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

A Meaning, the proud kingdome of the Israelites, which were drunken with worldly prosperity. Because the Israelites for the most part dwelt in plentiful valleys, hee meant hereby the valley of them, that had abundance of worldly prosperity, and were, as it were crowned therewith as with garlands. He seemeth to meane the Assyrians, by whom the ten tribes were carried away. Which is not of long continuance, but is loone ripe, and first eaten. Signifying, that the faithfull, which put not their trust in any worldly prosperity, but made God their glory, shall be preferred. He wil giue counsell to the gouernour, and strength to the captaine to driue the enemies in at their owne gates.

Meaning the hypocrites, which were among them, and were altogether corrupte in life and doctrine, which is here meant by drunkenness and folly.

For there was none that was able to understand any good doctrine: but were foolish, and as yong babes.

They must have one thing oftentimes tolde.

Let one teach what he can, yet they shall not more understand him than they spoke in.

Thus is the Prophet whom God should send.

This is the doctrine, whereupon ye ought to stay and rest.

It sheweth to them that are weary, and have need of rest, what is the true rest.

Because they will not receive the word of God when it is offered, it cometh of their owne malice, if after they hear be so hardened, that they care not for it, as before Chapter 6. 9.

They thought they had shutes to avoide Gods iudgements, and that they could escape though all other perished.

Though the Prophets condemned their Idols, and vaine trust, of falshood and vanitie, yet the wicked thought in themselves that they would trust in these things.

That is, Christ by whom all the building must be tried, and vpholde.

Gal. 1. 8. 2. cor. 13. 1. 1. cor. 13. 1. 1. cor. 13. 1.

He shall be quiet and seeke none other remedies, but be content with Christ.

In the restitution of his church, iudgement, and iustice shall reigne.

A Gods corrections and affliction. x Affliction shall discover their vaine confidence, which they kept secret to themselves. y Terror and destruction shall make you to learne that, which exhortations and gentleness could not bring you vnto. z Your affliction shall be so fore, that you are not able to endure it.

Meaning the hypocrites, which were among them, and were altogether corrupte in life and doctrine, which is here meant by drunkenness and folly.

For there was none that was able to understand any good doctrine: but were foolish, and as yong babes.

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It sheweth to them that are weary, and have need of rest, what is the true rest.

17 But they have erred because of wine, and are out of the way by strong drink: the Priest and the Prophet have erred by strong drink: they are swallowed vp with wine: they haue gone astray through strong drink: they haue in vision: they stumble in judgement.

18 For all their cities are full of filth, vomiting: no place is cleane.

19 Whom shall hee teach knowledge? and whom shall hee make to understand the things that hee heareth? them that are weaned from the milke, and drawn from the breasts.

20 For precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

21 For with a stammering tongue and with a strange language shall hee speake vnto this people.

22 Vnto whom hee sayd, This is the rest: give rest to him that is weary: and this is the refreshing, but they would not heare.

23 Therefore shall the word of the Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little, that they may goe, and fall backward, and be broken, and bee snared, and be taken.

24 Wherefore heare the word of the Lord, ye come full men that rule this people, which is at Ierusalem.

25 Because ye haue said, Wee haue made a p. couenant with death, and with hell are we at agreement: though, a scourge runne ouer, and passe through, it shall not come at vs: for we haue made a falshood our refuge, and vnder vanitie are we hid.

26 Therefore thus sayth the Lord God, Behold, I will lay in Zion a stone, a tried stone, a precious corner stone, a sure foundation. Hee that beleueth, shall not make haste.

27 Iudgement also will I lay to the rule, and righteousness to the balance, and the haile shall sweep away the vaine confidence, and the waters shall ouerflowe the secret place.

28 And your couenant with death shall be disannulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shall ye be trode down by it.

29 When it passerh ouer, it shall take you away: for it shall passe through euery morning in the day, and in the might, and there shall be onely feare to make you to understand the hearing.

30 For the bed is streight that it cannot suffice, and the couering narrow that one can not wrap himselfe.

31 For the Lord shall stand as in mount

Perazim: he shall be wroth as in the valley of Gibeon, that he may doe his worke, his strange worke, and bring to passe his acte, his strange acte.

22 Now therefore bee no mockers, lest your bondes increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speach.

24 Doeth the plowman plow all the day, to sowe: doeth he open, and breake the clods of his ground?

25 When he hath made it plaine, will he not then sowe the fitches, and sowe cummin, and cast in wheate by measure, and the appointed barley and rie in their place?

26 For his God doeth instruct him to haue discretion, and doeth teach him.

27 For fitches shall not be threshed with a threshing instrument: neither shall a Cart wheele be turned about vpon the cummin: but the fitches are beaten out with a staffe, & cummin with a rod.

28 Bread cometh when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart still make a noise, neither will he breake it with the teeth thereof.

29 This also cometh from the Lord of hostes, which is wonderfull in counsell, and excellent in worke.

CHAP. XXIX.

A prophetic against Ierusalem. 13 The vengeance of God on them that follow the traditions of man.

A H. altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: let them kill lambs.

2 But I will bring the altar into distresse, and there shall bee heauinesse and sorrow, and it shall be vnto me like an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou bee humbled, and shalt speake out of the ground, and thy speach shall bee as out of the dust: thy voyce also shall bee out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreouer the multitude of thy strangers shall bee like small dust, and the multitude of strong men shall be as chaffe that passeth away, and it shall be in a moment, euen suddenly.

6 Thou shalt bee visited of the Lord of hostes with thunder, and shaking, and a great noise, a whilewinde, and a tempest, and a flame of a deuouring fire.

7 And the multitude of all the nations that fight against the altar, shall be as dreames or vision by night: euen all they that make

vaine trust, shall come at vnawares euen as a dreame in the night.

Some read as if this were a comfort to the Church for the destruction of their enemies.

the

When Dauid ouercamethe Philistines, 2. Sam. 5. 20. 1. Chron. 14. 11.

Where Iohias discomfited five kings of the Amorites, Iohias 10. 13.

As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for he punisheth some at one time, and some at another, some alter one fort, and some alter another, so that his chosen seede is broken, and cryed, but not broken, as are the wicked.

As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for he punisheth some at one time, and some at another, some alter one fort, and some alter another, so that his chosen seede is broken, and cryed, but not broken, as are the wicked.

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the warre against it, and strong holds against it, and lay siege vnto it.

8 And it shall bee like an hungry man dreameth, and beholde, & hee awaketh; and when he awaketh, his soule is empty: or like as a thirſtie man dreameth, and loe, hee is drinking, and when hee awaketh, behold hee is faint, and his soule longeth: so shall the multitude of all nations bee that fight against mount Zion.

9 Say your selues, and wonder, they are blinde, and make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath covered you with a spirit of slumber, and hath shut vp your eyes: the Prophets, and your chiefe Seers hath hee couered.

11 And the vision of them all is become vnto you, as the words of a booke that is sealed vp, which they deliuer to one that can read, saying, Read this, I pray thee. Then shall hee say, I can not: for it is sealed.

12 And the booke is given vnto him that can not read, saying, Read this, I pray thee. And he shall say, I cannot read.

13 Therefore the Lord sayd, Because this people come nether vnto mee with their mouth, and honour me with their lippes, but haue remooued their heart farre from me, and their feare toward mee was taught by the precept of men.

14 Therefore behold, I will againe doe a maruileous worke in this people, euen a maruileous worke, and a wonder: for the wise doing of their wise men shall perish, and the vnderstanding of their prudent men shall be hid.

15 Woe vnto them that seeke deepe to hide their counsell from the Lord: for their works are in darkenesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of denises shall it not bee esteemed, as the potters clay? for shall the worke of him that made it, Hee made me not? or the thing formed, say of him that fashioned it, He had none vnderstanding?

17 Is it not yet but a litle while, and Lebanon shall be turned into Carmel? and Carmel shall be counted as a Forrest.

18 And in that day shall the deafe heare the words of the booke, and the eyes of the blinde, shall see out of obscuritie, and out of darknesse.

19 The meeke in the Lord shall receiue ioy againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruell man shall cease, and the scornfull shall be consumed: and all that hastened to iniquitie, shall be cut off.

21 Which made a man to sinne in the word, and tooke him in a snare: which reprooued them in the gate, and made the iust to fall without cause.

22 Therefore thus sayth the Lord vnto the

house of Isakoh, euen he that redeemed Abraham, Isakoh shall not now be confounded, neither now shall his face be pale.

23 But when hee seeth his children, the worke of mine hands, in the middes of him, they shall sanctifie my Name, and sanctifie the holy one of Isakoh; and shall feare the God of Israel.

24 Then they that entred in spirite, shall haue vnderstanding, and they that murmured, shall learne doctrine.

CHAP. XXX.

1 Hee reprooueth the leues, which in their aduersitie used their owne counsell, 2 And forgetteth the helpes of the Egyptian, 3 To despise the Prophets, 4 Therefore be they, which what destruction shall come vpon them, 18 but offereth mercie to the repentant.

Woe to the rebellious children, faith the Lord, that take counsel, but not of me, and couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke forth to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall bee your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadours came vnto Hanes.

5 They shall bee all ashamed of the people that cannot profit them, nor helpe nor doe them good, but shall bee a shame and also a reproch.

6 ¶ The burden of the beastes of the South, in a land of trouble and anguish, from whence shall come the young and olde lyon, the viper, and fiery flying serpent against them that shall beare their riches vpon the shoulders of the coltes, and their treasures vpon the bunches of the camels, to a people that cannot profite.

7 For the Egyptians are vanitie, and they shall helpe in vaine. Therefore haue I cryed vnto her, Their strength is to sit still.

8 Now goe and write it before them in a table, (and note it in a booke that it may bee for the last day for euer and euer.

9 That it is a rebellious people, lying children, and children that would not heare the lawe of the Lord.

10 Which say vnto the Seers, See not: and to the Prophets, Prophecie not vnto vs right things: but speake flattering things vnto vs: propheticall errors.

11 Depart out of the way: goe aside out of the path, cause the Holy One of Israel to cease from vs.

12 Therefore thus sayth the Holy one of Israel, Because you haue cast of this worde, and trust in violence, and wickednesse, and stay thereupon.

13 Therefore this iniquitie shall bee vnto you

h. Make hereon as long as you list, yet shall you finde nothing but occasion to be allowed for your prophesies are blinde, and therefore can not direct you.

i. Meaning, that it is as if, either to read, or not to read, except God open the heart to vnderstand.

k. Because they are hypocrites and not sincere in heart, as Mat. 23. 8.

l. That is, their religion was learned by mans doctrine, and not by my word.

m. Meaning, that where as God is not worshipped according to his word, both magistrates and ministers are but fooles, & without vnderstanding.

n. This is spoken of them, which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o. For all your craft, faith the Lord, you cannot be able to escape mine hands.

p. Shall there sorbe a change of all things? and Carmel, that is a plentiful place in respect of that it shall be then may be taken as a Forrest, as Chap. 32. 15.

q. They that went about to finde fault with the Prophets words, and would not abide admonitions, but would entangle them and bring them into danger.

r. Signifying, that except God give vnderstanding and knowledge, man can not but fall away, and murmure against him.

s. Who contrary to their promise, take not notice of their proceedings, and contrary to my commandment, seek to help at Babel.

t. They seek to close their doings, and not godly means.

u. The chiefs of Israel went into Egypt in ambassadors, to seek helpe, and to doo as their cities.

v. There is a heauie sentence of prophesie against the beastes that carried their treasures into Egypt, by the wilderness, which was South from Iudah: signifying that if the beastes should not be feared, the men should be punished much more grievously.

w. To wit, to Jerusalem.

x. And not to come to assist to seeke helpe.

y. That is, this prophesie.

z. That it may be a witness against them for all posterities.

aa. Hebereth was the cause of their destruction and bringeth all misery to man: to wit, because they would not heare the word of God, but delighted to be flattered and led in error.

bb. Thirteen vs not by the word of God neither be so rigorous, nor take vnto vs in the name of the Lord, as Jer. 11. 31.

cc. Meaning, in their stubbornnesse against God and the admonitions of his Prophets.

you as a breach that falleth: as a swelling in an
his wall, whose breaking commeth suddenly in
a moment.

14 And the breaking thereof is like the
breaking of a potters pot, which is broken
without pitie, and in the breaking thereof is
not found ^a a sheerd to take fire out of the
hearth, or to take water out of the pit.

15 For thus said the Lord God, the Ho-
ly One of Israel, In rest and quietnesse shall ye
be saued: in quietnesse and in confidence shall
be your strength, but ye would not.

16 For ye haue said, No, but we will flee a-
way vpon ^p horses. Therefore shall ye flee. We
will ride vpon the swiftest. Therefore shall your
persecuters be swifter.

17 A thousand as one shall flee at the rebuke
of one: at the rebuke of five shall ye flee, till ye
be left as a ship mast vpon the ^p top of a moun-
taine, and as a beaken vpon an hill.

18 Yet therefore wil the Lord wait, that he
may haue ^q mercie vpon you, and therefore wil
hee be exalted, that hee may haue compassion
vpon you: for the Lord is the God of ^r iudge-
ment. Blessed are all they that waite for him.

19 Surely a people shall dwell in Zion, and
in Ierusalem: thou shalt weepe no more: hee
will certainly haue mercie vpon thee at the
voice of thy cry: when he heareth thee he will
answere thee.

20 And when the Lord hath giuen you the
bread of aduersitie, and the water of affliction,
thy raine shall be no more kept backe, but thine
eyes shall see thy ^r raine.

21 And thine eares shall heare a word be-
hinde thee, saying, This is the way, ^r walke ye
in it, when thou turnest to the right hand and
when thou turnest to the left.

22 And yee shall ^r pollute the couering of
the images of silver, and the rich ornament of
thine images of golde, and cast them away as a
menstruous cloth, and thou shalt say vnto it,
^r Get thee hence.

23 Then shall he giue raine vnto thy seede,
when thou shalt sow the ground, and bread of
the increase of the earth, and it shall be fat and
as oyle: in that day shall thy cattell bee fed in
large pastures.

24 The oxen also and the yong asses, that
till the ground, shall eate cleane prouender,
which is winnowed with the shouell and with
the fanne.

25 And vpon euery high ^x mountaine, and
vpon euery high hill shall there bee riuers and
streames of waters, in the day of the great
slaughter, when the towers shall fall.

26 Moreover, the light of the Moone shall
be as the light of the ^y Sunne, and the light of
the Sunne shall be seven fold, and like the light
of seven dayes in the day that the Lord shall
bind vp the breach of his people, and heale the
stroke of their wound.

27 Behold, ^z the Name of the Lord com-

meth from farre, his face is burning, and the
burden thereof ^z heauie: his lipps are full of
indignation, and his tongue ^z as a deuouring

18 And his spirit ^z as a riuier that ouerflow-
eth vp to the hecke: it diuidenth asunder, to fan
the nations with the fanne of ^z vanity, and there
shall bee a bridie to cause them to erre in the
chawes of the people.

19 But there shall be a song vnto you as in
the ^b night, when a solemne feast is kept: and
gladnesse of heart, as he that commeth with a
pipe to goe vnto the mount of the Lord, to the
Mighty one of Israel.

20 And the Lord shall cause his glorious
voice to be heard, and shall declare the lighting
downe of his arme with the anger of his coun-
tenance, and flame of a deuouring fire, with
scattering and tempest, and haile stones.

21 For with the voyce of the Lord shall As-
hur be destroyed, which smote with the ^c rod.

22 And in euery place that the staffe shall
passe, it shall ^d cleaue fast, which the Lord shall
lay vpon him ^e with tabrets and harps: and with
battels, and lifting vp of hands shall he fight ^f a-
gainst it.

23 For ^g Topheth is prepared of old: it is e-
uen prepared for the ^h King: hee hath made it
deepe and large: the burning thereof ⁱ is fire and
much wood: the breath of the Lord, like a ri-
uer of brimstone, doeth kindle it.

C H A P. XXXI.

1 Hee curseth them that forsake God, and seeke for the helpe
of men.

VOe vnto them that ^a goe downe into
Egypt for helpe, and stay vpon horses,
and trust in charrets, because they are many, and
in horsemen, because they are very strong: but
they looke not vnto the Holy one of Israel, nor
^b seeke vnto the Lord.

2 But he yet is ^c wisest: therefore hee wil
bring euill, and not turne backe his word, but
he wil arise against the house of the wicked, and
against the helpe of them that worke vanity.

3 Nowe the Egyptians are men, and not
God, and their horses flesh, and not spirit: and
when the Lord shall stretch out his hand, the
^d helper shall fall, and he that is holpen shall fall,
and they shall altogether faile.

4 For thus hath the Lord spoken vnto me,
As the Lyon, or Lyons whelpes roareth vpon
his pray, against whom ^e a multitude of shep-
heards bee called, hee will not bee afraide at
their voyce, neither will humble himselfe at
their noise: so shall the Lord of hostes come
^f downe to fight for mount Zion, and for the
hill thereof.

5 As birds that flee, so shall the Lord of
hostes defend Ierusalem by defending and de-

trians and the Israelites ^e Hee sheweth the Jewes, that if they would put their
trust in him, hee is so able, that none can resist his power: and so carefull ouer
them, as a birde ouer her young, which ever flyeth about them for their defence:
which similitude the Scripture vseth in diuers places, as Deuteronomie 32, 11
matth. 23. 37.

^a To drie them

to nothing: and

thus God confu-

meth the wicked

by that meane

whereby he clen-

seth his.

^b Yet shall re-

ioyce at the des-

truction of your

enemies, as they

that sing for ioy

of the solemne

feast, which be-

gan in the eue-

ning.

^c Gods plagu-

d It shall de-

stroy.

^e With ioy and

assurance of the

victory.

^f Against Babel:

meaning the

Assyrians and

Babylonians.

^g Here it is ta-

ken for hell,

when the wic-

ked are tormen-

ted, reade a Kin.

23. 10.

^h So that their

estate or degree

cannot exempt

the wicked.

ⁱ By these figu-

ration speeches

he declareth the

condition of the

wicked after

this life.

^a There were

two speciall

causes, why the

Israelites should

not ioyne ami-

tie with the E-

gyptians: first,

because the

Lord had com-

manded them

neuer to returne

thither, Deut.

17. 16. and 28.

68. left they

should forget

the benefite of

their redempti-

on: and second-

ly, left they

should be cor-

rupted with the

superstition a d

idolatry of the

Egyptians, and

so forsake God,

Jerem. 2. 18.

^b Meaning, that

they forsake the

Lord, that put

their trust in

worldly things:

for they cannot

trust in both.

^c And kneweth

their crafty en-

terprises, and

will bring all

to nought.

^d Meaning,

both the Egp-

f He toucheth their conscience that they might earnestly feele their griuous finnes, and so truly repent, for as much as now they are almost drowned and past recoverie. g By these fruits your repentance shall be knowne, as Chap. 3. 18. h When your repentance appeareth. i This was accomplished soone after, when Saneheribs armie was discomfited, and he led to his castle in Ninueh for succour. k To destroy his enemies.

liuering, by passing through and preferuing it. 6 O ye children of Israel, turne againe, in as much as ye are ^f sunken deepe in rebellion.

7 For in that day every man shall cast out his idoles of siluer, and his idoles of golde, which your handes haue made you, ^g in a sinne.

8 Then shall Ashtur fall by the sword, not of man, neither shall the sword of man deuoure him, and hee shall flee from the sword, and his yongmen shall faile.

9 And he shall goe for feare to his towre, and his prince shall be afraid of the standard, faith the Lord, whose ^h fire is in Zion, and his fornaie in Ierusalem.

10 And he shall be discomfited, and hee led to his castle in Ninueh for succour. k To destroy his enemies.

C H A P. XXXII.

The conditions of good rulers and officers described by the government of Hezekiah, who was the figure of Christ.

Behold, ^a a King shall reigne in iustice, and the princes shall rule ^b in iudgement.

2 And that man shall be as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drie place, and as the shadow of a great rocke in ^c a wearie land.

3 The eyes of the ^d seeing shall not bee shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall understand knowledge, and the tongue of the stutters shall be ready to speake distinctly.

5 A ^e niggard shall no more be called liberrall, nor the churle rich.

6 But the niggard will speake of niggardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsely against the Lord, to make emptie the hungry soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle are wicked: he deuifeth wicked counsels, to vndoe the poore with lying words, and to speake against the poore in iudgement.

8 But the liberrall man will deuise of liberrall things, and hee will continue his liberrallitie.

9 Rise vp, ye women that are at ease: heare my voice, ye ^f carelesse daughters: hearken to my words.

10 Yee women, that are carelesse, shall be in feare ^g aboute a yee in dayes: ^h for the vintage shall faile, and the gathering shall come no more.

11 Yee women that are at ease, be astonished: feare, O yee carelesse women: put off the clothes: make bare, and gird sackcloth vpon the loynes.

12 Men shall lament for the ⁱ teates, ^{en} for the pleasant fieldes, and for the fruitfull vine.

13 The teates he meaneth the plentifull fieldes, whereby men are nourished, as children with the teate: or, the mothers for sorrow and teannes shall lacke milke.

13 Vpon the land of my people shall grow thornes and briars: yea, vpon all the houses of ioy in the cite of reioycing.

14 Because the palace shall bee forsaken, and the ^{||} noise of the cite shall bee left: the towre and fortresse shall bee demies for euer, and the delight of wilde asses, and a pasture for flocks.

15 Vntill the ^k Spirit bee powred vpon vs from aboue, and the wilderness become a fruitfull field, and the ^l plenteous field be counted as a Forrest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull field.

17 And the worke of iustice shall be peace, euen the worke of iustice and quietnesse, and assurance for euer.

18 And my people shall dwell in the Tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it haileth, it shall fall on the Forrest, and the ^m cite shall be set in the low place.

20 Blessed are ye that ⁿ sowe vpon all waters, and ^o drue thither the feet of the ox & the asse.

where no fruits were. m They shall not need to build it in high places for feare of the enemy: for God will defend it, and turne away the stormes from burning of their commodities. n That is, vpon fat ground and well watered, which bringeth forth in abundance: or in places which before were covered with waters, and now made dry for your vses. o The fields shall be so rank, that they shall lend out their cattell to eate vp the first crop, which abundance shall be signes of Gods fauour and loue toward them.

C H A P. XXXIII.

The destruction of them by whome God hath punished his Church.

Woe to thee that ^a spoilest, and wast not spoiled: and doest wickedly, and they did not wickedly against thee: when thou shalt ^b cease to spoile, thou shalt bee spoiled: when thou shalt make an end of doing wickedly, ^c they shall doe wickedly against thee.

2 O Lord, haue mercy vpon vs, we haue waited for thee, bee thou, ^d which wast ^e their arme in the morning, our helpe also in time of trouble.

3 At the noise of the tumult, the ^f people fled: at thine ^g exalting the nations were scattered.

4 And your spoile shall bee gathered like the gathering of ^h Caterpillers: and ⁱ he shall goe against him like the leaping of Grashoppers.

5 The Lord is exalted: for he dwelleth on high: he hath filled Zion with iudgement and iustice.

6 And there shall bee stabilitie of ^k thy times, strength, saluation, wisdom & knowledge: for the feare of the Lord shall bee his treasure.

thers so soone as they called vpon thee. f That is, the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians. g When thou, O Lord, diddest lift vp thine arme to punish thine enemies. h Yee that as caterpillers destroyed with your number the whole world, shall haue no strength to resist your enemies the Caldeans, but shall bee gathered on an heape and destroyed. i Meaning, the Medes and Persians against the Caldeans. k That is, in the dayes of Hezekiah.

Or, multitude. k That is, when the Church shall be restored: then the Prophets after they haue denounced Gods iudgements against the wicked, vie to comfort the godly, lest they should faile.

l The fields which is now fruitfull, shall bee as a barren Forrest in comparison of that it shall be then. Chap. 3. 17. which shall be fulfilled in Christs time, for then they that were before as the barren wilderness, being regenerate, shall be fruitful, and they that had some beginning of godlines, shall bring forth fruits in such abundance, that their former life shall seeme as a wilderness.

m They shall not need to build it in high places for feare of the enemy: for God will defend it, and turne away the stormes from burning of their commodities. n That is, vpon fat ground and well watered, which bringeth forth in abundance: or in places which before were covered with waters, and now made dry for your vses. o The fields shall be so rank, that they shall lend out their cattell to eate vp the first crop, which abundance shall be signes of Gods fauour and loue toward them.

a Meaning, the enemies of the Church as were the Caldeans, and Assyrians: but chiefly of Saneherib, but not only. b When thine appointed time shall come that God shall take away thy power: and that which thou hast wrongfully gotten, shall be given to others, as Amos 5. 11.

c The Caldeans shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes and Persians shall doe the same to the Caldeans. d I declare hereby what is the chiefest refuge of the faithfull, when troubles come, to pray and seeke helpe of God. e Which helpedst our fathers so soone as they called vpon thee.

f That is, the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians. g When thou, O Lord, diddest lift vp thine arme to punish thine enemies. h Yee that as caterpillers destroyed with your number the whole world, shall haue no strength to resist your enemies the Caldeans, but shall bee gathered on an heape and destroyed. i Meaning, the Medes and Persians against the Caldeans. k That is, in the dayes of Hezekiah.

14 There shall. ^ameete also Ziim
and the Saryre shall crie to his fellow.

thrich-

o Signifying, that idleness should be an horrible defolation and barren wilderness.
p That is, in the Law where such curses are threatened against the wicked.

q To wit, beasts and foules.

r That is, the mouth of the Lord.

s He hath given the beasts and foules idleness for an inheritance.

t He hath given the beasts and foules idleness for an inheritance.

u He hath given the beasts and foules idleness for an inheritance.

v He hath given the beasts and foules idleness for an inheritance.

w He hath given the beasts and foules idleness for an inheritance.

x He hath given the beasts and foules idleness for an inheritance.

y He hath given the beasts and foules idleness for an inheritance.

z He hath given the beasts and foules idleness for an inheritance.

aa He hath given the beasts and foules idleness for an inheritance.

ab He hath given the beasts and foules idleness for an inheritance.

ac He hath given the beasts and foules idleness for an inheritance.

ad He hath given the beasts and foules idleness for an inheritance.

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as He hath given the beasts and foules idleness for an inheritance.

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ay He hath given the beasts and foules idleness for an inheritance.

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ba He hath given the beasts and foules idleness for an inheritance.

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bn He hath given the beasts and foules idleness for an inheritance.

bo He hath given the beasts and foules idleness for an inheritance.

bp He hath given the beasts and foules idleness for an inheritance.

bq He hath given the beasts and foules idleness for an inheritance.

br He hath given the beasts and foules idleness for an inheritance.

bs He hath given the beasts and foules idleness for an inheritance.

bt He hath given the beasts and foules idleness for an inheritance.

bu He hath given the beasts and foules idleness for an inheritance.

bv He hath given the beasts and foules idleness for an inheritance.

bw He hath given the beasts and foules idleness for an inheritance.

bx He hath given the beasts and foules idleness for an inheritance.

by He hath given the beasts and foules idleness for an inheritance.

bz He hath given the beasts and foules idleness for an inheritance.

ca He hath given the beasts and foules idleness for an inheritance.

cb He hath given the beasts and foules idleness for an inheritance.

cc He hath given the beasts and foules idleness for an inheritance.

cd He hath given the beasts and foules idleness for an inheritance.

ce He hath given the beasts and foules idleness for an inheritance.

cf He hath given the beasts and foules idleness for an inheritance.

cg He hath given the beasts and foules idleness for an inheritance.

ch He hath given the beasts and foules idleness for an inheritance.

strichowle shall rest there, and shall find for herselfe a quiet dwelling.

15 There shall the owle make her nest, and lay, and hatch, and gather them vnder her shadow: there shall the vultures also be gathered; euery one with her make.

16 Seeke in the booke of the Lord, and reade: none of these shall faile, none shall want her make: for his mouth hath commanded, and his very Spirit hath gathered them.

17 And he hath cast the lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

CHAP. XXXV.

1 The great joy of them that beleue in Christ. 2 Their office which preach the Gospell. 3 The fruites that follow thereof.

The desert and the wilderness shall reioyce, and the waste ground shall be glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and joy: the glory of Lebanon shall be giuen vnto it: the beaucie of Carmel, and of Sharon, they shall see the glory of the Lord, and the excellencie of our God.

3 Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you strong, feare not: behold, your God cometh with vengeance, euen God with a recompence, he will come and saue you.

5 Then shall the eyes of the blind be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, and the dumbe mans tongue shall sing: for in the wilderness shall waters breake out, and riuers in the desert.

7 And the drie ground shall be as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay, shall be a place for reedes and rushes.

8 And there shall be a path and a way, and the way shall be called holy: the polluted shall not passe by it: for he shall be with them, and walke in the way, and the fooles shall not erre.

9 There shall be no lyon, nor noysome beasts shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall returne and come to Zion with prayse: and euertlasting ioy shall be vpon their heads: they shall obtaine ioy and gladnesse, and sorow and mourning shall flee away.

As he threatened to the wicked to be destroyed hereby, Chap. 30. 6. 1 Whom the Lord shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 Saneherib sendeth Rabshakeh to besiege Ierusalem. 2 His blasphemies against God.

Now in the fourteenth yeere of King Hezekiah, Saneherib King of Ashtur came vp against all the strong cities of Iudah, and tooke them.

2 And the king of Ashtur sent Rabshakeh from Bichish toward Ierusalem vnto King Hezekiah with a great hoste, and he stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellour, and Ioah the sonne of Asaph the recorder.

4 And Rabshakeh saide vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Ashtur, What confidence is this, wherein thou trustest?

5 I say Surely I haue eloquence, but counsell and strength are for the warre: on whom dost thou trust, that thou rebellest against mee?

6 Lo, thou trustest in this broken staffe of reed on Egypt, whereupon if a man leane, it will goe into his hand, and pearce it: so is Pharaoh king of Egypt, vnto all that trust in him.

7 But if thou say to mee, We trust in the Lord our God, is not that he, whose high places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, Yee shall worship before this altar?

8 Now therefore giue hostages to my lord the King of Ashtur, and I will giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

9 For how canst thou despise any captaine of the least of my lords seruants? and put thy trust on Egypt for charrets and for horsemen?

10 And am I nowe come vp without the Lord to this land to destroy it? The Lord said vnto mee, Goe vp against this land and destroy it.

11 Then said Eliakim, and Shebna, and Ioah vnto Rabshakeh, Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Iews tongue, in the audience of the people that are on the wall.

12 Then sayd Rabshakeh, Hath my master sent mee to thy master and to thee, to speake these wordes, and not to the men that sit on the wall? that they mayeate their owne douring, and drinke their owne piss with you?

13 So Rabshakeh stood and cryed with a lowd voyce in the Iews language, and said, Heare the words of the great king, of the king of Ashtur.

14 Thus saith the King, Let not Hezekiah deceiue you: for hee shall not be able to deliuer you.

So pretended to grow to some appoyntment with him, 15 Neither

a This historie is rehearsed, because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his Church to be afflicted, but as length would send deliuerance.

b When he had abolished superstition, and idolatry, and reformed religion, yet God would reuerse his Church to ere their faith and patience.

c For he was now referred to his office, as Ieriah had prophesied, Ch. 21. 10.

d This declared that there were few godly to be found in the kings house, when he was driven to find this wicked man in such a weightie manner.

e Saneherib chief captaine.

f He speaketh this in the person of Hezekiah, fully charging him that the Lord his trust in his wit & eloquence, whereas his only confidence was in the Lord.

g Saram laboured to pull the godly king from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weake & would deceiue them, to yeeld himselfe to the Assyrians, & to not to hope for any helpe of God.

h Her reproche to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines.

i Thus the wicked to deceiue vs, will pretend the Name of the Lord: but wee multury the Spirit, whether they be of God or no.

k They were astray, left by his words he should haue stirred the people against the King, and al-

l This was pretended to grow to some appoyntment with him, 15 Neither

m This was pretended to grow to some appoyntment with him, 15 Neither

n This was pretended to grow to some appoyntment with him, 15 Neither

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ak This was pretended to grow to some appoyntment with him, 15 Neither

15. Neither let Hezekiah make you to trust in the Lord saying, The Lord will surely deliuer vs: this citie shall not bee giuen out into the hand of the king of Asshur.

16. Hearken not to Hezekiah: for thus saith the king of Asshur, Make appointment with mee, and come out to me, that euery man may care of his owne vine, and euery man of his owne figge tree, and drinke euery man the water of his owne well.

17. Till I come and bring you to a land like your owne land, *even* a land of wheate & wine, a land of bread and vineyards.

18. Lett Hezekiah deceiue you, saying, The Lord will deliuer vs. Hark any of the gods of the nations deliuered his land out of the hand of the king of Asshur?

19. Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of mine hand?

20. Who is he among all the gods of these lands, that hath deliuered their country out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21. Then they kept silence, and answered him not a word: for the Kings commandement was, saying, Answer him not.

22. Then came Eliakim the sonne of Hilki-ah the steward of the house, and Shebna the chanceller, and Ioah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and told him the words of Rabshakeh.

CHAP. XXXVII.

1 Hezekiah asketh counsell of Iſaiah, who promiſeth him the victorie. 10 The blaſphemie of Saneherib. 16 Hezekiahs prayer. 36 The armie of Saneherib is ſlaine of the Angel. 38 And he himſelfe of his owne ſonnes.

And when the king Hezekiah heard it, he rent his clothes, and put on sackcloth, and came into the house of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the chanceller, with the Elders of the Priests, clothed in sackcloth vnto Iſaiah the Prophet, the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard the wordes of Rabshakeh, whom the King of Asshur his master hath sent to raile on the liuing God, and to reproch him with wordes which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Iſaiah.

6 And Iſaiah sayd vnto them, Thus say vnto your master, Thus sayth the Lord, Bee

not afraid of the wordes that thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

7 Behold, I will send a blast vpon him, and he shall heare a noise, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 So Rabshakeh returned, and found the king of Asshur fighting against Libnah: for hee had heard that hee was departed from Lachish.

9 Hee heard also men say of Tirhakah, King of Ethiopia, Beholde, hee is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying,

10 Thus shall yee speake to Hezekiah King of Iudah, saying, Let not thy God deceiue thee, in whom thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Asshur.

11 Behold, thou hast heard what the kings of Asshur haue done to all lands in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena, and Iuah?

14 So Hezekiah received the letter of the hand of the messengers and read it, and he went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hostes, God of Israel, which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the words of Saneherib, who hath sent to blaspheme the liuing God.

18 Trueth it is, O Lord, that the Kings of Asshur haue destroyed all lands, and their

19 And haue cast their gods in the fire: for they were no gods, but the worke of mens hands, *even* wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that all the kingdomes of the earth may know, that thou onely art the Lord.

21 Then Iſaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus sayeth the Lord God of Israel, Because thou hast prayed vnto mee, concerning Saneherib King of Asshur,

22 This is the worde that the Lord hath spoken against him, The virgin, the daughter,

f. Of the Egyptians and Ethiopians, that shall come and fight against him. g. Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.

h. Thus God would haue him to utter a most horrible blasphemie before his destruction: as to call the author of all trueth, a deceiver: some gather hereby that Shebna had disclosed vnto Saneherib the answer that Iſaiah sent to the king. i. Which was a citie of the Medes. k. Called also Charra a citie in Mesopotamia whence Abraham came after his fathers death.

l. He groundeth his prayer on Gods promise, who promised to heare them from betweene the Cherubims.

m. Meaning of the ten tribes.

n. He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world. o. Whom God had chosen to himselfe as a chaste virgin, and ouer whom he had care to preferre her from the lulls of the tyrant, as a father would haue ouer his daughter.

Tyrants are bridled. *Isaiah.* Hezekiahs sicknesse, and

ter of Zion, hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath shaken her head at thee.

33 Who hast thou railed on and blasphemed? and against whom hast thou exalted thy voyce, and lifted vp thine eyes on high? even against the holy One of Israel.

34 By thy seruants hast thou rayled on the Lord, and said, By the multitude of my charrets I am come, vp to the top of the mountaines to the sides of Lebanon, and will cut downe the high cedar thereof, and the faire fire trees thereof, and I will goe vp to the heights of his top, and to the forest of his fruitfull places.

35 I haue digged sand drunke the waters, and with the plant of my feete haue I dried all the riuers I esied in.

36 Hast thou not heard how I haue of olde time made it, and haue formed it long agoe? and shouldest thou now bring it, that it should be destroyed, and laid on ruinous heaps, as cities defended,

37 Whose inhabitants haue small power, and are afraid, and confounded? they are like the grasse of the field & greene herbe, or grasse on the house tops, or come blasted afore it be grown.

38 But I know thy dwelling, and thy going out, and thy coming in, and thy furie against me.

39 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore will I put mine hooke in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

40 And this shall be a signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as groweth of it selfe: and the second yeere, such things as grow without sowing: and in the third yeere, sow ye and reape, and plant vineyards, and eate the fruit thereof.

41 And the remnant that is escaped of the house of Iudah, shall againe take roote downward, and I beare fruit vpward.

42 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hosts shall doe this.

43 Therefore thus saith the Lord, concerning the King of Ashtur, Hee shall not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it.

44 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

45 For I will defend this citie to saue it, for mine owne sake, and for my seruant Dauids sake.

46 ¶ Then the Angel of the Lord went out, and smote in the campe of Ashtur an hun-

dreth, fourescore, and fiftie thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So Saneheribs king of Ashtur departed, and went away, and returned and dwelt at Nineueh.

38 And as he was in the Temple worshipping of Nisroch his god, Adramelech and Sanezer his sonnes slew him with the sword, and they escaped into the land of Ararat: and Esarhaddon his sonne reigned in his stead.

C H A P. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fiftie yeeres after. 20 He giueth thanks for his benefite.

About that time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah turned his face to the wall, and prayed to the Lord,

3 And said, I beseech thee, Lord, remember now, how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ Then came the word of the Lord to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares: behold, I will adde vnto thy dayes fiftie yeeres.

6 And I will deliuer thee out of the hand of the king of Ashtur, and this citie: for I will defend this citie.

7 And this signe shalt thou haue of the Lord, that the Lord will doe this thing that he hath spoken.

8 Behold, I will bring againe the shadow of the degrees, (whereby it is gone downe in the diall of Ahaz by the Sonne) ten degrees backward: so the sunne returned by tenne degrees, by the which degrees it was gone downe.

9 ¶ The writing of Hezekiah King of Iudah, when he had bene sicke, and was recovered of his sicknesse.

10 I said in the cutting off of my dayes, I shall goe to the gates of the graue: I am depriued of the residue of my yeeres.

11 I said, I shall not see the Lord, euen the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remooued from mee, like a shepherds tent: I

here is. 2 He promisseth that for two yeeres the ground of it selfe should feede them. 3 They whom God hath deliuered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church. 4 For my promise sake made to Dauid.

20. 10. f He left this song of his lamentation and thanksgiving to all posterity as a monument of his owne infirmities and thankfull heart for Gods benifits as Dauid did, Psal. 51. g At what time it was told me, that I should die, I shall more praise the Lord here in this Temple among the faithfull: thus God sheweth his dearest children to want his consolation for a time, that his grace afterwards may more appeare when they feele their owne weakenesse.

i haue

p Declaring hereby that they that are enemies to Gods Church, fight against him, whose quell his Church onely maintaineth. q He boasteth of his power, in that that he can finde means to nourish his armie: and of his power, in that that his armie is so great, that it is able to driue vp whole riuers, & to destroy the waters, which the lewes had closed in. r Signifying, that God made not his Church to destroy it, but to preserve it, and therefore he saith that he formed it of olde, euen in his eternall counsell, which cannot be changed. s Euerlasting in hand. t He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof. u Meaning his counsels and enterprises. v Because Saneherib shewed himselfe, as a deuouring fish and furious beast, he yseth these similitudes to teach how he will take him and guide him. x Thou shalt lose thy labour. y God giueth signes after two sorts: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing, as the sacrifice, which they were commanded to make three dayes after their departure: and these latter are to keepe the benefits of God in our remembrance, of the which fort this here is. z He promisseth that for two yeeres the ground of it selfe should feede them. 3 They whom God hath deliuered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church. 4 For my promise sake made to Dauid.

Which was the chiefest city of the Assyrians. * Tob. 1. 21. ¶ Or, Armon. d Who was also called Sardanapalus, whose dayes were after Saneheribs death, the Caldeans ouercame the Assyrians by Merodach their king. c 2. King. 20. 1. 2. Chron. 32. 24. a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continually, that they may learne onely to depend vpon God, and aspire to the heauens. b For his heart was touched with feare of Gods judgement, seeing he had oppressed him to die, so quickly after his deliuerance from so great calamity, as one unworthy to estimate, and also foreseeing the great change, that should come in the Church, forasmuch as he left no sunne to reigne after him: for as yet Saneherib was not borne: and when he reigned, we see what a tyrant he was. c He doeth not onely promise to prolong his life, but to giue him rest and quietnes from the Assyrians, who might haue renewed their army to reuenge their former discomfiture. d For Hezekiah had asked for the confirmation of his faith a signe, as verbe 22. and 2. King. 20. 8. whereunto hee was mooued by the singular motion of Gods Spirit. e Heade 2. King. 20. 10. f He left this song of his lamentation and thanksgiving to all posterity as a monument of his owne infirmities and thankfull heart for Gods benifits as Dauid did, Psal. 51. g At what time it was told me, that I should die, I shall more praise the Lord here in this Temple among the faithfull: thus God sheweth his dearest children to want his consolation for a time, that his grace afterwards may more appeare when they feele their owne weakenesse. i haue

1 I have cut off like a weauer my life: he will cut me off from the height: from day to night, thou wilt make an end of me.

13 I reckoned to the morning: but hee brake all my bones, like a lyon: from day to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I chatter: I did moune as a dove: mine eyes were lift vp on high: O Lord, it hath oppressed me, comfort me.

15 What shall I say? for he hath said it to me, and he hath done it, I shall walke weakely all my yeeres in the bitternesse of my soule.

16 O Lord, I to them that ouerliue them, and to all that are in them, the life of my spirit, shall be known, that thou causest me to sleepe, and hast giuen life to me.

17 Behold, for felicitie I had bitter griefe, but it was thy pleasure to deliver my soule from the pit of corruption: for thou hast cast all my sinnes behind thy backe.

18 For the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy truth.

19 But the liuing, the liuing, he shall confesse thee, as I doe it say: the father to the children shall declare thy truth.

20 The Lord was ready to saue me: therefore we will sing my song, al the dayes of your life in the house of the Lord.

21 Then said Iſaiah, Take a lumpe of drie figges and lay it vpon the boile, and hee shall recouer.

22 Also Hezekiah had said, What is the signe, that I shall goe vp into the House of the Lord?

Whereas I thought to haue liued in rest and ease, being deliuered from mine enemy, I had grieue vpon griefe. He esteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues. For as much as God hath placed man in this world to glorifie him, the godly tooke it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthy for their times to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth that doe regard it, Psal. 6. 5. and 115. 17. x Al posteritie shall acknowledge, and the fathers according to their duty toward the children shall instruct them in thy graces and mercies toward me. y He sheweth what is the vse of the Congregation and Church, to wit, to giue the Lord thanks for his benefites. 2 Read. 2. King. 20. 7. a As verse 7.

CHAP. XXXIX.

Hezekiah is reprovved because he sheweth his treasures vnto the ambassadours of Babylon.

At the same time, Merodach Baladan, the sonne of Baladan, king of Babel, sent letters and a present to Hezekiah: for hee had heard that he had beene sicke, and was recouered.

2 And Hezekiah was glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, and the precious ointment, and al the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdom that Hezekiah shewed them not.

3 Then came Iſaiah the Prophet vnto king Hezekiah, and sayd vnto him, What said theſe men? and from whence came they to thee? And Hezekiah said, They are come from

a farre countrey vnto me, from Babel.

4 Then said he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures that I haue not shewed them.

5 And Iſaiah said to Hezekiah, Heare the word of the Lord of hostes,

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue laid vp in store vntill this day, shall be caried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes, that shall procede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the king of Babel.

8 Then said Hezekiah to Iſaiah, The word of the Lord is good, which thou hast spoken: and he said, Yet let there be peace, and truth in my dayes.

CHAP. XL.

Remission of sinnes by Christ. 3 The coming of Iohn Baptist. 18 The Prophet reproveth the idolaters and them that trust not in the Lord.

Comfort ye, comfort yee my people, will your God say.

2 Speake comfortably to Ierusalem, and cry vnto her, that her warfare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand double for all her sinnes.

3 A voice crieth in the wilderness, Prepare yee the way of the Lord: make streight in the desert a path for our God.

4 Euery valley shall be exalted, and euery mountaine and hill shall be made lowe: and the crooked shall be streight, and the rough places plaine.

5 And the glory of the Lord shall be reuealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

6 A voice said, Crie. And hee said, What shall I crie? All flesh is grasse, and all the grace thereof is as the floure of the field.

7 The grasse withereth, the floure fadeth, because the Spirit of the Lord bloweth vpon it: surely the people is grasse.

8 The grasse withereth, the floure fadeth: but the word of our God shall stand for euer.

9 O Zion, that bringest good tidings, get thee vp into the hie mountaine: O Ierusalem, that bringest good tidings, lift vp thy voice with strength: lift it vp, be not afraid: say vnto the cities of Iudah, Behold your God.

10 Behold, the Lord God will come with

when Iohn the Baptist brought tidings of Iesus Christs coming, who was the true deliuerer of his Church from sinne and Satan, Matth. 3. 3. g Whatſoeuer may let or hinder this deliuerance, shall be remooued. h This miracle shall be so great, that it shall be known through all the world. i The voice of God which spake to the Prophet Iſaiah. k Meaning all mans wisdom and naturall powers. 1 am. 1. 10. 1. pet. 1. 24. l The Spirit of God shall discouer the vanitie in al that seeme to haue any excellencie of themselves. m Though considering the frailtie of mans nature, many of the Iewes should perih, and so not be partakers of this deliuerance, yet Gods promise should be fulfilled, and they that remained, should fee the fruit thereof. n To publish this benefite through all the world. o He sheweth at one word the perfection of all mans felicitie, which is to haue Gods presence, power

d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being overcome with their flattery, and blinded with ambition could not see.

e By the grievousnesse of the punishment is declared how greatly God detesteth ambition and vaine glory. f That is, officers and seruants. g Reade 2. King. 20. 19.

a This is a consolation for the Church, assuring them that they shall be neuer destitute of Prophets, whereby he exhorteth the true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.

b The time of her affliction. c Meaning sufficient, as Chap. 6. 1. 7. and full correction, or double grace, whereas the deserved double punishment. d To wit, of Prophets.

e That is, in Babylon & other places where they were kept in captiuitie and miserie.

f Meaning Cyrus and Darius which should deliuer Gods people out of captiuitie, and make them a readie way to Ierusalem: and this was fully accomplished,

p His power shall be sufficient without helpe of any other, and shall have all means in himselfe to bring his will to passe.

q He shall shew his care and favour over them that are weak and tender.

r Declaring that as God onely hath all power, so doth he vse the same for the defence & maintenance of his Church.

s He sheweth Gods infinite wisdom for the same ends and purpose.

t He speaketh all this to the intent that they should neither feare man, nor put their trust in any, save onely in God.

u Hereby he admonisheth them against the idolatry, wherewith they should be tempted in Babylon.

x He sheweth the rage of the idolaters, seeing that the poore that have not to suffice their own necessities, will defraud themselves to serve their idoles.

y Haue ye not the word of God which plainly condemneth idolatry?

z Can ye not learne by the visible creatures whom God hath made to serve your vse, that you should not serve them nor worship them?

a So that his power appeareth in euery place wheresomever we turne our eyes.

b Who hath set in order the infinite number of the starres.

c He rebuketh the Iewes, because they did not rest on the providence of God, but thought that he had forsaken them in their troubles.

power, and his armie shall rule ouer him, behold, his reward is with him, and his worke before him.

11 He shall feed his flocke like a shepherd: hee shall gather the lambs with his arme, and carie them in his bosome, and shall guide them with a young.

12 Who hath measured the waters in his fist? and couered heauen with the sparine, and comprehended the dust of the earth in a measure? & weighed the mountaines in a weight, and the hilles in a ballance?

13 Who hath instructed the Spirit of the Lord? or was his counsellor, or taught him?

14 Of whome tooke hee counsell, and who instructed him? and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Behold, the nations are as a drop of a bucket, and are counted as the dust of the ballance, behold, he taketh away the Iles as a little dust.

16 And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him are as nothing, and they are counted to him lesse then nothing and vanitie.

18 To whom then will ye liken God? or what similitude wil ye set vp vnto him?

19 The workman melteth an image? or the goldsmith beateth it out in golde, or the goldsmith maketh siluer plates.

20 Doeth not the poore chuse out a tree that will not rot, for an oblation? hee seeketh also vnto him a cunning workman, to prepare an image that shal not be moued.

21 Know yee nothing? haue yee not heard it? hath it not bene tolde you from the beginning? haue yee not vnderstood it by the foundation of the earth?

22 Hee sitteth vpon the circle of the earth, and the inhabitants thereof are as grasshoppers, he stretcheth out the heauens as a curtaine, and spreadeth them out as a tent to dwell in.

23 He bringeth the princes to nothing, and maketh the iudges of the earth, as vanitie.

24 As though they were not planted, as though they were not sown, as though their stocke tooke no root in the earth: for he did euen a blow vpon them and they withered, and the whirlwind will take them away as stubble.

25 To whom now will ye liken me, that I should be like him, sayth the Holy one?

26 Lift vp your eyes on high, and behold who hath created these things, and bringeth out their armies by number, and calleth them all by names? by the greatnesse of his power and might, strength nothing faileth.

27 Why sayest thou, O Iakob, and speakest, O Israel, My way is hid from the Lord, and my iudgement is passed ouer my God?

28 Knowest thou not? or hast thou not

heard, that the euermolting God, the Lord hath created the ends of the earth? he neither fainteth, nor is wearie: there is no searching of his vnderstanding.

29 But hee giueth strength vnto him that fainteth, and vnto him that hath no strength, he increaseth power.

30 Euen the young men shall faint, and be wearie, and the young men shall stumble & fall.

31 But they that wait vpon the Lord, shall renew their strength: they shall lift vp the wings as the eagles: they shall runne, and not be wearie, and they shall walke, and not faint.

CHAP. XLI.

2 Gods mercie in helping his people. 6 Their idolatry. 27 Deliverance promised to Zion.

Keep silence before me, O Ilands, and let the people renew their strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who rayfed vp iustice from the East, and called him to his foote? and gaue the nations before him, and subdued the Kings? hee gaue them as dust to the sword, and as scattered stubble vnto his bowe.

3 Hee pursued them, and passed safely by the way that he had not gone with his feet.

4 Who hath wrought and done it? he that calleth the generations from the beginning, I the Lord am the first, and with the last I am the same.

5 The Iles saw it, and did feare, and the ends of the earth were abashed, drewe neere, and came.

6 Euery man helped his neighbour, and said to his brother, Be strong.

7 So the workman comforted the fowder, and hee that smote with the hammer, him that smote by course, saying, It is ready for the sodering, and hee fastened it with nailes, that it should not bee moued.

8 ¶ But thou, Israel, art my seruant, and thou Iakob, whome I haue chosen, the seede of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, & said vnto thee, Thou art my seruant I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and wil susteine thee with the right hand of my iustice.

11 Behold, all they that prouoke thee, shall be ashamed, and confounded: they shall be as nothing, and they that strue with thee, shall perish.

12 Thou shalt seeke them and shalt not finde them: to wit, the men of thy strife, for they shalbe as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will holde thy right hand, saying vnto thee, Feare not, I will helpe thee.

d And therefore all power is in his hand, to deliuer when his time cometh.

e Shewing, that men must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.

f They that trust in their owne veruies, & doe not acknowledge that all cometh of God.

a God as though he pleased his cause with all nations, requirerh silence, that he may be heard in his right.

b That is gather all their power and supports.

c Who called Abraham (who was the pature of Gods iustice in deliuering his Church) the idolatry of the Caldees to goe to and fro at his commandement, and placed him in the land of Canaan?

d Who hath created man and maintained his succession.

e Though the world set vpon neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer bene, and shalbe for euer.

f Considering mine excellent workes among my people.

g They assembled themselves, and conspired against me to maintain their idolatry.

h He noteth the obstinacie of the idolaters to maintain their superstitions.

i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.

k That is, by the force of my promise in the performance wherof I will shew my selfe faithful and iust.

l Because they shalbe destroyed.

14 Feare not, thou worme, Iakob, and yemen of Israel: I will helpe thee, sayeth the Lord and thy redeemer the holy one of Israel.

15 Behold, I will make thee a roller, and a new threshing instrument hauing teeth: thou shalt thresh theⁿ mountaines, and bring them to powder, and shalt make the hills as chaffe.

16 Thou shalt fagge them, and the winde shall cary them away, and the whirlewind shall scatter them: and thou shalt reioyce in the Lord, and shalt glory in the holy one of Israel.

17 When^o the poore and the needie seeke water, and there is none (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them.)

18 I will open riuers in the tops of the hills, and fountaines in the mids of the valleys: I will make the wildernesses as a poole of water, and the waste land as springs of water.

19 I will set in the wilderness the cedar, the Shittah tree, and the myrre tree, and the pine tree, and I will set in the wilderness the firre tree, the elme and the boxe tree together.

20 Therefore let them see and know, and let them consider and vnderstand together that the hand of the Lord hath done this, and the holy One of Israel hath created it.

21 Stand to your cause, sayth the Lord: bring forth your strong reasons, sayth the king of Iakob.

22 Let them bring them forth, and let them telvs what shall come: let them shew the former things what they be, that we may consider them, and know the latter end of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that wee may know that you are gods: yea, doe good or doe euil, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: man hath^r chosen an abomination by them.

25 ¶ I haue raised vp^r from the North, and he shall come: from the East sunne shall^u hee call vpon my Name, and shal come vpon^r princes as vpon clay, and as the potter treadeth mire vnder the foote.

26 Who hath declared from the beginning, that wee may know? or beforetime, that wee may say, He is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth^y your wordes.

27 I am the first that sayth to Zion, Behold, behold^r them: and I will giue to Ierusalem a one that shall bring good tidings.

28 But when^b I beheld, there was none, and when I inquired of them, there was no counsellor, and when I demanded of them, they answered not a word.

¶ That is, the Iudaice, which returne from the captiuitie. a To wit, a continuall succession of Prophets and Ministers. b When I looked whether the idoles could doe these things, I found that they had neither wisdom nor power to do any thing: therefore he concludeth that all are wicked, that trust in such vanitie.

29 Behold, they are all vanity: their worke is of nothing, their images are winde and confusion.

CHAP XLII.

1 The obedience and humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

Behold, a my seruant: b I will stay vpon him: mine elect, in whom my soule^r delighteth: I haue put my Spirit vpon him: he shall bring forth iudgement to the Gentiles.

2 He shall not^r cry, nor lift vp, nor cause his voice to be heard in the streete.

3 A bruised reede shall he not breake, and the smoking flaxe shall he not quench: hee shall bring forth iudgement in^r truth.

4 He shall not faile nor be discouraged till he haue^r set iudgement in the earth: and the kyles shall wait for his law.

5 Thus saith God the Lord: (he that created the heauens & spread them abroad: he that stretched forth the earth, and the buds thereof: he that giuerh breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in^r righteousness, and will hold^m thine hand, and I will keepe thee, and giue thee for a^r couenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blinde: and bring out the prisoners from the prison: and them that sit in darknesse, out of the prison house.

8 I am the Lord, this is my Name, and my glory will I not giue to another: neither my praise to grauen images.

9 Behold, the former things are^r come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praise from the end of the earth: yee that goe downe to the Sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift vp^r their voice, the townes that^r Kedar doth inhabit: let the inhabitants of the rocks sing, let them shout from the top of the mountaines.

12 Let them giue glorie vnto the Lord, and declare his praise in the ylands.

13 The Lord shall goe forth as a^r gyant: he shal stirre vp^r his courage like a man of warre he shal shout and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my selfe: now will I cry like a^r trauailing woman: I will destroy and deuoure at once.

15 I will make waste mountaines, and hills,

doctrines. l Meaning, vnto a lawfull and iust vocation. m To assist and guide thee. n As him, by whom the promise made to all nations in Abraham, shall be fulfilled. o I will not suffer my glorie to be diminished: which I should doe, if I were not faithfull in performing the same, and the idolaters thereby would extoll their idoles aboue mee. p As in time past I haue bene true in my promises, so will I bee in time to come. q Meaning the Arabians, vnder whose hee comprehendeth: ll the people of the East. r Hee sheweth the zeale of the Lord, and his power in the conseruation of his Church. f I will haue to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered when shee is in trauaile.

a That is, Christ, who in respect of his manhood is called here seruant. The Prophets vnto make mention of Christ after that they haue declared any great promise, because he is the foundation whereupon all the promises are made and ratified. b For I haue committed all my power to him, as to a most faithfull steward. So in a roade, I will establish him: to wit, in his office by giuing him the fulnesse of my Spirit. c Hee only is acceptable vnto mee, and they that come vnto me by him: for there is no other means of reconciliation. d He shall declare himselfe gouernour over the Gentiles, and call them by his word, and rule them by his spirit.

e His coming shall not be with pompe and noise, as earthly princes. f Hee will not hurt the weake and feeble, but support and comfort them. g Meaning, the wicke of a lampe or candle which is almost out, but he will cherish it and snuffe it, that it may shine bright.

h Although hee fauour the weake, yet will he not spare the wicked, but will iudge them according to truth and equitie. i Till he haue set all things in good order.

k The Gentiles shall be desirous to receive his

23. Thou hast not brought me the sheepe of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I have not caused thee to serue with an offering, nor wearied thee with incense.

24. Thou boughtest me with silver, and with money; neither hast thou made me drunk with the fat of thy sacrifices, but thou hast made me to serue with thy finnes, and wearied me with thine iniquities.

25. I, euen I am he that putteth away thine iniquities for mine owne sake, and will not remember thy finnes.

26. Put mee in remembrance: let vs bee judged together: count thou that thou maiest be iustificed.

27. Thy first father hath sinned, and thy teachers haue transgressed against me.

28. Therefore I haue prophaned the rulers of the Sanctuary, and haue made Iakob a curse, and Israel a reproch.

CHAP. XLIIII.

1. The Lord promyseth comfort, and that he will assemble his Church of diuers nations. 9. The vanitie of idoles. 17. The best lines of idolaters.

Y Et nowe heare, O Iakob my seruant, and Israel, whome I haue chosen.

2. Thus saith the Lord, that made thee, and formed thee from the wombe: hee will helpe thee. Feare not, O Iakob, my seruant, and thou righteous, whome I haue chosen.

3. For I will powre water vpon the thir- stie, and floodes vpon the drie ground: I will powre my Spirit vpon thy seede, and my blessing vpon thy buds.

4. And they shall growe as among the grasse, and as the willowes by the riuers of waters.

5. One shall say, I am the Lordes: another shall be called by the name of Iakob: and another shall subscribe with his hande vnto the Lord, and name himselfe by the name of Israel.

6. Thus saith the Lord the king of Israel and his redeemer, the Lord of hostes, I am the first, and I am the last, and without me there no God.

7. And who is like me, that shall call and shall declare it, and set it in order before me, since I appointed the ancient people? and what is at hand, and what things are to come? let them shew vnto them.

8. Feare ye not, neither be afraide: haue not I tolde thee of olde, and haue declared it? you are euen my witnesse, whether there be a God beside me, and that there is no God that I know not.

9. All they that make an image, are vanity, and their delectable things shal nothing pro-

fit: and they are their owne witnesse, that they see not nor know: therefore they shall be confounded.

10. Who hath made a god, of molten an- image, that is profitable for nothing?

11. Behold, all that are of the fellowship thereof, shall be confounded: for the workmen themselves are men: let them all be gathered together, and stand vp, yet they shall feare, and be confounded together.

12. The smith taketh an instrument, and worketh in the coles, and fashioneth it with hammers, and worketh it with the strength of his armes: yea, he is an hungred, & his strength faileth: he drinketh no water, and is faint.

13. The carpenter stretcheth out a line: he fashioneth it with a red thread, he planeth it, and he purteth it with the compasse, & maketh it after the figure of a man, and according to the beaurie of a man that it may remaine in an house.

14. He will hew him downe cedars, and take the pine tree and the oake, and taketh courage among the trees of the Forrest: hee planteth a firre tree, and the raine doth nourish it.

15. And man burneth thereof: for hee will take thereof, and warme himselfe: he also kindleth it and baketh bread, yet he maketh a god, and worshippeth it: he maketh it an idole and boweth vnto it.

16. He burneth the halfe thereof euen in the fire, and vpon the halfe thereof he eateth flesh: he rosteth the roste and is satisfied: also he warmeth himselfe, and saith, Aha, I am warme, I haue bene at the fire.

17. And the residue thereof hee maketh a god, euen his idole: he boweth vnto it, & worshippeth and prayeth vnto it, and saith, Deliu- er me: for thou art my God.

18. They haue not knowen, nor vnderstand: for God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19. And none considereth in his heart, nei- ther is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coles thereof: I haue roasted flesh, and eaten it, and shal I make the residue thereof an abomination? shall I bow to the stocke of a tree?

20. He feedeth of ashes: a seduced heart hath deceiued him, that he cannot deliu- er his soule, nor say, Is there not a lie in my right hand?

21. Remember these (O Iakob & Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22. I haue put away thy transgressions like

n. That is, the idolaters seeing their idols blind, must needs be witnesse of their owne blindness, and feeling that they are not able to helpe them, must confesse that they haue no power.

o. Meaning, that whatsoever is made by the hand of man, it is effected as God, is most de- testable.

p. Whereby ap- peareth their blasphemie, which call ima- ges the books of the laitie, seeing that they are not only here called vnprofitable, but chap. 41. 24. a- bominable: and Ieremie calleth them the worke of errors, Iere. 10. 15. Habak- kuk, a lying teacher, 2. 18.

q. That is, which by any way con- sent either to the making or wor- shipping.

r. Signifying, that the multi- tude shall not then saue the i- dolaters, when God will take vengeance, al- though they ex- cuse themselves thereby among men.

s. He describeth the raging affec- tion of the ido- laters, which forget their own necessities to see forth their de- uotion toward their idoles.

t. To place it in some tem- ple.

u. He setteth forth the obsti- nacie and malice of the idolaters, which though they see by day- ly experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part and make a god of the other, as the Papists make their cake god, and the rest of their idoles.

x. That is, he ei- ther maketh a table or tren- chers.

y. The Prophet

gueth here an answer to all them that wonder how it is possible that any should be so blinde to commit such abomination, saying, hath God that blinded their eyes, and hardened their hearts: *Ebr. turneth.* z. He is abused as one that would eat ashes thin- king to satisfie his hunger. a. Shewing that mans heart is most inclined to idola- trie, and therefore he warneth his people by these examples, that they should not cleaue to any, but to the liuing God, when they should be among the idolaters.

a cloud

b He sheweth that the works of the Lord toward his people shall be so great, that the infinite creatures shall be moved therewith.
c He armeth them against the footlayers of Babylon, which would have born them in hand, that they knew by the stars that God would not deliver them, and that Babylon should stand.
d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods favour and deliverance.
e He sheweth that Gods works should be no less notable in this their deliverance then when he brought them out of Egypt through the sea.
f To assure them of their deliverance, he nameth the person by whom it should be more the 100 yere before he was borne.

a cloud, and thy sinnes as a mist: turne vnto me, for I haue redeemed thee.
23 **b** Reioyce, ye heauens: for the Lord hath done in shoute, yee lower parts of the earth: bragge forth into praises, yee mountaines, O forest and euery tree therein: for the Lord hath redeemed Iakob and will be glorified in Israel.
24 Thus saith the Lord thy redeemer, and he that formed thee from the wombe, I am the Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.
25 I destroy the tokens of the footlayers, and make them that coniecture, fooler, and turne the wisemen backward, and make their knowledge foolishnesse.
26 **c** He confirmeth the word of his seruant, and performeth the counsell of his messengers, saying to Ierusalem, Thou shalt be inhabited: and to the cities of Iudah, Ye shall be built vp, and I will repaire the decayed places thereof.
27 He sayth to the deepe, Be dry, and I will drie vp thy floods.
28 He sayth to Cyrus, Thou art my shepherd: and he shall performe all my desire, saying also to Ierusalem, Thou shalt be built: and to the Temple, Thy foundation shall be surely laid.

CHAP. XLV.

1 The deliverance of the people of Cyrus. 9 God winneth in all his works. 10 The calling of the Gentiles.

THUS saith the Lord vnto Cyrus his anointed, whose right hand I haue holden to subdue nations before him: therefore will I weaken the loines of kings, & open the doores before him, and the gates shall not be shut.

2 I will goe before thee & make the crooked straight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darknesse, and the things hid in secret places, that thou mayest know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iakob my seruants sake, and Israel mine elect, I will euen call thee by thy name and name thee, though thou hast not known me.

5 I am the Lord and there is none other: there is no God beside mee: I girded thee though thou hast not known me,

6 That they may know from the rising of the sunne, and from the West, that there is none beside me: I am the Lord, and there is none other.

7 I forme the light and create darknesse: I make peace and create euil: I the Lord do all these things.

8 Ye heauens, send the dewe from aboue,

a To assure the Iewes of their deliverance against the great tentations that they should abide he nameth the person and the means.
b Because Cyrus should execute the office of a deliverer, God called him his anointed for a time, but after another sort, then he called David.
c To guide him in the deliverance of my people.
d I will take away all impediments and lets.
e Not that Cyrus did knowe God to worship him aright, but hee had a certaine particular knowledge, as prophane men may haue of his power, and so was compelled to deliver Gods people.
f Not for any thing that is in thee, or for thy worthinesse.

9 I haue giuen thee strength, power, and authoritie. **h** If find peace and warre, prosperitie, and auersitie, as Amos. 3. 6.

and let the cloudes drop downe righteousness: let the earth open, and let saluation and iustice grow forth: let it bring them forth together: I the Lord haue created him.

9 **Woe** be vnto him that strueth with his maker, the potter and with the potterds of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy worke, I haue none hands?

10 **Woe** vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the holy one of Israel, and his maker, Aske thee of things to come concerning my sonnes, and concerning the works of mine hands: command you me.

12 I haue made the earth, and created man vpon it: I, whose handes haue spread out the heauens, I haue euen commanded all their armie.

13 I haue raised Phin vp in righteousness, and I will direct all his wayes: he shall build my citie, and he shall let goe my captiues, not for price nor reward, saith the Lord of hosts.

14 Thus saith the Lord, The labour of Egypt, and the merchandise of Ethiopia, and of the Sabaeans, men of stature shall come vnto thee, and they shall be thine: they shall follow thee, and shall goe in chaines: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verily thou, O God, hast hidest thy selfe, O God, the Saviour of Israel.

16 All they shall be ashamed, and also confounded: they shall goe to confusion together, that are the makers of images.

17 But Israel shall be saved in the Lord, with an euermlasting saluation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the Lord (that created heauen, God himselfe, that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be inhabited) I am the Lord, and there is none other.

19 I haue not spoken in secret, neither in a place of darknesse in the earth: I saide not in vaine vnto the feede of Iakob, Seeke you me, I the Lord doe speake righteousness, and declare righteous things.

20 Assemble your selues, and come: drawe neere together, ye abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idolole, and pray vnto a god that cannot saue them.

21 Tell yee and bring them, and let them take counsell together, who hath declared this from the beginning? or hath tolde it of olde? Haue not I the Lord? and there is none other.

horteth the Iewes to patience, though their deliverance be deferred for a time: they should not repent their long patience, but the wicked and idolaters shall be destroyed. **u** To wit, of man, but chiefly of his Church. **x** As doe the false gods, which giue vncertaine answers. **y** All ye idolaters which though you feare to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abiection.

i He comforteth the Iewes, and the world. **k** Though when ye looke to the heauens and earth, for accompt, ye see nothing newe, yet the signes of Gods wrath, yet I will cause them to bring forth euill, as a token of your delinquence, and of the performance of my promise, which is meant by righteousness. **l** I haue appointed Cyrus to this vnto and purpose. **m** Hereby hee sheweth their impietie, which in aduersitie and trouble murmure against God, and will not say his pleasure: willing that man should march with his like, and not contend against God. **n** That is, it is not perty made. **o** In stead of murmuring, humble your selues, and see what ye will for the consolation of my children, and you shall be sure of it, as ye are of these things which are at your commandement. Some read it with an interrogation, and make it the application of the similitude. **p** That is, the starres. **q** To wit, Cyrus, that I may shew by him the faithfulness of my promise in delivering my people. **r** Meaning, freely and without rancome or any grievous condition. **s** These people were tributaries to the Persians, and to king Artabastus giue this money toward the building of the Temple. **t** Whereas before they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ. **u** Hereby hee comforteth the Iewes to patience, though their deliverance be deferred for a time: they should not repent their long patience, but the wicked and idolaters shall be destroyed. **x** As doe the false gods, which giue vncertaine answers. **y** All ye idolaters which though you feare to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abiection.

God beside me, a just God, and a Saviour: there
is none beside me.

22 Looke vnto me, and yee shall be saved:
all the ends of the earth shall be saved: for I

am God: and there is none other.

23 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

24 Surely he shall say, In the Lord haue I
righteousnesse and strength: he shall come vnto
him, and all that haue provoked him, shall be a-
shamed.

25 The whole seede of Israel shall be iustified
and glory in the Lord.

26 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

27 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

28 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

29 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

30 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

31 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

32 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

33 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

34 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

35 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

36 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

37 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

38 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

39 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

40 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

41 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

42 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

43 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

44 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

45 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

46 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

47 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

48 I haue sinned by my selfe: the word is
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shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

49 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

50 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

51 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

52 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

53 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

54 I haue sinned by my selfe: the word is
gone out of my mouth in righteousnesse, and
shall not returne, That euery knee shall bow
vnto me, and euery tongue shall sweare by me.

2 Hearke me, ye stubborne hearted, that
are farre from iustice:

3 I bring neere my iustice: it shall not be
farre off, and my saluation shall not tarie: for I

will giue saluation in Zion, and my glory vnto
Israel.

4 CHAP. XLVII.
Come downe and sit in the dust: O virgin,
daughter Babel, sit on the ground: there

is no throne, O daughter of the Caldeans:
for thou shalt no more bee called tender and

delicate.

5 Take the mill stones, and grind meale:
loose thy lockes: I make bare thy feete: vnco-

uer the legges, and passe through the floods:

6 Thy filthinesse shall be discouered, and
thy shame shall be seene: I will take vengeance,

and I will not meeete thee as a man.

7 Our Redemer, the Lord of hosts is his
Name, the Holy one of Israel.

8 Sit still, and get thee into darknesse, O
daughter of the Caldeans: for thou shalt no

more be called, The ladie of kingdomes.

9 I was wroth with my people: I haue pol-
luted mine inheritance, and giuen them into

thine hand: thou didst shew them no mercie,
but thou diddest lay thy very heauy yoke vpon

the ancient.

10 And thou saydest, I shall be a lady for e-
uer, so that thou diddest not let thy minde to

these things, neither diddest thou remember
the latter end thereof.

11 Therefore now heare, thou that art gi-
uen to pleasures, and dwellest carelesse, Shee

saith in her heart, I am, and none els: I shall not
sit as a widow, neither shall know the losse of

children.

12 But these two things shall come to thee
suddenly on one day, the losse of children and

widowhood: they shall come vpon thee in
their perfection, for the multitude of thy diui-

nations, and for the great abundance of thine
inchanters.

13 For thou hast trusted in thy wickednes:
thou hast said, None seeth me. Thy wisdom

and thy knowledge, they haue caused thee to
rebell, and thou hast said in thine heart, I am,

and none els.

14 Therefore shall euill come vpon thee,
and thou shalt not know the morning thereof:

destruction shall fall vpon thee, which thou
shalt not be able to put away: destruction shall

come vpon thee suddenly, or thou beware.

15 Stand now among thine enchanters, and
in the multitude of thy soothsayers (with

whome thou hast wearied thy selfe from thy
youth) if so be thou mayest haue profic, or if so

be thou mayest haue strength.

16 Thou art wearied in the multitude of thy
counsels: let now the astrologers, the starre ga-

zers, and prognosticators stand vp, & saue thee
from these things, that shall come vpon thee.

m They shall utterly perish, and no part of them remaine. n They shall see every one to that place, which hee thought by his speculations to be most sure: but that shall deceive them.

a He detesteth their hypocricie which vaunted themselves to be Israelites, and were not so in deede. b Meaning the fontaine and flocks. c They make a shew as though they would have none other God. d He sheweth that they could not accuse him in any thing, for as much as he had performed whatsoever hee had promised. e I have done for the more then I promised, that thy stubbornnesse and impudencie might have been overcome. f How thou shouldst be delivered out of Babylon. g Will yee not acknowledge this my benefite. h Shewing that mans arrogancie is the cause why God doeth not declare all things at once, lest they should attribute this knowledge to their owne wisdom. i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church. k As it was my free mercie that I did chuse thee so is it my free mercie that must save thee. l For I had respect to thy weaknesse and infirmities: for in siluer there is some purenesse, but in vs there is nothing but drosse. m I tooke thee out of the furnace where thou shouldst have been consumed. n God ioyneth the saluation of his with his owne honour: so that they can not perish, but his glory should be diminished, as Deut 32.27. o Reade Chap. 41.8. p Reade Chap. 41.4.

14 Behold, they shall bee as stubble: the fire shall burne them: they shall not deliver their owne liues from the power of the flame: there shall bee no coales to warme at, nor light to sit by.

15 Thus shall they serue thee, with whom thou hast wearied thee, *euen* thy merchants from thy youth: every one shall wander to his owne quarter, none shall save thee.

CHAP. XLVIII.

1 The hypocricie of the Iewes is reprobable. 20 Of thy deliuerance out of Babylon.

HEare ye this, O house of Iakob, which are called by the name of Israel, and are come out of the waters of Iudah: which swear by the Name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.

2 For they are called of the holy cite, and stay themselves vpon the God of Israel, whose Name is the Lord of hosts.

3 I have declared the former things of olde, and they went out of my mouth, and I shewed them: I did them suddenly, and they came to passe.

4 Because I knew, that thou art obstinate, and thy necke is an yron sinew, and thy brow brasie,

5 Therefore I have declared it to thee of old: before it came to passe, I shewed it thee, lest thou shouldest say, Mine idol hath done them, and my carued image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not yee declare it? I have shewed thee newe things, euen now, and hid things, which thou knewest not.

7 They are created now, and not of olde, and euen before this thou heardest them not, least thou shouldest say, Behold, I knewe them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of old: for I knew that thou wouldest grievously transgresse: therefore haue I called thee a transgressor from the wombe.

9 For my Names sake will I deferre my wrath, and for my praise will I refraine it from thee, that I cut thee not off.

10 Behold, I haue fined thee, but not as siluer: I haue chosen thee in the furnace of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for how should my Name be polluted? surely I will not giue my glory vnto another.

12 Hearc mee, O Iakob and Israel, my called, I am, I am the first and I am the last.

13 Surely mine hand hath laid the founda-

tion of the earth, and my right hand hath spanned the heauens: when I call them, they stand vp together.

14 All you, assemble your selues, and heare: which among them hath declared these things? the Lord hath loved him: he will do his will in Babel, and his arme shall bee against the Chaldeans.

15 I, *euen* I haue spoken it, and I haue called him: I haue brought him, and his way shall prosper.

16 Come neere vnto me: heare yee this: I haue not spoken it in secret from the beginning: from the time that the thing was, I was there, and now the Lord God and his Spirit hath sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee to profite, and leade thee by the way that thou shouldest goe.

18 Oh that thou haddest hearkened to my commandements: then had thy prosperitie been as the flood, and thy righteousness as the waues of the sea.

19 Thy seed also had been as the sand, and the fruit of thy body like the grauell thereof: his name should not haue been cut off nor destroyed before me.

20 Go yee out of Babel: flee yee from the Chaldeans, with a voice of ioy: tell and declare this: shewe it forth to the end of the earth: say yee, The Lord hath redeemed his seruant Iakob.

21 And they were not thirftie: he led them through the wilderness: he caused the waters to flow out of the rocke for them: for he claue the rocke, and the waters gushed out.

22 There is no peace, saith the Lord, vnto the wicked.

CHAP. XLIX.

1 The Lord exhorteth all nations to beleue his promises. 6 Christ is the saluation of all that beleue, and will deliver them from the tyranny of their enemies.

HEare ye me, O Iles, and hearken, ye people from farre. The Lord hath called me from the wombe, and made mention of my name from my mothers belly.

2 And hee hath made my mouth like a sharpe sword: vnder the shadow of his hand hath he hid me, and made me a chosen shaft, and hid me in his quier,

3 And said vnto me, Thou art my seruant, Israel, for I will be glorious in thee.

4 And I said, I haue laboured in vaine: I haue spent my strength in vaine and for nothing: but my iudgement is with the Lord, and my worke with my God.

5 And now saith the Lord, that formed me from the wombe to be his seruant, that I may bring Iakob againe to him (though Israel

protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word. e By Israel is meant Christ, & all the body of the faithful, the members & their head. f Thus Christ in his members complaineth his labors & preaching take none effect, yet he is comforted that his doings are approved of God.

g To obey me, and to do what I command them.

h Meaning, Cyrus, whom he had chosen to destroy Babylon.

i Since the time that I declared my selfe to your fathers. k Thus the prophesie speaketh for himselfe, and to assure them of these things. l What things shall doe thee good.

m That is the prosperitie of Israel. n After that he had forewarned them of their capriciousness, and of the cause thereof, he sheweth them the great ioy, that shall come of their deliuerance.

o He sheweth that it shall be as easie to deliuer them, as he did their fathers out of Egypt. p Thus he speaketh that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as Chap 37. 31.

a This is spoken in the person of Christ to assure the faithful, that these promises should come to passe for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the world, as Psal. 2.7. c By the sword and shaft, he signifies the verue and efficacy of Christs doctrine. d God hath taken me to his quier, which are after called by the word of God and governed by his spirit.

Though the
Iewes refuse my
doctrin, yet God
will approve
my ministerie.

h To declare my
Gospel to the
Gentiles, Chap.
42. 6. 48. 13.
47. Iulie 2. 13.
i Meaning the
Iewes whom
tyrants keepe
in bondage.

k The benefit of
their deliuerance
shall be to geue
the great and
small shall ac-
knowledge
and reuerence
God for it.

l Thus he spea-
keth of his
Church, when he
would shew his
mercie toward
it, 2 Cor. 6. 16.

m Meaning,
Christ alone,
n Signifying,
that before
Christ remoueth
the earth by his
word there is
nothing but
confusion and
disorder.

o To them that
are in the prison
offence & death,
p Being in
Christ protecti-
on they shall be
safe against all
dangers, and free
from the feare of
the enemies.

q Meaning, that
there should be
nothing in their
way from Baby-
lon, that should
hinder or hurte
them: but this
is accomplished
spiritually.

r Meaning, the
South country,
so that Christ
shall deliuer his
people from all the
parts of the world
of Rescuer. Chap.
44. 23.

s He obiecteth
what the faith-
full might say in
their long afflic-
tion and an-
swereth thereunto
to comfort them,
with a most pro-
per similitude,
and full of con-
solation.

t Because I would
not forget thee.

u Meaning, the
good order of
police and dis-
cipline.

v I haue a con-
tinual care to
hold thee vp a-
gain, and to
destroy thine
enemies.

w He sheweth
what are the or-
naments of the
Church: to haue
many children,
which are assem-
bled by the word
of God and go-
uerned by his
spirit.

x The Iewes
forfaken for a
time.

y Yet the power
of Gods is
not diminished.

z Christs obedi-
ence and victory.

a Meaning, that
he had not for-
faken her, but
through her own
occasion, as Hol.
3. 1.

b Which should
declare that I
haue cut her off:

c Signifying,
that he sold
them not for any
debt or pover-
tie, but that they
sold themselues
to sinnes to buy
their owne lusts
and pleasures.

d He came by
his prophets and
ministers, but
they would not
beleue their
doctrine and
convert.

e Am I not as
able to helpe you
as I haue holpen
your fathers of
old, when I dried
vp the red sea,
and killed the
fish in the riuers,
and also after-

f As I did in Egypt
in token of my
displeasure, Exo-
dus. 10. 21.

g The Prophet doeth
represent here the
person and charge
of them that are
iustly called to the
ministrie of Gods
word.

h To him that
is oppressed by
affliction and
miserie.

i As they that are
taught and made
wiser by him.

j As they that are
taught and made
wiser by him.

k As they that are
taught and made
wiser by him.

l As they that are
taught and made
wiser by him.

m As they that are
taught and made
wiser by him.

n As they that are
taught and made
wiser by him.

o As they that are
taught and made
wiser by him.

p As they that are
taught and made
wiser by him.

be not gathered, & yet shall I be glorious in the eyes of the Lord: and my God shall be my strength.)

6 And he said, It is a small thing that thou shouldest be my servant, to raise vp the tribes of Iacob, and to restore the desolations of Israel: I will also giue thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.

7 Thus saith the Lord the redeemer of Israel, and his Holy one, to him that is despised in soule, to a nation that is abhorred, to a seruant of rulers, Kings shall see, and arise, and princes shall worship, because of the Lord, that is faithful: and the Holy one of Israel, which hath chosen thee.

8 Thus saith the Lord, In an acceptable time I haue heard thee: and in a day of saluation haue I helped thee: and I will preserve thee, and will giue thee for a covenant of the people, that thou mayest raise vp the earth, and obtaine the inheritance of the desolate heathenages:

9 That thou mayest say to the prisoners, Go forth: and to them that are in darknesse, Shew your selues: they shall feede in the wayes, and their pastures shall be in all the tops of the hills.

10 They shall not be hungry, neither shall they be thirstie, neither shall the heate smite them, nor the sunne: for he that hath compassion on them, shall leade them: euen to the springs of waters shall he driue them.

11 And I will make all my mountaines, as a way, and my pathes shall be exalted.

12 Behold, these shall come from farre: and loe, these from the North and from the West, and these from the land of Sinim.

13 Reioyce, O heauens, and be ioyfull, O earth: braist forth into praise, O mountaines: for God hath comforted his people, and will haue mercie vpon his afflicted.

14 But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme of mine hands: thy wals are euer in my sight.

17 Thy builders make haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about and behold: all these gather themselues together, and come to thee: as I liue, saith the Lord, thou shalt surely put them all vpon thee as a garment, and gird thyselfe with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narrow for them that shall dwell in it, and they

that did deuoure thee, shall be farre away.

20 The children of thy barrennesse shall say againe in thine eares, The place is strait for me: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I am barren, and desolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was left alone: whence are these?

22 Thus saith the Lord God, Behold, I will lift vp mine hand to the Gentiles, and set vp my standard to the people: and they shall bring thy sonnes in their armes: and thy daughters shall be caried vpon their shoulders.

23 And Kings shall be thy noursing fathers, and Queenes shall be thy nourses: they shall worship thee with their faces toward the earth, and lick vp the dust of thy feet: and thou shalt know that I am the Lord: for they shall not be ashamed that waite for me.

24 Shall the pray be taken from the mighty? or the iust captiuitie deliuered?

25 But thus saith the Lord, Euen the captiuitie of the mighty shall be taken away: and the pray of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

26 And I will feede them that spoyle thee, with their owne flesh, and they shall be drunken with their owne blood, as with sweet wine: and all flesh shall know that I the Lord am thy Sauour and thy redeemer, the mightie one of Iacob.

CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of Gods is not diminished. 3 Christs obedience and victory.

Thus saith the Lord, Where is that bill of your mothers diuorcement, whom I haue cast off? or who is the creditor to whom I sold you? Behold, for your iniquities are yee sold, and because of your transgressions is your mother forsaken.

2 Wherefore came I, and there was no man? I called, and none answered: is mine hand so shortned, that it cannot help? or haue I no power to deliuer? Behold, at my rebuke I drie vp the sea: I make the floods desert: their fish rotte for want of water, and die for thirst.

3 I clothe the heauens with darknesse, and make a sacke their couering.

4 The Lord God hath giuen mee a tongue of the learned, that I should knowe to minister a word in time to him that is wearie: hee will raise me vp in the morning: in the morning hee will waken mine eare to heare, as the learned.

5 The Lord God hath opened mine eare, and I was not rebellious, neither turned I backe.

ward in Iorden? f As I did in Egypt in token of my displeasure, Exodus. 10. 21.

g The Prophet doeth represent here the person and charge of them that are iustly called to the ministrie of Gods word. h To him that is oppressed by affliction and misery. i As they that are taught and made wiser by him.

a Hee sheweth
that Christ will
not onely ather
this great num-
ber of the Iewes,
but also of the
Gentiles.

b Meaning, that
Kings shall be
converted to the
Gospel, and be-
stow their power
and authoritie
for the preferen-
tation of Church.

c Being ioyned
with the Church
they shall hum-
ble themselues
to Christ their
head, and giue
him all honour.

d Hee maketh
this as an obie-
ction, as though
the Caldeans
were strong, and
had them in iust
possession.

e This is the an-
swer to their
objection, that
none is stronger
then the Lord,

f I will cause
them to destroy
one another, as
Iudg. 7. 22.

g Chro. 10. 32.

h Chap. 19. 3.

i Chro. 10. 32.

j Chap. 19. 3.

k I did not shrink from God for any persecution or calamity. Whereby he sheweth that the true ministers of God can looke for none other recompence of the wicked but after this sort, and also what is their comfort. l Shewing that it is a rare thing that any should obey aright. God true ministers, though they labour to bring them from hell to heaven.

m You have sought consolation by your own devices, and have refused the light and consolation, which God hath offered: therefore yee shall remain in sorrow, and not be comforted.

a He comforteth the Church, that they should not be discouraged for their small number. b That is, to Abraham, of whom yee were begotten, and to Sarah, of whom yee were borne.

c As plentiful as Paradise, Gen. 2. 3.

d I will rule and govern my Church by my word, and doctrine.

e The time that I will accomplish my promise.

f My power, and strength.

g He forewarneth them of the horrible changes and mutations of all things, and how he will preserve his Church in the midst of all these dangers.

6 I gae my backe vnto the smiters, and my cheekes to the nippers: I hid not my face for shame and spitting.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I sent my face like a flint, and I know that I shall not be ashamed.

8 Hee is neere that iustifieth me: who will contend with me? Let vs stand together: who is mine aduersarie? let him come neere to me.

9 Behold, the Lord God will helpe mee: who is hee that can condemne mee? loe, they shall waxe old as a garment: the moth shall eate them vp.

10 Who is among you that feareth the Lord? let him heare the voice of his seruant: he that walketh in darknesse, and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Behold, all you kinde a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that yee haue kindled. This shal ye haue of mine hand: yee shall lie downe in sorrow.

CHAP. LI.

1 Trust in God alone by Abraham's example. 2 Not to feare men. 3 The great affliction of Ierusalem. 22 And her deliverance.

HEARE me, ye that follow after righteousness, and ye that seeke the Lord: looke vnto the rocke, whence yee are hewen, and to the hole of the pit whence yee are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord shal comfort Zion: hee shall comfort all her desolations, and he shall make her desert like Eden, and her wilderness like the garden of the Lord: ioy and gladnesse shall bee found therein: praise, and the voyce of singing.

4 Hearken ye vnto me, my people, and giue eare vnto me, O my people: for a law shal proceede from mee, and I will bring forth my iudgement for the light of the people.

5 My righteousness is neere: my saluation goeth forth, and mine armes shall iudge the people: the Iles shal waite for me, and shal trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the heauens shall vanish away like smoke, and the earth shal waxe olde like a garment, and they that dwel therein, shal perish in like manner, but my saluation shall be for euer, and my righteousness shall not be abolished.

7 Hearken vnto me, yee that know righteousness, the people in whose heart is my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousness shall bee for e-

uer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp as in the olde time in the generations of the world. Art not thou the same, that hath cut Rahab, and wounded the dragon?

10 Art not thou the same, which hath dried the sea, euen the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall returne, and come with ioy vnto Zion, and euerslasting ioy shall bee vpon their head: they shall obtaine ioy and gladnesse: and sorrow and mourning shall flee away.

12 I, euen I am hee, that comfort you. Who art thou, that thou shouldst feare a mortall man, and the sonne of man, which shalbe made as grasse?

13 And forgettest the Lord thy maker, that hath spread out the heauens, and laid the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue hastneth to be loosed, and that hee should not die in the pit, nor that his bread should faile.

15 And I am the Lord thy God that diuided the sea, when his waues roared: the Lord of hostes is his Name.

16 And I haue put my words in thy mouth, and haue defended thee in the shadow of mine hand, that I may plant the heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lord the Cup of his wrath: thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whom she hath brought forth: there is none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two things are come vnto thee: who will lament thee? desolation and destruction and famine, and the sword: by whome shall I comfort thee?

20 Thy sonnes haue fainted, and lie at the head of all the streets as a wild bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, euen the dregges of the cup of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that spoyle thee: which haue said to thy soule, Bow downe,

h He putteth them in remembrance of his great benefite for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly. i Meaning, Egypt, Phil. 1. 7. k To wit, Pharaoh Ezek. 29. 3. l From Babylon.

m He comforteth them by the shew of time of their banishment: for in seruitude yeres they were restored, and the great empire of the world destroyed. n Meaning of Isaiah, and of all true ministers, who are defended by his protection.

o That all things may be restored in heauen and earth, Ephe. 1. 10. p Thou hast bene iustly punished and sufficiently, as Chap. 40. 2. & this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to drive them to an insensiblenesse and madness, Ier. 25. 15, 16.

q Whereof the one is outward, as of the things that come to the bodie: as warre and famine: and the other is inward, and appeareth to the mind: that is, to be without comfort: therefore he saith, how shalt thou be comforted? r But with trouble and feare.

h He putteth them in remembrance of his great benefite for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly. i Meaning, Egypt, Phil. 1. 7. k To wit, Pharaoh Ezek. 29. 3. l From Babylon.

his soule vnto death: and he was counted with the transgressors, and he bare the sinnes of many, and praye for the trespassers.

CHAP. LIII.

1 *Moe of the Gentiles shall beleue the Gospel then of the Jewes. 7 God leaueh by for a time, to whom afterward he sheweth mercie.*

a After that he hath declared the death of Christ, he speaketh to the Church because it should feele the fruit of the same and call it her barren, because that in the capacitie it was as a widow without hope to haue any children.

b The Church in this her affliction, and captiuitie shall bring forth moe children then when she was at libertie or this may be spoken by admiration, considering the great number that should come out of her. Her deliuerance vnder Christ was as her childhood, and therefore this was accomplished, when she came to her age, which was vnder the Gospel. c Signifying that for the great number of children that God should giue her, she should seeme to want room to lodge them.

d The afflictions which she suffered at the beginning.

e When as thou wast refused for thy finnes, Chap. 50. 1.

f That did regenerate thee by his holy Spirit.

g His glory shall shine through the whole world, which seemed before to be shut vp in Iudea.

h As a wife which wast forsaken in thy youth.

i As sure as the promise that I made to Noah, that the waters should no more ouerflow the earth.

k Hereby he declareth the excellent estate of the Church vnder Christ.

l Or, asper or puerle.

m By the hearing of his word and inward moouing of his Spirit,

Retoyce, O barren that didst not beare: breake forth into ioy, and reioyce, thou that diddest not travaile with child: for the desolate hath more children then the married wife, saith the Lord.

2 Enlarge the place of thy tents, and let them spread out the curtaines of thine habitations: spare not, stretch out thy cords and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seed shall possesse the Gentiles, as dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou bee confounded: for thou shalt not bee put to shame: yea, thou shalt forget the shame of thy youth, and shalt not remember the reproch of thy widowhood any more.

5 For I, that made thee, a thine husband (whose Name is the Lord of hostes) and thy Redeemer, he holy One of Israel, shall be called the God of the whole world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, saith thy God.

7 For a little while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger, I hid my face from thee for a little season, but with everlasting mercie haue I had compassion on thee, saith the Lord thy Redeemer.

9 For this is vnto mee as the waters of Noah: for as I haue sworne that the waters of Noah should no more goe ouer the earth, so haue I sworne that I would not be angrie with thee, nor rebuke thee.

10 For the mountaines shall remooue and the hilles shall fall downe: but my mercie shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with carbuncles, and lay thy foundation with sapphires,

12 And I will make thy windowes of jaspers, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord, and much peace shall be to thy children.

14 In righteousness shalt thou bee established, and be farre from oppression: for thou shalt not feare it, and from feare: for it shall not come neere thee.

m In stabilitie and surenesse, so that it shall stand for ever.

15 Behold, the enemy shall gather himselfe, but without me: who focuseth shall gather himselfe in thee, against thee, shall fall.

16 Behold, I haue created the smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper, and every tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lords seruants, and their righteousness is of me, saith the Lord.

CHAP. LV.

1 *An exhortation to come to Christ. 8 Gods counsels are better than mans.*

HO, every one that thirsteth, come ye to the waters, and yee that haue no siluer, come, buy and eate: come, I say, buy wine, and milke without siluer and without money.

2 Wherefore doe yelay out siluer and not for bread? and your labour without being satisfied? hearken diligently vnto mee, and eate that which is good, and let your soule delight in fatnesse.

3 Encline your eares, and come vnto me: heare, and your soule shall liue, and I will make an everlasting covenant with you, euen the sure mercies of Dauid.

4 Behold, I gaue him for a witnesse to the people, for a prince and a master vnto the people.

5 Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee, shall runne vnto thee, because of the Lord thy God, and the holy one of Israel: for hee hath glorified thee.

6 Seeke yee the Lord while hee may be found: call yee vpon him while he is neere.

7 Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercie vpon him: and to our God, for he is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your wayes my wayes, saith the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts about your thoughts.

10 Surely as the raine commeth downe and the snow from heauen, and returneth not thither but watereth the earth, and maketh it to bring forth and bud, that it may giue seede to the sower, and bread vnto him that eateth,

11 So shall my word be, that goeth out of my mouth: it shall not returne vnto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

faith, and how wee cannot call vpon God aright, except the fruites of our faith appeare. I Although you are not soone reconciled one to another and in good measure, yet I am most easie to be reconciled, yea I offer my mercies to you. If these small things haue their effect, as daily experience sheweth, much more shall my promise which I haue made and confirmed, bring to passe the things which I haue spoken for your deliuerance.

And therefore shall not preuaile. o Meaning the domesticall enemies of the Church, as are the hypocrites. p Signifying hereby that man can do nothing but to farre as God giueth power: for seeing that all are his creatures, hee must needs gouerne and guide them.

q Christ by proposing his graces and gifts to his Church excepteth the hypocrites which are full with their imagined works, and the Epicures, which are full with their worldly lusts, and to this it not affect these waters.

r Signifying that Gods benefits cannot be bought for money.

s By waters, wine milke and bread, he meaneth all things necessary to the spirituall life, as these are necessary to this corporall life.

t He reprocheth their ingratitude which refuse those things that God offereth willingly, and in the same time spare neither cost nor labour to obtaine those which are nothing profitable.

u You shall be fed abundantly.

v The same covenant, which through my mercie, I ratified and confirmed to Dauid, that it should be eternal, 2 Sam. 7. 13. 14.

w Meaning, Christ of whom Dauid was a figure.

x To wit, the Gentiles, which before thou didst not receiue to be thy people.

y When he offereth himselfe by the preaching of his word.

z Hereby he teacheth that repen-

tance must be ioyned with

the promise, which I haue made and confirmed, bring to passe the things which I haue spoken for your deliuerance.

12 There-

12 Therefore ye shal goe out with ioy, and be ledde forth with peace: theⁿ mountaines and the hilles shall breake forth before you into ioy, and all the trees of the field shall clappe their hands.

13 For thornes there shal growe fire trees: for nettles shall growe the mirthe tree, and it shalbe to the Lord^o for a name, and for an euertlasting signe that shall not be taken away.

CHAP. LVI.

1 An euertlasting ioy, indigence and iustice. 10 Against the wicked that deuoure their flocke.

Thus saith the Lord, ¹ Keepe iudgement and doe iustice: for my saluation is at hand to come, and my^b righteousnesse to bee reuealed.

2 Blessed is the man that doeth this, and the sonne of man which laith hold on it: hee that keepeth the^s Sabbath & pollutech it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which^d is ioyned to the Lord, speake and say, The Lord hath surely separate mee from his people: neither let the Eunuch say, Behold, I am a drie tree.

4 For thus saith the Lord vnto the Eunuch, that keepe my Sabbaths, and chuse the thing that pleaseth me, and take hold of my couenant.

5 Euen vnto them will I giue in mine^o House, and within my walles, a place and a name better then of the sonnes and of the daughters: I will giue them an euertlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, & to loue the Name of the Lord, and to bee his seruants: euery one that keepeth the Sabbath, and pollutech it not and imbracech my couenant,

7 Them will I bring also to mine holy Mountaine, and make them ioyfull in mine House of prayer: their burnt^s offerings and their sacrifices shall be accepted vpon mine altar: for mine house shall be called an house of prayer for^h all people.

8 The Lord God saith, which gathereth the scattered of Israel, yet will I gather to them those that are to be gathered to them.

9 All ye^s beasts of the field, come to deuoure, euen all ye beasts of the forest.

10 Their^k watchmen are all blinde: they haue no knowledge: they are all dumbe dogs: they cannot barke: they lie and sleepe and delight in sleepe.

11 And these greedie dogs can neuer haue enough: and these shepherds cannot vnderstand: for they all looke to their owne way, euerie one for his aduantage, and for his owne purpose.

12 Come, I will bring wine, and we will

fill our selues with strong drinke, and to morrow shall be as this day, and much more abundant.

plagues before they come: thus the wicked contemned the admonitions and exhortations, which were made them in the Name of God.

CHAP. LVII.

1 God taketh away the good, that he should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

The righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, & no man vnderstandeth that the righteous is taken away^a from the euill to some.

2 Peace shal come: they shall rest in their beds, euery one that walketh before him.

3 But you^c witches children, come hither, the seed of the adulterer and of the whore.

4 On whom haue ye iested? vpon whom haue ye gaped and thrust out your tongue? are not ye rebellious children, and a false seed?

5 Inflamed with idoles vnder every green tree? and sacrificing the^d children in the valleys vnder the toppes of the rockes?

6 Thy portion is in the smoothe stones^e of heriuier: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delire in these?

7 Thou hast made thy^s bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behind the^h doores also & postes hast thou set vp thy remembrance: for thou hast discovered thy selfe to another then mee, and wentest vp, and diddest enlarge thy bed, and make a couenant betwene thee and them, and loudest their bedde in euery place where thou sawest it.

9 Thou wentest^k to the Kings with oyle, and diddest increase thine oynments, and send thy messengers far off, and diddest humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifold iourneys, yet saidest thou not, There is no hope: thou^m hast found life by thine hand, therefore thou wast not grieved.

11 And whom diddest thou reuerence or feare, seeing thou hastⁿ lied on mee, and hast not remembred mee, neither set thy minde thereon? is it not because I hold my peace, and that of long^o time? therefore thou fearest not mee.

12 I will declare thy^p righteousness and thy workes, and they shall not profite thee.

13 When thou criest, let them that thou hast gathered together, deliuer thee: but the

1 We are well yet, and to morrow shall be better: therefore let vs not feare the

a From the plague that is at hand, and also because God will punish the wicked.

b The soule of the righteous shalbe in ioy, and their body shall rest in the grave vnto the time of the resurrection, because they walked before the Lord.

c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people, derided Gods word and his promises, boasting openly that they were the children of Abraham, but because they were not faithful and obedient as Abraham was, he calleth them bastards, and the children of fornicers, which forsooke God and fled to wicked meanes for succour.

d Read Levitic. 18. a. 1. a king. 23. 10.

e Meaning, euery place was polluted with their idolatrie: or euery faire stone that they found, they made an idole of it.

f In the sacrifices which you, offering before the idoles, thought you did serue God.

g To wit, thine altars in an open place like an impudent harlot, that careth not for the sight of her husband.

h In stead offering vp the word of God in the open places on the posts and doores to haue it in remembrance, Deu. 6. 9. & 27. 1. thou hast set vp signes and markes of thine idolatrie in euery place.

i That is, didst increase thine idolatry more and more. k Thou diddest seeke the fauour of the Assyrians by gifts & presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more and more didst torment thy selfe. l Although thou sawest all thy labours to be in vaine, yet wouldst thou neuer acknowledge thy fault, and leaue off m Hee derideth their vnprofitable diligence which thought to haue made all sure, and yet were deceived. n Broken promise with me. o Meaning, that the wicked abuse Gods lenity, and grow to further wickednesse. p That is, thy naughtinesse, idolatrie and impieties, which the wicked call Gods seruice: thus he derideth their obstinacie.

winde

n Reads Chap. 44. 33 and 49. 23.

p Of Gods deliuerance, and that he will neuer forsake his Church.

a God denieth what he requirerth of them, and that he hath deliuered them: to wit, the works of charitee wherby true faith is declared.

b Which I will declare toward you, and pour into your hearts by my Spirit.

c Vnder the Sabbath, he comprehendeth the whole seruice of God and true religion.

d Let not him think himselfe vaine to receive the graces of the Lord, for the Lord will take away all iniquities, and will punish him now which will know his true religion and be low in him.

e Meaning, in his Church.

f They shall be called sanctified people, and be of the same religion as you, vnder Christs discipline.

g The discipline of the faithful shall be greater then the lawes were at that time.

h Heretofore men used the spirituall seruice of God, to whom the faithful offer continually.

i Challenging, ye challenge me, and all that they haue as a liuely and acceptable sacrifice.

k Not onely for the lawes, but for all othurs, Mat. 23. 13.

l Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. that he speaketh to here the hypocrites, and to assure the faithful that when they cometh, they may know it by his word.

m He threatneth that this affliction shall come through the fault of the gouernours, Prophets and Pastours, whose ignorance, negligence, auarice and obstinate prouocation Gods wrath against them.

n He threatneth that this affliction shall come through the fault of the gouernours, Prophets and Pastours, whose ignorance, negligence, auarice and obstinate prouocation Gods wrath against them.

Hypocrites fasting. *Isaiah. qsd* The true Sabbath.

*Meaning the
Assyrians and
others, whole
helpes they too-
ked for.*

*God shall say
to Darius and
Cyrus.*

*I will not vs
my power a-
gainst a frail man,
whose life is but
a blast.*

*That is, for the
vices and faults
of the people,
which is meant
here by conse-
ciousness.*

*Though they
were obdurate,
yet did I not
withdraw my
mercy from the
x That is, I
framed the speech
and words of
my messengers
which shall
bring peace.*

*As well to him
that is in capti-
vity, as to him
that remaineth
at home.*

*Their evil con-
science doth en-
torment them,
and therefore
they can neuer
haue rest, eade
Chap. 48. 22.*

*The Lord thus
speakech to the
Prophet, willing
him to vse all di-
ligence and se-
ueritie to rebuke
the hypocrites.*

*They will seeme
to worship me,
and haue out-
ward holinesse.*

*Hee fettereth
forth the malice
and disdaine of
the hypocrites,
which grudge
against God if
their workes be
not accepted.*

*Thus he con-
uinceth the hy-
pocrites by the
second table, and
by their duetie
toward their
neighbour, that
they haue nei-
ther faith nor
religion.*

*So long as you
vie contention
and oppression,
your fasting and
prayer shall not
be heard.*

wind shall take them all away: vanitie shall pull them away, but he that trusteth in me, shall inherit the land, and shall possesse mine holy mountaine.

14 And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blockes out of the way of my people.

15 For thus saith he that is hie and excellent, hee that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwaies wroth, for the spirit should faile before me: and I haue made the breath.

17 For his wicked countenances, I am angrie with him, and haue smitten him: I hid me, and was angrie, yet he went away, and turned after the way of his owne heart.

18 I haue seene his waies, and will heale him: I will lead him also, and restore comfort vnto him, and to those that lament him.

19 I create the fruit of the lippes, to bee peace: peace vnto them that are farre off, and to them that are neere, saith the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can not rest, whose waters cast vp mire and dirt.

21 There is no peace, saith my God, to the wicked.

CHAP. LVIII.

1 The office of Gods ministers. 2 The workes of hypocrites. 3 The fast of the faithfull. 13 Of the true Sabbath.

CRie aloud, spare not: lift vp thy voyce like a trumpeter, and shew my people their transgression, and to the house of Iacob their sinnes.

2 Yet they seeke mee daily, and will knowe my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of Iustice: they will drawe neere vnto God, saying,

3 Wherefore haue wee fasted, and thou seekest it not? we haue punished our selues, and thou regardest it not. Behold, in the day of your fast you will seeke *your* will, and require all your debts.

4 Behold ye fast to strife and debate, and to smite with the fist of wickednesse, yee shall not fast as yee doe to day, to make your voyce to be heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bow down his head, as a bullrush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue cho-

sen, to loose the bands of wickednesse, to take off the heavy burden, and to let the oppressed goe free, and that ye breake euery yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, & hide not thy selfe frome thine owne flesh?

8 Then shall thy light breake forth as the morning, and thine health shall grow speedily: thy righteousness shall goe before thee, and the glorie of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shall answer: thou shalt crie, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting forth of the finger, and wicked speaking:

10 If thou poure out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the darkenesse, and thy darkenesse shall be as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the old waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repairer of the breach, and the restorer of the pathes to dwell in.

13 If thou turne away thy foote from the Sabbath, from doing thy will on mine holy day, & call the Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delight in the Lord, and I will cause thee to mount vpon the hie places of the earth, and feed thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

2 The wicked perish through their owne iniquities. 13 The confession of sinnes. 16 God alone will preferre his Church, though all men faile.

BEhold, the Lords hand is not shortened, that it cannot saue: neither is his eare heauie, that it cannot heare.

2 But your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you, that hee will not heare.

3 For your hands are defiled with blood, and your fingers with iniquitie: your lips haue spoken lies, and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man contendeth for truth: they trust in vanitie, and speake vaine things: they conceiue mischief, and bring forth iniquitie.

5 They hatch cockatrice egges, & weaue the

*That you leave
off all your ex-
torcions.*

*For him
thou seest thy
faile as in a
glasse.*

*That is, the
prosperous state
wherein God
will blesse thee.*

*The testimony
of thy goodnes
shall appeare be-
fore God and
man.*

*Whereby is
meant all manner
of iniquity.*

*That is, haue
compassion on
their misery.*

*Thine aduer-
sities shall be re-
medied into pro-
speritie.*

*Signifying
that of the leues
should come
such as should
build againe the
ruines of Ierusa-
lem and Iudas:*

*but chiefly this
is meant of the
spirituall Ierusa-
lem, whose build-
ers were the A-
postles.*

*o If thou re-
fraine thy selfe
from thy wicked
workes.*

*To remedie
things that
so farre o-
rder.*

*Thats
Church,
armed did
it selfe, and
not seeke
of any o-
ther.*

*Signifying
that God will
all manner
hand to re-
store his Church
to punish the
enemies.*

*Numb. 11. 33.
chap. 50. 2.*

1 Tem. 5. 23.

*a Reade Chap.
1. 15.*

*All men walk
at the iniuries &
oppressions, and
none goe about
to remedy them.*

*c According to
their wicked de-
uices, they hurt
their neighbors.*

*d Who neuer
commeth from
them, is payeth
and bringeth
death.*

*To wit, ye
enemies which
dwell in diu-
places, and be-
yond the sea,
free theues,
that there shal
great affliction
come vnto the
Church, and
God will
deliuer his
Church from
their detestable
transgressions,
and shall be-
lieve none but
the children
of God, who
are faithful.*

^e They are profitable to no purpose.

the spiders^e web: he that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webs shall be no garment, neither shall they couer themselves with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.

7 Their feete runne to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked paths: wholoener goeth therein, shall not know peace.

9 Therefore is ^f iudgement farre from vs, neither doeth ^f iustice come neere vnto vs, wee wait for light, but loe it is darknes: for brightnesse, but we walke in darknesse.

10 We grope for the wall like the ^b blind, and we grope as one without eyes: wee stumble at the noone day as in the twilight: we are in solitarie places, as dead men.

11 We roare all like ⁱ beares, and mourne like doves: wee looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are many before thee, and our ^k sinnes testifye against vs: for our trespasses are with vs, and wee know our iniquities.

13 In trespassing and lying against the Lord, and wee haue departed away from our God, and haue spoken of crueltie and rebellion, conceiuing and vttering out of the heart false matters.

14 Therefore ^m iudgement is turned backward, and iustice standeth farre off: for truerh is fallen in the streete, and equitie cannot enter.

15 Yea, truth faileth, and he that refraineth from euill, maketh himselfe ^a a pray: and when the Lord saw it, it displeased him, that there was no iudgement.

16 And when he saw that there was no man, hee wondred that none would offer himselfe. Therefore his arme did ^p saue it, and his righteousnesse it selfe did sustaine it.

17 For hee put on righteousness, as an habergion, and an ^q helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloake.

18 As to make recompense, as to requite the furie of the aduersaries with a recompense to his enemies: hee will fully repay the ^r I-lands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the Sunne: for the enemy shall ^c come like a flood: but the Spirit of the Lord shall chafe him away.

20 And the Redeemer shall come vnto Zion, and vnto ^t them that turne from iniquity in Iakob, sayth the Lord.

21 And I will make this my couenant with them, sayth the Lord, My spirit that is vpon thee, and my wordes, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seed, saith the Lord, from henceforth euen for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 18 They shall haue abundance, though they suffer for a time.

A Rise, O Ierusalem: bee bright, for thy light is come, and the glory of the Lord is risen vpon thee.

2 For behold, darknesse shall couer the earth, and grosse darknesse the people: but the Lord shall arise vpon thee, and his glory shall be seene vpon thee.

3 And the Gentiles shall walke in ^c thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and behold: all ^d these are gathered, and come to thee, thy sons shall come from farre, and thy daughters shall be nourished at thy side.

5 Then thou shalt see and shine: thine heart shall be astonied and enlarged, because the multitude of the sea shall be conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The ^f multitude of camels shall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring gold and incense, and shewe forth the praises of the Lord.

7 All the sheepe of ^g Kedar shall be gathered vnto thee: the rammes of Nebaioth shall serue thee: they shall come vp to be accepted vpon mine ^h altar: and I will beautifie the house of my glory.

8 Who are these ⁱ that flee like a cloude, and as the doves to their windowes?

9 Surely the Iles shall waite for me, & the ships ^k of Tarshish, as at the beginning, that they may bring thy sons from farre, and their siluer, and their gold with them, vnto the name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall build vp thy walles, and their ^l Kings shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they be shut, that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation and the ^m kingdome, that will not serue thee, shall perish: and those nations shall be vtterly destroyed.

13 The Gentiles that are now enemies, shall become friends and setters forth of the Church. 1 Meaning Cyrus and his successors, but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel. m Hee sheweth that God hath giuen all power & authoritie here in earth for the vie of his Church: and that they which will not serue and profit the same, shall be destroyed.

u Because the doctrine is made profitable by the verue of the Spirit, he ioyneth the one with the other, & promisseth to giue them both to his Church for euer.

a The time of thy prosperity and felicitie: whereas speaking of Babylon, he commanded her to goe downe, Chap. 47. 1.

b Signifying, that all men are in darknesse, till God giue them the light of his spirit, and that this light shineth to none, but to those that are in his Church.

c Meaning, that Iuda should be as the morning starre, and that the Gentiles should receiue light of her.

d An infinite number from all countreys, as Chap. 49. 18.

e For ioy, as the heart is drawn in for sorrow.

f Meaning, that every one shall honour the Lord with that where with he is able.

g That is, the Arabians, that haue great abundance of cattell.

h Because the altar was a figure of Christ, Heb. 13. 10. He sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it selfe.

i Shewing what great number shall come to the Church, and with what great diligence and zeale.

k The Gentiles that are now enemies, shall become friends and setters forth of the Church. 1 Meaning Cyrus and his successors, but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel. m Hee sheweth that God hath giuen all power & authoritie here in earth for the vie of his Church: and that they which will not serue and profit the same, shall be destroyed.

n There is nothing so excellent which shall not serve the necessity of the Church.

o Signifying, that Gods maiesty is not included in the Temple, which is but the place for his feet, that we may learn to rise up to the heavens.

p To worship their head Christ by obeying his doctrine.

q Both his and low shall be ready to help and succour thee.

r Thy governors shall love thee and seeke thy wealth and prosperitie.

s Meaning, not a temporal felicity, but a spiritual, which is fulfilled in Christs kingdom.

t Signifying, that all worldly means shall cease, and that Christ shall be all in all, as Rev. 21. 22. & 22. 5.

u The children of the Church.

x Meaning, that the Church should be miraculously multiplied.

* Luke 4. 18.

a This appertaineth to all the Prophets & ministers of God, but chiefly to Christ, of whose abundant graces every one receiveth according as it pleaseth him to distribute.

b To them that are lively touched with the feeling of their sinnes.

c Which are in the bondage of sinne.

d The time when it pleased God to shew his good favour to man, which S. Paul calleth the fulness of time, Galat. 4. 4.

e For when God deliveth his Church, he punisheth his enemies.

f Which was the signe of mourning.

g Trees that bring forth good fruits, as Math. 3. 8.

13 Theⁿ glory of Lebanon shall come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my^o feete.

14 The sonnes also of them that afflicted thee, shall come and bow vnto thee: and al they that despised thee, shall fall down at the soles of thy feet: and they shall call thee, The citie of the Lord, Zior, of the holy one of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breasts of kings: and thou shalt know, that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Iakob.

17 For brasie wil I bring gold, and for yron will I bring siluer, and for wood brasie, and for stones yron. I will also make thy Government peace, and thine exactours righteousness.

18 Violence shall no more bee heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt call Saluation, thy walles, and Praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, neither shall the brightness of theⁿ moon shine vnto thee: for the Lord shall be thine euerlasting light, and thy God, thy glory.

20 Thy sunne shall neuer go downe, neither shall thy moone be hid: for the Lord shall be thine euerlasting light, and the daies of thy sorrow shall be ended.

21 Thy people also shall bee all righteous: they shall possesse the land for euer, theⁿ grasse of my planting shall bee the worke of mine hands, that I may be glorified.

22 A little one shall become as aⁿ thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

CHAP. LXI.

1 Hee prophesieth that Christ shall be anointed, and sent to preach. 10 The ioy of the faithfull.

Theⁿ spirit of the Lord God is^a vpon me, therefore hath the Lord annointed me: he hath sent mee to preach good tidings vnto the poore, to bind vp the^b broke hearted, to preach liberty, to the^c captiues, and to them that are bound, the opening of the prison,

2 To preach the^d acceptable yeere of the Lord, and the day of^e vengeance of our God, to comfort all that mourne,

3 To appoint vnto them that mourne in Zion, and to giue vnto them beauty for^f ashes, the oyle of ioy for mourning, the garment of gladnesse for the spirit of heauinesse, that they might be called streets of righteousness, the planting of the Lord, that he might be glorified.

4 And they shall build the olde wast places, and raise vp the former desolations, and they shall repaire the cities that were desolate and wast through many^h generations.

5 And the stranger shall stand and feede your sheep, and the sonnes of the strangers shall be your plowmen and dressers of your vines.

6 But ye shall bee named^k the Priests of the Lord, and men shall say vnto you, The ministers of our God: Ye shall eate the^l riches of the Gentiles, and shall bee exalted with their glory.

7 For your shame you shall receive^m double, and for confusionⁿ they shall reioyce in^o their portion: for in their land they shall possesse the^p double: euerlasting ioy shall be vnto them.

8 For I the Lord loue iudgement, and hate robbery for burnt offering, and I will direct their worke in truth, and will make an euerlasting couenant with them.

9 And their seede shall be known among the Gentiles, and their buds among the people. All that see them, shall know them, that they are the seed which the Lord hath blessed.

10 I will greatly reioice in the Lord, and my soule shall bee ioyfull in my God: for hee hath clothed me with the garments of saluation, and couered me with the robe of righteousness: he hath decked me like a bridegroom, and as a bride tireth her selfe with her iewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to grow that which is sown in it: so the Lord God will cause righteousness to grow, and praise before all the heathen.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christs coming. 6 The diligence of the Pastors to preach.

For Zions sake I will not^a hold my tongue, and for Ieruselems sake I will not rest, vntill the righteousness thereof breake forth as the^b light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt bee called by^c a new name, which the mouth of the Lord shall name.

3 Thou shalt also bee a^d crowne of glory in the hand of the Lord, and a royal diademe in the hand of thy God.

4 It shall no more be said vnto thee, Forsaken, neither shall it be said any more to thy land, Desolate, but thou shalt bee called || Hephzi-bah, and thy land || Beulah: for the Lord delighteth in thee, and thy land shall haue an^f husband.

5 For as a yong man marieth a virgine, so shall thy sonnes^g marrie thee: and as a bride-

g Forasmuch as they confesse one faith, and religion with thee, they are in the bond of marriage with thee, and they are called the children of the Church, inasmuch as Christ maketh her plentifull to bring forth children vnto him.

h That is, for a long time.

i They shall be ready to serve you in all your necessities.

k This is accomplished in the time of Christ, by whom all the faithful are made Priests and Kings, 1. Pet. 2. 9. ruel. 1. 6. and 5. 10.

l Reade Chap. 60. 11, 16.

m Abundant recompense, as this word is used, Chap. 40. 2.

n That is, the Jewes.

o To wit, of the Gentiles.

p Whereas the Gentiles had dominion over the Jewes in times past, now they shall haue double authority over them, & possesse twice so much.

q I will not receive their offering, which are extortioners, deceivers, hypocrites, or that deprive me of my glory.

r That is, of thy Church.

s He sheweth what shall be the affliction, when they seeleth their deliuerance.

t The Prophet saith that he will neuer cease to declare vnto the people the good tidings of their deliuerance.

u Till they haue full deliuerance: and this the Prophet speaketh to encourage all other ministers to the setting forth of Gods mercies toward his Church.

v Thou shalt haue a more excellent fame than thou hast had hitherto.

w He shall esteeme thee as deare and precious, as a king doth his crowne.

x Thou shalt no more be counted as a woman forsaken of her husband.

y Another God shall be thought of, as though hee were the husband of the Church, inasmuch as Christ maketh her plentifull to bring forth children vnto him.

z That is, for a long time.

aa They shall be ready to serve you in all your necessities.

ab This is accomplished in the time of Christ, by whom all the faithful are made Priests and Kings, 1. Pet. 2. 9. ruel. 1. 6. and 5. 10.

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ai That is, of thy Church.

aj He sheweth what shall be the affliction, when they seeleth their deliuerance.

ak The Prophet saith that he will neuer cease to declare vnto the people the good tidings of their deliuerance.

grome is glad of the bride, so shall thy God rejoice over thee.

6 I haue set watchmen vpon thy walles, O Ierusalem, which all the day and all the night continually shall not cease: ye that are mindful of the Lord, keepe not silence,

7 And giue him no rest, till he repaire and vntill hee set vp Ierusalem the praise of the world.

8 The Lord hath sworne by his right hand and by his strong arme, Surely I will no more giue thy come to be meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 Go through, goe through the gates: prepare you the way for the people: cast vp the way, and gather out the stones, and set vp a standard for the people.

11 Behold, the Lord hath proclaimed vnto the endes of the world: tell the daughter Zion, Behold, thy Sauour commeth: behold, his wages is with him, and his worke before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A citie fought out and not forsaken.

CHAP. LXIIJ.
God shall destroy his enemies for his Churches sake. 7
Gods benefits towards his Church.

Who is this that commeth from Edom, with red garments from Bozrah? he is glorious in his apparell, and walketh in his great strength. I speake in righteousness, and am mightie to saue.

2 Wherefore is thine apparell redde, and thy garments like him that treadeth in the winepresse?

3 I haue troden the winepresse alone, and of all people there was none with mee: for I will tread them in mine anger, and tread them vnder foot in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to uphold: therefore mine owne arme helped me, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them drunken in mine indignation, and will bring downe their strength to the earth.

7 I will remember the mercies of the Lord, and the praises of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnes toward the house of Israel, which hee hath giuen them according to his tender loue, & according to his great mercies.

8 For hee said, Surely they are my people, children that will not lie: so hee was their Sauour.

9 In all their troubles hee was troubled, and the Angel of his presence saued them: in his loue and in his mercy hee redeemed them, and hee bare them and caried them alwayes continually.

10 But they rebelled and vexed his holy spirit: therefore was hee turned to be their enemy, and he fought against them.

11 Then hee remembered the olde time of Moses and his people, saying, Where is hee that brought them vp out of the Sea with the shepheard of his sheepe? Where is hee that put his holy spirit within him?

12 Hee led them by the right hand of Moses: with his owne glorious arme, diuiding the water before them, to make himselfe an everlasting Name.

13 He led them through the deepe, as an horse in the wilderness, that they should not stumble.

14 As the beast goeth downe into the valley, the spirit of the Lord gaue them rest: so didst thou leade thy people, to make thy selfe a glorious Name.

15 Look downe from heauen and behold from the dwelling place of thine holinesse, and of thy glory. Where is thy zeale and thy strength, the multitude of thy mercies, & of thy compassions? they are restrained from me.

16 Doubtlesse thou art our father: though Abraham be ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our Redeemer: thy Name is for ever.

17 O Lord, why hast thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it, but a little while: for our aduersaries haue troden downe thy Sanctuary.

19 We haue bene as they, ouer whom thou neuer barest rule, and vpon whom thy Name was not called.

deliuer vs vp to our owne concupiscence, and diddest punish sinne by sinne according to thy iust iudgement. u Meaning, for the covenants sake made to Abraham, Isaac and Iacob his seruants. x That is, in respect of the promise, which is perpetuall, albeit they had now possessed the land of Canaan, a thousand and foure hundred yeeres: and thus they lament, to moue God rather to remember his covenants then to punish their finnes.

CHAP. LXIIII.

1 The Prophet prayeth for the finnes of the people. 6 Mans righteousness is like a filthy cloth.

O H, that thou wouldst breake the heauens, & come downe, and that the moun-

taines

g The Prophet speaketh this to moue the people to remember Gods benefits in times past, that they may be comforted in their troubles. h For I did chuse them to be mine, that they should be holy, and not decaie mine expectation. i He bare their afflictions and griefs, as though they had bene his owne.

k Which was a witnesse of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation.

l That is, the people of Israel being afflicted, called to remembrance Gods benefits, which he had bestowed vpon their fathers in times past.

m Meaning, Moses.

n That is in Moses, that he might well gouerne the people: some referre this giuing of the spirit to the people.

o Peaceably and gently, as an horse is led to his pasture.

p Having declared Gods benefits shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them.

q Thy great affliction which thou barest towards vs.

r Meaning, from the whole body of the Church.

s Though Abraham would refuse vs to be his childre, yet thou wilt not refuse to be our Father.

t By taking away thy holy spirit from vs, by whom wee were gouerned, and so for our ingratitude didst

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as hee did in mount Sinai.

raunce may mult at thy presence
 As the melting fire burned, as the fire
 melted the waters boyle (that thou might
 declare thy Name to thy adversaries) the
 people did not bleat at thy presence
 When thou didst terrible things, which
 we looked not for, thou camest downe, and the
 mountaines melted at thy presence
 For since the beginning of the world
 they have not heard nor understood with the
 eare, neither hath the eye seene another God
 beside thee, which doth so him that waiteth
 for him, as he doth not see him
 Thou didst meete him, that reioyced
 in thee, and dustily they remembered thee in
 the wayes: behold, thou art angry, for we
 have sinned: we in thy continuance, and
 we shall be saved
 But wee have all bene as an vnclean
 thing, and all our righteousnesses as filthie
 clouts, and we all doe fade like a leafe, and our
 iniquities like the winde have taken vs away
 And there is none that calleth vpon thy
 Name, neither that stirreth vp himselfe to
 take hold of thee: for thou hast hidde thy face
 from vs, and hast consumed vs because of our
 iniquities
 But now, O Lord, thou art our Father:
 we are the clay, and thou art our potter, and
 we all are the worke of thine hands
 Be not angry, O Lord, above measure,
 neither remembre iniquities for ever: loe, wee
 beseech thee, behold, we are all thy people
 This holy cities he walle: Zion is a
 wilderness, and Ierusalem a desolate
 The house of our Sanctuary and of our
 glorie, where our fathers praysted thee, is
 burnt vp with fire, and all our pleasant things
 are walled
 Will thou hold thy selfe still at these
 things, O Lord? wilt thou hold thy peace and
 afflict vs above measure?

CHAP. LXV.

The vocation of the Gentiles, and the refection of the
 Iewes. 13 The voy of the elect, and the punishment of
 the wicked.

I have been sought of them that asked not:
 I was found of them that sought me not: I
 sayd, Behold me, behold me, vnto a nation that
 called not vpon my Name.

I have spread out mine hands all the
 day vnto a rebellious people, which walked
 in a way that was not good, even after their
 owne imaginations.

A people that prouoked mee euer vnto
 my face: that sacrificeth in gardens, and bur-
 neth incense vpon bricke.

Which remaine among the graues, and
 lodge in the deserts, which eat swines flesh,
 and the broth of things polluted are in their
 vessels.

Which say, Stand apart, come not
 neere to mee, for I am holier then thou: these
 are a smoke in my wrath, and a fire that burn-
 eth all the day.

Behold, it is written before me: I will
 not keepe silence, but will render it and recom-
 pense it vnto their bosome.

Your iniquities and the iniquities of
 your fathers shall be together (saith the Lord)
 which haue burnt incense vpon the mount-
 raines, and blasphemed me vpon the hills: there-
 fore will I measure their old worke into their
 bosome.

Thus saith the Lord: As the wine is
 found in the cluster, and one saith, Destroy it
 not, for a blessing is in it: so will I doe for my
 seruants sakes, that I may not destroy them
 whole.

But I will bring a seede out of Iakob,
 and out of Iudah, that shall inherite my moun-
 taine: and mine elect shall inherite it, and my
 seruants shall dwell there.

And Sharon shall be a sheepfold, & the
 valley of Achor shall be a resting place for the
 cattell of my people, that haue sought me.

But yee are they that haue forsaken the
 Lord, and forgotten mine holy mountaine,
 and haue prepared a table for the multitude,
 and furnished the drinke offerings vnto the
 number.

Therefore will I number you to the
 sword, and all ye shall bowe downe to the
 slaughter, because I called, and yee did not an-
 swere: I spake, and yee heard not, but did e-
 uill in my sight, and did chuse that thing which
 I would not.

Therefore thus saith the Lord God, be-
 hold, my seruants shall eate, and yee shall bee
 hungry: behold, my seruants shall drinke, and
 ye shall be thirstie: behold, my seruants shall
 reioyce, and ye shall be ashamed.

Behold, my seruants shall sing for ioy of
 heart, and ye shall crie for sorrow of heart, and
 shall howle for vexation of mind.

And ye shall leave your name as a curse
 vnto my chosen: for the Lord God shall slay
 you and call his seruants by another name.

He that shall blesse in the earth, shall
 blesse himselfe in the true God, & he that swea-
 reth in earth, shall swear by the true God: for
 the former troubles are forgotten, and shall
 surely hide themselves from mine eyes.

For loe, I will create new heauens and
 a new earth: and the former shall not be re-
 membred nor come into minde.

But bee you glad and reioyce for euer
 and by swearing, is meant the praising of God for his benefits, and the true worship-
 ping of him which shall not be onely in Iudah, but thorow all the world. x I will
 no more suffer my Church to bee desolate as in times past. y I will to alter and
 change the state of my Church, that it shall seeme to dwell in a new world.

in the things that I shall create: for beholde, I will create Ierusalem, as a reioyting, and her people, as a ioy.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voice of weeping shalbe no more heard in her, nor the voyce of crying.

20 There shalbe no more there a childe of yeeres, nor an old man that hath not filled his dayes: for hee that shall be an hundred yeeres old, shall die as a yong man: but the sinner being an hundred yeeres old, shall be accursed.

21 And they shall build houses and inhabit them, and they shall plant vineyards, and eate the fruit of them.

22 They shall not build, and another inhabit: they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shal enioy in old age the worke of their hands.

23 They shall not labour in vaine, nor bring forth in feare: for they are the seed of the blessed of the Lord, and their buds with them.

24 Yea before they call, I will answer, and while they speake, I will heare.

25 The wolfe and the lambe shall feede together, and the lion shall eate straw like the bullocke: and to the serpent dust shall bee his meate. They shall no more hurt nor destroy in all mine holy mountaine, saith the Lord.

CHAP LXXVI.

1 God dwelleth not in temples made with hands. 3 Hee despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetual Sabbath. 24 The punishment of the wicked is everlasting.

Thus saith the Lord, * The heauen is my throne, and the earth is my footstool: where is that house that ye will build vnto me? and where is that place of my rest?

For all these things hath mine hand made, and all these things haue bene, saith the Lord: and to him will I looke, euen to him that is poore, and of a contrite spirit and trembleth at my words.

Hee that killeth a bullocke, is as if hee slew a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembereth incense, as if he blessed an idole: yea, they haue chosen their owne wayes, and their soule delighteth in their abominations.

Therefore will I chuse out their delusions, and I wil bring their feare vpon them: because I called, & none would answer: I spake, and they would not heare: but they did euil in my sight, and chose ythings which I would not.

Heare the word of the Lord, all ye that tremble at his word, Your brethren that hated you, and cast you out for my Names sake

said, Let the Lord be glorified: but he shall appeare to your ioy, and they shalbe ashamed.

6 A voice soundeth from the citie, euen a voice from the Temple, the voice of the Lord, that recompenseth his enemies fully.

7 Before she trauailed, she brought forth: and before her paine came, shee was deliuered of a man child.

8 Who hath heard such a thing? who hath seene such things? shall the earth bee brought forth in one day? or shall a nation be borne at once? for as soone as Zion trauelled, she brought forth her children.

9 Shall I cause to trauell, and not bring forth? shall I cause to bring forth, and shall be barren, saith thy God?

10 Reioyce ye with Ierusalem, and be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her.

11 That ye may sucke and be satisfied with the breasts of her consolation: that ye may milke out and be delighted with the brightnes of her glory.

12 For thus saith the Lord, Behold, I wil extend peace ouer her like a flood, and the glory of the Gentiles like a flowing streame: then shall ye sucke, ye shalbe borne vpon her sides, and be ioyfull vpon her knees.

13 As one whom his mother comforteth, so will I comfort you, and ye shalbe comforted in Ierusalem.

14 And when ye see this, your hearts shall reioyce, and your bones shall flourish like an herbe: and the hand of the Lord shalbe known among his seruants, and his indignation against his enemies.

15 For behold, the Lord wil come with fire, and his charrets like a whirlwind, that he may recompense his anger with wrath, and his indignation with the flame of fire.

16 For the Lord wil iudge with fire & with his sword all flesh, and the slaine of the Lord shalbe many.

17 They that sanctifie themselves, and purifie themselves in the gardens behind one tree in the mids eating swines flesh, and such abomination, euen the mouse, shall be consumed together, saith the Lord.

18 For I will visit their works, and their imaginations: for it shall come that I will gather all nations and tongues, and they shall come and see my glory.

19 And I will set a signe among them, and will send those that escape of them, vnto the nations of Tashish, Pul, and Lud, and to them that draw the bow, to Tubal and Lauan, yles afarre off, that haue not heard my fame, neither haue seene my glory, and they shall declare my glory among the Gentiles.

20 I wil marke these that I chuse, that they perish not in the rest of the infidels: whereby he alludeth to the marking of the posts of his people, who he preferred Exo. 13. 7. I wil scatter the rest of the Iewes, which escape destruction, into diuers nations. y That is, Cilicia. z Meaning, Africa. a To wit, Lydia, or Asia minor. b Signifying the Parthians. c Italy. d Grecia. e Meaning, the Apostles, discipules, and others, which he did first chuse of the Iewes to preach vnto the Gentiles.

g The enemies shall shortly heare a more terrible voice, euen fire and slaughter, seeing they would not heare the gentle voyce of the Prophets, which called them to repentance. h Meaning, that the restoration of the Church should be so sudden & contrary to all mens opinion: as when a woman is deliuered before shee lookt for it, and that without paine in trauel. i This shall passe the capacite of man, so see such a multitude that shall come vpon once, meaning vnder the preaching of Gospel, wherof they that came vpon out of Babylon, were a figure. k Declaring hereby, that as by his power & providence woman trauaileth and is deliuered: so hath he power to bring forth his Church at his appointed time. l That ye may reioyce for all the benefites that God bestoweth vpon his Church. m I wil giue her felicitie and prosperie in great abundance. n Reade Chap. 60. 16. o Ye shall be cherished as her dearly beloued children. p Ye shall haue new strength and new beauty. q This vengeance God began to execute at the destruction of Babylon, & hath euer continued it against the enemies of his Church & will do till last day, which shall be the accomplishment thereof. r Meaning, the hypocrites. s Whereby are meant them that did maliciously transgresse the Law, by eating beasts forbidden euen to y mouse, which nature abhorreth. t The Gentiles shalbe partakers of that glory, which before I shewed to the Iewes. u I wil marke these that I chuse, that they perish not in the rest of the infidels: whereby he alludeth to the marking of the posts of his people, who he preferred Exo. 13. 7. x I wil scatter the rest of the Iewes, which escape destruction, into diuers nations. y That is, Cilicia. z Meaning, Africa. a To wit, Lydia, or Asia minor. b Signifying the Parthians. c Italy. d Grecia. e Meaning, the Apostles, discipules, and others, which he did first chuse of the Iewes to preach vnto the Gentiles.

The calling of **Jeremiah.** the Prophet Jeremiah.

f. That is, the Gentiles, which by faith shall be made the children of Abraham, as you are. g. Wherby he meaneth that no necessary manner shall want, when God shall call the Gentiles to the knowledge of the Gospel. h. To wit, of the Gentiles, as he did Luke, Timothy, and Titus first, and others after to preach his word. i. Hereby he figuratiueth the kingdom of Christ wherein his Church shall be renewed, and whereas before there were appointed seasons to sacrifice: in this there shall be one continual Sabbath, so that all times and seasons shall be meet.

20 And they shall bring all your brethren for an offering vnto the Lord out of all nations, vpon horses, and in charrets, and in horse litters, and vpon mules, and swift beasts, to Ierusalem mine holy mountaine, saith the Lord, as the children of Israel offer in a cleane vessell in the house of the Lord.

21 And I will take of them for Priests, and for Leuites, saith the Lord.

22 For as the new heauens, and the new

earth which I will make, shall remaine before me, saith the Lord, so shall your seede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh cometo worship before me, saith the Lord.

24 And they shall goe forth, and looke vpon the carkises of the men that haue transgressed against me: for their worme shall not die, neither shall their fire bee quenched, and they shall be an abhorring vnto all flesh.

and neuer suffer them to be at rest, Marke 9. 44. m. This is the iust recompense for the wicked, which contemning God and his word, shall be by Gods iust iudgement abhorred of all his creatures.

k As he hath declared the felicitie that shall be within the Church for the comfort of the soules, so doth hee shew what horrible calamities shall come to the wicked, that are out of the Church. l Meaning, a continuall torment of conscience, which shall neuer cease them. m This is the iust recompense for the wicked, which contemning God and his word, shall be by Gods iust iudgement abhorred of all his creatures.

IEREMIAH.

THE ARGUMENT.

The Prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whom some thinke to bee he that found out the booke of the Law, and gave it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophesie, so that by the commandement of the Lord he began very young to prophesie, that is, in the thirteenth yeere of Iosiah, and continued 18. yeere vnder the said King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres, vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fortie yeere, besides the time that he prophesied after the captiuitie. In this booke he declareth with teares and lamentation, the destruction of Ierusalem and the captiuitie of the people for their idolatrie, conuoufnesse, subtiltie, crueltie, excesse, rebellion and contempt of Gods word, and for the consolation of the Church, reueileth the iust time of their deliuerance. And here chiefly are to be considered three things. First, the rebellion of the wicked, which waxe more stubborn & obstinate, when the Prophets do admonish the most plainly of their destruction. Next, how the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted & rigorously handled of the wicked for Gods cause. And thirdly, though God shew his iust iudgement against the wicked, yet will he euer shew himselfe a preseruer of his Church, and when all meanes seeme to mans iudgment to be abolished, then will he declare himselfe victorious in preseruing his.

CHAP. I.

1 In what time Jeremiah prophesied. 6 Hee acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 Hee commandeth him to preach his word without feare.

THe wordes of Jeremiah the sonne of Hilkiah one of the Priests that were at Anathoth in the land of Benjamin. 2 To whome the word of the Lord came in the dayes of Iosiah the sonne of Amon King of Iudah, in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the sonne of Iosiah king of Iudah vnto the end of the eleuenh yeere of Zedekiah, the sonne of Iosiah King of Iudah, euen vnto the carying away of Ierusalem in captiue in the fift moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to be a Prophet vnto the nations.

6 Then said I, Oh, Lord God, behold, I cannot speake, for I am a child.

7 But the Lord said vnto me, Say not, I am a child: for thou shalt go to all I shall send thee, & whatsoever I comānd thee, shalt thou speak.

8 Be not afraid of their faces: for I am with thee, to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand and touched my mouth, & the Lord said vnto me, Behold, I haue put my words in thy mouth.

10 Behold, this day haue I set thee ouer the nations and ouer the kingdomes to plucke vp, and to root out, and to destroy & throw down, to build, and to plant.

11 After this, the word of the Lord came vnto mee, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 The Lord said vnto me, Thou hast seen aright: for I wil hasten my word to performe it.

13 Againe, the word of the Lord came vnto me the second time, saying, What seest thou? And I said, I see a seething pot looking out of the North.

true ministers, which by his word haue power to beate downe whatsoever lieth selfe vp against God: and to plant and assure the humble, and such as giue themselves to the obedience of Gods word, 1. Cor. 10. 4. hebr. 4. 12. and these are the keys which Christ hath left to loose and binde, Math. 18. 18. m. The ioynt the fig with the word for a more ample confirmation: signifying by the rod of the almond tree, which first buddeth, the hastie coming of the Babylonians against the Iewes. n Signifying, that the Caldeans, and Assyrians should be as a port to seeke the Iewes which boyled in their pleasures and lusts.

14 Then

a That is, the sermons and prophesies. b Which is thought to be he that found the booke of the law vnder king Iosiah, 2 King. 22. 8. c This was a citie about three miles distant from Ierusalem, and belonged to the Priests, the sonnes of Aaron, Ios. 21. 18. d This is spoken to confirme his vocation and office: for as much as he did not presume of himselfe to preach and prophesie, but was called thereunto by God. e Meaning, the nephew of Iosiah. for Iehoiachin was his father, who reigned but three moneths, and therefore is not mentioned, no more is Iachin that reigned no longer. f Of the eleuenh yeere of Zedekiah, who was also called Mattaniah, and in this time the Iewes were caried away into Babylon by Nebuchadnezzar. g The scripture vseth this manner of speech to declare that God hath appointed his ministers to their offices before they were borne, as Isa. 40. 1 g. 1. 15. h For Jeremiah did not only prophesie against the Iewes, but also against the Egyptians, Babylonians, Meabites, and other nations.

i Considering the great iudgements of God, which according to his threatenings should come vpon the world, he was moued with a certaine compassion on the one side to pity them that should thus perish, & on the other side by the infirmities of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa. 41. 1. exord. 3. 11. and 41. k Which declareth that God maketh them meeke and afflicteth them, who he calleth to his glory, giuing them all meanes necessary for the same, Exo. 4. 12. 1sa. 6. 7. l He sheweth what is the authority of Gods word, which by his word haue power to beate downe whatsoever lieth selfe vp against God: and to plant and assure the humble, and such as giue themselves to the obedience of Gods word, 1. Cor. 10. 4. hebr. 4. 12. and these are the keys which Christ hath left to loose and binde, Math. 18. 18. m. The ioynt the fig with the word for a more ample confirmation: signifying by the rod of the almond tree, which first buddeth, the hastie coming of the Babylonians against the Iewes. n Signifying, that the Caldeans, and Assyrians should be as a port to seeke the Iewes which boyled in their pleasures and lusts.

^h Meaning, that hypocrites deuis that they worship idoles, but they knowe God in them, and therefore they call their doings Gods seruice.

ⁱ He compareth the idolaters to these beasts, because they neuer cease running to and fro: for both valleys and hills are full of their idolatrie.

^k He compareth the idolaters to a wilde asse: for she can neuer be tamed, nor yet wearied: for as she runneth she can take her winde at euery occasion.

^l That is, when she is with foale: and therefore the hunters waite their time: so though thou canst not be turned backe now from thine idolatrie, yet when thine iniquitie shall be at the full, God will meete with thee.

^m Hereby hee warneth them that they should not goe into strange countreies to seeke helpe: for they should spend their labour, and hurt themselves, which is heere meant by the bare foote and thirst, Isa. 57. 10. ⁿ As a thiefe will not acknowledge his fault till he be taken with the deede, and readie to be punished, so they will not confesse their idolatrie, till the plagues due to the same light vpon them.

^o Meaning, that idolaters spoile God of his honour: & where as he hath taught to call him the Father of all flesh, they attribute this title to their idoles.

^p Thou thoughtest that thy gods of blockes and stones could haue holpen thee, because they were many in

marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I followed Baalim? behold thy wayes in the valley, and know, what thou hast done: *thou art like a swift dromedarie, that runneth by his wayes:*

24 And as a wilde asse, vsed to the wilderness, that snuffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not wearie themselves, but will find her in her moneth.

25 Keepe thou thy feet from barenesse, and thy throe from thirst: but thou saidest desperately, No, for I haue loued strangers, and them will I follow.

26 As the thiefe is ashamed, when he is found, so is the house of Israel ashamed, they, their Kings, their Princes and their Priests, and their Prophets,

27 Saying to a tree, Thou art my father, and to a stone; Thou hast begotten me: for they haue turned their backe vnto me, and not their face: but in the time of their trouble they will say, Arise, and helpe vs.

28 But where are thy gods that thou hast made thee? let them arise, if they can helpe thee in the time of thy trouble: for according to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will ye pleade with me? ye all haue rebelled against me, saith the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your own sword hath deuoured your Prophets like a destroy-
lion.

31 O generation, take heed to the word of the Lord: haue I bene as a wilderness vnto Israel? or a land of darknesse? Wherefore saith my people, *ben*, We are lords, we will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten me, dayes without number.

33 Why dost thou prepare thy way, to seeke amitie? euen therefore will I teach thee, that thy wayes are wickednesse.

34 Also in thy wings is found the blood of the foules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from me: behold, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt be confounded of Egypt, as thou art confounded of Assy-
sur.

but now let vs see whether either the multitude, or their preience can deliuer thee from my plague, Chap. 11. 13. ^q As though I did you iniurie in punishing you, seeing that your faults are so euident. ^r That is, you haue killed your Prophets, that exhorted you to repentance, as Zechariah, Isaiah, &c. ^s Haue I not giuen them abundance of all things? ^t But will trust in our owne power and policie. ^x The Prophets and the faithfull are slaine in euery corner of your country. ^y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Iudah, euen vnto Ierusalem: and the Egyptians slew Iosiah, and vexed the Iewes in sundry sort.

37 For thou shalt goe forth from thence, and thine hands vpon thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

C H A P. III.

God calleth his people vnto repentance. 34 Hee promisseth the restitution of his Church. 30 Hee reprobeth Iudah and Israel, comparing them to a woman disobedient to her husband.

They say, If a man put away his wife, and shee goe from him, and become another mans, shal he returne againe vnto her? shal not this land be polluted? but thou hast played the harlot with many louers: yet turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the high places, and behold, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the Arabian in the wilderness: and thou hast polluted the land with thy whoredomes, and with thy malice.

3 Therefore the showres haue bene restrained, and the latter raine came not, and thou haddest a whores forehead: thou wouldest not be ashamed.

4 Diddest thou not stil cry vnto me, Thou art my father, and the guide of my youth?

5 Will he keepe his anger for euer? will he refuse it to the end? thus hath thou spoken, but thou dost euill, euen more and more.

6 The Lord saide also vnto mee, in the dayes of Iosiah the King, Hast thou seene what this rebell Israel hath done? for she hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there played the harlot.

7 And I said, when she had done all this, Turne thou vnto mee: but she turned not, as her rebellious sister Iudah saw.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but she went also, and played the harlot.

9 So that for the lightnesse of her whoredome, shee hath euen defiled the land: for she hath committed fornication with stones and stocks.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto mee with her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto me, The rebellious Israel hath justified her selfe more then the rebellious Iudah.

12 Goe and cry these wordes toward the North, & say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am mercifull, saith the Lord, and I will not alway keepe mine anger.

13 But know thine iniquitie: for thou hast rebelled against the Lord thy God, and hast

Whereas the Israelites were now kept in captiuitie by the Assyrians, to whom he promisseth mercy, if they will repent.

In signe of lamentation, as 2 Sam. 13. 19.

According as it is written, Deut. 24. 4.

If he take such one to wife againe.

That is, with idoles, and with them, whose thou hast put thy confidence in.

And I will not cast thee off, but receive thee, according to my mercie.

Which dwelleth in tents, and waiteth for them that passe by, to spoyle them.

As God threatened by his Law, Deut. 28. 24.

Thou wouldest neuer be ashamed of thine adles and repents: and this impudencie is common to idolaters, which will not give off, though they be neuer so manifestly convicted.

Hee sheweth that the wicked in their miseries will cry vnto God, and vnto prayer as the godly do, but because they turne not from their euill, they are not heard.

Isa. 58. 4.

Meaning the ten tribes.

And gaue her vnto the hands of the Assyrians.

The Ebrewe word may rather signifie lightnesse and wantonnes, or noise & bruite.

Iudah sinned for a time that shee did returne, as vnder Iosiah and other good Kings, but she was neuer truly touched, or wholly reformed, as appeared when occasion was offered by any wicked prince.

Israel hath not declared herselfe so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance.

7. Psal. 105. 6, 6.

That is, who had withoute hope, Joel 2. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

^p There was no way, which thou didst not haue to seeke after the idols, and to true apitrimage.

^p scattered thy wayes to the strange gods vnder euery greene tree, but ye would not obey my voyce, saith the Lord.

¹⁴ O ye disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion.

¹⁵ And I will giue you pastours according to mine heart, which shall feed you with knowledge and vnderstanding.

¹⁶ Moreover, when ye be increased and multiplied in the land, in those dayes, saith the Lord, they shall say no more, The Ark of the covenant of the Lords: for it shal come no more to mind, neither shal they remember it, neither shall they visit it, for that shalbe no more done.

¹⁷ At that time they shall call Ierusalem, The throne of the Lord, and all the nations shall be gathered vnto it, *euen* to the Name of the Lord in Ierusalem: and thenceforth they shal follow no more the hardnesse of their wicked heart.

¹⁸ In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the land of the North into the land, that I haue giuen for an inheritance vnto your fathers.

¹⁹ But I said, How did I take thee for children and giue thee a pleasant land, *euen* the glorious heritage of the armies of the heathen, and said, Thou shalt call me, *saying*, My father, and shalt not turne from me?

²⁰ But as a woman rebelleth against her husband: so haue ye rebelled against mee, O house of Israel, saith the Lord.

²¹ A voice was heard vpon the hie places, weeping and supplications of the children of Israel: for they haue peruerter their way, and forgotten the Lord their God.

²² O ye disobedient children, returne and I will heale your rebellions. Behold, we come vnto thee, for thou art the Lord our God.

²³ Truly the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

²⁴ For confusion hath deuoured our fathers labour from our youth, their sheepe and their bullocks, their sonnes and their daughters.

²⁵ We lie downe in our confusion, and our shame couereth vs: for we haue sinned against the Lord our God, we and our fathers from our youth, *euen* vnto this day, and haue not obeyed the voyce of the Lord our God.

CHAP. IIII.

¹ True repentance. ⁴ He exhorteth to the circumcision of the heart. ⁵ The destruction of Iudah is prophesied, for the malice of their hearts. ¹⁹ The Prophet lamenteth it.

¹ O Israel, if thou returne, I will returne vnto me, saith the Lord: & if thou put away thine abominations out of my sight, then shalt thou not remoue.

^p This wholly without by scripture, Joel 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

² And thou shalt sweare, The Lord liueth, in truth, in iudgement, and in right conscience, and the nations shall be blessed in him, and shall glorie in him.

³ For thus saith the Lord to the men of Iudah, and to Ierusalem,

⁴ Breake vp your fallow ground, and sow nor among the thornes: be circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Ierusalem, lest my wrath come forth like fire, and burne, that none can quench it, because of the wickednesse of your inuentions.

⁵ Declare in Iudah, and shew forth in Ierusalem, and say, Blow the trumpet in the land: cry, and gather together, & say, Assemble your selues, and let vs goe into strong cities.

⁶ Set vp the standard in Zion: prepare to flee, and stay not: for I will bring a plague from the North, and a great destruction.

⁷ The Lyon is come, vp from his denne, and the destroyer of the Gentiles is departed, and gone forth of his place to lay the land waste, and chy cities shall be destroyed without an inhabitant.

⁸ Wherefore gird you with sackcloth: lament & howle, for the fierce wrath of the Lord is not turned backe from vs.

⁹ And in that day, saith the Lord, the heart of the King shall perish, and the heart of the Princes and the Priests shall be astonished, and the Prophets shall wonder.

¹⁰ Then said I, Ah, Lord God, surely thou hast deceiued this people and Ierusalem, saying, Ye shal haue peace, and the sword pierceth vnto the heart.

¹¹ At that time shal it be said to this people and to Ierusalem, A dry wind in the high places of the wilderness, cometh toward the daughter of my people, but neither to fanne nor to cleanse,

¹² A mighty wind shal come vnto me from those places, and now will I also giue sentence vpon them.

¹³ Behold, he shall come vp as the clouds, and his charrets shall be as a tempest: his hortes are lighter then eagles: woe vnto vs, for we are destroyed.

¹⁴ O Ierusalem, wash thine heart from wickednesse, that thou mayest be saued: how long shal thy wicked thoughts remaine within thee?

¹⁵ For a voyce declareth from Dan, and publisheth affliction from mount Ephraim.

¹⁶ Make ye mention of the heathen, and publish in Ierusalem, Behold, the skoutes come from a farre cuntry, and cry out against the cities of Iudah.

¹⁷ They haue compassed her about as the watchmen of the field, because it hath prouoked me vnto wrath, saith the Lord.

^p cite in the vtmost border of Israel Northward toward Babylon, in the midway betweene Dan and Ierusalem. ^p Which keepeth the fruites so straitly, that nothing can come in nor out: so should the Babylonians compass Iudah.

Ccc 3

18 Thy

^b Thou shalt detest the name of idols, Psal. 115. 4. and shalt with reuerence sweare by I living God, when thine oath may aduance Gods glory, and profit others: and here by swearing he meaneth the true religion of God.

^c He willett the to plucke vp the impietie & wicked affection, and worldly respects out of their heart: that the true seed of Gods word may be sown therein, Hose. 10. 12. and this is the true circumcision of the heart, Deut. 10. 16. Rom. 2. 29. col. 2. 11.

^d He warneth them off great dangers that shall come vpon them by the Caldeans, except they repent and turne to the Lord.

^e He speaketh this to admonish them off great danger, when every man shall prepare to saue himselfe, but it shalbe too late, 2. King. 19. 4.

^f Meaning, Nebuchad-nezzar king of Babylon, 2. Kin. 24. 1.

^g That is, the false prophets, which still prophesied peace and securitie.

^h By the false prophets, which promised peace and tranquillitie: and thus thom hilt punished their rebellious stubbornnesse by causing them to hearken vnto lies, which would not beleeue thy truth, 1. 1. ing. 22. 23. ezech. 14. 9.

ⁱ The North winde whereby he meaneth Nebuchad-nezzar.

^k To carry away both come and chaffe.

^l Meaning, that Nebuchad-nezzar should come as suddenly, as a cloud that is carried with the winde.

^m This is spoken in the person of all the people, who in their affliction should cry thus.

ⁿ Which was a

^o Which was in

^p Which keepeth the fruites so straitly,

^q that nothing can come in nor out: so should the Babylonians compass Iudah.

18 Thy wayes and thine inuentions haue procured thee these things, such is thy wickednesse: therefore it shalbe bitter, therefore it shal pierce vnto thine heart.

19 My belly, my belly, I am pained, euen at the very heart: mine heart is troubled within me: I cannot be still: for my soule hath heard the sound of the trumpet, and the alarme of the battell.

20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my tents destroyed, & my curtaines in a moment.

21 How long shall I see the standerd, and heare the sound of the trumpet?

22 For my people is foolish, they haue not knowne me: they are foolish children, & haue none vnderstanding: they are wise to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and void: and to the heauens, and they had no light.

24 I beheld the mountaines: and loe, they trembled, and all the hills shooke.

25 I beheld, and loe, there was no man, and all the birds of the heauen were departed.

26 I beheld, and loe, the fruitfull place was a wilderness, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

27 For thus hath the Lord said, The whole land shall be desolate: yet will I not make a full end.

28 Therefore shall the earth moue, & the heauens aboue shalbe darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole citie shall flee, for the noise of the horsemen and bowmen: they shall goe into thicket, and climbe vp vpon the rockes: euery citie shalbe forsaken, and not a man dwell therein.

30 And when thou shalt be destroyed, what wilt thou doe? Though thou clovest thy selfe with skarlet, though thou deckest thee with ornaments of gold, though thou paintest thy face with colours, yet shalt thou trimme thy selfe in vaine: for thy louers will abhorre thee and seeke thy life.

31 For I haue heard a noise as of a woman traouailing, or as one labouring of her first child, euen the voyce of the daughter Zion that sigheth and stretcheth out her hands: woe is mee now: for my soule fainteth because of the murderers.

CHAP. V.

In Iudah no righteous man found neither among the people nor the rulers. 15 Wherefore Iudah is destroyed of the Caldeans.

RVnto and fro by the streetes of Ierusalem, and behold now, and know, and inquire in the open places thereof if ye can finde a man, or if there be any that executeth iudgement, & seeketh the truth, and I will spare it.

2 For though they say, The Lord liueth, yet doe they sweare falsly.

3 O Lord, are not thine eyes vpon the truth? thou hast smitten them, but they haue not forrowed: thou hast consumed them, but they haue refused to receive correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I said, Surely they are poore, they are foolish, for they know not the way of the Lord, nor the iudgement of their God.

5 I will get me vnto the great men, and will speake vnto them: for they haue knowen the way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bonds.

6 Wherefore a Lion out of the forest shal slay them, and a Wolfe of the wilderness shal destroy them: a Leopard shal watch ouer their cities: euery one that goeth out thence, shalbe torne in peeces, because their trespasses are many, and their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken mee, and I sworne by them that are no gods: though I fed them to the full, yet they committed adultery, and assembled themselves by companies in the harlots houses.

8 They rose vp in the morning like fed horses: for euery man neyed after his neighbours wife.

9 Shall I not visit for these things, saith the Lord? Shall not my soule be auenged on such a nation as this?

10 Climbe vp vpon their wals, and destroy them, but make not a full end: take away their battlements, for they are not the Lords.

11 For the house of Israel, and the house of Iudah haue grievously trespassed against mee, saith the Lord.

12 They haue denied the Lord, and said, It is not he, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the Prophets shalbe as winde, and the word is not in them: thus shall it come vnto them.

14 Wherefore thus saith the Lord God of hostes, Because ye speake such words, behold, I will put my wordes into thy mouth, like a fire, and this people shalbe as wood, and it shall deuoure them.

15 Lo, I wil bring a nation vpon you from farre, O house of Israel, saith the Lord, which is a mighty nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Whose quiuer is as an open sepulchre: they are all very strong.

17 And they shall eat thine harvest and thy bread: they shall deuoure thy sonnes and thy daughters: they shall eate vp thy sheepe and thy bullocks: they shall eate thy vines and thy fig-trees: they shall destroy with the sword thy

q He sheweth that the true ministers are liuely touched with the calamities of the Church, so that all the parts of their body feele the griefe of their heart, albeit with venale to Gods glory they pronounce his iudgements against the people.

r Meaning the cities, which were as easily cast downe as a tent.

s Their wisdom and pollicie tend to their owne destruction, and pulleth them from God.

t By these manner of speeches he sheweth the horrible destruction that should come vpon the land, and also condemneth the obstinacie of the people, who repent not at the feare of these terrible tidings, seeing that the insensible creatures are moued therewith, as if the order of nature should be changed.

u But for his mercies sake he will reuerse himselfe a residue to be his Church, and to prayse him in earth.

x Neither thy ceremonies nor rich gifts shall deliuer thee.

y As the Prophets were moued to pittie the destruction of their people, so they declared it to the people to moue them to repentance.

b Though they pretend religion and holiness, yet all is but hypocrisie: for vnder this kinde of swearing is concealed the true religion.

c Dost not thou loue vprightnesse and faithful dealing?

d Thou hast oft times punished them, but all is in vaine.

e He speaketh this to the reproch of them, which should gouerne & teach others, and yet are further off the way then the simple people.

f Meaning, Nebuchadrezzar and his arme.

g He commandeth the Babylonians and enemies to destroy them.

h Reade Chap. 4. 17.

i Because they gaue no credit to the words of his Prophets, as Isa. 53. 1. 5.

k Their words shalbe of none effect, but vaine.

l They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.

m Meaning Ieremiah.

n To wit, the Babylonians and Caldeans.

o Who shall kill many with their arrows.

a That is, the citie.

thy fenced cities, wherein thou didst trust.

18 Neuertheless, at those dayes, sayth the Lord, I will not make a full end of you.

19 And when ye shall say, Wherefore doeth the Lord our God do these things vnto vs? then shalt thou answer them, Like as ye haue forsaken me and serued strange gods in your land, so shall ye serue strangers in a land, that is not yours.

20 Declare this in the house of Iakob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, and without vnderstanding, which haue eyes and see not, which haue eares and heare not.

22 Feare ye not me, saith the Lord? or will ye not be afraid at my presence, which haue placed the sand for the bounds of the seaby the perpetual decree that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it.

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine both early and late in due season: he serueth vnto vs the appointed weekes of the harvest.

25 Yet your iniquities haue turned away these things, & your sinnes haue hindred good things from you.

26 For among my people are found wicked persons, that lay waite as hee that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birdes, so are their houses full of deceit: thereby they are become great and waxen rich.

28 They are waxen fat and shining: they doe ouerpasse the deedes of the wicked: they execute no iudgement, no nor the iudgement of the fatherlesse: yet they prosper, though they execute no iudgement for the poore.

29 Shall I not visit for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The prophets prophesie lies, and the Priests receiue gifts in their hands, and my people delight therein. What will ye then doe in the end thereof.

CHAP. VI.

1 The coming of the Assyrians and Caldeans. 16 He exhorteth the Iewes to repentance.

O Ye children of Benjamin, prepare to flee out of the middes of Ierusalem, and blow the trumpet in Tekoa: set vp a standard vpon Bethhaccerem: for a plague appeareth out of the North and great destruction,

2 I haue compared the daughter of Zion to a beautifull and daintie woman.

3 The pastours with their flockes shall come vnto her: they shall pitch their tents round about by her, and euery one shall feede in his place.

4 Prepare warre against her: arise, and let vs goe vp toward the South: woe vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs goe vp by night, and destroy her palaces.

6 For thus hath the Lord of hostes said, Hew downe wood, and cast a mount against Ierusalem: this citie must bee visited: all oppression is in the mids of it.

7 As the fountaine casteth out her waters, so shee casteth out her malice: crueltye and spoile is continually heard in her before mee with sorrow and strokes.

8 Behou instructed, O Ierusalem, lest my soule depart from thee, lest I make thee desolate as a land, that none inhabiteth.

9 Thus saith the Lord of hostes, They shall gather as a vine, the residue of Israel: turne backe thine hand as the grape gatherer into the baskets.

10 Vnto whome shall I speake, and admonish that they may heare? behold, their eares are vncircumcised, and they cannot hearken: behold, the word of the Lord is vnto them as a reproch: they haue no delight in it.

11 Therefore I am full of the wrath of the Lord: I am wearie with holding it: I will powre it out vpon the children in the streete, and likewise vpon the assembly of the young men: for the husband shall euen be taken with the wife, and the aged with him that is full of dayes.

12 And their houses with their lands, and wiues also shall be turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnesse, and from the Prophet euen vnto the Priest, they all deale falsly.

14 They haue healed also the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the flaine: when I shall visite them, they shall be cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the waies and behold, and aske for the olde way, which is the good way, and walke therein, and ye shall finde rest for your soules: but they saide, Wee will not walke therein.

17 Also I set watchmen ouer you, which said, Take heede to the sound of the trumpet: but they said, Wee will not take heed.

18 Heare

She shall be so destroyed, that the theep may be fed in her. He speaketh this in the person of the Babylonians which complaine that the time faileth them before they haue brought their enterprises to passe. He sheweth the cause why it should bee destroyed, and how it commeth of themselves.

He warneth them to amend by his correction, and to turne to him by repentance.

He exhorteth the Babylonians to be diligent to search out all and to leaue none.

They delight to heare vaine things, and to shut vp their eares to true doctrine.

As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5. 14. so he kindleth it now when hee seeth that all remedies are past. None shall be spared.

When the people began to feare Gods iudgements, the false Prophets comforted them by flatterings, shewing that God would send peace and not warre.

Ebr. them that fall. Wherein the patriarchs and Prophets walked, directed by the word of God, signifying that there is no true way, but that which God preferibeth. Prophets which should warne you of the dangers that were at hand.

Here the Lord declareth his purpose toward his Church.

Chap. 16. 18

Meaning, the Prophet Ieremias.

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Meaning, the Prophet Ieremias.

18 Heare therefore yee Gentiles, and thou Congregation knowe, what is among them,

19 Heare, O earth, behold, I will cause a plague to come vpon this people, ⁱⁿ the fruit of their owne imaginations: because they haue not taken heede vnto my wordes, nor to my Law, but cast it off.

20 To what purpose bringest thou me in-cense from Sheba, and sweete calamus from a farre countrey? Your burnt offerings are not pleasant, nor your sacrifices sweet vnto me.

21 Therefore thus sayth the Lord, Behold, I will lay stunnibg blockes before this people, and the father and the sonnes together shall fall vpon them: the neighbour and his friend shall perishe.

22 Thus sayeth the Lord, Behold, a people cometh from the North countrey, and a great nation shall arise from the sides of the earth.

23 With bow and shield shall they be weaponed: they are cruell and will haue no compassion: their voice roareth like the sea, & they ride vpon horses, well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, and our hands waxe feeble for woe is come vpon vs, as the sorrow of a woman in traile.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemy and feare is on euery side.

26 O daughter of my people, gird thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning as for thine only sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set thee for a defence and fortress among my people, that thou maist know and trie their wayes.

28 They are all rebellious traitours, walking craftily: they are brasse, and yron, they all are destroyers.

29 The bellows are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They shall call them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

2 Jeremiah is commanded to shewe vnto the people the word of God, which trusteth in the outward seruice of the Temple. 13 The wils that shall come to the Iewes, for the despising of the Prophets. 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they should obey his word.

THe words that came to Jeremiah from the Lord, saying,

2 Stand in the gate of the Lords house, and crie this word there, and say, Heare the word of the Lord, all ye of Iudah that enter in at these gates to worship the Lord.

3 Thus sayth the Lord of hostes, the God of Israel, Amend your wayes & your workes,

and I will let you dwell in this place.

4 Trust not in lying wordes, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend and redresse your wayes and your workes: if you execute iudgement betwene a man and his neighbour,

6 And oppresse not the stranger, the fatherlesse and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then I will let you dwell in this place in the land that I gaue vnto your fathers, for cuer and cuer.

8 Behold, you trust in lying wordes, that cannot profite.

9 Will you steale, murder, and commit adulterie, and sweare falsly, and burne incense vnto Baal, and walke after other gods whom ye know not?

10 And come and stand before me in this House, whereupon my Name is called, and say, We are deliuered, though wee haue done all these abominations?

11 Is this House become a den of theeues, whereupon my Name is called before your eyes? Behold, euen I see it, saith the Lord.

12 But goe yee now vnto my place which was in Shilo, where I set my Name at the beginning, and behold what I did to it for the wickednesse of my people Israel.

13 Therefore now because ye haue done all these workes, saith the Lord, (and I rose vp early, and spake vnto you: but when I spake, ye would not heare me, neither when I called, would ye answere.)

14 Therefore will I doe vnto this House, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will cast you out of my sight, as I haue cast out all your brethren, euen the whoole seed of Ephraim:

16 Therefore thou shalt not pray for this people, neither lift vp crie or prayer for them, neither intreat me for I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah and in the streets of Ierusalem?

18 The children gather wood, & the fathers kindle the fire, & the women knead the dough to make cakes to the Queene of heauen, and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, sayth the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus sayth the Lord God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruite of the ground, and it shall burne and not be quenched.

21 Thus sayth the Lord of hostes, the God

a Beleeue not the false Prophe-
tess, which say that for the Temple sake, and the sacrifices there, the Lord will preferre you, and so nourish you in your signe, and vaine confidence. b God sheweth on what condition he made his promise to this Temple: that they should be an holy people vnto him, as he would be a faithful God to them. c As theu had hid in holes, and denie think themselves safe, so when you are in my Temple, you thinke to be covered with the holiness thereof, and that I cannot see your wickednesse. Mar. 11. 17. d Because they depended so much on the temple, which was for his promise, that he would be present and defend them where the Arke was, he sendeth them to Gods judgement against Shilo, where the Arke had remained about 400. years, and as was taken, the Priests flaine & the people miserably discomfited. 1. Sam. 4. 11. chap. 3. 6. 6. e That is, I neuer ceased to warne you, as I ha. 65. 2. Pron. 1. 23. f He sheweth what is the onely remedie to redresse our faultes: to suffer God to leade vs into the way, and to obey his calling. Ila. 66. 4. g I will send you into captiuitie as I haue done Ephraim, that is, the tribes. h To assure them that God had determined with himselfe to punish their wickednes, he threateth y the prayer of the godly can nothing auail them, whilst they remaine in their obstinacy against God, and will not vfe the means that he vseth to call them to repentance. Cha. 11. 14 and 14. 11. i That is, they sacrifice to ym, moone & flares which they called the queene of heauen, Cha. 44. 17. 2. king. 13. 10.

q God taketh all the world to winne: he and the insensible creatures of the in-gratitude of the Iewes.

r Read Ila. 4. 1. and Amos 5. 21.

f From Babylon by Dan, which was North from Ierusalem.

t For feare of the enemy: he speaketh this in the person of the Iewes.

u Meaning, Ieremiah, whom God had appointed to trie out the godly from the wicked as a founde doeth the pure mettall from the dross. x All the paine and labour that hath bene taken with them, is lost.

of Israel, put your burnt offerings vnto your sacrifices, and ate the flesh.

22 For I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walke ye in all the wayes which I haue commanded you, that it be may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels and the stubbornnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto this day, I haue euen sent vnto you all my seruants the Prophets, rising vp early every day, and sending them.

26 Yet would they not heare me nor incline their eare, but hardened their necke and did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they will not heare thee: thou shalt also crie vnto them, but they will nor answer thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voice of the Lord their God, nor receiueth discipline: trueth is perished and is cleane gone out of their mouth.

29 Cut off thine haire, O Ierusalem, and cast it away, and take vp a complaint on the hie places: for the Lord hath reiected and forsaken the generation of his wrath.

30 For the children of Iudah haue done euill in my sight, saith the Lord: they haue set their abominations in the House, whereupon my Name is called, to pollute it.

31 And they haue build the hie place of Topheth, which is in the valley of Ben-hinnom to burne their sonnes and their daughters in the fire, which I commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, saith the Lord, that it shall no more be called Topheth, nor the valley of Ben-Hinnom, but the valley of slaughter: for they shall burie in Topheth till there be no place.

33 And the carkeises of this people shall be meate for the foules of the heauen and for the beasts of y earth, & none shall fray them away.

34 * Then will I cause to cease from the cities of Iudah, and from the streetes of Ierusalem the voice of mirth and the voice of gladnesse, the voice of the bridegrome & the voice of the bride, for the land shall be desolate.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord mooneth the people to amendment. 10 He reprehendeth the lying doctrine and the couetoufnesse of the Prophets and Priests.

At that time, saith the Lord, they shall bring out the bones of the Kings of Iu-

dah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their graues.

2 And they shall spread them before the sunne & the moone, and all the host of heauen, whom they haue loued, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shall be as dounge vpon the earth.

3 And death shall be desired rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, saith the Lord of hosts.

4 Thou shalt say vnto them also, Thus saith the Lord, Shall they fall and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they gaue themselues to deceit, and would not returne.

6 I hearkened and heard, but none spake a right: no man repented him of his wickednesse, saying, What haue I done? euery one turned to their race, as the horse rusheth into the battell.

7 Euen the storke in the ayre knoweth her appointed times, and the turtle and the crane and the swallowe obserue the time of their comming, but my people knoweth not the iudgement of the Lord.

8 How doe ye say, Wee are wise, and the Law of the Lord is with vs? Lo, certainly in vaine made he it, the pen of the scribes is in vaine.

9 The wise men are ashamed: they are afraid & taken: loe, they haue reiected the word of the Lord, and what wisdom is in them?

10 Therefore will I giue their wiues vnto others, and their fields to them that shall possesse them: * for euery one from the least euen vnto the greatest is giuen to couetoufnesse, and from the Prophet euen vnto the Priest, euery one dealeth falsely.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I shall visite them, they shall be cast downe, saith the Lord.

13 I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figges on the figtree, and the leafe shall fade, and the things that I haue giuen them, shall depart from them.

14 Why doe wee stay? assemble your selues, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath

a The enemy for greedinesse of gaine shall rise your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hypocrisie, and euery one followeth his owne fantasie without any consideration. e I see accursed them, in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons to discerne the cold & heat, as Isa. 1. 3.

f The Law doth not profite you, neither needed it to haue bene writt for ought that you haue learned by it. g They that seeme wise, may be ashamed of their ignorance: for all wisdom consisteth in Gods word. * Isa. 56. 1. chap 5. 31. and 6. 13.

h Read chap. 6. 14.

i He speaketh in the person of the people, who when the enemy cometh will runne about to hide themselves, and acknowledge that it is Gods hand.

k Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices: but that they should regard, wherefore they were ordained to wit, to be ioyned to the word as states and confirmations of remission of sinnes in Christ: for without the word they were vaine and unprofitable.

l Which was about fourtene hundred yeres, m Reader verse 13.

n Whereby he sheweth that the pious ought not to leave their flockes in their obliuion: for the Lord will visit the meane of his seruants to make the wicked more faultie and to procure his. o In signe of mourning, as Ioh. 10. micah 1. 16. p Against whom he had iust occasion to powre out his wrath.

q Of Topheth, read 3. King. 23. 10. r But commanded the contrary, as Leuit. 18. 21. and 20. 3. deut. 18. 10.

s Euseb. 16. 13.

k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust judgement. Chap. 9. 15. and 23. 15
 l Read Chap. 4. 15
 m God threateneth to send the Babylonians among them, who shall vauily destroy them in such sort as by no means they shall escape.
 n Read Chap. 4. 19.

o Thus the Lord speaketh.
 p The people wonder that they have so long time looked for succour in vaine.
 q The Prophet speaketh thus.
 r Meaning, that no mans helpe or means could save them for in Gilead was precious balm.
 Chap. 46. 11. or els deriding the vaine confidence of the people who looked for helpe at their Priests, who should have bin the Physicians of their soules, and dwelt at Gilead, Hof. 6. 8

hath put vs to silence and giuen vs water with gal to drinke, because we haue sinned against the Lord.

15 Wee looked for peace, but no good came, and for a time of health, and behold troubles.

16 The neying of his horses was heard from Dan, the whole land trembled at the noise of the neying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the citie, and those that dwell therein.

17 For behold, I will send serpents, and cockatrices among you, which will not be charmed, and they shall sting you, sayeth the Lord.

18 I would haue comforted my selfe against sorrow, but mine heart is heavy in me.

19 Behold, the voice of the cry of the daughter of my people for feare of them of a far country, Is not the Lord in Zion? Is not her king in her? Why haue they prouoked me to anger with their grauen images, and with the vanities of a strange god?

20 The Pharuest is past, the summer is ended, and we are not holpen.

21 I am sore vexed for the hurt of the daughter of my people: I am heavy, and astonishment hath taken me.

22 Is there no balm? at Gilead? Is there no Physition there? Why then is not the health of the daughter of my people recovered?

CHAP. IX.

1 The complaint of the Prophet for the malice of the people.
 24 In the knowledge of God ought we only to reioyce, 26 The vnclimction of the heart.

O H, that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

2 Oh, that I had in the wilderness a cottage of wayfaring men, that I might leaue my people, and goe from them: for they be all adulterers, and an assembly of rebels,

3 And they bend their tongues like their bowes for lies: but they haue no courage for the truth vpon the earth: for they proceede from euil to worse, and they haue not knowen me, saith the Lord.

4 Let euery one take heed of his neighbour, and trust you not in any brother: for euery brother will vse deceit, and euery friend will deale deceitfully,

5 And euery one will deceiue his friende, and will not speake the truth: for they haue taught their tongues to speake lies, and take great paines to doe wickedly.

6 Thine habitation is in the mids of deceiuers, & because of their deceit they refuse to know me, sayth the Lord.

man. f They haue so praised deceit, that they cannot forsake it. rather forsake God, then leaue their wicked trade.

7 Therefore thus saith the Lord of hostes, Behold, I will melt them, and trie them: for what should I doe for the daughter of my people?

8 Their tongue is as an arrow shot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shall I not visite them for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

10 Vpon the mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wilderness a mourning, because they are burnt vp: so that none can passe thorough them, neither can men heare the voice of the flocke: both the soule of the ayre, and the beast are fled away and gone.

11 And I will make Ierusalem an heape, and a den of dragons, and I will make the cities of Iudah waste, without an inhabitant.

12 Who is wise to vnderstand this? and to whom the mouth of the Lord hath spoken, euen hee shall declare it. Why doeth the land perish, and is burnt vp like a wilderness, that none passeth through?

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the stubburnesse of their owne heart, and after Babilims, which their fathers taught them,

15 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will feed this people with wormewood, and giue them waters of gall to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heed and call for the mourning women, that they may come, and send for skilfull women that they may come,

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye liddes gush out of water.

19 For a lamentable noise is heard out of Zion, How are we destroyed, and utterly confounded, for wee haue forsaken the land, and our dwellings haue cast vs out.

20 Therefore heare the word of the Lord, O yee women, and let your eares regard the words of his mouth, and teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our windows, and is entred into our palaces, to destroy the children without, and the yong men in the streetes.

22 Speake, Thus sayth the Lorde, The carkeises

b With the first of affliction.

* Psal. 23. 3. and 120. 4

i Signifying, that all the places about Ierusalem should be destroyed.

k Meaning, that they are all without vnderstanding, and that God hath taken his spirit from them

l He sheweth that the children cannot excuse themselves by their fathers: for both father and child if they be wicked, shall perish.

m Read Chap. 8. 14.

n Seeing you cannot lament your own sinnes, call for those foolish women, whom of a superfection you haue to blame for the dead, that they by their fained teares may prouoke you to some sorrow.

o As though they were weary of vs, because of our iniquities.

Leuit. 1. 16. and 20. 21.

p He derideth the superstition of the women which made an art of mourning and taught to weepe with fained teares.

q Signifying, that there is no means to deliuer the wicked from Gods iudgements but when they thinke to be mortified and most farre off then are the soonest taken.

r Meaning, that they are all without vnderstanding, and that God hath taken his spirit from them

s Meaning, that they are all without vnderstanding, and that God hath taken his spirit from them

t Meaning, that they are all without vnderstanding, and that God hath taken his spirit from them

u Meaning, that they are all without vnderstanding, and that God hath taken his spirit from them

v Meaning, that they are all without vnderstanding, and that God hath taken his spirit from them

w Meaning, that they are all without vnderstanding, and that God hath taken his spirit from them

x Meaning, that they are all without vnderstanding, and that God hath taken his spirit from them

y Meaning, that they are all without vnderstanding, and that God hath taken his spirit from them

z Meaning, that they are all without vnderstanding, and that God hath taken his spirit from them

carkeises of men shall tie; euen as the dounge vpon the field, and as the handfull after the mower, and none shall gather them.

23 Thus sayth the Lord, Let not the wise man glory in his wise dome, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that he vnderstandeth, and knoweth me: for I am the Lord, which shew mercy iudgement, and righteousness in the earth: for in these things I delight, sayth the Lord.

25 Behold, the dayes come, saith the Lord, that I will visit all them, which are circumsised with the vncircumsised.

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wilderness: for all these nations are vncircumsised, and all the house of Israel are vncircumsised in the heart.

Meaning, both Iewes and Gentiles, as in the next verse he sheweth the cause, read Chap. 4. 4.

CHAP. X.

1 The constellations of the starres are not to be feared. 2 The weaknesse of idoles. 3 Of the power of God. 4 Their Pastours are become brute beasts.

Hear ye the word of the Lord that hee speaketh vnto you, O house of Israel.

2 Thus sayth the Lord, Learne not the way of the heathen, and be not afraid for the signes of heauen, though the heathen be afraid of such.

3 For the customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe.

4 And another decketh it with siluer, and with gold: they fasten it with nailes, and hammers, that it fall not.

5 The idoles stand vp as the palme tree, but speake not, they are borne because they cannot go: feare them not, for they cannot doe euill, neither can they doe good.

6 There is none like vnto thee, O Lord: thou art great, & thy Name is great in power.

7 Who would not feare thee, O King of nations? for to thee appertaineth the dominion:

for among al the wise men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: for the stocke is a doctrine of vanitie.

9 Siluer plates are brought from Tarsish, and golde from Vphaz, for the worke of the workman, and the hands of the founder: the

blew filke, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of truth: hee is the liuing God, and an euertlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods that haue not made the heauens and the earth, shall perish from the earth, and from vnder these heauens)

12 Hee hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

13 He giueth by his voice the multitude of waters in the heauen, and he causeth the clouds to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the winde out of his treasures.

14 Euery man is a beast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

15 They are vanity, and the worke of errors: in the time of their visitation they shall perish.

16 The portion of Iacob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

17 Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Behold, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall finde it so.

19 Woe is me for my destruction, and my grievous plague: but I thought, Yet it is my sorrow, and I will beare it.

20 My tabernacle is destroyed, and all my coards are broken: my children are gone from me, & are not: there is none to spread out my tent any more, and to set vp my curtaines.

21 For the Pastours are become beasts, and haue not fought the Lord: therefore haue they none vnderstanding: and all the flockes of their pastures are scattered.

22 Behold, the noise of the brute is come, and a great commotion out of the North country to make the cities of Iudah desolate, and a denne of dragons.

23 O Lord, I know that the way of man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lord, correct me, but with iudgement, not in thine anger, lest thou bring me to nothing.

25 Powre out thy wrath vpon the heathen

This declareth that all that hath bene in this Chapter spoken of idoles, was to arme the Iewes whē they should be in Caldea among the idolaters, & now with one sentence he instructeth them both how to protect their owne religion against the idolaters, and how to answer them to their shame, which should exhort them to idolatry, & therefore he writeth this sentence in the Caldeans tongue for a memoriall, where as all theretof his writing is Ebrew.

The more that man thinketh to do any thing well by his owne wisdom, and not as God instructeth him, more doth he proue himselfe to be a vile beast. By these words, Portion of Rod, he signifieth their inheritance, meaning, that God should be all sufficient for them: and that their felicitie consisteth in him alone, and therefore they ought to renounce all other helpes and succours, as of idols, &c. Deut. 32. 9. Psal. 116. 5.

The Prophet willett the Iewes to prepare themselves to this captivity, shewing that it was now at hand, that they should seele the things whereof he had said.

It is my iust plague, & therefore I will take it patiently: whereby he teacheth the people how to behaue themselves toward God.

He sheweth how Ierusalem shall lament. The gouernors and ministers.

Read. Chap. 4. 15.

He speaketh this because that Nebuchad-nazzar purposed to have made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to goe against Ierusalem, Ezek. 21. 2. therefore the Prophet sayth, that this was the Lords direction. Considering that God had reuelled vnto him the certitude of their captiuitie, Chap. 7. 16. he onely prayeth, that hee would punish them with mercie, which Iſaiah calleth in measure: Chap. 27. 8. measuring his rodde by their infirmity, 1 Cor. 10. 13. for here by iudgements is meant not only the punishment, but also the mercifull moderation of the same, as Chap. 30. 11.

Forasmuch as God cannot only be knowne and glorified by his mercie that he vseth toward his Church, but also by his iustice in punishing his enemies, hee prayeth that his glory may fully appeare both in the one and the other. Psal. 79. 6.

that

that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob and deuoured him and consumed him, and made his habitation desolate.

CHAP. XI.

3 *A curse of them that obey not the word of Gods couenant.*
10 *The people of Iudah, following the steppes of their fathers, worship strange gods.* 15 *The Lord forbiddeth them to remain to pray for them.*

THe word that come to Jeremiah from the Lord, saying,

2 Heare ye the words of this couenant, and speak vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus sayth the Lord God of Israel, Cursed be the man that obeyeth not the words of his couenant,

4 Which I commanded vnto your fathers, when I brought them out of the land of Egypt from the yron forname, saying, Obey my voice, and doe according to all these things, which I command you: so shall yee be my people, and I will be your God.

5 That I may confirme the othe that I haue sworne vnto your fathers, to giue them a land which floweth with milke and honie, as appeareth this day. Then answered I, and said, So be it, O Lord.

6 Then the Lord said vnto mee, Cry all these wordes in the citie of Iudah, and in the streetes of Ierusalem, saying, Heare yee the words of this couenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, rising early and protesting, saying, Obey my voice,

8 Neuerthelesse they would not obey, nor incline their eare: but euery one walked in the stubburnesse of his wicked heart: therefore I will bring vpon them all the wordes of this couenant, which I commanded them to doe, but they did it not.

9 And the Lord said vnto me, A conspiracy is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my words: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore thus sayth the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they crie vnto me, I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem, goe, and crie vnto the gods vnto whome they offer incense, but they shall not be able to helpe them in time of their trouble.

13 For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streets of Ierusalem haue ye

set vp altars of confusion, *turn altars to burne incense vnto Baal*

14 Therefore thou shalt not pray for this people, neither lift vp a cry of prayer for them: for when they crie vnto me in their trouble, I will not heare them.

15 What should my beloved *in mine house*, seeing they haue committed abomination with many? and the bloody flesh goeth away from thee: yet when thou doest euil, thou reioycest.

16 The Lord called my name, A greene oliuetree, faire, and of goodly fruit: *but with noise and great tumult he hath set fire vpon it*, and the branches of it are broken.

17 For the Lord of hostes, that planted thee, hath pronounced a plague against thee, for the wickednesse of the house of Israel, and of the house of Iudah, which they haue done against themselves to prouoke me to anger in offering incense vnto Baal.

18 And the Lord hath taught mee, and I know it, *when thou shewest mee their practises.*

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knew not that they had deified thus against me, saying, Let vs destroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But O Lord of hostes, that iudgeth righteously, and tryest the reines and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of Anathoth, (that seeke thy life, and say, Prophecie not in the Name of the Lord, that thou die not by our hands)

22 Thus therefore saith the Lord of hosts, Behold, I will visit them: the young men shall die by the sword: their sounes & their daughters shall die by famine,

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, *when the yeere of their visitation.*

CHAP. XII.

1 *The Prophet marvelleth at the prosperitie of the wicked, although hee confesse God to be righteous.* 7 *The Iewes are forsaken of the Lord.* 10 *Hee speaketh against Pastours and Preachers, that seduce the people.* 14 *The Lord threatneth destruction vnto the nations, that troubled Iudah.*

O Lord, if I dispute with thee, thou art righteous: yet let mee talke with thee of thy iudgements: wherefore doeth the way of the wicked prosper? why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken roote: they grow, and bring forth fruit: thou art neere in their mouth, and farre from their reines.

and his deare children in aduersitie, as Iob. 21. 7. psalm. 37. 1. and 73. 3. Habac. 1. c. They professe God in mouth, but denie him in heart, which is here meant by their reines, Isa 29. 13. matth. 15. 8.

that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob and deuoured him and consumed him, and made his habitation desolate.

a He calleth the Iewes to the consideration of Gods mercies, who freely chuse them, made a couenant of eternall felicity with them, and how he euer performed it on his behalfe, and how they euer shewed themselves rebellious and ingrate toward him, and brake it on their part, and so are subiect to the curse of the law, Deut. 27. 26.

b Thus he speaketh in the person of the people, which agreed to the couenant.

c Reade Chap. 7. 13.

d According to his owne fantasie, and not as my word appointed him.

e Meaning, the menaces and curses contained in the Law, Leui. 26. 14. deut. 28. 16.

f That is, a general consent to rebell against mee.

g Because they will not pray with true faith and repentance, but for the smart and griefe which they feele, Prou. 1. 28.

h Reade Chap. 2. 38.

i Reade Chap. 7. 16. and 14. 11. k My people of Israel whom I haue hitherto greatly loved. l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, and so reioyce in their wickednesse. m Of the Babylonians and Chaldeans. n Which went about proudly in compassing my death. o Let vs destroy the Prophet and his doctrine. Some reade, I will corrupt his word, meaning, I will corrupt his word, but being moved with a Spirit of God, he denieth the aduancement of Gods glory and the verifying of his word, which is by the destruction of his enemies. q To wit, both the Priests and the rest of the people: for this to woe was the Priests, and they dwelt in it, reade Chap. 1. 1. r Not that they could not abide to heare God named: (for herein they would shew themselves most holy) but because they could not abide to be sharply reproued, and therefore desired to be blasted. 30. 10. and to be maintained in their pleasures, Mich. 2. 11. and not to be visited condemned, Amos. 7. 13.

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his actes. b This question hath bene alway a great temptation to the godly, to see the wicked enemies of God in prosperity.

But thou, Lord, knowest me: thou hast seen me; and tried mine heart toward thee: pull them out like sheepe for slaughter: and prepare them for the day of slaughter. How long shall the land mourn, and the herbes of every field wither: for the wickednesse of them that dwell therein? the beasts are consumed; and the birds, because they sayd, He will now see our last end.

If thou shalt binne with thine footemen, and they have wearied thee: then how canst thou match thy selfe with horses? and if thou dost lightest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Jordan? For even thy brethren, and the house of thy father, even they have dealt unfaithfully with thee: and they have cried out altogether against thee: but beloeue them not, though they speake faire to thee.

I have forsaken mine house: I have left mine heritage: I have given the dearly beloved of my soule into the hands of their enemies.

Mine heritage is vnto me, as a Lyon in the Forrest: he crieth out against me; therefore haue I hated it.

Shall mine heritage be vnto me, as a bird of diuers colours? are not the birds about her, saying, Come assemblie all the beasts of the field, come to eate her?

Many pastors haue destroyed my vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wilderness.

They haue laid it waste, and in, being waste, mourneth vnto me: and the whole land hath waste, because no man setteth his minde on it.

The destroyers are come vpon all the high places in the wilderness: for the sword of the Lord shal deuoure from the one end of the land, euen to the other end of the land: no flesh shall haue peace.

They haue sown wheate, and reaped thornes: they were sicke, and had no profite: and they were ashamed of your fruits, because of the fierce wrath of the Lord.

I haue saith the Lord against all mine euill neighbours, that touch the inheritance, which I haue caused my people Israel to inherit. Behold, I will plucke them out of their land, and plucke out the house of Iudah from among them.

And after that I haue plucked them out, I will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

of their idoles and superstitions: therefore their enemies, as thicke as the fowles of the ayre shall come about them to destroy them. Hee prophesieth of the destruction of Ierusalem by the captiues of Nebuchadnezzar, whom hee calleth pagans. I Because no man regardeth my word, or the plagues that I haue sent vpon this land. In the word of the Prophets. They lamented the fynes of the people. For in stead of amendment, you grew worse and worse, as Gods plagues testified. Meeting the wicked enemies of this Church which blasphemed his Name, and when he would punish after that hee hath deliuered his people. After that I haue punished the Gentiles, I will haue mercie vpon them.

And if they will learne the wayes of my people, so sweare by my name, (The Lord liueth, as they taught my people to sweare by Baal) then shall they be built in the middes of my people.

But if they will not obey, then will I vterly plucke vp, and destroy that nation, saith the Lord.

CHAP. XIIII.
The destruction of the Temple is prophesied. Why Israel was reueiled to the people of God, and why they were forsaken. He subuerteth them in repentance.

Thus saith the Lord vnto me, Go, and buy thee a linnen girdle, and put it vpon thy loynes, and put it not in water.

So I bought the girdle according to the commandment of the Lord, and put it vpon my loynes.

And the word of the Lord came vnto me the second time, saying,

Take the girdle that thou hast bought, which is vpon thy loynes, and arise, goe toward Perath, and hide it therein in the cleft of the rocke.

So I went, and hid it by Perath, as the Lord had commanded me.

And after many dayes, the Lord said vnto me, Arise, goe toward Perath, and take the girdle from thence, which I commaunded thee to hide there.

Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and behold, the girdle was corrupt, and was profitable for nothing.

Then the word of the Lord came vnto me, saying,

Thus saith the Lord, After this manner will I destroy the pride of Iudah, and the great pride of Ierusalem.

This wicked people haue refused to heare my word, and walke after the stubbornnesse of their owne heart, and walke after other gods to serue them, and to worship them: therefore they shall be as the girdle, which is profitable to nothing.

For as the girdle cleaueth to the loynes of a man, so haue I tied to me the whole house of Israel, & the whole house of Iudah, saith the Lord, that they might be my people: that they might haue a name and praise, and glory, but they would not heare.

Therefore thou shalt say vnto them this word. Thus saith the Lord God of Israel, Euery bottell shall be filled with wine, and they shall say vnto thee, Doe we not know that euery bottell shall be filled with wine?

Then shalt thou say vnto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, euen the kings that sit vpon the throne of David, and the Priests and the Prophets, and all the inhabitants of Ierusalem with drunkennesse.

And I will dash them one against another,

The true doctrine and maner to serue God. Reade Chap.

4. They shall be of the number of the faithfull, and haue a place in my Church.

Because this is a ring of the Church of Ierusalem, which was farre from Ierusalem, it is evident, that this was a vision, whereby was signified that the Iewes should possess our European Churches to be captiues in Babilon: and there foreright of Ierusalem from the Iewes, though they were ioyned to the Lord before as a girdle about a man.

Euery one of you shall be filled with spirituall drunkennesse, and be without all knowledge to seeke how to helpe your selues. It shall be as if for me to destroy the greatest and the strongest, as it is for a man to breake earthen bottles.

Repent betime. Jeremiah. False prophets.

ther, euen the fathers and the sonnes together, saith the Lord: I will not spare, I will not pitié, nor haue compassion, but destroy them.

15 Heare and giue eare, be not proud: for the Lord hath spoken it.

16 Giue glory to the Lord your God, before he bring darknesse, and ouer your feet stumble in the darke mountaines, and whiles you looke for light, hee turne it into the shadow of death, and make it as darknesse.

17 But if ye will not heare this, my soule shall weepe in secret for your pride, and mine eye shall weepe and drop down teares, because the Lords flocke is caried away captiue.

18 Say vnto the King and to the Queene, Humble you selues, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of the South shall bee shut vp, and no man shall open them: all Iudah shall be caried away captiue: it shall be wholly caried away captiue.

20 Lift vp your eyes and behold them that come from the North: where is the flocke that was giuen thee, euen the beaui- full flocke?

21 What wilt thou say, when he shall visite thee? (for thou hast taught them to bee captiues, and as chiefe ouer thee) shall not sorrow take thee as a woman in trauaile?

22 And if thou say in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts discovered, and thy heeles made bare.

23 Can the blacke Moore change his skin? or the leopard his spots? then may yee also doe good, that are accustomed to doe euill.

24 Therefore will I scatter them, as the stubble that is taken away with the South winde.

25 This is my portion, and the part of thy measures from me, saith the Lord, because thou hast forgotten me and trusted in lies.

26 Therefore I haue also discovered thy skirtes vpon thy face, that thy shame may appeare.

27 I haue seene thine adulteries, and thy neyings, the filthinesse of thy whoredome on the hills in the fields, and thine abominations. Woe vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once be?

CHAP. XIII.

1 Of the death that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

THE word of the Lord that came vnto Ieremiah, concerning the death.

2 Iudah hath mourned, and the gates thereof are desolate, they haue been brought to heauinesse vnto the ground, and the crie of Ierusalem goeth vp.

3 And their nobles haue sent their inferi-

ours to the water, who came to the welles, and found no water: they returned with their vessels empty: they were ashamed and confounded, and couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heads.

5 Yea, the hinde also caluet in the field, and forsooke it, because there was no grasse.

6 And the wilde asses did stand in the high places, and drew in their winde like dragons: their eyes did faile, because there was no grasse.

7 O Lord, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the Saviour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by, to tarry for a night?

9 Why art thou as a man astonished, and as a strong man that cannot helpe? yet thou, O Lord art in the midst of vs, and thy Name is called vpon vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not refrained their feet: therefore the Lord hath no delight in them: but hee will now remember their iniquitie, and visite their sinnes.

11 Then said the Lord vnto me, Thou shalt not pray to doe this people good.

12 When they fast, I will not heare their crie, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine and by the pestilence.

13 Then answered I, Ah Lord God, Behold, the prophets say vnto them, Yee shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets propheticie lies in my Name: I haue not sent them, neither did I command them, neither spake I vnto them, but they propheticie vnto you a false vision, and diuination, and vanity, and deceitfulness of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that propheticie in my Name whom I haue not sent, yet they say, Sword and famine shall not bee in this land, by sword and famine shall those prophets be consumed.

16 And the people to whom these prophets doe propheticie, shall be cast out in the streetes of Ierusalem, because of the famine, & the sword, and there shall be none to burie them, both they and their wiues, and their sonnes, and their daughters: for I will powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop downe teares night and day without ceasing: for the virgin daughter of my people is destroyed with a great

d That is, affliction and misery by the Babylonians, Isa. 8. 23.
e Meaning, for helpe and support of the Egyptians.
f You shall surely be led away captiue, and I, according to mine affection toward you, shall weepe and lament for your stubbornnesse.
g For Iehoiachin and his mother rendered themselves by Ieremiahs counsel to the king of Babylon.
h That is, of Iudah, which lyeth Southward from Babylon.
i He asketh the King, where his people is become.
k By seeking helpe, thou hast made them skilful to fight against thee.
l Thy cloke of hypocrisie shall be pulled off, and thy shame seene.

m As thine iniquities haue been manifested to the world: so shall thy shame and punishment.
n He compareth idolaters to horses inflamed after mares.
o There is no place for him nor low, whereas the marks and signes of thine idolatrie appeare not.

a Which came for lacke of raine as verse 4.
b Or, restraint.
c The word signifies to be made blacke, and so is here taken for extreme sorrow.

c To wit, with ashes in token of sorrow.

d Meaning, that the brute beasts for drought were compelled to forsake their young creatures to pasture, and to goe to the water, which they could not find.
e Which are the howes of nature, that they cannot be cooled with drinking of water, but still grieve for the want to refresh them.

f Her flesh, the only way to remedie Gods plagues, which is by vniuersal confession of our sinnes, and returning to him by repentance.
g That taketh no care for it.
h As one that hath strength to helpe, and yet is afraid to put to his hand.

i Read Chap. 7. 1. 6. and 1. 14.

k He pitieth the people, and accuseth the false prophets, which deceived them: but the Lord answered, that both the prophets, which deceiued, and the people, which suffered themselves to be seduced shall perish.
l Chap. 23. 13. 15. and 27. 8. 9. and 29. 4.

m Chap. 23. 31. and 27. 10. 15. and 29. 9.

n The false prophets promised peace and assurance, but Ieremiah called to teares, and repentance for their affliction, which is abundant.
o Chap. 9. 1. Lament. 1. 16. and 2. 18.

b The birds should them flaine.
c The fisher to and to shure an quietness did Kain.
d Not that people was misd for Kings sin only, but their own also, because they coulde not to his wickednesse.
e That is, not call back paynes, there are an more.
f Meaning, cities.
g Because had flaine the husband.
h Or, mother.
i, floure fall

a great destruction, and with a sore grievous plague.

18 For if I go into the field, behold the slaine with the sword: and if I enter into the citie, behold them that are sicke for hunger also: moreover, the Prophet also and the Priest go a wandering into a land that they know not.

19 Hast thou verily rejected ¹ Judah, or hath thy soule abhorred Zion? why hast thou smitten vs, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, and behold trouble.

20 Wee acknowledge, O Lord, our wickednesse, and the iniquitie of our fathers: for we have sinned against thee.

21 Doe not abhorre vs: for thy Names sake cast not down the throne of thy glory: remember and breake not thy covenant with vs.

22 Are there any among the ² Vanities of the Gentiles, that can give raine? or can the heauens giue shewres? is it not thou, O Lord our God? therefore wee will waite vpon thee: for thou hast made all these things.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, 3 But threatneth to destroy them with foure plagues.

Then said the Lord vnto mee, ³ Though Moses and Samuel stood before me, yet mine affection could not bee toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shal we depart? then tell them, Thus saith the Lord, Such as are appointed to death, vnto death: and such as are for the sword, to the sword: & such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kinds saith the Lord, the sword to slay, and the dogs to teare in pieces, and the foules of the heauen, and the beasts of the earth to deuoure and to destroy.

4 I wil scatter them also in all kingdomes of the earth, ⁴ because of Manasseh the sonne of Hezekiah King of Iudah, for that which hee did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shal be fory for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken mee, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for I am weary with repenting.

7 And I will scatter them with the fanne in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

8 Their widowes are increased by mee about the sand of the sea: I haue brought vpon them, and against the assembly of the yong men a destroyer at noone day: I haue caused him to fall vpon them, and the citie suddenly, and speedily.

9 Shee that hath borne ⁵ seuen, hath been made weak: her heart hath failed: the sunne hath failed her, whiles it was day: shee hath been confounded and ashamed, and the residue of them will I deliuer vnto the sword before their enemies, saith the Lord.

10 Woe is me, my mother, that thou hast borne me; a contentious man, and a man that striveth with the whole earth: I haue neither lent on vsury, nor men haue lent vnto me on vsury: yet every one doth curse me.

11 The Lord said, Surely thy remnant shall haue wealth: surely I wil cause thine enemies to intreate thee in the time of trouble, and in the time of affliction.

12 Shall the yron break the yron, and the brasie that commeth from the North?

13 Thy substance and thy treasures will I giue to be spoyled without gain, and that for all thy sinnes euen in all thy borders.

14 And I will make thee to goe with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shal burne you.

15 O Lord, thou knowest, remember me, and visire me, and reuenge me of my persecuters: take me not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 Thy words were found by me, and I did feate them, and thy word was vnto me the ioy and reioycing of mine heart: for thy name is called vpon me, O Lord God of hosts.

17 I sate not in the assembly of the mockers, neither did I reioyce, but sate alone because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauinesse continuall? and my plague desperate and can not bee healed? why art thou vnto mee as a liar, and as waters that faile?

19 Therefore thus saith the Lord, If thou returne, then will I bring thee againe, and thou shalt stand before mee: and if thou take away the precious from the vile, thou shalt be according to my word: let them returne vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not preuaile against thee: for I am with thee to saue thee and to deliuer thee, saith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeme thee out of the hand of the tyrants.

for thy plagues: shewing what the faithfull should do when they see tokens of Gods anger. And hast not assisted me according to thy promise? wherein appeareth, that in the Saints of God is imperfection of faith, which through impieciencie is oft times assailed, as Chap. 20. 7. If thou forget these carnall considerations, and faithfully execute thy charge. That is, seeke to winne the good from the bad. To wit, as my mouth hath pronounced. Chap. 1. 18 and as here followeth, verse 20. x Conforme not thy selfe to their wickednesse, but let them follow thy godly example. y I will arme thee with an invincible strength and constancie, so that all the powers of the world shall not overcome thee.

CHAP. XVI.

2 The Lord forbidding Ieremiah to marry, sheweth him

D d d 2

what

h Shee that had many, lost all her children.

i Shee was destroyed in the midst of her prosperity.

k These are the Prophets words, complaining of the obstinacie of the people, and that he was referred to, to witness a time: wherein also he sheweth what is the condition of Gods ministers, to wit, to haue all the world against them, though they giue none occasion.

l Which is an occasion of contention & hatred.

m In this perplexitie the Lord comforted mee, and said that my last dayes should be quiet: and by the enemy, hea meansh here Nebuzaradan the captain of Nebuchad-nazzar, who gaue Ieremiah the choice either to remaine in his countrey, or to goe whither he would: or by the enemy he meansh the Iewes, which should afterward know Ieremiahs fidelity, and therefore fauour him.

n As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Ierusalem, but should be led captiues.

o Or some. He speaketh not this for desire of reuenge, but for the desire that God would deliuer his Church of them whom he knew to be hardened and incorrigible.

p I receiued them with as great ioy, as he that is afflicted, eateth meate.

q I had nothing to doe with the wicked contentners of thy word, but lamented bitterly

r And hast not assisted me according to thy promise? wherein appeareth, that in the Saints of God is imperfection of faith, which through impieciencie is oft times assailed, as Chap. 20. 7.

s If thou forget these carnall considerations, and faithfully execute thy charge.

t That is, seeke to winne the good from the bad.

u To wit, as my mouth hath pronounced. Chap. 1. 18 and as here followeth, verse 20.

x Conforme not thy selfe to their wickednesse, but let them follow thy godly example.

y I will arme thee with an invincible strength and constancie, so that all the powers of the world shall not overcome thee.

what should be the afflictions upon Judah. 13 The captivity of Babilon. 15 Their deliverance. 19 The calling of the Gentiles.

The word of the Lord came also vnto me, saying,

2 Thou shalt not take a thee a wife nor haue sonnes nor daughters in this place.

3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beere them, and concerning their fathers that beget them in this land,

4 They shall die of deaths and diseases: they shall not be lamented, neither shal they be buried, but they shal be as dung vpon the earth, and they shal bee consumed by the sword, and by famine, and their carkeises shall bee meate for the foules of the heauen, and for the beasts of the earth.

5 For thus saith the Lord, Enter not in to the house of mourning, neither goe to lament, nor bee moued for them: for I haue taken my peace from this people, saith the Lord, euen mercie and compassion.

6 Both the great, and the small shall die in this land: they shall not be buried, neither shall men lament for them nor cut themselves, nor make themselves bald for them.

7 They shall not stretch out the hands for them in the morning to comfort them for the dead, neither shall they giue them the cup of consolation to drinke for their father or for their mother.

8 Thou shalt not also go into the house of feasting to sit with them to eate and to drinke,

9 For thus saith the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes the voice of mirth, and the voice of gladnesse, the voice of the bridegrome & the voice of the bride.

10 And when thou shalt shew this people all these words, and they shall say vnto thee, Wherefore hath the Lord pronounced all this great plague against vs? or what is our iniquitie? and what is our sin that we haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your fathers haue forsaken me, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped them, and haue forsaken me, and haue not kept my Law,

12 And ye haue done worse then your fathers: for hehold, you walke euery one after the stubbornesse of his wicked heart, and will not heare me)

13 Therefore will I drue you out of this land into a land that ye know not, neither you, nor your fathers, and there shall ye serue other gods day and night: for I will shew you no grace.

14 Behold therefore, saith the Lord, the dayes come that it shall no more be said, The

Lord liueth, which brought vp the children of Israel out of the land of Egypt,

15 But, The Lord liueth, that brought vp the children of Israel from the land of the North, and from all the lands where hee had scattered them, and I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many fishers, and they shall fish them, and after, will I send out many hunters, and they shal hunt them from euery mountaine and from euery hill, and out of the caues of the rockes.

17 For mine eyes are vpon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthy carions and their abominations.

19 O Lord, thou art my force, and my strength and my refuge in the day of affliction: the Gentiles shall come vnto thee from the end of the world, and shall say, Surely our fathers haue inherited lies, and vanitie, wherein there was no profit.

20 Shall a man make gods vnto himselfe, and they are no gods?

21 Behold, therefore I will this once teach them: I will shewe them mine hand and my power, and they shall know that my Name is the Lord.

hath not viterly cast vs off. 1 They shall once againe feelee my power, and mercie for their deliuerance, that they may learne to worship me.

CHAP. XVII.

1 The forwardnesse of the lewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the hearts. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

The sinne of Iudah is written with a pen of yron, and with the point of a diamond, and grauen vpon the table of their heart, and vpon the hornes of your altars.

2 They remember their altars as their children, with their groues by the greene trees vpon the hie hills.

3 O my mountaine in the field, I will giue thy substance, and all thy treasures to be spoyled, for the sinne of thy high places throughout all thy borders.

4 And thou shalt rest, and in thee shal be a rest fro thine heritage that I gaue thee, & I will cause thee to serue thine enemies in the land, which thou knowest not: for ye haue kindled a fire in mine anger, which shall burne for euer.

5 Thus saith the Lord, Cursed bee the man that trusteth in man, and maketh flesh

e Zion that was my mountaine, shall now be left as a waste field. f Because thou wouldst not giue the land rest at such times, dayes and yeeres as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers. g The lewes were giuen to worldly policies, and thought to make themselves strong by the friendship of the Egyptians, Isa. 31. 3. and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them shewing that they preferre corruptible man to God, which is immortal, Isa. 2. 22. Chap. 48. 6, 7.

his

a Meaning, that the affliction should bee so horrible in Jerusalem, that wife and children should but increase his sorrow.

b Signifying, that the affliction should bee so great, that one should not haue leisure to comfort another.

c That is, should not rent their clothes in signe of mourning.

d For in these great extremities all consolation and comfort shall be in vaine.

* Chap. 5. 19. e Because the wicked are alwayes rebellious and dissemble their owne finnes, and murmur against Gods iudgements as though he had no iust cause to punish them, he sheweth him what to answer. * Chap. 7. 36.

* Chap. 23. 7.

f Signifying the benefit of their deliuerance out of Babylon should bee so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.

g By the fishers and hunters are meant the Babylonians and Chaldeans who should destroy them in such sort, that if they escaped the one, the other should take them.

h That is, their sonnes & daughters, which they offered to Molech. i He wondreth at the great mercy of God in this deliuerance, which shall not only extend to the lewes but also to the Gentiles.

k Our fathers were most vile idolaters: therefore it cometh only of Gods mercie, that he performeth his promise, and

a The remembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment for it shalbe manifest to men and Angels. b In stead of the Law of God, they haue written idolatrie and all abominations in their heart.

c Your finnes appeare in all the altars that you haue erected to idoles. d Some read, so that their children remember their altars, that is, follow their fathers wickednesse.

f Because thou wouldst not giue the land rest at such times, dayes and yeeres as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers. g The lewes were giuen to worldly policies, and thought to make themselves strong by the friendship of the Egyptians, Isa. 31. 3. and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them shewing that they preferre corruptible man to God, which is immortal, Isa. 2. 22. Chap. 48. 6, 7.

his arme, and withdraweth his heart from the Lord.

6 For he shall be like the heath in the wilderness, and shall not see when any good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 For he shall be as a tree, that is planted by the water, which spreadeth out her roots by the river, and shall not feeble when the heat cometh, but her leaf shall be Greene, and shall no care for the yeere of drought, neither shall cease from yeelding fruit.

9 The heart is deceitful and wicked about all things, who can know it? O Lord, search the heart, and trie the reins, even to giue euery man according to his wayes, and according to the fruits of his workes.

10 As the Paritich gathereth the young, which shee hath not brought forth: so hee that getteth riches, and not by right, shall leave them in the mids of his dayes, and at his ende shall be a foole.

11 A glorious throne exalted from the beginning, is the place of our Sanctuary.

12 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

13 Heale me, O Lord, and I shall be whole: saue me, and I shall be saued: for thou art my praise.

14 Behold, they say vnto me, Where is the word of the Lord? let it come now.

15 But I haue not thrust in my selfe for a pastour after thee, neither haue I desired the day of miserie, thou knowest: that which came out of my lips, was right before thee.

16 Be not terrible vnto me: thou art mine hope in the day of aduersitie.

17 Let them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me bee afraid: bring vpon them the day of aduersitie, and destroy them with double destruction.

18 Thus hath the Lord said vnto me, Go and stand in the gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem.

19 And say vnto them, Heare the word of the Lord, ye Kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

20 Thus saith the Lord, Take heede to your soules, & beare no burden in the Sabbath day nor bring it in by the gates of Ierusalem.

21 Thus saith the Lord, Take heede to your soules, & beare no burden in the Sabbath day nor bring it in by the gates of Ierusalem.

22 Neither carie forth burdens out of your houses in the Sabbath day: neither doe yee any worke but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receiue correction.

24 Neuerthelesse if yee will heare me, saith the Lord, and beare no burden through the gates of the citie, in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shall the Kings and the princes enter in at the gates of this citie, and shall sit vpon the throne of Dauid, and shall ride vpon charets, and vpon horses, both they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings, and sacrifices, and meate offerings, and incense, and shall bring sacrifice of praise into the house of the Lord.

27 But if yee will not heare me to sanctifie the Sabbath day, & not to beare a burden nor to goe through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word. 18 The confidence of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

The word which came to Ieremiah from the Lord, saying,

2 Arise and goe downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, and behold, he wrought a worke on the wheeles.

4 And the vessell that hee made of clay, was broken in the hand of the potter, so he returned, and made it another vessell, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

6 O house of Israel, cannot I do with you as this potter, saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation or against a kingdome to plucke it vp, and to roote it out and to destroy it.

8 But if this nation, against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation,

1 Sam. 16. 7.

1 Chron. 28. 9.

Psalm. 7. 10.

Chap. 11. 30.

and 10. 11.

Rom. 8. 7.

As the potter

hath power over

the clay to make

what he will,

or to breake

them, when hee

hath made them,

so haue I power

ouer you to doe

with you as seemeth

good to me, Isa. 45. 9.

with. 15. 7.

rom. 9. 10. 11.

b When the

scripture attributeth

repentance vnto

God, it is not that

he doth contrary to

that which he hath

ordained in his

secrete counsell,

but when hee

threateneth, it is

calling to repentance,

and when hee

giueth man

grace to repent,

the threatening

(which euer con-

teineth a condition

in it) taketh no

place: and thus

the scripture cal-

leth repentance

in God, because

it so appeareth to

mans iudgement.

a nation, and concerning a kingdome to build it and to plant it.

10 But if it doe euill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: I will returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said desperately, Surely wee will walke after our owne imaginations, and doe euery man after the stubburnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgine of Israel hath done very filchly.

14 Will a man forsake the snow of Lebanon, which cometh from the rocke of the field? or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people haue forgotten me, and haue burnt incense to vanitie, and their prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the paths and way that is not troden.

16 To make their land desolate, and a perpetuall derision, so that euery one that passeth thereby, shall bee astonished and wagge his head.

17 I will scatter them with an East wind before the enemy: I will shewe them the backe and not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuice against Ieremiah: for the Lawe shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite him with the tongue, and let vs not giue heede to any of his words.

19 Hearken vnto mee, O Lord, and heare the voice of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore, deliuer vp their children to famine, and let them drop away by the force of the sword, and let their wiues bee robbed of their children, and bee widowes: and let their husbands bee put to death, and let their yong men be slaine by the sword in the battell.

22 Let the crie be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take mee, and hid snares for my feete.

23 Yet Lord thou knowest all their counsell against mee: tendeth to death: forgieue not their iniquitie, neither put out their sinne from

thy sight, but let them bee overthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

The prophesie of the destruction of Ierusalem for the contempt and despising of the word of God.

Thus saith the Lord, Goe, and buy an earthen bottel of a potter, and take of the ancients of the people, and of the ancients of the Priests.

And goe forth vnto the valley of Benhinom, which is by the entrie of the East gate: and thou shalt preach there the wordes that I shall tell thee.

And shall say, Heare ye the word of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoever heareth, his eares shall tingle.

Because they haue forsaken me, and prophaned this place, and haue burnt incense in it vnto other gods, whom neither they, nor their fathers haue knowne, nor the kings of Iudah (they haue filled this place also with the blood of innocents,

And they haue built the high places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commanded not nor spake it, neither came it into my minde)

Therefore behold, the daies come, saith the Lord, that this place shall no more be called Topheth, nor the valley of Benhinom, but the valley of slaughter.

And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meate for the foules of the heauen, and to the beasts of the field.

8 And I will make this city desolate and an hissing, so that euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

9 And I will feed them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherewith their enemies that seeke their liues, shall hold them strait.

10 Then shalt thou breake the bottel in the sight of the men that goe with thee.

11 And shalt say vnto them, Thus saith the Lord of hostes, Euen so will I breake this people and this city, as one breaketh a potters vessell, that cannot be made whole againe, and they shall bury them in Topheth till there bee no place to bury.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this city like Topheth.

13 For the houses of Ierusalem, and the houses

c As men that had no remorse, but were altogether bent to rebellion, and to their owne selfe will.

d As no man that hath thirst refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers, as I leave God, which was present with them.

e That is, the way of truth, which God had taught by his law, see Chap. 6. 16.

f I will shewe mine anger and not my fauour toward them.

g This argument the wicked haue euery day against the seruants of God, The Church cannot erre: we are the Church, and therefore whosoever speaketh against vs, they ought to die.

1. King. 22. 24. chap 7. 4. and 20. 3. mal. 2. 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and multitude, but is known by the graces of the holy Ghost.

h Let vs slander him, and accuse him: for we shall be beleued.

i Seeing the obstinate malice of the aduersaries, which grewe dayly more and more, the Prophet being moued with Gods Spirit, without any carnall affection, prayeth for their destruction, because he knew that it should tend to Gods glory, and profite of his Church.

|| O gods of the Iuzes.

a By Kings here and in other places are meant counsellors and gouernours of the people: which he called the Ancients, verse 1.

b Reade of this phrase, 1 Sam. 3. 11.

c Wherby is declared, that whosoever is not commanded by Gods word touching his liue, is against his word.

d Reade chap. 7. 3. 1. and 1. King. 23. 10. i. 30. 33.

* Chap. 18. 16. and 49. 13. and 50. 13.

* Dent. 18. 13. Lament. 4. 10.

e This visible signe was to confirme them touching the assurance of this plague, which the Lord threatned by his Prophet.

houses of the Kings of Iudah shall bee defiled as the place of Topheth, because of all the houses vpon whose roofes they haue burnt incense vnto all the hostes of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Jeremiah from Topheth, where the Lord had sent him to prophesie, and hee stood in the court of the Lords house, and said to all the people,

15 Thus sayth the Lord of hostes, the God of Israel, Behold, I will bring vpon this city, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my words.

CHAP. XX.

Jeremiah is smitten and cast into prison for preaching of the word of God. 3 He prophesieth the captiuitie of Babylon. 7 Hee complaineth that hee is a mocking stocke for the words of God. 9 Hee is compelled by the Spirit to preach the word.

When Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Jeremiah prophesied these things,

2 Then Pashur smote Jeremiah the Prophet, and put him in the stocks that were in the high gate of Benjamin which was by the House of the Lord.

3 And on the morning, Pashur brought Jeremiah out of the stocks. Then said Jeremiah vnto him, The Lord hath not called thy name Pashur, but Magor-mislabib.

4 For thus sayth the Lord, Behold, I will make thee to be a terrour to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, & thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and hee shall cary them captiue into Babel, and shall slay them with the sword.

5 Moreover, I will deliuer all the substance of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Iudah will I giue into the hand of their enemies, which shall spoile them and take them away, and cary them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt bee buried there, thou and all thy friends, to whom thou hast prophesied lies.

7 O Lord, thou hast deceiued mee, and I am deceiued: thou art stronger then I, and hast preuailed: I am in derision daily: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed desolation: therefore the word of the Lord was made a reproch vnto me, and in derision daily.

9 Then I said, I will not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.

10 For I had heard the railing of many, and feared on euery side. Declare, said they and we will declare it: all my familiars watched for mine halting, saying, It may be that he is deceiued: so we shall preuaile against him, and wee shall execute our vengeance vpon him.

11 But the Lord is with me like a mighty gyant: therefore my persecuters shall be ouerthrowen, and shall not preuaile, and shall bee greatly confounded: for they haue done vnwisely, and their euerslasting shame shall neuer be forgotten.

12 But, O Lord of hostes, that triest the righteous, and seest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for hee hath deliuered the soule of the poore from the hand of the wicked.

14 Cursed bee the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed bee the man, that shewed my father, saying, A man childe is borne vnto thee, and comforted him.

16 And let that man be as the cities, which the Lord hath ouerturned and repented not: and let him heare the crie in the morning, and the shouting at noone tide.

17 Because hee hath not slaine mee, euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetual conception.

18 How is it, that I came forth of the wombe, to see labour and sorow, that my daies should be consumed with shame?

CHAP. XXI.

Hee prophesieth that Zedekiah shall bee taken, and the citie burned.

The word which came vnto Jeremiah from the Lord, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah the sonne of Maafeiah the Priest, saying,

2 Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar king of Babel maketh warre against vs) if so bee that the Lord will deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then said Jeremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will turne backe the weapons of warre that are in your hands, wherewith yee fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this city.

5 And I my selfe will fight against you with an outstretched hand, and with a mightie arme euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, read Isa 29.21. 2. Here he sheweth how his faith did strive against temptation, and fought to the Lords for strength.

1 Sam. 16.7. 1. Chron. 28.9. 7. Sal. 7.9. Chap. 11. 20. and 17.10.

How the children of God are overcome in this battell of the flesh and the spirit, and into what inconueniences they fall till God raise them vp againe, reade Job 3.1. and Chap. 15.10.

Alluding to the destruction of Sodom and Gomorrah, Gen. 19.25.

k Meaning, that the fruit thereof might neuer come to profit.

a Not that the King was troubled with repentance of his sins and so sought to God, as did Hezekiah, when he sent to Isaiah, 3. Kin. 19. 1. Isa. 37. 2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9.28.

b To wit, from your enemies to destroy your felnes.

The Kings duety, Jeremiah. and prosperitie.

7 And after this, sayth the Lord, I will deliuer Zedekiah the King of Iudah, and his seruants, and the people, and such as are left in this cite, from the pestilence, from the sworde, and from the famine into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and hee shall smite them with the edge of the sworde: hee shall not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus sayth the Lord, Behold, I set before you the way of life, and the way of death.

9 ¶ He that abideth in this cite, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans that besiege you, hee shall liue, and his life shall be vnto him for a pray.

10 For I haue set my face against this cite, for euill and not for good, sayth the Lord: it shall be giuen into the hand of the King of Babel, and he shall burne it with fire.

11 ¶ And say vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, thus saith the Lord, Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath go out like fire, & burne, that none can quench it, because of the wickednesse of your workes.

13 Beholde, I come against thee, O inhabitant of the valley, and rocke of the plaine, saith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruit of your workes, sayth the Lord, and I will kindle a fire in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

2 Hee exhorteth the King to iudgement and righteousness. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophesied.

Thus said the Lord, Go down to the house of the king of Iudah, and speake there this thing,

2 And say, Heare the word of the Lord, O King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus sayth the Lord, * Execute yee iudgement and ^a righteousness, and deliuer the oppressed from the hand of the oppressor, and vex not the stranger, the fatherlesse, nor the widow: doe no violence, nor shed innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon chariots, and vpon horses, both hee and his seruants and his people.

5 But if ye will not heare these wordes, I

swear by my selfe, sayth the Lord, that this House shall be waste.

6 For thus hath the Lord spoken vnto the Kings house of Iudah, Thou art ^c Gilead vnto me, and the head of Lebanon, yet surely I will make thee a wilderness, and as cities not inhabited,

7 And I will ^d prepare destroyers against thee, euery one with his weapons, and they shall cut downe thy chiefe ^e cedar trees, and cast them in the fire.

8 ¶ And many nations shall passe by this cite, and they shall say euery man to his neighbour, Wherefore hath the Lord done thus to this great cite?

9 Then shall they answer, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods, and serued them.

10 ¶ Weepe not for the dead, and be not moued for them, but weepe for him that goeth out: for he shall returne no more, nor see his native country.

11 For thus saith the Lorde, As touching ^h Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither.

12 But hee shall die in the place whither they haue ledde him captiue, and shall see this land no more.

13 ¶ Woe vnto him that buildeth his house by vnrighteousnesse, and his chambers without equitie: hee vseth his neighbour without wages, and giueth him not for his worke.

14 He saith, I will builde me a wide house, and large chambers: so hee will make himselfe large windowes, and fieling with cedar, and paint them with vermillion.

15 Shalt thou reigne, because thou clovest thy selfe in cedar? did not thy ^k father eate and drinke and prosper, when hee executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, sayth the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnesse, and for to shed innocent blood, and for oppression and for destruction, ^m euen to doethis.

18 Therefore thus sayth the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall ⁿ not lament him, saying, Ah, my brother, or ah, sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glory.

19 He shall be buried, as an asse ^o is buried, ⁿ euen drawen and cast forth without the gates of Ierusalem.

20 ¶ Goe vp to ^p Lebanon, and cry: shout in ^q Bashan, and crie by the passages: for all

Affyrian for helpe. ^o For this was the way out of Iudea to Affyria: whereby it meant, that all helpes should faile: for the Caldeans haue subdued both them and the Egyptians.

Shewing that there is none greater then he is, Heb. 6. 13. and that he will most certainly performe his othe. ^c The comparison Ierusalem to Gilead, which was beyond Iordan, and the beaue of Iudea to Lebanon. ^d The Hebrew word signifieth to sanctifie, because the Lord doth dedicate to his use and purpose such as hee prepareth to execute his worke, Isa. 13. 3. chap. 6. 4. and 12. 3. ^e The buildings made of cedar trees. ^f As they that wonder at a thing which they thought would neuer haue come to passe, Deut. 19. 24. 1. King. 9. 8. ^g Signifying: that they should lose their king: for Iehoiachin went forth to meet Nebuchadnezzar, and yielded his selfe and was carried into Babylon, a king. 24. 12. ^h Whom some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as seemeth this was Iehoiakim, as verse 18. ⁱ By bribes and extortion. ^k Meaning, Iosiah, who was not giuen to ambition and lapulencie, but was content with mediocrity, and did only delight in setting forth Gods glory and to do iustice to all. ^l For euery one that haue enough to lament for himselfe. ^m Not honorably among his fathers, but as carions are cast in a hole because their stincke should not infect. ⁿ Read 1. King. 24. 9. Iosephus Antiq. 10. 8. writeth, that the enemy slew him in the cite, and commanded him to be cast before the walles vnto the buried, Iosiah Chap. 36. 30. ^o To call to the Affyrian for helpe. ^p For this was the way out of Iudea to Affyria: whereby it meant, that all helpes should faile: for the Caldeans haue subdued both them and the Egyptians. ^q thy

e By yielding your felues to Nebuchad-nezzar. d By resisting him. * Chap. 38. 2 e As a thing recovered from extreme danger. Chap. 37. 2. and 39. 18. & 45. 5.

* Chap. 22. 3 f Be diligent to do iustice.

g Meaning Ierusalem, which was builded part on the hill, and part in the valley, and was compassed about with mountaines. h That is, in the houses thereof, which stood as thicke as trees in the forest.

* Chap. 21. 13 a This was his ordinary manner of preaching before the Kings from Iosiah vnto Zedekiah, which was about forty yeres.

* Chap. 17. 25.

thy louers ate destroyed.

21 I spake vnto thee when thou wast in prosperitie: *but* thou saidest, I will not heare: this hath been thy maner from thy youth, that thou wouldst not obey my voice.

22 The winde shall feede all thy pastours, and thy louers shall goe into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautifull shalt thou be when sorowes come vpon thee, as the sorrow of a woman in trauaile?

24 As I liue, saith the Lord, though Coniah the sonne of Ichoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-rezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to cary thee away, and thy mother that bare thee, into another countrey, where yee were not borne, and there shalt ye die.

27 But to the land whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessell, wherein is no pleasure? wherefore are they caried away, hee and his seede, and cast out into a lande that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus sayth the Lord, Write this man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

CHAP. XXIII.

Against false pastours. 5 A prophetic of the great Pastour Iesu Christ.

VOe bee vnto the pastours that destroy and scatter the sheepe of my pasture, saith the Lord.

2 Therefore thus sayth the Lord God of Israel vnto the pastours that feede my people, Yee haue scattered my flocke and thrust them out, and haue not visited them: behold, I will visite you for the wickednesse of your workes, saith the Lord.

3 And I will gather the remnant of my sheepe out of all countreys, whither I had driuen them, and will bring them againe to their foldes, and they shall grow and encrease.

4 And I will set vp shepherds ouer them, which shall feede them: and they shall dread no more nor be afraid, neither shal any of them be lacking, saith the Lord.

5 Beholde, the dayes come, sayeth the Lord, that I will raise vnto Dauid a righteous

branch, and a King shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shall be saued, and Israel shall dwell safely, and this is the name whereby they shall call him, * The Lord our righteousness.

7 Therefore behold, the dayes come, saith the Lord, that they shall no more say, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

8 But, The Lord liueth, which brought vp and led the seed of the house of Israel out of the North countrey, and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of the prophets: all my bones shake: I am like a drunken man (and like a man whome wine hath overcome) for the presence of the Lord and for his holy words.

10 For the land is full of adulterers, and because of oathes the land mourneth, the pleasant places of the wilderness are dried vp, and their course is euill, and their force is not right.

11 For both the prophet and the priest doe wickedly: and their wickednesse haue I found in mine house, saith the Lord.

12 Wherefore their way shalbe vnto them as slipperie wayes in darkenesse: they shall bee driuen forth and fall therein: for I will bring a plague vpon them, euen the yeere of their visitation, saith the Lord.

13 And I haue seene foolishnesse in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue seene also in the prophets of Ierusalem filthinesse: they commit adulterie and walke in lies: they strengthen also the handes of the wicked that none can returne from his wickednesse: they are all vnto me as Sodome, and the inhabitants thereof as Gomorrah.

15 Therefore thus sayth the Lord of hosts concerning the Prophets, Behold, I will feede them with wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is wickednesse gone forth into all the land.

16 Thus sayth the Lord of hostes, Heare not the words of the prophets that prophetic vnto you, and teach you vanitie: they speake the vision of their owne heart, and not out of the mouth of the Lord.

17 They say stil vnto them that despise me, The Lord hath said, Ye shall haue peace: and they say vnto euery one that walketh after the stubbornnesse of his owne heart, No euill shall come vpon you.

18 For who hath stood in the counsel of the Lord, that he hath perceiued & heard his word? Who hath marked his word, and heard it?

19 Behold, the tempest of the Lord goeth forth

e This prophetic is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Isa. 11. 1. and 45. 8. chap. 33. 15. dan. 9. 24. * Deut. 33. 16. * Chap. 33. 16.

f Reade Chap. 16. 14.

g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade chap. 4. 13. † For, passed our or troubled. h They ranne headlong to wickednes and seeke vaine helps. || Or, are hypocrites. i My Temple is full of their idolatrie and superstitions.

k They which should haue profited by my rods against Samaria, are become worse then they. l Though to the world they seem holy fathers, yet I detest them as I did these abominable cities. m Reade Chap. 8. 14. || Or, hypocrites.

n Which they haue invented of their owne braine.

o Reade Chap. 6. 14. and 8. 11.

p Thu they did deride Ieremias as though the word of God were not reuealed vnto him: so also spake Zedkiah to Michah, 1. King. 22. 24.

p Boethy go- uernours and they that should helpe ther, shall vanis away as winde.

q Thou that are built of the faire Cedars of Lebanon.

r Who was called Iehoiachin, or Ieremias, whom he called Coniah, who thought his kingdom could neuer depart from him.

s Because he came of the stocke of Dauid, & therefore, for the promise sake could not be taken from his house: but he abused Gods promise, and therefore was iustly deprived of the kingdom.

t He sheweth that all posterity shall be witnesses of this last plague, as though it were registered for perpetuall memory.

u Not that hee had no children (for after that he began Salathiel in the captiuitie, March. 1. 2.) but that none should reigne after him as King.

a Meaning the princes, gouernours and false prophets, as Ezek. 34. 2.

b For the which I haue speciall care and haue prepared good pastures for them.

c Whose charge is to feed the flocke, but they care the fruit thereof, Ezek. 34. 2.

d Thus the Prophets euer vie to mixe the promises with the threatenings, like the godly should be too much beaten down, and therefore he sheweth how God will gather his Church after this dispersion.

e 6. 30. call to the whereby in them and

q Both hat
God hath sent
me, and that my
words shall be
true, as in
* Chap. 1. 4. 13.
2. 1. and 29. 1. 5.
and 29. 1. 9.
r He sheweth
the difference be-
tweene the true
Prophets and the
false, betweene
the hireling and
the true minister.
s Doe not I see
your falshood,
howeuer you
cloke it, and
wherefoeuer you
commit it?
t I have a pro-
pheticke reuealed
vnto me, as
Num. 13. 16.
† Ebr. Is it in the
heart of the Pro-
phets?
u He sheweth
that Saran tal-
seth up false pro-
phets to bring
the people from
God.
x Let the false
prophet declare
that it is his
owne fantasie,
and not flander
my word, as
though it were
a cloke to cower
his lies.
y Meaning, that
it is not sufficient
for Gods mini-
sters to abstaine
from lies, and to
speake the word
of God: but that
there be iudge-
ment in alled-
ging it, and that
it may appeare
to be applied
to the same pur-
pose that it was
spoken, Ezek.
3. 17. 1. cor. 2.
13. and 4. 2.
2. tim. 2. 15.
1. pet. 4. 10. 11.
z Which set
foorth in my
name that which
I haue not com-
manded.
a To wit, the
Lord.
b The Prophets
called their
threatnings
Gods burden,
which the sin-
ners were not a-
ble to sustaine:
therefore the
wicked in deri-
ding the word,
would aske of
the Prophets,
What was the
burden, as
though they
would say, You
seeke nothing
else, but to lay
burdens on our
shoulders: and
thus they re-
futed the word of
God as a grie-
uous burden.
c Because this
word was brought to contempt and derision, he will teach them another manner of
speech, and will cause this word Burden to cease, and teach them to aske with reue-
rence, What sayth the Lord?

foorth in his wrath, and a violent whirlwinde
shall fall downe vpon the head of the wicked:

20 The anger of the Lord shall not returne
vntil he haue executed, and till he haue per-
formed the thoughts of his heart: in the latter
dayes ye shall vnderstand it plainly:

21 I haue not sent these prophets, sayth
the Lord, yet they ranne: I haue not spoken
to them, and yet they prophesied.

22 But if they had stood in my counsell,
and I had declared my wordes to my people,
then they should haue turned them from their
euill way, and from the wickednesse of their
inuentions.

23 Am I a God at hand, sayth the Lord, and
not a God farre off?

24 Can any hide himselfe in secret places,
that I shall not see him, sayth the Lord? Doe
not I fill heauen and earth, sayth the Lord?

25 I haue heard what the prophets said,
that propheticke lies in my name, saying, I haue
dreamed, I haue dreamed.

26 How long? † Doe the prophets delight
to propheticke lies, euen prophesying the de-
ceit of their owne heart?

27 Thinke they to cause my people to for-
get my Name, by their dreames, which they tell
euery man to his neighbour, as their forefa-
thers haue forgotten my Name for Baal?

28 The prophet that hath a dreame, let him
tell a dreame, and hee that hath my word, let
him speake my word faithfully: what is the
chaffe to the wheate, sayth the Lord?

29 Is not my word euen like a fire, sayth
the Lord? and like an hammer, that breaketh
the stone?

30 Therefore behold, I will come against the
prophets, sayth the Lord, that steal my word,
euery one from his neighbour.

31 Behold, I will come against the prophets
sayth the Lord, which haue sweet tongues, and
say, He saith.

32 Behold, I will come against them that
propheticke false dreames, sayth the Lord, and
doe tell them, and cause my people to erre by
their lies, and by their flatteries, and I sent
them not, nor commaunded them: therefore
they bring no profite vnto this people, sayth
the Lord.

33 And when this people, or the prophet,
or a priest shall aske thee, saying, What is the
burden of the Lord? thou shalt then say vnto
them, What burden? I will euen forsake you,
sayth the Lord.

34 And the prophet, or the priest, or the
people that shall say, The burden of the
Lord, I will euen visite euery such one, and
his house.

35 Thus shall ye say euery one to his neigh-
bour, and euery one to his brother, What

hath the Lord answered? and what hath the
Lord spoken?

36 And the burden of the Lord shall ye
mention no more: for euery mans word
shall be his burden: for ye haue peruered the
wordes of the liuing God, the Lord of hostes
our God.

37 Thus shalt thou say to the prophet,
What hath the Lord answered thee? and what
hath the Lord spoken?

38 And if you say, The burden of the Lord,
Then thus saith the Lord: Because ye say this
worde, The burden of the Lord, and I haue
sent vnto you, saying, Yee shall not say, The
burden of the Lord,

39 Therefore behold, I, euen I will utterly
forget you, and I will forsake you, and the ci-
tie that I gaue you and your fathers, and cast
you out of my presence,

40 And will bring an euermlasting reproch
vpon you, and a perpetuall shame which shall
neuer be forgotten.

CHAP. XXIII.

The vision of the basket of figs, 5 Signifieth that part of
the people should bee brought againe from captiuitie, 8
And that Zedekiah and the rest of the people should bee
caried away.

The Lord shewed mee, and behold, two
baskets of figges were set before the
Temple of the Lorde, after that Nebuchad-
nezzar King of Babel had caried away captiue
Ieconiah the sonne of Iehoiakim king of Ju-
dah, and the princes of Iudah with the worke-
men, and the cunning men of Ierusalem, and
had brought them to Babel.

2 One basket had very good figges, euen
like the figges that are first ripe: and the other
basket had very naughtie figges, which could
not be eaten, they were so euill.

3 Then said the Lord vnto me, What see-
st thou, Ieremiah? And I said, Figs: the good
figs very good, and the naughty very naughty,
which cannot be eaten, they are so euill.

4 Again the word of the Lord came vn-
to me, saying,

5 Thus saith the Lord, the God of Israel,
Like these good figges, so will I knowe them
that are caried away captiue of Iudah to bee
good, whom I haue sent out of this place, in-
to the land of the Caldeans.

6 For I will set mine eyes vpon them for
good, and I will bring them againe to this
land, and I will build them, and not destroy
them, and I will plant them, and not roote
them out,

7 And I will giue them an heart to know
me, that I am the Lord, and they shall be my
people, and I will be their God: for they shall
returne vnto me with their whole heart.

8 And as the naughtie figges which can
not be eaten, they are so euill (surely thus saith
the Lord) so will I giue Zedekiah the King of
Iudah, and his princes, and the residue of Ie-
rusalem

d Thething
which they
mocke and con-
temne, shall come
vpon them.

10. 1. 11.

* Chap. 30. 11.

a The good figs
signified them
that were gone
into captiuitie,
and so saved
their life, as
Chap. 2. 1. 8.
and the naughty
figs them that
remained, which
were yet subiect
to the sword,
famine and pe-
stilence.

b Whereby he
approoueth the
yeelding of Ie-
coniah, and his
company, be-
cause they obey-
ed the Prophets,
who exhorted
them thereto.

c Which decla-
reth that man of
himselfe can
know nothing,
till God giue the
heart and vnder-
standing.
* Chap. 31. 33.
hebr. 8. 10.
* Chap. 29. 17.

that dwell in the land of Egypt;

9 I will even give them for a terrible plague, to all the kingdoms of the earth, and for a reproch, and for a prouerbe, for a common talke, and for a curse, in all places where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

11 Hee prophesieth that they shall bee in captiuitie seuentie yeeres. 12 And that after the seuentie yeeres the Babylonians should be destroyed. 13 The destruction of all nations is prophesied.

The word that came to Ieremiah, concerning al the people of Iudah in the fourth yeere of Iehoiakim the sonne of Ioshiah king of Iudah that was in the first yeere of Nebuchadnezzar king of Babel:

1 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Ioshiah the sonne of Amon king of Iudah euen vnto this day (that is the three and twentieth yeere) the word of the Lord hath come vnto mee, and I haue spoken vnto you rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early, and sending them, but ye would not heare, nor incline your eares to obey.

5 They said, Turne againe now euery one from his euill way, and from the wickednesse of your inuentions, and ye shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke mee not to anger with the workes of your handes, and I will not punish you.

7 Neuertheless ye would not heare me, saith the Lord, but haue prouoked mee to anger with the workes of your handes to your owne hurt.

8 Therefore thus sayth the Lord of hostes, Because ye haue not heard my words,

9 Behold, I will send and take to mee all the families of the North, sayth the Lord, and Nebuchad-rezzar the king of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 Moreouer, I will take from them the voice of mirth, and the voice of gladnesse, the voice of the bridegroom and the voice of the bride, the noyse of the millstones, and the light of the candle.

11 And this whole land shall be desolate,

and an astonishment, and these Nations shall serue the King of Babel seuentie yeeres.

12 And when the seuentie yeeres are accomplished, I will visite the King of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation.

13 And I will bring vpon that land all my wordes which I haue pronounced against it, euen all that is writren in this booke, which Ieremiah hath prophesied against all nations.

14 For many nations, and great Kings shall euen serue themselves of them: thus will I recompense them according to their deeds, and according to the workes of their owne handes.

15 For thus hath the Lord God of Israel spoken vnto mee, Take the cup of wine of this mine indignation at mine hand, and cause all the Nations, to whom I sende thee, to drinke it.

16 And they shall drinke, and be mooued, and be mad, because of the sword that I will send among them.

17 Then tooke I the cuppe at the Lords hand, and made all people to drinke, vnto whom the Lord had sent me:

18 Euen Ierusalem, and the cities of Iudah, and the Kings thereof, and the Princes thereof, to make them desolate, an astonishment, an hissing, and a curse, as appeareth this day:

19 Pharaoh also King of Egypt, and his seruants, and his Princes, and all his people:

20 And all sorts of people, and all the Kings of the land of Vt: and all the Kings of the land of the Philistims, and Paltkelon, and Azzah, and Ekron, and the remnant of Ahdod:

21 Edom, and Moab, and the Ammonites,

22 And all the Kings of Tyrus, and all the Kings of Zidon, and the Kings of the Iles that are beyond the sea,

23 And Dedan, and Tema, and Buz, and all that dwell in the vttermost corners,

24 And all the Kings of Arabia, and all the Kings of Arabia, that dwell in the desert,

25 And all the Kings of Zimri, and all the Kings of Elam, and all the Kings of the Medes,

26 And all the Kings of the North, farre and neere one to another, and all the Kingdomes of the world, which are vpon the earth, and the King of Shephach shall drinke after them.

27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israel, Drinke and be drunken, and spew and fall, and rise no more because of the sword, which I will send among you.

28 But if they refuse to take the cuppe at thine hand to drinke, then tell them, Thus saith the Lord of hostes, Yee shall certainly drinke.

29 For loe, I begin to plague the citie, where

This reuelation was for the confirmation of his prophesie, because he tolde them of the time that they should enter and remain in captiuitie, 2. Chron. 36. 22. extra 1. 1. chap. 29. 10. dan. 9. 2. For seeing the Iudgement began at his owne house, the enemies must needs be punished most grievously, Ezek. 9. 6. 1. per. 4. 17. That is, of the Babylonians, as Chap. 17. 7. Signifying, the extreme afflictions that God had appointed for euery one, as Psal. 75. 8. Ihsai 5. 17. and this cup which the wicked drinke, is more bitter then that which hee giueth to his children, for he smiteth the one by mercy, and the other by iustice.

For now it beginneth, and so shall continue till it be accomplished.

Reade Iob

Which were cities of the Philistims.

Edom is here taken for the whole countrey, and Vt for a part thereof.

As Grecia, Italy, and the rest of those countreys.

These were people of Arabia which came of Dedan the son of Abraham and Keturah.

For there were two countreys so named, the one called plentifull, and the other, barren or desert.

Or, Persia. That is, of Babylon, as Chap. 51. 41.

That is, Ierusalem, reade verse 12.

where my Name is called vpon, and should you goe free? I shall not goe quite: for I will call for a sword vpon all the inhabitants of the earth, saith the Lord of hostes.

30 Therefore prophesie thou against them all these wordes, and say vnto them, The Lord shall roare from above, and thrust out his voice from his holy habitation: hee shall roare vpon his habitation, and crye aloud, as they that presse the grapes, against all the inhabitants of the earth.

31 The found shall come to the ends of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, and he will giue them that are wicked, to the sword, saith the Lord.

32 ¶ This saith the Lord of hostes, Behold, a plague shall goe forth from nation to nation, and a great whirlewinde shall be raised vpon the coasts of the earth.

33 And the flaine of the Lord shall be at that day, from one end of the earth, euen vnto the other end of the earth: they shall not be mourned ne ther gathered nor buried, but shall be as the dung vpon the ground.

34 Howe, yee shepheards, and crye, and wallow your shoules in the ashes, yee principall of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and ye shall fall like precious vessels.

35 And the flight shall faile from the shepheards, and the escaping from the principall of the flocke.

36 A voice of the crye of the shepheards, and an howling of the principall of the flocke shall be heard: for the Lord hath destroyed their pasture.

37 And the best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his court, as the Lyon: for they land is waste, because of the wrath of the oppressour, and because of the wrath of his indignation.

CHAP. XXVI.

2 Jeremiah hath brought the people to repentance, 7 He is taken of the false prophets and priests, and brought to iudgement. 23 Priiah the Prophet is killed of Iehoiakim contrary to the will of God.

IN the beginning of the reigne of Iehoiakim the sonne of Iosiah king of Iudah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the court of the Lords House, and speake vnto all the cities of Iudah, which come to worship in the Lords House, all the wordes that I command thee to speake vnto them: keepe not a word backe,

3 If so be they will hearken, and turne e-uery man from his euill way, that I may repent me of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus saith the Lord, If yee will not heare me to walke in my Lawes, which I haue set before you,

5 And to heare the wordes of my seruants the Prophets, whom I sent vnto you, both rising vpon early, and sending them, and will not obey them.

6 Then will I make this house like Shiloh, and will make this cite a curse to all the nations of the earth.

7 So the Priests, and the prophets, and all the people heard Ieremias speaking these wordes in the house of the Lord.

8 Now when Ieremias had made an ende of speaking all that the Lord had commanded him to speake vnto all the people, then the Priests, and the Prophets, and all the people took him, and sayd, Thou shalt die the death.

9 Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this cite shall be desolate without an inhabitant? and all the people were gathered against Ieremias in the house of the Lord.

10 And when the princes of Iudah heard of these things, they came vpon from the Kings house into the house of the Lords, and late downe in the entre of the new gate of the Lords house.

11 Then spake the Priests, & the Prophets vnto the Princes, and to all the people, saying, ¶ This man is worthy to die: for hee hath prophesied against this cite, as yee haue heard with your eares.

12 Then spake Ieremias vnto all the Princes, and to all the people, saying, The Lord hath sent me to prophesie against this house, and against this cite all the things that ye haue heard.

13 Therefore now amend your wayes and your workes, and heare the voice of the Lord your God, that the Lord may repent him of the plague, that hee hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right.

15 But know ye for certaine, that if ye put mee to death, yee shall surely bring innocent blood vpon your selues, and vpon this city, and vpon the inhabitants therof: for of a truthe the Lord hath sent me vnto you, to speake all these wordes in your eares.

16 Then said the Princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for hee hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vpon certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morashite prophesied in the daies of Hezekiah king of Iudah, and spake to all the people of Iudah, saying, Thus sayth the

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d Reade Chap. 7. 1. 2.

c So that when they would crye any, they shall say, God doo to thee as to Ierusalem.

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c So that when they would crye any, they shall say, God doo to thee as to Ierusalem.

¹ Thus is, of the house of the Lord, to wit, Zion, and these examples the godly alleged to deliver Jeremiah out of the priests hands, whose rage else would not have bene satisfied, but by his death. ² See that the cite was not destroyed, but by miracle was delivered out of the hands of Sennacherib. ³ Here is declared the fruit of tyrants, who cannot abide to hear Gods word declared, but persecute the ministers thereof, and yet in the end they procure nothing, but punishment to themselves. ⁴ As in the first Hezekiahs example is to be followed, for in this other Iehoiakims case is to be abhorred: for Gods plague did light on him and his household. ⁵ Which declarerth that nothing could have appeased their furie, if God had not mooued this noble man to stand valiantly in his defence.

the Lord of hostes, Zion shall be plowed like a field, and Ierusalem shall be an heape: and the mountaine of the house shall be as the high places of the forest.

¹⁷ Did Hezekiah King of Iudah, and all Iudah put him to death? did he not feare the Lord, and prayed before the Lord, & the Lord repented him of the plague, that he had pronounced against them? Thus might we procure great euill against our soules.

¹⁸ And there was also a man that prophesied in the Name of the Lord, one Vriah the son of Shemariah, of Kirjath-iarem, who prophesied against this cite, and against this land, according to all the words of Ieremiah.

¹⁹ Now when Iehoiakim the king with all his men of power, and all the Princes heard his words, the king sought to slay him. But when Vriah heard it, hee was afraid, and fled, and went into Egypt.

²⁰ Then Iehoiakim the king sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

²¹ And they fet Vriah out of Egypt, and brought him vnto Iehoiakim the king, who slew him with the sword, & cast his dead body into the graues of the childre of the people.

²² But the hand of Ahikam the sonne of Shaphan was with Ieremiah that they should not giue him into the hand of the people to put him to death.

²³ Which declarerth that nothing could have appeased their furie, if God had not mooued this noble man to stand valiantly in his defence.

CHAP. XXVII.

¹ Ieremiah at the commandment of the Lord sendeth bonds to the King of Iudah and to the other Kings that were there: whereby they are warned to be subiects vnto Nebuchad-nezzar. ² Hee warneth the people and the Kings and rulers that they beleene not false prophets.

³ In the beginning of the reigne of Iehoiakim the sonne of Iosiah King of Iudah came this word vnto Ieremiah from the Lord, saying,

⁴ Thus saith the Lord to me, Make thee bonds, & yokes, & put them vpon thy necke,

⁵ And lend them to the king of Edom, and to the King of Moab, and to the King of the Ammonites, and to the King of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Ierusalem vnto Zedekiah the king of Iudah,

⁶ And commaund them to say vnto their masters, Thus saith the Lord of hostes the God of Israel, Thus shall ye say vnto your masters,

⁷ I haue made the earth, the man, and the beasts that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

⁸ But now I haue giuen all these lands into the hand of Nebuchad-nezzar the king of Babel my seruant, and the beasts of the field haue I also giuen him to serue him.

⁹ Which declarerth, did vs also such visible signes, but they had no reuelation, 1. King. ¹⁰ c. Reade Chap. 25. 9.

⁷ And all nations shall serue him, and his sonne, and his sonnes sonne, vntill the very time of his land come also: then many nations and great kings shall serue themselves of him.

⁸ And the nation and kingdome which will not serue the same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visit, saith the Lord, with the sword and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

⁹ Therefore heare not your prophets, nor your soothsayers, nor your dreamers, nor your enchanters, nor your sorcerers, which say vnto you thus, Ye shall not serue the king of Babel.

¹⁰ For they prophesie a lie vnto you to cause you to go farre from your land, & that I should cast you out, and you should perish.

¹¹ But the nation that put their necks vnder the yoke of the King of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwell therein.

¹² ¶ I spake also to Zedekiah King of Iudah according to all these words, saying, Put your necks vnder the yoke of the king of Babel and serue him and his people, that ye may liue.

¹³ Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

¹⁴ Therefore heare not the wordes of the prophets, that speake vnto you, saying, Ye shall not serue the king of Babel: for they prophesie a lie vnto you.

¹⁵ For I haue not sent them, saith the Lord, yet they prophesie a lie in my Name, that I might cast you out, and that ye might perish, both you, and the prophets that prophesie vnto you.

¹⁶ ¶ Also I spake to the Priests and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophesie vnto you, saying, Behold, the vessels of the house of the Lord shal now shortly be brought againe from Babel, for they prophesie a lie vnto you.

¹⁷ Heare them not, but serue the king of Babel, that ye may liue: wherefore should this city be desolate?

¹⁸ But if they be Prophets, and if the word of the Lord be with them, let them intreate the Lord of hostes, that the vessels, which are left in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem, goe not to Babel.

¹⁹ For thus saith the Lord of hostes, concerning the pillars, and concerning the sea, and concerning the bales, and concerning the residue of the vessels that remaine in this cite,

²⁰ Which Nebuchad-nezzar king of Babel tooke not, when he caried away captiue Iecooniah the sonne of Iehoiakim King of Iudah

Ecc from

^d Meaning, Euilmerodach, and his sonne Belshazzar.

^e They shall bring him and his kingdome in subiection, as Chap. 25. 14.

^f Which were taken when Iecooniah was led captiue into Babel.

^g For it was not onely the Prophets office to shewe the word of God, but also to pray for the finnes of the people, Gen. 18. 27. which they could not doe, because they had no expresse word: for God had pronounced the contrary.

^h 2. King. 25. 13.

ⁱ Chap. 14. 14. and 23. 31. and 29. 9.

^j Chap. 28. 3.

^k Which were taken when Iecooniah was led captiue into Babel.

^l For it was not onely the Prophets office to shewe the word of God, but also to pray for the finnes of the people, Gen. 18. 27. which they could not doe, because they had no expresse word: for God had pronounced the contrary.

^m 2. King. 25. 13.

ⁿ Chap. 14. 14. and 23. 31. and 29. 9.

^o Chap. 28. 3.

^p Which were taken when Iecooniah was led captiue into Babel.

^q For it was not onely the Prophets office to shewe the word of God, but also to pray for the finnes of the people, Gen. 18. 27. which they could not doe, because they had no expresse word: for God had pronounced the contrary.

^r 2. King. 25. 13.

^s Chap. 14. 14. and 23. 31. and 29. 9.

^t Chap. 28. 3.

^u Which were taken when Iecooniah was led captiue into Babel.

^v For it was not onely the Prophets office to shewe the word of God, but also to pray for the finnes of the people, Gen. 18. 27. which they could not doe, because they had no expresse word: for God had pronounced the contrary.

^w 2. King. 25. 13.

^x Chap. 14. 14. and 23. 31. and 29. 9.

^y Chap. 28. 3.

from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the house of the Lord, & in the house of the King of Iudah, and at Ierusalem,

22 They shall bee brought to Babel, and there they shall bee vntill the day that I visite them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophesie of Hananiah. 12 Ieremiah reproveth Hananiah, and prophesieth.

And that same yeere in the beginning of the ^areigne of Zedekiah king of Iudah in the ^bfourth yeere, and in the fift moneth Hananiah the sonne of Azur the Prophet, which was of ^cGibeon, spake to me in the house of the Lord, in the presence of the priests, and of all the people, and said,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the king of Babel.

3 [†]Within two yeeres space I will bring in to this place all the vessels of the Lords house, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Ieconiah the sonne of Ichoiakim King of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, sayeth the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah sayd vnto the ^dprophet Hananiah in the presence of the Priests, and in the presence of all the people that stood in the House of the Lord,

6 Even the Prophet Ieremiah said, So be it: the ^eLord so doe, the Lord confirme thy wordes which thou hast prophesied to restore the vessels of the Lords house, and all that is caried captiue, from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue bene before me & before thee in time past, ^fprophesied against many countreis, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet be known, that the Lord hath truly sent him.

10 Then Hananiah the prophet tooke the yoke from the Prophet Ieremiahs necke, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus sayeth the Lord, Euen so will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

12 Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make them yokes of yron.

14 For thus saith the Lord of hostes the God of Israel, I haue put a ^hyoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar king of Babel: for they shall serue him, and I haue giuen him the ⁱbeasts of the field also.

15 Then said the Prophet Ieremiah vnto the prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord, Behold, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the prophet died the same yeere in the seuenth moneth.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 Hee prophesieth their returne after seuen tie yeeres. 16 He prophesieth the destruction of the King and of the people that remaine in Hierusalem. 21 Hee threateneth the prophets that seduce the people. 32 The death of SHEMAIAH is prophesied.

Now these are the words of the ^{||}book that Ieremiah the Prophet sent from Ierusalem vnto ^athe residue of the Elders, which were caried away captiues, and to the Priests, and to the prophets, & to all the people, whom Nebuchad-nezzar had caried away captiue from Ierusalem to Babel:

2 (After that Ieconiah the King, and the ^bQueene, and the eunuches, the ^cprinces of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem)

3 By the hande of Elafah the sonne of Shaphan, and Gemariah the sonne of Hilkiah, (whom Zedekiah King of Iudah ^esent vnto Babel to Nebuchad-nezzar King of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caried away captiues, whom I haue ^dcaused to be caried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you gardens, and eat the fruits of them.

6 Take you wiues, and beget sonnes, and daughters, and take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that ye may be increased there, and not diminished.

7 And seeke the prosperitie of the cite, whither I haue caused you to be caried away captiues: and ^epray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For

^h That is, for the space of seuentie yeeres, till I haue caused the Medes and Persians to overcome the Caldeans,

^a When Ieremiah began to beare these bonds & yokes. ^b After that the land had rested, as Leuit. 25. 2. ^c This was a cite in Benjamin belonging to the sonnes of Aaron, Iosh. 21. 17.

[†] Ebr. two yeeres of dayes.

^d He was so esteemed, though he was a false prophet.

^e That is, I would with the same for Gods honor & wealth of my people, but he hath appointed the contrary.

^f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophesies.

Albeit God maketh to come to passe sometime that which the false prophet speaketh, to trie the faith of his, Deut. 13. 3.

^g This declareth the impudencie of the wicked hirelings, which haue no zeale to the truth, but are led with ambition to get the fauour of men, & therefore cannot abide any, that might discredit them, but burst forth into rages, and contrary to their owne conscience, passe not what lies they report, or how wickedly they doe, so that they may maintaine their estimation.

^h That is, a hard and cruell servitude.

ⁱ Signifying, that all should be his, as Dan. 2. 38.

^k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that miracles cannot moue vs, neither the word it selfe, except God touch the heart.

^{||} Or, letter. ^a For some died in the way.

^b Meaning, Ieconiah is other. ^c Chap. 24. 1. ^c To intreat of some equal conditions.

^d To wit, the Lord whose worke this was.

^e The Prophet speaketh not this for the affection that he bare to the tyrras, but that they should pray for the common wele and quietnesse, that their troubles might not be increased, and that they might with more patience and lesse griefe wait for the time of their deliuerance, which God had appointed most certaine: for els not only the Israelites, but all the world, great and the inleuitible creatures should reioyce when these tyrras should be destroyed, as Iia.

14. 4.

8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your Prophets, & your Soothsayers that be among you, deceue you, neither giue care to your dreames, which you dreame.

9 For they prophetic you a lie in my Name, I haue not sent them, saith the Lord.

10 But thus saith the Lord, that after seuen-tye yeeres be accomplished at Babel, I will visit you, and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts, that I haue thought towards you, saith the Lord, euen the thoughts of peace, and not of trouble, so giue you an end, and your hope.

12 Then shall you cry vnto me, and ye shall get and pray vnto me, and I will heare you.

13 And ye shall seeke me, and find me, because ye shall seeke me with all your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captivity, and I will gather you from all the nations, and from all the places, whither I haue cast you, sayeth the Lord, and will bring you againe vnto the place, whence I caused you to be carried away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs vp Prophets in Babel,

16 Therefore thus saith the Lord of the King, that sitteth vpon the throne of Dauid, and of all the people that dwell in this citie, your brethren that are not gone forth with you into captiue:

17 Euen thus saith the Lord of hosts, Behold, I will send vpon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so naughty.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terrour to all kingdomes of the earth, and a curse, and astonishment and an hissing, and a reproch among all the nations whither I haue cast them,

19 Because they haue not heard my words, saith the Lord, which I sent vnto them by my seruants the Prophets, rising vp early, and sending them, but ye would not heare, saith the Lord.

20 ¶ Heare yee therefore the word of the Lord al ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

21 Thus saith the Lord of hosts, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophetic lies vnto you in my Name: Behold, I will deliuer them into the hand of Nebuchadnezzar King of Babel, and hee shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah and like Ahab, whom the King of Babel burnt in the fire.

23 Because they haue committed villenie in Israel, and haue committed adultery with their neighbours wives, and haue spoken lying wordes in my Name, which I haue not commanded them, euen I know it, and testifie it, saith the Lord.

24 ¶ Thou shalt also speake to Shemaiah the Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, & to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest for Iehoiada the Priest, that ye should be officers in the house of the Lord, for euery man that raueh and makerh himselfe a Prophet, to put him in prison and in the stocks.

27 Now therefore why hast northou reprooued Ieremiah of Anathoth, which propheticd vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and cate the fruits of them.

29 And Zephaniah the Priest read this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophecied vnto you, and I sent him not, and hee caused you to trust in a lie,

32 Therefore thus saith the Lord, Behold, I will visite Shemaiah the Nehelamite, and his seed: he shall not haue a man to dwell among this people, neither shall he behold the good, that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

CHAP. XXX.

1 The returne of the people from Babylon. 16 He rebueth the enemies. 18 And comforteth the Church.

THe word that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the wordes that I haue spoken vnto thee, in a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, saith the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Again, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, We haue heard a terrible voyce, of feare and not of peace.

6 Demand now and behold, if man trauell with child: wherefore doe I behold euery man with his hands on his loynes as a woman in trauell, and all faces are turned into palenesse?

Ecc 2 7 Alas,

|| Or dreamer.

o Shemaiah the false prophet flattereth Zephaniah the chief Priest, as though God had giuen him the spirit and zeale of Iehoiada to punish whoeuer repressed against the word of God, of the which he would haue made Ieremiah one calling him a rauer and a false prophet.

p He and his seed shall be destroyed, so that none of them should see the benefit of this deliuerance.

a Because they should be assured, & their posteritie confirmed in the hope of this deliuerance promised.

b He sheweth that before that this deliuerance shall come, the Chaldeans should be extremely afflicted by their enemies, & that they should be in such perplexitie and sorrow as a woman in her trauell, as Isa. 13. 8.

c Meaning, that the time of their captiuitie should be grievous. d When I shall visite Babylon. e Of the king of Babylon. f To wit, of Iakob. g That is, Mes- siah, which should come of the stocke of Da- uid according to the flesh, and should be the true pastour, as Ezek. 34. 23. who is set forth, and his kingdom that should be e- uerlasting, in the person of David, Hof. 3. 5.

h Reads Chap. 30. 24.

i Meaning, that no man is able to finde out a means to deliuer them, but that it must bee the works of God. k The Assyrians and Egyptians whom thou diddest entertaine with gifts, who left thee in thine affliction.

l Herein is com- mended Gods great mercy to- ward his, who doeth not destroy them for their finnes, but cor- rect and chastise them, till he haue purged and pardoned them, and so burneth the rods by the which he did pu- nish them, I. Iai. 33. 1.

m Meaning, that the citie and the Temple should be resto- red to their for- mer state. n He sheweth how the people shall with praise and thankgi- uing acknow- ledge this bene- fit.

o Meaning, Ze- rubbabel, who was the figure of Christ, in whom this was accom- plished.

7 Alas, for this day is great: none hath bene like it: it is even the time of Iakobs trouble, yet shall he be delivered from it.

8 For in that day, saith the Lord of hosts, I will breake his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue themselves of him.

9 But they shall serue the Lord their God, and David their King, whom I will raise vp vnto them.

10 Therefore feare not, O my servant Iakob, saith the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre countrey, and thy seede from the land of their captiuitie, and Iakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to saue thee: though I utterly destroy all the nations where I haue scattered thee, yet will I not utterly destroy thee, but I will correct thee by iudgement, and not utterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy louers haue forgotten thee: they seek thee not: for I haue stricken thee with the wound of an enemy, and with a shape chastisement for the multitude of thine iniquities, because thy finnes were increased.

15 Why cryest thou for thine affliction? thy sorow is incurable, for the multitude of thine iniquities: because thy finnes were increased, I haue done these things vnto thee.

16 Therefore all they that deuoure thee, shall be deuoured, and all thine enemies, euery one shall go into captiuitie: and they that spoile thee, shall be spoiled, and all they that rob thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heal thee of thy wounds, saith the Lord, because they called thee, The cast away, saying, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Behold, I will bring againe the captiuitie of Iakobs tents, and haue compassion on his dwelling places: and the citie shall be builded vpon her owne heape, and the palace shall remaine after the maner thereof.

19 And out of them shall proceed thankgiuing, and the voyce of them that are ioyous, and I will multiply them, and they shall not be few: I will also glorifie them, and they shall not be diminished.

20 Their children also shall be as afore time, and their congregation shall be established before me: and I will visit all that vex them.

21 And their noble ruler shall be of themselves, and their gouernour shall proceed from the mids of them, and I will cause him to draw neere, and approach vnto mee: for who is this

that directeth his heart to come vnto me, saith the Lord?

22 And ye shall be my people, and I will be your God.

23 Behold, the tempest of the Lord goeth forth with wrath: the while winde that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, vntill he haue done, and vntill he haue performed the intents of his heart: in the latter dayes ye shall vnderstand it.

CHAP. XXXI.

The seruants of Gods benefits after their returne from Babylon, 23 And the spirittuall joy of the faithfull in the Church.

At the same time, saith the Lord, wil I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, The people which escaped the sword, found grace in the wilder- nesse: he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto mee, 4 of old, say they: Yea, I haue loved thee with an euerlasting loue, therefore with mercy I haue drawen thee.

4 Again, I will build thee, and thou shalt be builded, O virgin Israel: thou shalt still be adorned with thy timbrels, and shalt goe forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of Samaria, and the planters that plant them, shall make them common.

6 For the dayes shall come that the watchmen vpon the mount Ephraim shall crye, Arise, and let vs goe vp vnto Zion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnesse for Iakob, and shout for ioy among the chiefe of the Gentiles: publish praise, and say, O Lord saue thy people, the remnant of Israel.

8 Behold, I wil bring them from the North countrey, and gather them from the coasts of the world, with the blind and the lame among them, with the woman with child, and her that is deliuered also: a great company shall returne hither.

9 They shall come weeping, and with mercy wil I bring them againe: I wil lead them by the riuers of water in a straight way, where in they shall not stumble: for I am a father to Israel, and Ephraim is my first borne.

10 Heare the word of the Lord, O ye Gen- tiles, and declare in the yles afarre off, and say, He that scattered Israel, wil gather him and wil keepe him, as a shepherd doeth his flocke.

11 For the Lord hath redeemed Iakob,

exhort one another to embrace it. m That is, lamenting their finnes, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercie, Chap. 30. 4. Some take it that they should weepe for ioy. n Where they found no impediments, but abundance of all things. o That is, my dearly beloved, as the first child is to the father.

p Signifying, that Christ doth willingly submit himselfe to the obedience of God his father. q Left the wicked hypocrites should flatter themselves with these promises the Prophet sheweth what shall be their portion. r When this Messias and deliuerer is come.

a When this shall come: mean- ing Christ, not onely Iudah and Israel, but the rest of the world shall be called. b Which were deliuered from the crueltie of Pharaoh. c To wit, God. d The people thus reioyce, though he were not so beneficial to them now, as he had bene of old. e Thus the Lord answereth that his loue is not changeable. f Thou shalt haue still occasion to reioyce, which is meant by tabrets and dancing, as their custome was of- ter notable vic- tories, Exo. 15. 20. Iudg. 5. 28. and chap. 15. 14. g Because the 12 tribes, which were the rem- nant of the tribes, were re- turned to Sam- aria, therefore this must be spiritu- ally vnderstood vnder the king- dome of Christ, which was the restoration of the true Israel. h That is, shall eate the fruit thereof, as Les. 19. 11. deu. 30. 6. i The ministers of the word. k They shall ex- hort all to the embracing of the Gospel, as I. Iai. 2. 3. l He sheweth what shall be the concord and love of all vnder the Gospel, where none shall be refused for their infirmities: and euery one shall

and ransomed him from the hand of his enemies, that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, & shall run to the bountifullnesse of the Lord, *even* for the wheat, and for the wine, and for the oyle, and for the increase of sheepe, and bullocks: and their soules shall be as a watered garden, and they shall haue no more sorow.

13 Then shall the virgins reioyce in the dances, and the yong men and the old men together: for I will turne their mourning into ioy, and will comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the Priest with farnesse, and my people shall be satisfied with my goodnesse, saith the Lord.

15 Thus saith the Lord, A voice was heard on high, mourning and bitter weeping, Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus sayth the Lord, Refraine thy voice from weeping, and thine eyes from teares: for thy worke shall bee rewarded, saith the Lord, and they shall come againe from the land of the enemies.

17 And there is hope in thine end, saith the Lord, that thy children shall come againe to their owne borders.

18 I haue heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an untamed calfe: I conuert thou me, and I shall be conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented: and after that I was instructed, I smote vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

20 Is Ephraim my deare sonne or pleasant childe? yet since I spake vnto him, I shall remember him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.

21 Set thee vp signes: make thee heapes: set thine heart toward the path and way, that thou hast walked: turne againe, O virgin of Israel: turne againe to these thy cities.

22 How long wilt thou goe astray, O thou rebellious daughter? for the Lord hath created a new thing in the earth: A Woman shall compasse a man.

23 Thus saith the Lord of hosts, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring againe their captiuitie, The Lord blesse thee, O habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe forth with the flocke.

because he should be borne of a virgine without man: or he meaneeth, that Ierusalem which was like a barren woman in her captiuitie, should be fruitfull as shee, that is ioyned in marriage, and whom God blesseth with children.

25 For I haue satiate the wearie soules, and I haue replenished euery forowfull soule.

26 Therefore I awaked and beheld, and my sleepe was sweet vnto me.

27 Behold, the dayes come, saith the Lord, that I will sow the house of Israel, and the house of Iudah, with the seede of man, and with the seed of beast.

28 And like as I haue watched vpon them, to plucke vp and to roote out, and to throwe downe, and to destroy, and to plague them, so will I watch ouer them, to build, and to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers haue eaten a sowre grape, and the childrens teeth are set on edge.

30 But euery one shall die for his owne iniquitie: euery man that eateth the sowre grape, his teeth shall be set on edge.

31 Beholde, the dayes come, saith the Lord, that I will make a new couenant with the house of Israel, & with the house of Iudah.

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my couenant they brake, although I was an husband vnto them, saith the Lord.

33 But this shall be the couenant that I will make with the house of Israel, After those dayes, saith the Lord, I will put my Lawe in their inward parts, and write it in their hearts, and will bee their God, and they shall bee my people.

34 And they shall teach no more euery man his neighbour and euery man his brother, saying, Know the Lord: for they shall all know me from the least of them vnto the greatest of them, saith the Lord: for I will forgieue their iniquitie, and will remember their sinnes no more.

35 Thus saith the Lord, which giueth the sunne for a light to the day, and the courses of the moone, and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hosts.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me for euer.

37 Thus saith the Lord, If the heauens can be measured, or the foundations of the earth be searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord.

38 Behold, the dayes come, saith the Lord, that the citie shall bee built to the Lord from the tower of Hananeel, vnto the gate of the corner.

ioyned with our head. m If the sunne, moone and starres cannot but giue light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue a people, so certaine is it, that I will leaue them my word for euer, to gouerne them with. n The one and the other is impossible. o As it was performed, Nehem. 3. 1. By this description he sheweth that the citie should be as ample, and beautiful as euer it was: but he alludeth to the spirituall Ierusalem, whose beautie should be incomparable.

e Having vnderstood this vision of the Messiah to come, in whom the two houses of Israel and Iudah should be ioyned, I reioiced. f I will multiply and enrich them with people and cattell. g The wicked vied this promise, when they did murmur against Gods iudgements pronounced by the Prophets, saying, That their fathers had sinned the fault, and that the children were punished, Ezek. 18. 3. h Though the couenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are all one, and grounded on Iesus Christ, Ioue that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospell. i And so were the occasion of their owne diuocement through their infidelitie, Isa. 50. 1. k In the time of Christ, my Law shall in stead of tables of stone be written in their hearts by mine holy spirit, Hebr. 8. 8. l Vnder the kingdomes of Christ there shall be none blinded with ignorance, but I will giue them faith and knowledge of God for remission of their sinnes, and daily increase the same: so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy spirit, Isa. 54. 13. but the full accomplishing hereof is referred to the kingdom of Christ, when we shall be

39 And the line of the measure shall goe forth in his presence vpon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fieldes vnto the brooke of Kidron, and vnto the corner of the horse gate toward the East shall be holy vnto the Lord, neither shall it bee plucked vp nor destroyed any more for euer.

CHAP. XXXII.

Jeremiah is cast into prison because he prophesied that the king should be taken of the king of Babylon: & he sheweth that the people should come againe to their owne possession.

38 The word that came vnto Jeremiah from the Lord, in the tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

1 For then the king of Babels hostes besieged Ierusalem: and Jeremiah the Prophet was shut vp in the court of the prison, which was in the king of Iudahs house.

2 For Zedekiah king of Iudah had shut him vp, laying, Wherefore doest thou prophesie, and say, Thus saith the Lord, Behold, I will giue this city into the hands of the king of Babel, and he shall take it?

3 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his face.

4 And hee shall leade Zedekiah to Babel, and there shall he be, vntill I visit him, saith the Lord: though ye fight with the Caldeans, ye shall not prosper.

5 ¶ And Jeremiah sayd, The word of the Lord came vnto me, saying,

6 Behold, Hanameel, the sonne of Shalum thine vnckle, shall come vnto thee and say, Buy vnto thee my field, that is in Anathoth: for the title by kinred appertaineth vnto thee to buy it.

7 So Hanameel, mine vnckles sonne came to me in the court of the prison, according to the word of the Lord, & said vnto me, Buy my field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

8 And I bought the field of Hanameel, mine vnckles sonne, that was in Anathoth, and weighed him the siluer, euen seven shekels, and ten pieces of siluer.

9 And I wrote it in the booke and signed it, and tooke witnesses, and weighed him the siluer in the balances.

10 So I tooke the booke of the possession, being sealed according to the Law, and custome, with the booke that was open,

11 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of

Maaseiah, in the sight of Hanameel mine vncklesonne, and in the presence of the witnesses written in the booke of the possession, before all the lawes that were in the court of the prison.

12 And I charged Baruch before them, saying, Thus saith the Lord of hostes, the God of Israel, Take the writings, euen this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen vessel, that they may continue a long time.

13 For the Lord of hostes, the God of Israel saith thus, Houses and fields, and vineyards shall be possessed againe in this land.

14 ¶ Now when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

15 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing I hard vnto thee.

16 Thou shewest mercy vnto thousands, and recompenseth the iniquitie of the fathers, into the bosome of their children after them: O God the great and mighty, whose Name is the Lord of hostes,

17 Great in counsell, and mighty in worke, (for thine eyes are open vpon all the wayes of the sons of men, to giue to every one according to his wayes, and according to the fruit of his works)

18 Which hast set signes and wonders in the land of Egypt vnto this day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day,

19 And hast brought thy people Israel out of the land of Egypt with signes, & with wonders, and with a strong hand, with a stretched out arme, and with great terrour,

20 And hast giuen them this land, which thou diddest sweare to their fathers, to giue them, euen a land, that floweth with milke and hony,

21 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedst them to doe, they haue not done: therefore thou hast caused this whole plague to come vpon them.

22 Behold, the mounts, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it by meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and behold thou seest it.

23 And thou hast said vnto me, O Lord God, Buy vnto thee the field for siluer, and take witnesses: for the citie shall be giuen into the hand of the Caldeans.

24 ¶ Then came the word of the Lord vnto Jeremiah, saying,

25 Behold, I am the LORD GOD of all flesh: is there any thing too hard for me?

26 Therefore

h And so to hide them in the ground, that they might be preserved as a token of their deliuerance.

10 Or, hid. 2 And 34. 7. deni. 5. 9.

i Because the wicked are subiect to the curse of God, he sheweth that their posterity, which by nature are vnder this malediction, shall be punished both for their owne wickednes, and also the iniquity of their fathers, which is likewise them, shall also be reckoned on their head.

k Meaning the his miracles in deliuering his people, should neuer be forgotten.

l The word signifieth any thing that is cast vp, as a mount or rampart, and is also vsed for engines of warre, which were layed on an high place, to shoot into a city before that guns were in vye. m That is, of every creature: who as they are his worke, so doth he gouerne and guide them, as please him, whereby he sheweth that as he is the author of this their captiuitie for their sinnes, so will he for his mercies be their redeemer to restore them againe to libertie.

38 Therefore thus saith the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-rezzar, King of Babel, and he shall take it.

39 And the Caldeans shall come and fight against this citie, and set fire on this citie and burne it, with the houses, vpon whole roofes they haue offered incense vnto Baal, and powdered drinke offerings vnto other gods, to prouoke me vnto anger.

40 For the children of Israel, and the children of Iudah haue surely done euill before me from their youth: for the children of Israel haue surely prouoked me to anger with the workes of their hands, saith the Lord.

41 Therefore this citie hath beene vnto me as a promocation of mine anger, & of my wrath, from the day, that they built it, euen vnto this day, that I should remoue it out of my sight,

42 Because of all the euill of the children of Israel, and of the children of Iudah, which they haue done to prouoke me to anger, euen they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

43 And they haue turned vnto me the backe and not the face: though I taught them, °rising vp early, and instructing them, yet they were not obedient to receiue doctrine,

44 But they set their abominations in the house (whereupon my Name was called) to defile it.

45 And they built the hie^r places of Baal, which are in the valley of Ben-hinnom, to caule their sonnes & their daughters to passe thorow the fire vnto Molech, which I commanded them not, neither came it into my mind, that they should doe such abomination, to cause Iudah to sinne.

46 And nowe therefore, thus hath the Lorde God of Israel spoken, concerning this citie, whereof yee say, It shall be deliuered into the hand of the king of Babel by the sword, and by the famine, and by the pestilence.

47 Behold, I will gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, & I will cause them to dwell safely.

48 And they shall bee °my people, and I will be their God.

49 And I will giue them °one heart, and one way, that they may feare me for euer for the wealth of them, and of their children after them.

50 And I will make an °euerlasting couenane with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

51 Yea, I will delight in them to doe them good, & I will plant them in this land assuredly, with my whole heart, and with all my soule.

42 For thus sayth the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fields shall be possessed in this land, whereof yee say, It is desolate without man or beast, and shall be giuen into the hand of the Caldeans.

44 Men shall buy °feldes for siluer, and make writings and seale them, and take witnesses in the land of Benjamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, sayth the Lord.

CHAP. XXXIIL

1 The Prophet is monished of the Lord to pray for the deliuerance of the people, which the Lord promised. 8. God forgiueth sinnes for his owne glory. 15. Of the birth of Christ. 20. The kingdome of Christ in the Church shall neuer be ended.

Moreover, the word of the Lord came vnto Ieremiah the second time (while he was yet shut vp in the °court of the prison)

2 Thus saith the Lord, the maker^b thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto mee, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the °mounts, and by the sword.

5 They come to °fight with the Caldeans, but it is to fill themselves with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my °face from this citie, because of all their wickednesse.

6 Behold, °I will giue it health and amendment: for I will cure them, and will reueile vnto them the abundance of peace, and trueth.

7 And I will cause the captiuitie of Iudah and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will °cleans^e them from all their iniquitie, whereby they haue sinned against mee: yea, I will pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against me.

9 And it shall be to me a name, a °ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare and tremble for all the goodnesse, and for all the wealth, that I shew vnto this citie.

10 Thus sayth the Lord, Again^e there shall be heard in this place (which yee say shall be desolate, without man, and without beast,

x This is the declaration of that which was spoken, ver. 8.

a Which was in the Kings house at Ierusalem, as Chap. 32. 1. 2. b To wit, of Ierusalem, who as he made it, so will he preferue it, read Isa. 37. 36

c Read Chap. 32. 24.

d The Iewes thought to overcome the Caldeans, but they seeke their owne destruction.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

f In the midst of his threatnings God remembreth his, and comforteth them.

g Declaring that there is no deliuerance nor ioy, but whereas we see remission of sinnes.

h Whereby he sheweth that the Church wherein is remission of sinnes is Gods honour and glory, so that whoeuer is enemies to it, labourereth to dishonour God.

even in the cities of Iudah, and in the streets of Ierusalem, th^{ere} are desolate without man, and without inhabitant, and without beast)

11 The voice of ioy and the voice of gladnesse, the voice of the bridegome, & the voice of the bride, the voice of them that shall say, Praise the Lord of hostes, because the Lord is good: for his mercie endureth for ever, and of them that offer the sacrifice of praise in the house of the Lord, for I will cause to returne the captiuitie of the land, as at the first, sayth the Lord.

12 Thus sayth the Lord of hostes, Again in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepherds to rest their flockes.

13 In the cities of the mountaines, in the cities in the plaine, & in the cities of the South and in the land of Benjamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, sayth the Lord.

14 Behold, the dayes come, saith the Lord that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time, will I cause the branch of righteousness to grow vp vnto Dauid, and hee shall execute iudgement, and righteousness in the land.

16 In those dayes shall Iudah be saued, and Ierusalem shall dwell safely, and hee that shall call her, is the Lord our righteousness.

17 For thus sayth the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priestes and Leuites want a man before mee to offer burnt offerings, and to offer meate offerings, and to doe sacrifice continually.

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus sayth the Lord, If you can breake my couenant of the day, and my couenant of the night, that there should not be day, & night in their season,

21 Then may my couenant be broken with Dauid my seruant, that hee should not haue a sonne to reigne vpon his throne, and with the Leuites and Priestes my ministers.

22 As the army of heauen cannot be numbered, neither the sand of the sea measured: so will I multiply the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 ¶ Moreover the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what this people haue spoken, saying, The two families, which the Lord hath chosen, hee hath euen cast them off? thus they haue despised my people, that they should be no more a nation before them.

25 Thus sayth the Lord, If my couenant be

not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seed of Iacob and Dauid my seruant, and not take of his seed to be rulers ouer the seede of Abraham, Izhak, and Iacob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIII.

2 Hee threatneth that the cities, and the King Zedekiah shall be given into the hands of the King of Babel. 11 He threatneth that he will send his servants.

The word which came vnto Ieremiah from the Lord (when Nebuchad-rezzar king of Babel, and all his hoste, and all the kingdoms of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Goe, and speake to Zedekiah king of Iudah, and tell him, Thus sayeth the Lord, Behold, I will giue this citie into the hand of the king of Babel, and he shall burne it with fire.

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shall behold the face of the king of Babel, and hee shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah, King of Iudah: thus saith the Lord of thee, Thou shalt not die by the sword;

5 But thou shalt die in peace: and according to the burning for thy fathers the former Kings which were before thee, so shall they burne odours for thee, and they shall lament thee, saying, Oh lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah King of Iudah in Ierusalem.

7 (When the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah, that were left euen against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Ieremiah from the Lord, after that the king Zedekiah had made a couenant with all the people, which were at Ierusalem, to proclaime libertie vnto them,

9 That every man should let his seruant goe free, and euery man his handmaid, which was an Ebrew or an Ebrewesse, and that none should serue himselfe of them, to wit, of a Iewe his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmaid, and that none should serue themselves of them any more, they obeyed and let them goe.

11 But afterward they repented & caused the

i Which was a song appointed for the Leuites to praise God by, 1. Chro. 16. 6. 8. psal. 105. 1. 119. 12. 4. psal. 106. 1. and 107. 1. and 118. 1. & 136. 1.

k Meaning, that all the country of Iudah shalbe inhabited again

l That is, I will send the Messiah, which shal come of the house of Dauid, of whom this prophecy is meant, as testifi all the Iewes, and that which is written, Chap. 23. 5.

m To wit, Christ that shal call his Church. n That is, Christ is our Lord God our righteousness sanctification, and redemption, 1. Cor. 1. 30. o This is chiefly meant of the spirituall sacrifice of thanksgiving, which is left to the Church in y time of Christ, who was the everlasting Priest and the everlasting sacrifice figured by the sacrifices of the Law. p Reade Chap. 31. 35.

q Meaning, the Caldeans and other infidels which thought God had utterly cast of Iudah and Israel or Benjamin, because he did correct them for a time for their amendment.

a Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchad-nezzar.

b 2. Chro. 36. 19. chap. 39. 16, 17. and 32. 3.

b Not of any violent death.

c The Iewes shall lament for thee their lord and king.

d When the enemy was at hand, and they saw themselves in danger, they would serue him, and so began some kind of reformation: but soone after they uttered their hypocrisie. e According to the Law, Exod. 21. 2. Deut. 15. 12.

f Ebr. returned.

the seruants and the handmaids, whom they had let goe free, to returne, and held them in subiection as seruants and handmaids.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the house of seruants, saying,

14 * At the terme of seuen yeres let ye goe euery man his brother an Ebrew which hath been sold vnto thee: and when he hath serued thee fixe yeres, thou shalt let him goe free from thee: but your fathers obeyed mee nor, neither inclined their eares.

15 And ye were now turned, and had done right in my sight in proclaiming libertie, euery man to his neighbour, and yee had made a couenants before me in the house, whereupon my Name is called.

16 But ye repented, & polluted my Name: for yee haue caused euery man his seruant, and euery man his handmaid, whom yee had set at libertie at their pleasure, to returne, and holde them in subiection to be vnto you as seruants and as handmaids.

17 Therefore thus sayth the Lord, Ye haue not obeyed me, in proclaiming freedome euery man to his brother, & euery man to his neighbour: behold, I proclaime a libertie for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

18 And I will giue those men that haue broken my couenant, and haue not kept the words of the couenant, which they had made before me, when they cut the calfe in twaine, and passed betwene the parts thereof.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priestes, and all the people of the land, which passed betwene the parts of the calfe,

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shall be for meat vnto the fowles of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the king of Babels hoste, which are gone vp from you.

22 Behold, I will command, saith the Lord, and cause them to returne to this city, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

Hee proposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

The word which came vnto Ieremiah from the Lord, in the dayes of Iehoiakim the sonne of Iosiah, King of Iudah, saying,

2 Goe vnto the house of the Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, & the whole house of the Rechabites,

4 And I brought them into the House of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man of God, which was by the chamber of the princes, which was about the chamber of Maaseiah the sonne of Shallum, the keeper of the treasure.

5 And I set before the sonnes of the house of the Rechabites pots full of wine, and cups, and said vnto them, Drinke wine.

6 But they said, We will drinke no wine: for Ionadab the sonne of Rechab our father commanded vs, saying, Yee shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor haue any, but all your dayes ye shall dwell in tents, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all our dayes, neither we, our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field, nor feed,

10 But we haue remained in tents, and haue obeyed, and done according to all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar King of Babel came vp into the land, we said, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the hoste of Aram: so we dwell at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem. Will ye not receiue doctrine to obey my wordes, sayth the Lord?

14 The commandement of Ionadab the son of Rechab that he commanded his sonnes that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you al my seruants the Prophets, rising vp early, and sending them saying, Returne now euery man from his euill way, and amend your workes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not encline your care, nor obey me.

b They came of Hobab Moses father in law, who was no Israelite, but after ioyned with them in the seruice of God.

c That is, a Prophet.

d Or, done.

d The Prophet saith nor, The Lord saith thus: for then, they ought to haue obeyed: but he tendeth to another end, that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

e Whom Iehu the king of Israel fauoured for his zeale, 2. King. 10. 15.

f Teaching them hereby to see all occasion of intemperance, ambition, and auarice, & that they might know that they were strangers in the earth, & be ready to depart at all occasions.

g Which was now for space of three hundred yeres from Iehoiakim.

h Which declareth that they were not so bound to their vow, that it could not be broken for any necessity: for where they were commanded to dwell in tents, they dwell now at Ierusalem for feare of the warres.

i Whom I haue chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandement of their father.

k I haue most diligently exhorted and warned you both by my selfe and my Prophets.

l Chap. 18. 11 and 25. 5

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euil that I haue pronounced against them, because I haue spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Jeremiah said to the house of the Rechabites, Thus saith the Lord of hostes the God of Israel, Because yee haue obeyed the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus saith the Lord of hostes, the God of Israel, Ionadab the sonne of Rechab shall not want a man, to stand before me for ever.

CHAP. XXXVI.

1 Baruch writeth, as Jeremiah inditeth, the booke of the curses against Iudah and Israel. 9 Hee is sent with the booke vnto the people, and readeth it before them. 14 He is called before the rulers and readeth it before them also. 23 The king casteth it in the fire. 28 There is another written at the commandement of the Lord.

And in the fourth^a yee of Iehoiakim the sonne of Iosiah king of Iudah, came this word vnto Jeremiah the sonne of the Lord, saying,

2 Take thee a roule or booke, and write therein all the wordes that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, *even*^b from the dayes of Iosiah vnto this day.

3 It may be that the house of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne every man from his euil way, that I may forgieue their iniquitie and their finnes.

4 Then Jeremiah called Baruch the sonne of Neriah, and Baruch wrote^c at the mouth of Jeremiah all the wordes of the Lord, which hee had spoken vnto him, vpon a roule or booke.

5 And Jeremiah commanded Baruch, saying, I am^d shut vp, and cannot goe into the House of the Lord.

6 Therefore goe thou, and read the roule, wherein thou hast written at my mouth the wordes of the Lord, in the audience of the people in the Lords House vpon the fasting day: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will^e pray before the Lord, and euery one returne from his euil way, for great is the anger and the wrath, that the Loyd hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Jeremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lords House.

9 And in the fifth yere of Iehoiakim the sonne of Iosiah king of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem; and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the wordes of Jeremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the secretarie, in the higher court at the entrie of the^h new gate of the Lords house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the wordes of the Lord,

12 Then hee went downe to the Kings house into the Chancellors chamber; and loe, all the princes sate there, *even* Elishama the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the wordes that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chufsi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they said vnto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard all the wordes, they wereⁱ afraid both one and other, and said vnto Baruch, Wee will certifie the King of all these wordes.

17 And they examined Baruch, saying, Tell vs now, how diddest thou write all these wordes at his mouth?

18 Then Baruch answered them, He pronounced all these wordes vnto mee with his mouth, and I wrote^j them with ynke in the booke.

19 Then said the princes vnto Baruch, Goe, ^khide thee, thou and Jeremiah, and let no man know where ye be.

20 And they went into the King to the court, but they layd vp the roule in the chamber of Elishama the chancellour, and told the King all the wordes, that he might heare.

21 So the king sent Iehudi to fet the roule, and he tooke it out of Elishama the Chancellours chamber, and Iehudi read it in the audience of the King; and in the audience of all the princes, which stood beside the King.

22 Now the king sate in the winter house, in the ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three, or foure sides, he cut it with the penknife, and cast

^g The fast was then proclaimed, and Baruch read this roll, which was a little before that Ierusalem was first taken, and then Iehoiakim and Daniel, and his companions were led away captiues.

^h Which is the East gate of the Temple.

ⁱ The golly were afraid, seeing God so offended, and the wicked were affrighted for the horror of the punishment.

^k They that were golly among the princes, gave this counsell, by whole means it is like that Ieremiah was deliuered: for they knew the rage of the king and of the wicked to be such, that they could not escape without danger of their liues.

^l Which continued part of November and part of December.

¹ That is, by his Prophets and ministers: which sheweth that it is as much as though hee should speake to vs himselfe, when he sendeth his ministers to speake in his name.

^m His posterity shall continue, and bee in my fauour for ever.

^a Kestle Chap. 25.

^b Which were twentie & three yere. as Cha. 25. 1. counting from the thirteenth yere of Iosiahs reigne.

^c As he did indite.

^d Meaning, in prison, through the malice of the Priests.

^e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre, or any great plague of God.

^f He sheweth that fasting without prayer and repentance availeth nothing, but is meere hypocrisie.

it into the fire that was on the hearth, vntill al the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rent^m their garments, neither the King, nor any of his seruants, that heard al these words.

25 Neuertheless, Elnathan, and Delaiah, and Gemariah had besought the king, that hee would not burne the roule: but he would not heare them.

26 But the king commanded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet, but the Lord^d hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the King had burnt the roule & the words which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe^o another roule and write in it al the former words that were in the first roule which Iehoiakim the king of Iudah hath burnt.

29 And thou shalt say to Iehoiakim King of Iudah, Thus saith the Lord, Thou hast burnt this roule, saying, P Why hast thou written therein: saying, That the king of Babel shall certainly come and destroy this land, and shall take thence both man and beast?

30 Therefore thus saith the Lord of Iehoiakim king of Iudah, Hee shall haue none to sit vpon the throne of Dauid, and his dead bodie shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visite him and his seede, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim king of Iudah had burnt in the fire, and there were added besides them many like words.

CHAP. XXXVII.

Zedekiah succedeth Ieconiah. 3 Hee sendeth vnto Ieremiah to pray for him. 12 Ieremiah, going into the land of Benjamin, is taken. 15 He is beaten and put in prison.

¶ And King Zedekiah the sonne of Iosiah reigned for^a Coniah the sonne of Iehoiakim, whom Nebuchad-rezzar king of Babel made King in the land of Iudah.

2 But neither he, nor his seruants, nor the people of the land would obey the wordes of the Lord, which he spake by the ministerie of the Prophet Ieremiah.

3 And Zedekiah the King^c sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah^d went in and out among the people: for they had not put him in to the prison.

5 Then Pharaohs hoste was^e come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they departed from Ierusalem)

6 Then came the word of the Lord vnto the Prophet Ieremiah, saying,

7 Thus sayeth the Lord God of Israel, Thus shalt thou say to the King of Iudah, that sent you vnto me to enquire of me, Behold, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, & take it and burne it with fire.

9 Thus saith the Lord, ¶ Deceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though yee had smitten the whole hoste of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery man rise vp in his tent, and burne this citie with fire.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

12 Then Ieremiah went out of Ierusalem to goe into the^f land of Benjamin, separating himselfe thence from among the people.

13 And when he was in the^g gate of Benjamin, there was a chiefe officer whose name was Iriah, the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Ieremiah the Prophet, saying, Thou fliest to the Caldeans.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but hee would not heare him: so Iriah tooke Ieremiah, and brought him to the princes.

15 Wherefore, the princes were angry with Ieremiah, and smote him, and laid him in prison in the house of Iehonathan the scribe: for they had made that the^h prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, and had remained there along time,

17 Then Zedekiah the king sent, and tooke him out, and the king asked him secretly in his house, and said, Is there any word from the Lord? And Ieremiah said, Yea: for said hee, thou shalt bee deliuered into the hand of the King of Babel.

18 Moreover, Ieremiah said vnto King Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 ¶ Where are now your prophets, which prophecied vnto you, saying, The King of Babel shall not come against you, nor against this land?

20 Therefore heare now, I pray thee: O my lord the King: let my prayer[†] be accepted before

^d That is, was out of prison and at libertie.

^e To helpe the Iewes.

[†] Ebr. vnto vp.

[¶] Or, lift not vp your mindes.

^f As some thinke to goe to Anathoth his owne towne.

^g By the which men went into the country of Benjamin.

[†] Ebr. fallest.

^h Because it was a vile and strait prison.

^{*} Chap. 28. 4.

[†] Ebr. fall before

^m Shewing, that the wicked in stead of repenting when they heare Gods iudgements, grow into further malice against him and his word.

ⁿ Thus we see the continuall care, that God hath euer ouer his to preferre them from the rage of the wicked.

^o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God will not onely raise it vp againe, but also increase it in greater abundance to their condemnation.

^p Verse 32. These are Iehoiakims words. Though Iehoiachin his son succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne. ^{Reads Chap. 32. 19.}

^q King 24. 19. 25. 10. Who was called Iehoiachin, or Ieconiah. And called him Zedekiah, whereas before his name was Iehoiakim. ^{King. 24. 17. Ebr. hand.} Because hee was afraid of the Caldeans because a- gainst him,

^r Which con- sidered part of No- uember and part December.

Jeremiah imprisoned: Jeremiah: His deliuerance.

i That is, so long as there was any bread in the citie: thus God prouideth for his that he will cause their enemies to preferue them to that end whereunto hee hath appointed them.

before thee, that thou cause me not to returne to the house of Iehonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded, that they should put Jeremiah in the court of the prison, and that they should giue him daily a piece of bread out of the bakers streete vntill all the bread in the citie were eaten vp. Thus Jeremiah remained in the court of the prison.

CHAP. XXXVIII

1 By the motion of the rulers Jeremiah is put into a dungeon. 16 At the request of Ebed-melech the king commandeth Jeremiah to be brought forth of the dungeon. 17 Jeremiah sheweth the king how he might escape death.

Then Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur and Iucal the sonne of Shelemiah, and Pashhur the sonne of Malchiah, heard the words that Jeremiah had spoken vnto all the people, saying,

2 Thus sayth the Lord, He that remaineth in this citie, shall die by the sword, by the famine, and by the pestilence: but the that goeth forth to the Caldeans, shall liue: for hee shall haue his life for a pray, and shall liue.

3 Thus sayth the Lord, This citie shall surely bee giuen into the hand of the king of Babels armie, which shall take it.

4 Therefore the princes said vnto the king, We beseech you, let this man be put to death: for thus hee || weakeneth the hands of the men of warre that remaine in this citie, and the hands of all the people, in speaking such words vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hands, for the king can deny^a you nothing.

6 Then tooke they Jeremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Jeremiah with cords: and in the dungeon there was no water but myre: so Ieremias stucke fast in the myre.

7 Now when Ebed-melech the blacke More, one of the Eunuches which was in the kings house, heard that they had put Ieremias in the dungeon, (then the king sate in the gate of Benjamin)

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 My lord the king, these men haue done euill in all that they haue done to Ieremias the Prophet, whome they haue cast into the dungeon, & he dieth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the king commanded Ebed-melech the blacke More, saying, Take from hence thirtie men with thee, and take Ieremias the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the house of the King vnder the treasury, and tooke there old rotten ragges and olde worne clouts, and let them downe by

cords into the dungeon to Ieremias

12 And Ebed-melech the blacke More said vnto Ieremias, Put now these old rotten ragges and worne, vnder thine arime holes, betwene the cords: And Ieremias did so.

13 So they drew vp Ieremias with cords and tooke him vp out of the dungeon, and Ieremias remained in the court of the prison.

14 Then Zedekiah the king sent & tooke Ieremias the Prophet vnto him, into the third entrie that is in the House of the Lord, and the King said vnto Ieremias, I will aske thee a thing: hide nothing from me.

15 Then Ieremias said to Zedekiah, If I declare it vnto thee, wilt not thou slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the King sware secretly vnto Ieremias, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then said Ieremias vnto Zedekiah, Thus saith the Lord God of hosts, the God of Israel, If thou wilt goe forth vnto the King of Babels princes, then thy soule shall liue, and this citie shall not be burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the king of Babels princes, then shall this citie be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Ieremias, I am careful for the Jewes that are fled vnto the Caldeans, lest they deliuer mee into their hands, and they mocke me.

20 But Ieremias said, They shall not deliuer thee: hearken vnto the voice of the Lord, I beseech thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe forth, this is the word that the Lord hath shewed me.

22 And behold, all the women that are left in the king of Iudahs house, shall bee brought forth to the king of Babels princes: and those women shall say, Thy friends haue perswaded thee, and haue preuailed against thee: thy feete are fastened in the myre, and they are turned backe.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babel: and this citie shalt thou cause to be burnt with fire.

24 Then said Zedekiah vnto Ieremias, Let no man know of these words, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs now, what thou hast sayd vnto the king, hide it not from vs, and wee will not slay thee: also what the King sayd vnto thee.

g Where the king had set him before to be at more liberie, as Chap 37. 31.

h And yeeldtly fell vnto them.

i Which declared that hee more feared the reproch of men, then the threatenings of God.

k When Ieremias and his mother with others were carried away, these women of the kings house were left: which shall be taken, sayth the Prophet, and tell the king of Babel how Zedekiah hath bin seduced by his familiar friends and false prophets, which haue left him in the myre.

a For Zedekiah had sent these to Ieremias to enquire at the Lord for the state of the country now when Nebuchad-nezzar came, as Chap. 37. 1.

b Reade Chap. 31. 9. and 45. 5

|| Or, discomfite. c Thus we see how the wicked when they can not abide to heare the truth of Gods word seeke to put the ministers to death as transgressors of policies.

d Wherein hee grievously offended in that that not onely hee would not heare the truth spoken by the Prophet, but also gaue him to the lusts of the wicked to be cruelly intreated.

† Ebr. Cushite, or Ethiopian.

e To heare matters and giue sentence.

f Hereby is declared that the Prophet found more fauour at this strangers hands, then hee did by all them of his country, which was to their great condemnation.

† Ebr. vnder thine hand.

16 Then shalt thou say vnto them, I humbly besought the King that hee would not cause me to returne to Iehonathans house, to die there:

17 Then came all the princes vnto Ieremiah and asked him. And he told him according to all these words that the King had commaunded: so they left off speaking with him, for the matter was now perceined.

18 So Ieremiah abode still in the court of the prison: vntill the day that Ierusalem was taken: and hee was there, when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Ierusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Ieremiah is provided for. 15 Ebedmelech is deliuered from captiuitie.

In the ninth yeere of Zedekiah King of Iudah in the tenth moneth, came Nebuchad-nezzar King of Babel and all his hoste against Ierusalem: and they besieged it.

2 And in the eleventh yere of Zedekiah in the fourth moneth, the ninth day of the moneth, the citie was broken vpon.

3 And all the princes of the King of Babel came in, and sate in the middle gate, euen Neregal, Sharezer, Samgar-nebo, Sarfechim, Rab-faris, Neregal, Sharezer, Rab-mag with all the residue of the princes of the King of Babel.

4 And when Zedekiah the King of Iudah saw them, and all the men of warre, then they fled, and went out of the city by night, through the Kings garden, and by the gate betweene the two walles, and hee went toward the wilderness.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto Riblah in the land of Hamath, where he gaue iudgement vpon him.

6 Then the king of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudah.

7 Moreouer he put out Zedekiahs eyes, and bound him in chaines to carie him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the chiefe steward caried away captiue into Babel the remnant of the people that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the poore that had nothing in the land of Iudah, and gaue them vineyards and fields at the same time.

11 Now Nebuchad-rezzar King of Babel gaue charge concerning Ieremiah vnto Ne-

buzar-adan the chiefe steward, saying,

12 Take him, and looke well to him, and doe him no harme, but doe vnto him euen as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebushazban, Rabfaris, and Neregal, Sharezer, Rab-mag, and all the king of Babels princes:

14 Euen they sent and tooke Ieremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should carie him home: so he dwelt among the people.

15 Now the word of the Lord came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Goe and speake to Ebed-melech the blacke Moore, saying, Thus saith the Lord of hostes the God of Israel, Behold, I will bring my words vpon this citie for euill, and not for good, and they shall bee accomplished in that day before thee.

17 But I will deliuer thee in that day, saith the Lord, and thou shalt not bee giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shall be for a pray vnto thee, because thou hast put thy trust in me, saith the Lord.

CHAP. XL.

1 Ieremiah hath licence to goe whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

The word which came to Ieremiah from the Lord after that Nebuzar-adan the chiefe steward had let him goe from Ramath: when he had taken him being bound in chains among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 And the chiefe steward tooke Ieremiah, and said vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as hee hath said: because ye haue sinned against the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

4 And now behold, I loofe thee this day from the chaines which were on thine hands, if it please thee to come with mee into Babel, come, and I will looke well vnto thee: but if it please thee not to come with mee into Babel, I tarie still: behold all the land is before thee: whither it seemeth good, and conuenient for thee to go, thither go.

5 For yet he was not returned: therefore he said, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the King of Babel had made gouernour ouer all the cities of Iudah, and dwell with him among the people, to goe wherefoeuer it please thee to go. So the chiefe steward gaue him vitalles and a reward, and let him go.

Fff

6 Then

† Ebr. sit thine eyes vpon him.

e Thus God preserved his Prophet by his means, whom hee made the scourge to punish the king, and them that were his enemies,

f Whom the King of Babel had now appointed gouernour ouer the rest of the Iewes, that hee left behind.

g Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his troubles.

a From this second verse vnto Chap. 43. 7. it seemeth to be as a parenthesis, and separated matter: and there this storie beginneth againe, and this vision is declared what it was.

b God moued this infidell to speake this, to declare the great blindness and obstinacie of the Iewes, which could not feele that which this heathen man confessed. † Ebr. cease. || Or, at thy commandment.

Herein appeareth the infirmity of the Prophets, who did not know how to loose his life, albeit it was not to the dishonour of his doctrine, or to the hurt of any.

* 2. King. 25. 1. chap. 52. 4.

a The gates and walles were broken downe.

b Which was a potters doore, made a King. 35. 4.

c Which is called Ammochia in Syria.

† Or, captaine of the guard.

d For the rich and the mighty which put their trust in their riches & means, were by Gods iudgements most rigorously handled. † Ebr. by the hand of.

Gedaliah murdered.

d Which were
scattered abroad
for feare of the
Caldeans.

had now ap-
King of Babel
Whom the

e. Who was of the Kings blood and after flew him, Chap. 41.2.

* 2. King. 25. 24

|| Or, to rectifie
them, or to in-
crease them for
you.
|| Or, chosen to
dwell in.

f Which were
fled also for feare
of the Caldeans.

g For vnder the
colour of enter-
taining of Ish-
mael he sought
onely to make
them to destroy
one another,

g For vnder the
colour of enter-
taining of Ish-
mael he sought
onely to make
them to destroy
one another,

Thus the godly, which thinke no harme to others, are soonest deceived, and neuer lacke such as conspire their destruction,

[illegible][illegible]

a The city was destroyed in the fourth month and in the fifth month, which contained part of September and part of October, was the governor Gedaliah slain.
 b Meaning, Zedekiah.
 c They did eat together as familiar friends.

For they thought that the Temple had not been destroyed,

and therefore
came vp to the
east of Taber:
ecles: but hea-
ring of the bur-

ing thereof in
the way, they
newed these
signes of sorow.
For his death

as kept secret,
and he fained
that he lamented
for the destructi-

of Ierusalem
and the Temple:
but after slewe
them when they
tried to fauour

edaliah,

Ala fortified
zpah for feare
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cast ditches
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ing. 15.22.

10



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40

14 So all the people, that Ishmael had caried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah escaped from Iohanan with eight men, and went to the Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the hoste that were with him all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that hee had slaine Gedaliah the sonne of Ahikam) *even* the strong men of warre, and the women, and the children, and the eunuches, whome hee had brought againe from Gibeon:

17 And they departed and dwelt in Geruth Chimham, which is by Beth-lehem, to goe and to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the son of Ahikam, whom the king of Babel made gouernour in the land.

CHAP. XLII.

1 The captaines aske counsell of Ieremiah what they ought to doe. 7 He admonisheth the remnant of the people not to goe into Egypt.

THen all the captains of the hoste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, & all the people from the least vnto the most came,

2 And said vnto Ieremiah the Prophet, *†* Heare our prayer, we beseech thee, and pray for vs vnto the Lord thy God, *euē* for all this remnant (for we are left, *but* a few of many, as thine eyes doe behold)

3 That the Lord thy God may shew vs the way wherein we may walke, and the thing that we may *a* doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard *you*: behold, I will pray vnto the Lord your God according to your words, and whatsoever thing the Lord shall answere you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they said to Ieremiah, *b* The Lord be a witnesse of trueth, and faith betweene vs, if wee doe not, *euē* according to all things for the which the Lord thy God shall send thee to vs.

6 Whether it bee good or euill, we will obey the voice of the Lord God, to whome we send thee that it may be well with vs, when we obey the voice of the Lord our God.

7 *¶* And so after ten dayes came the word of the Lord vnto Ieremiah.

8 Then called hee Iohanan the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the people from the least to the most,

9 And said vnto them, Thus saith the Lord God of Israel, vnto whom yee sent me to present your prayers before him,

10 If ye will dwell in this land, then I will build you, and not destroy *you*, and I will plant you, and not roote *you* out: for I *d* repent me of the euill that I haue done vnto you.

11 Feare not for the King of Babel, of whom yee are afraid, bee not afraid of him, sayth the Lord: for I am with you, to saue you, and to deliuer you *†* from his hand,

12 And I will grant you mercie that he may haue compassion vpon you, and hee shall cause you to *¶* dwell in your owne land.

13 But if yee say, Wee will not dwell in this land, neither heare the voice of the Lord your God,

14 Saying, Nay, but wee will goe into the land of Egypt, where we shal see no warre, nor heare the sound of the trumpeter, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah, thus saith the Lord of hostes the God of Israel, If yee set your faces to enter into Egypt, and goe to dwell there)

16 Then the sword that yee feared, *f* shall take you there in the land of Egypt, and the famine, for the which yee care, shall there hang vpon you in Egypt, and there shall ye die.

17 And all the men that set their faces to enter into Egypt to dwell there, shal die by the sword, by the famine and by the pestilence, and none of them shal remaine nor escape from the plague that I will bring vpon them.

18 For thus saith the Lord of hostes the God of Israel, As mine anger and my wrath hath been powred forth vpon the inhabitants of Ierusalem: so shall my wrath be powred forth vpon you, when ye shall enter into Egypt, and yee shal be a detestation, and an astonishment, and a curse and a reproch, and ye shal see this place no more.

19 O ye remnant of Iudah, the Lord hath said concerning you, Goe not into Egypt: know certainly that I haue admonished you this day.

20 Surely yee *b* dissembled in your hearts when ye sent me vnto the Lord your God, saying, pray for vs vnto the Lord our God, and declare vnto vs *euē* according vnto al that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence, *i* in the place whither yee desire to goe and dwell.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt, contrary to the minde of Ieremiah. 8 Ieremiah prophesieth the destruction of Egypt.

Now when Ieremiah had made an end of speaking vnto the whole people all the

Fff 2

words

h For Baalis the king of the Ammonites was the cause of all this murder.

i Which place David of old had giuen to Chimham the sonne of Barzillai the Gileadite, 2 Sam. 19 38.

† Eiv. Let our prayer fall before thee, as Chap. 36. 7.

a This declareth the nature of hypocrites which would know of Gods word what they should doe, but will not follow it, but in as much as agree with that thing which they haue purposed to doe.

b There are none more ready to abuse the Name of God, and take it in vaine, then the hypocrites, which to colour their falshood, vie it without all reverence, and make it a meanes for them to deuote the simple and the godly.

c Heere is declared the vision and the occasion thereof, whereof mention was made Chap. 40.

d Reade Chap. 18. 8.

e Because all Kings hearts and wayes are in his hands, hee can turne them and dispose them as it please him, and therefore they neede not to feare man, but onely obey God, Prou. 21. 1. *¶* Or, returne.

f Thus God turneth the policie of the wicked to their own destruction: for they thought themselves sure in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, Chap. 46. 25.

g Reade Chap. 26. 6 and 44. 13 shewing that this should come vpon them for their infidelitie and stubbornnesse.

h For you were fully minded to goe into Egypt, whatsoever God spake to the contrary.

i To wit, in Egypt.

A prophecie against Egypt. Jeremiah. Idolatry reprobued.

words of the Lord their God, for the which the Lord their God had sent him to them, *even* all these words.

^a Who was also called Ieraniah, Chap. 42. 1.
^b This declareth that pride is the cause of rebellion, & contempt of Gods ministers.

^c When the hypocrites of the wicked is discovered, they brast forth into open rage: for they can abide nothing but flatteries, reade Mai. 30. 10.

^d Hee sheweth what is the nature of the hypocrites: to wit, to faine that they would obey God and imbrace his word, if they were assured that his messengers spake the truth: though in deede they be most far from all obedience.

^e Thus the wicked doe, or onely contemne and hurt the messengers of God, but slander and speak wickedly of all them that support or fauour the godly.

^f As from the Moabites, Ammonites, and Edomites, Chap. 40. 11.

^g Whom these wicked led away by force.

^h A citie in Egypt neere to Nilus.

ⁱ Which signified that Nebuchad-nezzar should come euen to the gates of Pharaoh, where were his bricke killes for his buildings.

^k Reade Chap. 25. 9.

^l Every one that be slaine by that means that God hath appointed, Chap. 15. 2.

^m Meaning, most easily, and suddenly shall be carie the Egyptians away.
ⁿ Or, the house of the sunne.

2 Then spake ^a Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the ^b proude men, saying vnto Ieremiah, ^c Thou speakest falsely: the Lord our God hath ^d not sent thee to say, Go not into Egypt to dwell there.

3 But Baruch the sonne of Neriah ^e prouoketh thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and carie vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoste, and all the people obeyed not the voice of the Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captains of the hoste tooke all the remnant of Iudah, that were returned from all ^f nations, whither they had been driuen, to dwell in the hand of Iudah:

6 *Euen* men and women, and children, and the Kings daughters, and euery person, that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Ieremiah the Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they to ^h Tahpanhes.

8 ¶ Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hidethem in the clay in the bricke kill, which is at the entry of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, I thus saith the Lord of hostes the God of Israel, Behold, I will send and bring Nebuchad-nezzar the King of Babel ^k my seruant, and will set his throne vpon these stones that I haue hid, and hee shall spread his pavilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: ^l such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and hee shall burne them and carie them away captiues, and hee shall aray himselfe with the land of Egypt, as a ^m shepherd putteth on his garment, and shall depart from thence in peace.

13 Hee shall breake also the images of ⁿ Bethshemesh, that is in the land of Egypt, and the houses of the gods of the Egyptians shall hee burne with fire.

CHAP. XLIIII.

Hee reprobued the people for their idolatrie. 15 They that set light by the threatening of the Lord, are chastened: 26 The destruction of Egypt and of the Iewes therein is prophesied.

The word that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at ^a Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the Lord of hostes the God of Israel, Ye haue scene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein.

3 Because of their wickednes which they haue committed, to prouoke me to anger in that they went to burne incense, and to serue other gods whom they knew not, *neither* they nor you, nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets ^b rising early and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednesse, and to burne no more incense vnto other gods.

6 Wherefore ^c my wrath, and mine anger was powred forth and was kindled in the cities of Iudah, and in the streetes of Ierusalem, and they are desolate, and waited, as *appeareth* this day.

7 Therefore now thus saith the Lord of hostes the God of Israel, Wherefore commit ye *this* great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the workes of your handes, burning incense vnto other gods in the land of Egypt whither ye be gone to dwell: that yee might bring destruction vnto your selues, and that yee might be a curse and a reproch among all nations of the earth.

9 Haue ye forgotten the wickednesse of your fathers, and the wickednesse of the ^d kings of Iudah, and the wickednesse of their wiues, and your owne wickednesse and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not ^e humbled vnto this day, neither haue they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will set my face against you ^f to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah, that ^g haue set their faces to goe into the land of Egypt there to dwell, and they shall all be consumed and fall in the land of Egypt: they shall *euen* be consumed by the sword and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a detestation and an astonishment, and a ^h curse and a reproch.

13 For I will visit them that dwell in the land

^a These were all famous & strong cities in Egypt, where the Iewes, that were fled, dwelt for their safetie: but the Prophet declareth that there is no holde so strong that can preserue them from Gods vengeance.

^b Reade Chap. 7. 25 and 25. 3. and 26. 1. and 29. 19. and 32. 33.

^c He stretcheth before their eyes Gods judgments against Iudah and Ierusalem for their idolatrie, that they might beware by their example, and not with the like wickednesse prouoke the Lord: for then they should be double punished.

^d He sheweth that we ought to keepe in memory Gods plagues from the beginning, that considering them, we might liue in his feare, and know, if he haue not spared our fathers, yea, kings, princes, and rulers, and also whole countries and nations for their finnes, that we vile wormes cannot looke to escape punishment for ours.

^e Or, I set mine face against you. ^f Which haue fully set their mindes and are gone thither on purpose. Whereby he excepteth the innocents, as Ieremiah & Baruch that were forced: therefore the Lord sheweth that he will set his face against them: that is purposefully destroy them.

^g Reade Chap. 16. 6. and 42. 11.

land of Egypt, as I have visited Ierusalem, by the sword, by the famine and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should return into the land of Iudah to the which they haue a desire to returne to dwell there: for none shall returne, but such as shall escape.

15 Then all the men which knew that their wiues had burnt incense vnto other gods, and all the women that stood by, a great multitude, euen all the people that dwell in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of the Lord we will not heare it of thee.

17 But we wil doe whatsoever thing goeth out of our owne mouth, as to burne incense vnto the Queene of heauen, and to powre out drinke offerings vnto her, as we haue done, both we and our fathers, our Kings, and our princes in the cities of Iudah, and in the streetes of Ierusalem: for then I had wee plenty of victuals, and were well and felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, we haue had scarcenesse of all things, and haue been consumed by the sword and by the famine.

19 And when wee burnt incense vnto the Queene of heauen, and powred out drinke offerings vnto her, did wee make her cakes to make her glad, and powre out drinke offerings vnto her without our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answer, saying,

21 Did not the Lord remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, both you, and your fathers, your Kings, and your princes, and the people of the land, and hath he not considered it?

22 So that the Lord could no longer forbear, because of the wickednesse of your inuencions, and because of the abominations, which yee haue committed: therefore is your land desolate and an astonishment, and a curse, and without inhabitant, as appeareth this day.

23 Because yee haue burnt incense, and because yee haue sinned against the Lord, and haue not obeyed the voyce of the Lord, nor walked in his lawe, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreover Ieremiah said vnto all the people and to all the women, Heare the word of the Lord, all Iudah that are in the land of Egypt,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Yee and your wiues haue both spoken with your mouthes, and fulfilled

with your hand, saying, we will performe our vowes that we haue vowed to burne incense to the Queene of heauen, and to powre out drinke offerings to her: ye will performe your vowes and doe the things that ye haue vowed.

26 Therefore heare, the word of the Lord, all Iudah that dwell in the land of Egypt. Behold, I haue sworne by my great Name, saith the Lord, that my Name shall no more be called vpon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lord God lieth.

27 Behold, I will watch ouer them for euill and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sword, and by the famine, vntill they be vtterly destroyed.

28 Yet a small number that escape the sword, shall returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shall knowe whose words shall stand, mine or theirs.

29 And this shall be a signe vnto you, saith the Lord, when I visite you in this place, that ye may know that my words shall surely stand against you for euill.

30 Thus saith the Lord, Behold, I will giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah King of Iudah into the hand of Nebuchadrezzar King of Babel his enemy, who also fought his life.

went against Egypt, and slew the king, and so brought these Iewes and other into to Babylon.

CHAP. XLV.

1 Ieremiah comforteth Baruch, assuring him that hee should not perish in the destruction of Ierusalem.

THE word that Ieremiah the Prophet spake vnto Baruch the sonne of Neriah, when hee had written these wordes in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim the sonne of Iosiah King of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee, O Baruch.

3 Thou diddest say, Woe is me now: for the Lord hath layd sorrow vnto my sorrow: I faint in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord saith thus, Behold, that which I haue build, will I destroy, and that which I haue planted, will I plucke vp, euen this whole land.

5 And seekest thou great things for thy selfe? seeke them not: for behold, I will bring a plague vpon all flesh, saith the Lord: but thy life will I giue thee for a pray in all places, whither thou goest.

CHAP. XLVI.

1 He prophesieth the destruction of Egypt. 27 Deliverance is promised to Israel.

Fff 3

The

m You haue committed dolefull euill in making wicked vowes, and in performing the same.

n This declaration is a horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it.

o We see therefore that God hath a perpetual care ouer his church, whereof they are members: for though they be but two or three, yet hee will deliuer them when hee destroyeth his enemies.

p He sheweth the manner whereby they should be destroyed, to assure them of the certainty of the plague, and yet they remaine still in their obstinacie till they perish for Iosaphat lib. 10. de Antiq. cap. 11. writeth that five yeeres after the taking of Ierusalem, Nebuchadrezzar the younger, hauing overcome the Moabites and the Ammonites,

which was Ieremiahs disciple, and wrote his prophecies vnder him.

b Whereof read Chap. 36. 10.

c Baruch moued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people and the Temple, maketh this lamentation, psal. 6. 6.

d Meaning, that God might destroy this people because he had planted them.

e Thinkest thou to haue honour and credite? wherein hee sheweth his infirmitie. f Reade Chap. 31. 9.

The words of the Lord, which came to Jeremiah the Prophet against the Gentiles; ^a against Egypt, against the armie of Pharaoh Necho King of Egypt, which was by the river Perath in Carthemish, which Nebuchad-rezzar King of Babel smote in the fourth yeece of Iehoiakim the sonne of Iosiah King of Iudah.

^b Make ready buckler and shield, and go forth to battell.

^c Make ready the horses, and let the horsemen get vp, and stand vp with your fallets, four in the spears, and put on the brigandines.

^d Wherefore haue I seene them afraid, and driuen backe? for their mighty men are smitten, and are fled away, and looke not back: for feare was round about, saith the Lord.

^e The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the North by the river Perath.

^f Who is this, that commeth vp, as a flood, whose waters are moued like the rivers?

^g Egypt riseth vp like the flood, and his waters are moued like the riuers, and hee saith, I wil goe vp, and wil couer the earth: I will destroy the cite with them that dwell therein.

^h Come vp, yee horses, and rage yee charrets, and let the valiant men come forth, & the blacke Moores and the Libyans that beare the shield, and the Lydians that handle and bend the bowe.

ⁱ For this is the day of the Lord God of hostes, and a day of vengeance, that hee may auenge him of his enemies: for the sword shall deuoure, and it shal be faciate, and made drunke with their blood: for the Lord God of hostes hath a sacrifice in the North countrey by the river Perath.

^j Goe vp vnto Gilead, & take balm; O virgin, the daughter of Egypt: in vaine shalt thou use many medicines: for thou shalt haue no health.

^k The nations haue heard of thy shame, and thy cite hath filled the land: for the strong hath stumbled against the strong, and they are fallen both together.

^l The word that the Lord spake to Jeremiah the Prophet, how Nebuchad-rezzar king of Babel should come and smite the land of Egypt.

^m Publish in Egypt, & declare in Migdol, and proclaim in Noph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sword shal deuoure round about thee.

ⁿ Why are thy valiant men put backe? they could not stand, because the Lord did drie them.

^o He made many to fall, and one fell vpon another: and they said, Arise, let vs goe againe to our owne people and to the land of our natiuitie from the sword of the violent.

^p They did drie there, Pharaoh King of E-

gypt, and of a great multitude^q hath passed the time appointed.

^r As I live, saith the king, whose Name is the Lord of hostes, surely as Tabor in the mountaines, and as Carmel in the sea, so shall it come.

^s O thou daughter dwelling in Egypt, make thee gear to goe into captiuitie: for Noph shall bee waste and desolate, without an inhabitant.

^t Egypt is like a faire calfe, for destruction commeth: out of the North commeth.

^u Also her hired men are in the mids of her like fat calves: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation.

^v The voice thereof shall goe forth like a serpent: for they shall march with an armie, and come against her with axes, as bewyers of wood.

^w They shall cut downe her Forrest, saith the Lord: for they cannot be counted, because they are more then the grasshoppers, and are innumerable.

^x The daughter of Egypt shal be confounded: she shall be deliuered into the hands of the people of the North.

^y Thus saith the Lord of hostes, the God of Israel, Behold, I will visite the common people of No, and Pharaoh, and Egypt, with their gods and their Kings, euen Pharaoh, and all them that trust in him.

^z And I will deliuer them into the hands of those, that seeke their liues, and into the hand of Nbuchad-rezzar King of Babel, and into the hands of his seruants, and afterward shee shall dwell as in the olde time, saith the Lord.

^{aa} But feare not thou, O my seruant Iakob, and be not thou afraid, O Israel: for behold, I wil deliuer thee from a faire country, and thy seede from the land of their captiuitie, and Iakob shal returne and be in rest, and prosperitie, and none shall make him afraid.

^{ab} Feare thou not, O Iakob my seruant, saith the Lord: for I am with thee, and I will vtterly destroy all the nations, whither I haue driuen thee: but I wil not vtterly destroy thee, but correct thee by iudgment, and not vtterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

The words of the Lord that came to Jeremiah the Prophet against the Philistims, before that Pharaoh smote Azzah.

^a Thus saith the Lord, Behold, waters rise vp out of the North, and shall be as a swelling flood, and shall ouerflowe the land, and all that is therein, and the cities with them that dwell therein: then the men shall drie, and all the inhabitants of the land shall howle.

^b At the noise and stamping of the hooves of

^a That is, the nations, which are round about the land of Egypt. ^b Read 1. King. 23. 29. and 2. 20. ^c The word of the Lord. ^d The word of the Lord. ^e The word of the Lord. ^f The word of the Lord. ^g The word of the Lord. ^h The word of the Lord. ⁱ The word of the Lord. ^j The word of the Lord. ^k The word of the Lord. ^l The word of the Lord. ^m The word of the Lord. ⁿ The word of the Lord. ^o The word of the Lord. ^p The word of the Lord. ^q The word of the Lord. ^r The word of the Lord. ^s The word of the Lord. ^t The word of the Lord. ^u The word of the Lord. ^v The word of the Lord. ^w The word of the Lord. ^x The word of the Lord. ^y The word of the Lord. ^z The word of the Lord. ^{aa} The word of the Lord. ^{ab} The word of the Lord.

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^a He derideth them which haue impure their overthrow to lacke of counsell and policie or to fortune, and not obleruing of time: not considering that the Gods iudgment. ^b To wit, that the Egyptians shalbe destroyed. ^c They haue abundance of all things, and therefore are disobedient and proud. ^d As vnto, that they shall be scarce able to speake for feare of the Caldeans. ^e Meaning, Egypt. ^f That is, they shall slay the great and mighty men of power. ^g To wit, Nebuchad-rezzar armie.

^a Some take this Hebrew word Amen for the Kings name of No, that is of Alexandria. ^b Meaning, that after the space of fourie yeeres, Egypt should be restored. ^c 1. 19. 3. Ezek. 29. 11. ^d A God comforteth all his that were in captiuitie, but specially the small Church of the Iewes, whereof were Jeremiah and Baruch, which remained among the Egyptians for the Lord neuer forsake his. ^e 1. 44. 3. Chap. 30. 10. ^f Reade Chap. 30. 24.

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of his strong horses, at the poise of his charrets, and at the tumbling of his wheelles: the fathers shal not looke backe to their children, for feebleness of hands, to ascribe on.

4 Because of the day that commeth to destroy all the Philistims, and to destroy Tyrus, and Zidon, and all the rest that take their part: for the Lorde will destroy the Philistims; the remnant of the yle of Caphtor.

5 Baldness is come vpon Azzah: Ashkelon is cut vp with the reb of their valleyes. How long wilt thou que thy selfe?

6 O thou sword of the Lord; how long wilt it be or thou cease! turne againe into thy scabbard, rest and be still. H O sword!

7 How can it cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the Sea bankes: cuts there hath hee appointed it.

8 Meaning, that it is not possible that the wicked should by any means escape or stay the Lord, when he will take vengeance.

CHAP. XLIIII.

The word of the Lord against the Moabites, 16 Because of their pride and cruelty.

Concerning Moab, thus saith the Lord of Hostes, the God of Israel, Woe vnto Nebo: for it is wasted: Kiriathaim is confounded and taken: Misgab is confounded and afraid.

2 Moab shall boast no more of Heshbon: for they haue deuised euill against it. Come, and let vs destroy it, that it be no more a nation: also thou shalt be destroyed, O Madimen, and the sword shall pursue thee.

3 A voice of crying shall be from Horonaim with desolation and great destruction.

4 Moab is destroyed: her little ones haue caused their crie to be heard.

5 For at the going vp of Luhith, the mourner shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a crie of destruction.

6 Flee and saue your liues, and be like vnto the heath in the wilderness.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken, and Chemosh shal go forth into captivity with his priests and his princes together.

8 And the destroyer shall come vpon all cities, and no citie shall escape: the valley also shall perill, and the plaine shall be destroyed as the Lord hath spoken.

9 Glue wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate without any to dwell therein.

10 Cursed be hee that doeth the worke of the Lord negligently, and cursed be hee that keepeth backe his sword from blood.

11 Moab hath been at rest from his youth: and he hath settled on his lees, & hath not been

powred from vessell to vessell, neither hath he gone into captivity: therefore his taste remained in him, and his sent is not changed.

12 Therefore behold, the dayes come, saith the Lord, that I will send vnto him such as shall carry him away: and shall emptie his vessels, and breake their bottles.

13 And Moab shall bee ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

14 How thinke you thus, Wee are mightie, and strong men of warre?

15 Moab is destroyed, and his cities burnt vp, and his chosen yong men are gone downe to slaughter, saith the King, whose Name is the Lord of hostes.

16 The destruction of Moab is readie to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all ye that knowe his name, say, How is the strong staffe broken, and the beautiful rod!

18 Thou daughter that doest inhabite Dibon, come down from thy glory, & sit in thirst: for the destroyer of Moab shall come vp vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that fleeth and that escapeth, and say, What is done?

20 Moab is confounded: for it is destroyed: howle, and cry, and ye it in Arnon, that Moab is made waste.

21 And iudgement is come vpon the plaine countrey, vpon Holon, and vpon Iahazab, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, and vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kiriath, and vpon Bozrah, and vpon all the cities of the land of Moab farre or neere.

25 The horne of Moab is cut off, and his armie is broken, saith the Lord.

26 Make ye him drunken: for he magnified himselfe against the Lorde: Moab shall wallow in his vomite, and he also shall be in derision.

27 For diddest not thou deride Israel, as though he had been found among the cues? for when thou speakest of him, thou art moued.

28 O yee that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the doe, that maketh her nest in the sides of the holes mouth.

29 Wee haue heard the pride of Moab (he is exceeding proude) his stoutnesse and his arrogancie, and his pride, and the hautesse of his heart.

30 I know his wrath, saith the Lord, & but it shall not be so: and his diffimations, for they doe not right.

31 Therefore will I howle for Moab, and

Have not bene removed as the Iewes haue, but hath liued at ease, and as wine that feedeth it selfe on his lees.

As the call of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites. Elr. gone up, or destroyed.

How are they destroyed that put their trust in their strength and riches?

Thus they that flee, shall answer,

That is, his power and strength.

He willed the Caldeans to lay, afflicions enow vpon them, till they be like drunken men that fall downe to their shame, and are derided of all.

Or, shall be full of claphu hands.

Thou reioycest to heare of his miserie.

He shall not execute his malice against his neighbours.

Heade lxx. 16.7.

16.7.

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C H A P. XLIX.

and I will cry out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Iazer: thy plants are gone over the sea, they are come to the sea: of Iazer the destroyer is fallen vpon thy summer fruits, and vpon thy vintage.

33 And thy gladnesse is taken from the plentiful field, and from the lande of Moab: and I haue caused wine to faile from the wine-press: none shall treade with shouting: their shouting shall be no shouting.

34 From the citie of Heshbon vnto Eleah, and vnto Iahaz haue they made their noise: from Zoar vnto Horonaim, the heifer of three yeere old shall be lowing: for the waters also of Nimrim shall be wasted.

35 Moreover, I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a shawme, & mine heart shall sound like a shawme for the men of Kir-heres, because the riches that he hath gotten, is perished.

37 For euery head shall be bald, and euery beard plucked: vpon all the hands shall be cuttings, and vpon the loines sackcloth.

38 And mourning shall bee vpon all the house tops of Moab, and in all the streets thereof: for I haue broken Moab like a vessel wherein is no pleasure, saith the Lord.

39 They shall howle, saying, How is he destroyed? how hath Moab turned the backe with shame? so shall Moab be a derision, and a feare to all them about him.

40 For thus sayth the Lord, Behold, he shall flee as an eagle, and shall spread his wings over Moab.

41 The cities are taken, & the strong holds are wonne, and the mightie mens hearts in Moab at that day, shall be as the heart of a woman in traile.

42 And Moab shall be destroyed from being a people, because he hath set vp himselfe against the Lord.

43 Feare, and pit and snare shall be vpon thee, O inhabitant of Moab, saith the Lord.

44 Hee that escapeth from the feare, shall fall into the pit, and he that getteth vp out of the pit, shall bee taken in the snare: for I will bring vpon it, even vpon Moab, the yeere of their visitation, saith the Lord.

45 They that fled, stood vnder the shadow of Heshbon, because of the force: for the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the scilitious children.

46 Wo be vnto thee, O Moab: the people of Chemosh perisheth: for thy sonnes are taken captiue, and thy daughters led into captiuiety.

47 Yet will I bring againe the captiuitie of Moab in the latter daies, saith the Lord. Thus saith the iudgement of Moab.

The word of the Lord against the Ammonites, 27. Iddene, 28. Dimefai, 28. Kedar, 34. and Elam.

Vnto the children of Ammon, thus saith the Lord, Hath Israel no sonnes? or hath hee none heire? Why then hath their King possessed Gad? and his people dwelt in his cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noise of warre to be heard in Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possess those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ais is wasted: crye yee daughters of Rabbah: gird you with sackcloth: mourne and run to and fro by the hedges: for their king shall goe into captiuitie, and his Priests and his Princes likewise.

4 Wherefore glorie thou in the valleys? thy valley floweth away, O rebellious daughter: shee trusted in her treasure, saying, Who shall come vnto me?

5 Behold, I will bring a feare vpon thee, saith the Lord God of hostes, of all those that be about thee, and yee shall be scattered euery man to right forth, and none shall gather him that fleeth.

6 And afterward I will bring againe the captiuitie of the children of Ammon.

7 To Edom thus saith the Lord of hostes, Is wisdom no more in Teman? is counsell perished from their children? is their wisdom vanished?

8 Flee, ye inhabitants of Dedan (they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the grape gatherers come to thee, would they not leaue some grapes? if the cues come by night, they will destroy till they haue enough.

10 For I haue discovered Esau: I haue vncouered his secrets, and he shall not be able to hide himselfe: his seede is wasted, and his brethren and his neighbours, and there shall bee none to say,

11 Leauethy fatherlesse children, and I will preserue them alieue, and let thy widowes trust in me.

12 For thus saith the Lord, Behold, they whose iudgment was not to drinke of the cup, haue assuredly drunken, and art thou hee that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sborne by my selfe, saith the Lord, that Bozrah shall be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lorde, and an ambassadour is sent vnto the heathen, saying, Gather you together, and come against Pher, and rise vp to the battell.

a They were persecuted from the Moabites by the river Arnon, and after that the tribes were carried away into captiuitie, they invaded the country of Gad.

b To wit, of the Ammonites.

c Meaning, of the Israelites.

d Which was one of the chief cities of the Ammonites, as were Heshbon and Ais: these were also a city called Heshbon among the Moabites.

e In thy plentiful country, signifying, that power and riches cannot presently when as God will execute his iudgements.

f That is, without looking backe, and as every one can find a way to scape.

g In the time of Christ, when the Gentiles shall be called.

h Which was a city of Edom, called by the name of Teman, Eliphaz foresaw, who came of Esau.

i The meaning is, that shall dwell as though they fled away, that were backe and made your land and possesse it.

j Meaning, that God would utterly destroy them, and not spare out, though the grapegatherers leaue some grapes, and therefore shall but all they haue enough, Chod.

k The destruction shall be so great, that there shall be none left to take care of the widowes and fatherlesse.

l I haue not spared mine owne people, and how should I pietie thee?

m The destruction shall be so great, that there shall be none left to take care of the widowes and fatherlesse.

n I haue not spared mine owne people, and how should I pietie thee?

o Which was a chief citie of Edom.

p That is, Bozrah.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy feare, and the pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldst make thy nest as hie as the eagle, I will bring thee downe from thence, saith the Lord.

17 Also Edom shall bee desolate: euery one that goeth by it, shall be astonished, and shall hisse at all the plagues thereof,

18 As in the ouerthrow of Sodom, and of Gomorah, and the places thereof neere about, saith the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, I see thee shall come vp like a Lion from the swelling of Iorden vnto the strong dwelling place: for I will make Israel to rest, *enem* I will make him to haste away from her, and who is a chosen man that I may appoint against her? for who is like me? and who will appoint me the time? and who is the shepherd that will stand before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, and his purpose that he hath conceiued against the inhabitants of Teman: surely the least of the flocke shall drawe them out: surely he shall make their habitations desolate with them.

21 The earth is moued at the noyse of their fall: the crie of their voice is heard in the red Sea.

22 Behold, he shall come vp, and flee as the Eagle, and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom bee as the heart of a woman in trauaile.

23 Vnto Damascus *hee sayth*, Hamath is confounded and Arpad, for they haue heard euil tidings, and they are faint hearted as one on the searefull sea that cannot rest.

24 Damascus is discouraged, and turneth her selfe to flight, and feare hath seated her: anguish and sorrowes haue taken her as a woman in trauaile.

25 How is the glorious citie not reserued, the citie of my ioy?

26 Therefore her yong men shall fall in her streetes, and all her men of warre shall be cut off in that day, saith the Lord of hosts.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Ben-hadad.

28 Vnto Kedar, and to the kingdoms of Hazor, which Nebuchad-nezzar king of Babel shall smite, thus saith the Lord, Arise, and go vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flockes, shall they take away: yea they shall take to themselues their curtains and all their vessels, and their camels, and they shall crie vnto them, Feare is on euery side.

30 Flee, get you farre off (they haue con-

sulted to dwell) O yee inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar King of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 Arise, and get you vp vnto the wealthy nation that dwelleth without care, saith the Lord, which haue neither gates nor barres, but dwell alone.

32 And their camels shall bee a bootie, and the multitude of their cattell a spoyle, and I will scatter them into all winds, and to the utmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

33 And Hazor shall be adwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 The words of the Lord that came to Jeremiah the Prophet, concerning Elam, in the beginning of the reigne of Zedekiah King of Iudah, saying,

35 Thus sayth the Lord of hosts, Behold, I will breake the bowe of Elam, *enem* the cheife of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, and will scatter them towards all these windes, and there shall be no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to be afraid before their enemies, and before them that seeke their liues, and will bring vpon them a plague, *enem* the indignation of my wrath, saith the Lord, and I will send the sword after them till I haue consumed them.

38 And I will set my throne in Elam, and I will destroy both the King and the Princes from thence, saith the Lord: but in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

Hee propheseth of the destruction of Babylon, and the deliuerance of Israel which was in captiuitie.

The word that the Lord spake, concerning Babel, and concerning the land of the Caldeans by the ministerie of Jeremiah the Prophet.

2 Declare among the nations, and publish it, and set vp a standart, proclaime it and conceale it not: say, Babel is taken, Bel is confounded, Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North there commeth vp a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, and depart, both man and beast.

4 In those dayes, and at that time, saith the Lord, the children of Israel shall come, they, and the children of Iudah together, going, and weeping shall they go, and seeke the Lord their God.

5 They shall aske the way to Zion, with their

f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auaille them.

g That is, Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.

i I will place Nebuchad-nezzar there: and in these prophecies Jeremiah speaketh of those countries, which should be subdued vnder the fist of those foure monarchies whereof Daniel maketh mention.

k This may be referred to the empire of the Persians, and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

a After that God had vied the Babylonians service to punish other nations, he sheweth that their turne shall come to be punished.

b These were two of their chiefe idoles.
c To wit, the Medes, and the Persians.
d When Cyrus shall take Babel.
e Reade Chap. 31. 9.

Or, idle.

q To wit, Nebuchad-nezzar after he hath ouercome Iudah, which is meant by the swelling of Iorden, shall come against mount Seir and Edom.
r That is, the Israelites, whom the Edomites kept as prisoners to haue away his chance.
s The captaine and gouernour of the same, meaning Nebuchad-nezzar.
t They shall not be able to resist his perie captaines.
u To wit, the enemy.

x As Chap. 48. 40 was said of Moab.

y Which was the chiefe citie of Syria where-by he meant the whole country.

z When he heard the sudden comming of the enemy.

a He speaketh thus in the person of the King and of them of the country, who shall wonder to see Damascus the chiefe citie destroyed.

b Who was King of Syria, 2 King. 10. 26. and had built the palaces, which were still called the palaces of Ben-hadad.

c Meaning, the Arabians, and their borders.
d Because they did dwell in tents, he nameth their things that were there.
e The enemies shall dwell in those places.

f Which was a chiefe citie of the same.

g That is, Bozrah.

their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetuall couenant that shall not be forgotten.

6 ¶ My people hath beene as lost sheepe: their shepheards haue caused them to goe astray, & haue turned them away to the mountaines: they haue gone from a mountaine to hill, and forgotten their resting place.

7 All that found them, haue deuoured them, and their enemies said, Wee offend not, because they haue sinned against the Lorde, the habitation of iustice, euen the Lord the hope of their fathers.

8 Flee from the mids of Babel, and depart out of the land of the Caldeans, and be ye as the hee goats before the flocke.

9 For loe: I will raise, and cause to come vp against Babel a multitude of mightie nations from the North countrey, and they shall set themselves in aray against her, whereby she shall bee taken: their arrowes shall be as of a strong man, which is expert, for none shall returne in vain.

10 And Caldea shall bee a spoile: all that spoile her, shall be satisfied, sayth the Lord.

11 Becas se yee were glad and reioyced in destroying mine heritage, and because ye are growen fat, as the calves in the grasse, and eyed like strong horses,

12 Therefore your mother shalbe sore confounded, and shee that bare you, shall be ashamed: behold, the vttermost of the nations shall be a desert, a drie land, and a wilderness.

13 Because of the wrath of the Lord it shal not be inhabited, but shall be wholly desolate: every one that goeth by Babel, shall be astonished, and hisle at all her plagues.

14 Put your selues in aray against Babel round about: all yee that bend the bow shoot at her, spare no arrowes: for shee hath sinned against the Lord.

15 Cry against her round about: she hath giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as she hath done, doe vnto her.

16 Destroy the sower from Babel, and him that handleth the sithe in the time of harvest: because of the sword of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel is like scattered sheepe: the Lyons haue disperfed them: first the King of Asshur hath deuoured him, and last this Nebuchadnezzar king of Babel hath broken his bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will visit the King of Babel, and his land, as I haue visited the King of Asshur.

19 And I will bring Israel againe to his habitation: he shall feed on Carmel and Bashan, and his soule shall be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, sayth the Lorde, the iniquitie of Israel shall bee sought for: and there shall be none: and the finnes of Iudah, and they shall not be found: for I will be mercifull vnto them, whome I reserue.

21 Goe vp against the land of the rebels, euen against it, and against the inhabitants of Pekod: destroy, and lay it waste after them, sayth the Lord, and doe according to all that I haue commanded thee.

22 A cry of battell is in the land, and of great destruction.

23 How is the hammer of the whole world destroyed and broken! how is Babel become desolate among the nations!

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in the land of the Caldeans.

26 Come against her from the vtmost border: open her storehouses: tread on her as on sheaues, and destroy her vtterly: let nothing of her be left.

27 Destroy all her bullocks: let them goe downe to the slaughter. Woe vnto them, for their day is come, and the time of their visitation.

28 The voice of them that flee, & escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: all ye that bend the bow, besiege it round about: let none thereof escape: recompense her according to her worke, and according to all that she hath done, doe vnto her: for shee hath beene proud against the Lord, euen against the holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of warre shal be destroyed in that day, saith the Lord.

31 Behold, I come vnto thee, O proud man, saith the Lorde God of hostes: for thy day is come, euen the time that I will visit thee.

32 And the proude shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shall deuoure all round about him.

33 Thus sayeth the Lorde of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, helde them, and would not let them goe.

34 But their strong Redeemer, whose name is the Lord of hostes, hee shall maintaine their cause, that hee may giue rest to the land, and disquiet the inhabitants of Babel.

35 A sworde is vpon the Caldeans, sayth the

f Their countenances and countenances by their examples haue prouoked them to idolatry. g They haue committed idolatry in euery place.

h For the Lord dwelt among them in his Temple, and would haue maintained them by his iustice against their enemies.

i When God shall deliuer you by Cyrus.

k That is, most forward and without feare.

l I shall be made rich thereby.

m For ioy of the victory, they had against my people.

n In signe of contempt and disdain.

o He speaketh to the enemies the Medes and Persians.

p Though the Lord called the Babylonians his seruants, and their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profit themselves, it is here called sinne.

q Or, yielded, or made peace.

r Meaning, Tiglath pelesar who caried away the ten tribes.

f He caried away thereto, to wit, Iudah and Benjamin.

That is, Babylon: thus the Lord raised up Cyrus.

Or, of them that should be visited.

Nebuchadnezzar who had smitten downe all the princes, and people of the world.

From the end.

Her princes and mightie men.

Of the Tewes which should be delivered by Cyrus.

Zechar. 14. 6.

Chapter 49. 19.

He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.

the Lord, and vpon the inhabitants of Babel, and vpon her Princes, and vpon her wifemen.

36. A sword is vpon the Spoofayers, and they shall dote: a sword is vpon her strong men, and they shall be straid.

37. A sword is vpon their horses, and vpon their charers, and vpon all the multitude that are in the middes of her, and they shall be like women: a sword is vpon her treasures, and they shall be spoiled.

38. A drought is vpon her waters, & they shall be dried vp: for the land of grauen images, and they dote vpon their idoles.

39. Therefore the Zions with the Iims shall dwell there, and the Iostiches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation vnto generation.

40. As God destroyed Sodom and Gomorrah with the places thereof nere about, sayth the Lord, so shall no man dwell there, neither shall the sonne of man remaine therein.

41. Behold, a people shall come from the North, and a great nation, & many kings shall be raised vp from the coasts of the earth.

42. They shall holde the bowe and the bucker: they are cruell and ynnocentfull: their voice shall roare like the sea, and they shall ride vpon horses, and be put in aray like men to the battell against thee, O daughter of Babel.

43. The king of Babel hath heard the report of them, and his hands waxed feeble: sorrow came vpon him, *even* sorrow as of a woman in trauaile.

44. Behold, hee shall come vp like a Lion from the swelling of Iorden vnto the strong habitation: for I will make Ierusalem to rest, and I will make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like me, and who will appoint me the time? and who is the shepherd that will stand before me?

45. Therefore heare the counsell of the Lord that hee hath deuised against Babel, and his purpose that he hath conceiued against the land of the Caldeans: surely the least of the flocke shall drawe them out: surely hee shall make their habitation desolate with them.

46. At the noise of the winning of Babel the earth is moued, and the crie is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The raine confidence of the Babylonians. 43 The vanitie of Idolaters. 59 Ieremiah giueth his booke to Sheraiah.

Thus sayth the Lord, Behold, I will raise vp against Babel, and against the inhabitants, that lift vp their heart against me, a destroying winde,

2 And will send vnto Babel fanners that shall fanne her, and shall emptie her land: for in the day of trouble they shall be against her on euery side.

30 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigandine, will I say, Spare not her yong men, but destroy all her hostes.

4 Thus the flaine shall fall in the land of the Caldeans, and they that are thrust through in her streets.

5 For Israel hath bene no widow, nor Iudah from his God, from the Lord of hostes, though their land was filled with sinne against the Holy one of Israel.

6 Flec out of the middes of Babel, and deliuer euery man his soule: bend not destroyed in her iniquity: for this is the time of the Lords vengeance: shee will render vnto her a recompense.

7 Babel hath bene as a golden cup in the Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations rage.

8 Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if shee may be healed.

9 Wee would haue cured Babel, but shee could not be healed: forsake her, and let vs goe euery one into his owne country: for her iudgement is come vp vnto heauen, and is lifted vp so the cloudes.

10 The Lorde hath brought forth our righteousnesse: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: gather the shields: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standard vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the scouters: for the Lord hath both deuised, and done that which hee spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine ende is come, *even* the end of thy couetousnesse.

14 The Lorde of hostes hath sworne by himselfe, saying, Surely I will fill thee with men as with caterpillers, and they shall cry and shout against thee.

15 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 He giueth by his voice the multitude of waters in the heauen, & he causeth the clouds to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the winde out of her treasures.

17 Euery man is a beast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

18 They are vanitie, and the worke of error:

bo Onad W I
sinners heat
consequen
the world m
-11 bnd Ours
edition of last
revelation of
agreed not
against the new
scripture.

Though they
were forsaken
for a time yet
they were not
utterly cast off
as though their
husband were
dead.

He sheweth
that there remai-
neth nothing for
them that abide
in Babylon, but
destruction.

Chap. 17. 6. and
48. 6
d By whom the
Lord poured out
the drinks of
his vengeance, to
whom it pleased
him.

For the great
afflictions that
they haue felt
by the Babylo-
nians.

Isa. 31. 9.
revel. 14. 8.
f Thus the peo-
ple of God as-
port one ano-
ther to goe to
Zion and praise
God.

In approo-
ving our cause,
and punishing
our enemies.
Or, fill, or multi-
ply.

h For the wrong
done to his peo-
ple and to his
Temple, Chap.
50. 28.

i For the land of
Caldea was full
of rivers which
ranne into Eu-
phrates.
Or, ynto Iure.
1 Cor. 13. 12.
Amos 6. 8.

* Chap. 10. 12.

k Reade Chap.
10. 14.

1 When God shall execute his vengeance.

m That is, the true God of Israel is not like to these idols: for he can helpe when all things are desperate.

n He smeth the Mees and Perissians, as he did before call the Babylonians his Chaldeans.

o Not that Babylon stood on a mountaine, but because it was strong and seemed invincible.

p From thy strong holdes and fortresses.

q By these three nations he meant Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

r By turning the course of the riuer, one side was made open, and the reedes that did grow in the water, were destroyed, which Cyrus did by the counsell of Gobria and Gabatha, Belchazzars captaines.

rouers: in the time of their visitation they shall perish.

19 The portion of Iakob is not like them: for hee is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his name.

20 Thou art mine hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy king domes.

21 And by thee will I breake horse and horseman, and by thee will I breake the chariot and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake old and young, and by thee will I breake the young man and the maide.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dulces and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill that they haue done in Zion, even in your sight, saith the Lord.

25 Behold, I come vnto thee, O destroy- ing mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and roule thee downe from the P rockes, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standard in the land: blow the trumpets among the nations: prepare the nations against her: call vp the king domes of A- rarat, Minni, and Ashchenaz against her: ap- point the prince against her: cause horses to come vp as the rough caterpillers.

28 Prepare against her the nations with the Kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his do- minion.

29 And the land shall tremble and sorrow: for the dwelise of the Lord shall bee performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remained in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poste shall run to meete the poste, and a messenger to meete the messenger, to shewe the King of Babel, that his citie is taken on a side thereof,

32 And that the passages are stopped, and the reeds burnt with fire, and the men of warre troubled.

33 For thus sayth the Lorde of hostes the God of Israel, The daughter of Babel is like athreshing floore: the time of her threshing is

come: yet a little while, and the time of her har- uest shall come.

34 Nebuchad-nezzar the King of Babel hath deuoured me, and destroyed me: he hath made me an empty vessel: hee swallowed me vp like a dragon, and filled his belly with my delicacies, he hath cast me out.

35 The spoile of mee, and that which was left of me, a bringer vnto Babel, shall the inha- bitant of Zion say: and my blood vnto the in- habitants of Caldea, shall Ierusalem say.

36 Therefore thus saith the Lord, Behold, I will manifeste thy cause, and take vengeance for thee, and I will drie vp the sea, and drie vp her springs.

37 And Babel shall be as heapes, a dwelling place for dragons, an astonishment, and an his- sing without an inhabitant.

38 They shall roare together like lions, and yell as the lions whelps.

39 In their heate I will make them feasts, and I will make them drunken, that they may reioyce, and sleepe a perpetuall sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambes to the slaughter, and like rammes and goates.

41 How is Sheshach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

42 The sea is come vp vpon Babel: thee is covered with the multitude of the waues thereof.

43 Her cities are desolate: the land is drie and a wilderness, a land wherein no man dwel- leth, neither doeth the sonne of man passe thereby.

44 I will also visite Bel in Babel, and I will bring out of his mouth, that which hee hath swallowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

45 My people, goe out of the mids of her, and deliuer yee euery man his soule from the fierce wrath of the Lord.

46 Lest your heart euen faint, and ye feare the rumour that shall be heard in the land: the rumour shall come this yeere, and after that in the other yeere shall come a rumour and cruel- tie in the land, and ruler against ruler.

47 Therefore behold, the dayes come, that I will visit the images of Babel, and the whole land shall be confounded, and all her slaine shall fall in the mids of her.

48 Then the heauen and the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that haue escaped the sword, goe a- way, stand not still: remember the Lord afarre off, and let Ierusalem come into your minde.

51 We are confounded because wee haue heard reproch: shame hath covered our faces,

When she shall be cut vp and threshed.

This is spoken in the perion of the Iewes, be- waiting their state and the crueltie of the Babylonians.

Thus the Lord sheweth the iniurie done to his Church, as done to himselfe, because their cause is his.

When they are inflamed with thirsting and drinking, I will fast with them, alluding to Belshazzars banquet, Dan. 1.

Meaning Babel, as Chap. 2. 15.

The great armie of the Medes and Persians.

That is, his gifts and pro- fects which he had received as part of the spoile of other nations, and which the idolaters brought vnto him from all countries.

Meaning, that Babylon should not be destroyed all at once, but by lit- tle and little.

Should be brought to nothing: for the first yeere came the tidings, the next yeere the sieges, and in the third yeere it was taken: yet this is not that hor- rible destruction which the Pro- phets threatened in many places: for that was after this when they rebelled, and Darius out- came them by the policie of Zopyrus, and hanged three thousand gen- tlemen, besides the common people.

All creatures in heauen and earth shall reioice and praise God for the destru- tion of Baby- lon the great enemy of his Church.

Babylon did not only destroy Israel, but many other nations.

Yet that are now captiues in Babylon.

He sheweth how they should remember Ierusalem by lamenting the misera- ble affliction thereof.

thereof.

for

for strangers are come into the Sanctuaries of the Lords house.

52 Wherefore behold, the dayes come, saith the Lord, that I will visit her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to ^hheauen, & though she should defend her strength on high, yet from me shall her destroyers come, saith the Lord.

54 A sound of a crie ^{commeth} from Babel, and great destruction from the land of the Caldeans.

55 Because the Lord hath laid Babel waste, and destroyed from her the great voyce, and her wayes shall roare like great waters, and a sound was made by their noyse:

56 Because the destroyer is come vpon her, ^{euery} vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth, shall surely recompence.

57 And I will ^hmake drunke her princes, and her wise men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, saith the King, whose name is the Lord of hosts.

58 Thus saith the Lord of hosts, The ⁱthicke wall of Babel shall be broken, and her hie gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shall be weary.

59 The word which Ieremiah the Prophet commanded Sheraiah the sonne of Nerijah, the sonne of Maaseiah, when he went with Zedekiah the king of Iudah into Babel, in the ^hfourth yeere of his reigne, and this Sheraiah was a peaceable prince.

60 So Ieremiah wrote in a booke all the euil that should come vpon Babel, ^{euery} all these things, that are written against Babel.

61 And Ieremiah said to Sheraiah, When thou comest vnto Babel, and shalt see, and shalt reade all these wordes,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an end of reading this booke, thou shalt bind a ^lstone to it, and cast it in the mids of Euphrates,

64 And shalt say, Thus shall Babel be drowned, and shall not rise from the euill, that I will bring vpon her: and they shall be ^mweary. Thus farre are the words of Ieremiah.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehoiachin is brought forth of prison, and fed like a king.

Zedekiah ^{*} was one and twentie yeere old when he began to reigne, and he reigned eleuen yeeres in Ierusalem, and his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euil in the eyes of the Lord, according to all that Iehoiakim had done.

3 ^a Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till hee had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 ^{*} But in the ninth yeere of his reigne, in the tenth moneth, the tenth day of the moneth, came Nebuchad-nezzar King of Babel, hee and all his hoste against Ierusalem, and pitched against it, and built forts against it round about.

5 So the citie was besieged vnto the eleuenth yeere of the King Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp, and all the men of warre fled, and went out of the citie by night, by the ^h way of the gate betwene the two walles, which was by the Kings garden: (now the Caldeans were by the citie round about) and they went by the way of the wilderness.

8 But the armie of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Iericho, and all his hoste was scattered from him.

9 Then they tooke the king and caried him vp vnto the king of Babel to Riblah in the land of Hamath, ^c where hee gaue iudgement vpon him.

10 And the king of Babel slew the sonnes of Zedekiah before his eyes: he slew also all the princes of Iudah in Riblah.

11 Then hee put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and caried him to Babel, and put him in prison all the day of his death.

12 Nowe in the fifth moneth, in the ^d tenth day of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar, king of Babel) came Nebuzar-adan chiefe steward, ^{which} stood before the king of Babel in Ierusalem,

13 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certaine of the poore of the people, and there residue of the people that remained in the citie, and those that were fled, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to dresse the vines, and to till the land.

17 Also the ^f pillars of brasse that were in the House of the Lord, and the bases, and the brasen Sea, that was in the House of the Lord,

Ggg

the

^a So the Lord punished sinne by sinne, & gaue him vp to his rebellious heart, till he had brought the enemy vpon him to leade him away and his people.

² 2. King. 25. 1. and chap. 39. 1.

^b Reade Chap. 39. 4.

^c Reade 2. King. 25. 6. and chap. 39. 5.

^d In the 2. Kin. 25. 8. it is called the fiftenth day, because the fire began then, and so continued to the tenth.

^e That is, which was his seruant, as 2. King. 25. 8.

^f Of these pillars, reade 2. Kin. 7. 15.

^g For the walles were two hundred fathoms high.

^h I will so afflict them by afflictions, that they shall not know which way to turne them.

ⁱ The thicknesse of the wall was fiftie fathoms thick.

^k This was not in the time of his captiuitie, but ten yeres before, when hee wrote either to Nebuchad-nezzar, or to instructe of some matters.

^l S. Iohn in his Revelation aludeth to this place, when he saith that the Angel tooke a millstone and cast it into the sea: signifying thereby the destruction of Babylon, Reue. 18. 21. They shall not be able to resist, but shall labour in vaine.

the Caldeans brake, and caried all the brasse of them to Babel.

g Which were also made of brasse, as 1. Kin. 7.43.

18 The pots also and the s beſoms, and the instruments of muſicke, and the baſins, and the incenſe diſhes, and all the veſſels of brasse wherewith they miniſtred, tooke they away.

19 And the bowles, and the aſhpan, and the baſins, and the pots, and the candleſtickes, and the incenſe diſhes, and the cups, and all that was of gold, and that was of ſiluer, tooke the chiefe ſteward away,

20 With the two pillars, one Sea, & twelue braſen buls, that were vnder the baſes, which King Salomon had made in the houſe of the Lord: the brasse of all theſe veſſels was without ^h weight.

h It was ſo much in quantitie.

21 And concerning pillars, the height of one pillar was eightheene cubits, and a threed of twelue cubites did compaſſe it, and the thickneſſe thereof was foure fingers: ⁱ it was holow.

22 An la chapter of brasse was vpon it, and the height of one chapter was fiue cubites with net- worke, and pomegranates vpon the chapters: round about, all of brasse: the ſecond pillar alſo, and the pomegranates were like vnto theſe.

i But becauſe of the roundneſſe no more could bee ſene but ninety and ſixe. k Which ſerued in the hie Priests ſtead, if he had any neceſſary impediment. l In the 1. King. 25.19. is read but of fiue: theſe were the moſt excellent, and the other two, which were not ſo noble, are not there mentioned with them.

23 And there were ninety and ſixe pomegranates on a ſide: and all the pomegranates vpon the net- worke were an hundred round about.

24 And the chiefe ſteward tooke Sheraiah the chiefe Prielt, and Zephaniah ^k the ſecond Prielt, and the three keepers of the doore.

25 He tooke alſo out of the citie an Eunuch, which had the ouerſight of the men of warre, and ^l ſeuē men that were in the kings preſence, which were found in the citie, & So- pher captaine of the hoſte who muſtered the

people of the land, and threeſcore men of the people of the land, that were found in the mids of the citie.

26 Nebuzar-adan the chiefe ſteward tooke them, and brought them to the king of Babel to Riblah.

27 And the king of Babel ſmote them, and ſlew them in Riblah, in the lande of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people whom Nebuchadnezzar caried away captiue, in the ^m ſeuenth yeere, ⁿ euen three thouſand Iewes, and three and twentie.

m Which was the latter end of the ſeuenth yeere of his reigne, and the beginning of the eighth. n In the latter end alſo of that yeere, and the beginning of the ninth yeere, 1 Chr. 36.10.

29 In the ^o eighteenth yeere of Nebuchadnezzar he caried away captiue from Ieruſalem eight hundred thirtie and two ^p perſons.

30 In the three and twentieth yeere of Nebuchadnezzar, Nebuzar-adan the chiefe ſteward caried away captiue of the Iewes ſeuē hundred fourtie and fiue perſons: all the perſons were foure thouſand and ſixe hundred.

31 And in the ſeuē & thirtieth yeere of the captiuitie of Iehoiachin king of Iudah, in the twelfth moneth, in the fiue and twentieth day of the moneth, Euil-merodach King of Babel, in the ^q firſt yeere of his reigne, ^r lifted vp the head of Iehoiachin king of Iudah, and brought him out of priſon,

o That is, reſtored him to libertie and honour. p And gaue him princely apparell.

32 And ſpake kindly vnto him, and ſet his throne about the throne of the Kings, that were with him in Babel,

q That is, he had allowance in the court, and thus at length he had reſt and quietneſſe, becauſe he obeyed Ieremias the Prophet, whereas the other were cruelly ordered, that would not obey him.

33 And changed his priſon garments, and he did continually eat bread before him all the dayes of his life.

34 His portion was a ^s continuall portion given him of the King of Babel, every day a certaine, all the dayes of his life vntill he died.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewaileth the miſerable eſtate of Ieruſalem, and ſheweth that they are plagued becauſe of their ſins. The firſt and ſecond Chapter begin every verſe according to the letter of the Ebrewe Alphabet. The third hath three verſes ſix eueny letter, and the fourth is as the firſt.

a The Prophet wondreth at the great iudgement of God, ſeeing Ieruſalem which was ſo ſtrong, and ſo full of people, to be now deſtroyed and deſolate.



ow doeth ^a the citie remaine ſolitarie that was full of people? ſhee is as a widow: ſhee that was great among the nations, and ^b princeſſe among the prouinces, is made tributarie.

b Which had chiefe rule ouer many prouinces and countreys. c So that ſhee taketh no reſt. d Meaning, the Egyptians and Aſſyrians, which promiſed helpe. e For her cruelty toward the poore and oppreſſion of ſeruant, Ier. 34.18.

2 She weepeth continually in the ^c night, and her teares ^d runne downe by her cheekes: among all her ^e louers, ſhe hath none to comfort her: all her friends haue dealt vnfaithfully with her, ^f and are her enemies.

3 Iudah is caried away captiue, becauſe ^g of affliction, and becauſe of great ſeruitude: ſhee dwelleth among the heathen, and findeth no reſt: all her perſecuters tooke her in the ſtraits,

4 The wayes of Zion lament, becauſe no man commeth ^h to the ſoleme feaſtes: all her gates are deſolate: her Prieltes ſigh: her virgines are diſcomfited, and ſhee is in ⁱ heauineſſe.

f As they ſied to come vp with mirth and ioy, Plal. 43.4. g Ebr. laſtneſſe. h That is, haue rule ouer her, Deut. 33.44.

5 Her aduerſaries ^j are the chiefe, and her enemies proſper: for the Lord hath afflicted her, for the multitude of her tranſgreſſions, and her children are gone into captiuitie before the enemy.

6 And from the daughter of Zion all her beautie is departed: her princes are become ^k like harts that finde no paſture, and they are gone without ſtrength before the purſuer.

h As men pined away with ſorrow & that haue no courage. i In her miſerie ſhe conſidered the great benefits and commodities that ſhe had loſt. k At her religion & ſeruing of God, which was the greateſt grieue to the godly.

7 Ieruſalem remembered the dayes of her affliction, and of her rebellion, and all her pleaſant things that ſhee had in times paſt, when her people ^l fell into the hand of the enemy, and none did help her: the aduerſaries ſaw her, and did mocke at her ^m Sabbaths.

8 Ieru-

8. Jerusalem hath grievously sinned, therefore she is in derision: all that honoured her, despise her, because they have seen her filthinesse: yea, she sigheth and turneth backward.

9. Her filthinesse is in her skirts: shee remembered not her last end, therefore she came downe wonderfully: she had no comforter: O Lord, behold mine affliction: for the enemye is proud.

10. The enemye hath stretched out his hand vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuarie, whom thou didst commaund, that they should not enter into thy Church.

11. All her people sigh & seeke their bread: they haue given their pleasant things for meat to refresh the soule: see, O Lord, and consider: for I am become vile.

12. Haue ye no regard, all ye that passe by this way? behold, and see, if there be any sorrow like vnto my sorrow, which is done vnto me, where with the Lord hath afflicted mee in the day of his fierce wrath.

13. From aboue hath he sent fire into my bones, which preuaileth against them: he hath spread a net for my feet, and turned me backe: he hath made me desolate, and dayly in heauinesse.

14. The yoke of my transgressions is bound vpon his hand: they are wrapped, and come vpon my necke: he hath made my strength to fall: the Lord hath deliuered mee into their hands, neither am I able to rise vp.

15. The Lord hath troden vnder foot all my valiant men in the mids of me: he hath called an assembly against me to destroy my young men: the Lord hath troden the wine presse vpon the virgin the daughter of Iudah.

16. For these things I weepe: mine eye, mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemye preuailed.

17. Zion stretcheth out her hands, and there is none to comfort her: the Lord hath appointed the enemies of Iakob round about him: Ierusalem is as a menstruous woman in the mids of them.

18. The Lord is righteous: for I haue rebelled against his commandement: heare, I pray you, all people, and behold my sorrow: my virgins & my yong men are gone into captiuitie.

19. I called for my louers, but they deceived me: my Priests and mine Elders perished in the citie, while they sought their meate to refresh their soules.

20. Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me; for I am full of heauinesse: the sword spoileth abroad, as death doeth at home.

21. They haue heard that I mourne, but there is none to comfort me: all mine enemies haue heard of my trouble, and are glad, that

thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

22. Let all their wickednesse come before thee: doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

How hath the Lord darkened the daughter of Zion in his wrath! and hath cast downe from heauen vnto the earth the beautie of Israel, and remembered not his footstool in the day of his wrath!

The Lord hath destroyed all the habitations of Iakob, and not spared: he hath throwen downe in his wrath the strong holdes of the daughter of Iudah: he hath cast them downe to the ground: he hath polluted the kingdom and the princes thereof.

He hath cut off in his fierce wrath all the hornes of Israel: hee hath drawen backe his right hand from before the enemye, and there was kindled in Iakob like a flame of fire, which deuoured round about.

He hath bent his bowe like an enemye: his right hand was stretched vp as an aduersarie, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion: hee powred out his wrath like fire.

The Lord was an enemye: hee hath deuoured Israel, and consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

For he hath destroyed his Tabernacle, as a garden, he hath destroyed his Congregation: the Lord hath caused the feasts & Sabbaths to be forgotten in Zion, & hath despised in the indignation of his wrath the King and the Priest.

The Lord hath forsaken his altar: hee hath abhorred his Sanctuarie: hee hath giuen into the hand of the enemye the wals of her palaces: they haue made a noise in the house of the Lord, as in the day of solemnitie.

The Lord hath determined to destroy the wall of the daughter of Zion: he stretched out a line, hee hath not withdrawn his hand from destroying: therefor hee made the rampart and the wall to lament: they were destroyed together.

Her gates are sunke to the ground: hee hath destroyed and broken her barres: her king and her princes are among the Gentiles: the Law is no more, neither can her Prophets receiue any vision from the Lord.

The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselues with sackcloth: the virgins of Ierusalem hang downe their heads to the ground.

Mine eyes doe faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my

people,

Of desiring vengeance against the enemye, reade here. 1. 20. & 1. 8. 11. Or, gather them like grapes.

That is, brought her from prosperitie to aduersitie. b. Hath giuen her a moile sore fall.

Alluding to the Temple or to the Ark of the couenant, which was called the footstool of the Lord, because they should not set their mindes so lowe, but lift vp their hearts toward the heauens.

Meaning, the glory and strength, as 1. Sam. 2. 7.

That is, his succour which he was wont to send vs, when our enemies oppressed vs. f. Shewing that there is no remedie but destruction, where God is the enemye.

As the people were accustomed to praise God in the solemn feasts with a loud voyce, so now the enemies blaspheme him with shouting and crying. h. This is a figurative speech, as that was, when he said, the wayes did lament, Chap. 1. 4 meaning, that this sorrow was so great, that the insensible things had their part thereof. || Or, finde.

the Caldeans brake, and caried all the brasſe of them to Babel.

18 The pots alſo and the ſbefoms, and the instruments of muſicke, and the baſins, and the incenſe diſhes, and all the veſſels of braſſe wherewith they miniſtred, tooke they away.

19 And the bowles, and the aſhpans, and the baſins, and the pots, and the candleſtickes, and the incenſe diſhes, and the cups, and all that was of gold, and that was of ſiluer, tooke the chiefe ſteward away,

20 With the two pillars, one Sea, & twelve braſen buſs, that were vnder the baſes, which King Salomon had made in the houſe of the Lord: the braſſe of all theſe veſſels was without ^h weight.

21 And concerning pillars, the height of one pillar was eigheteen cubites, and a threed of twelve cubites did compaſſe it, and the thickneſſe therof was foure fingers: it was holow.

22 And a chapiter of braſſe was vpon it, and the height of one chapiter was fiue cubites with net-wocke, and pomegranates vpon the chapiters round about, all of braſſe: the ſecond pillar alſo, and the pomegranates were like vnto theſe.

23 And there were ninetie and fixe pomegranates on a ſide: and all the pomegranates vpon the net-wocke were an hundred round about.

24 And the chiefe ſteward tooke Sheraiah the chiefe Prieſt, and Zephaniah ^k the ſecond Prieſt, and the three keepers of the doore.

25 Hee tooke alſo out of the citie an Eunuch, which had the ouerſight of the men of warre, and ſeuē men that were in the kings preſence, which were found in the citie, & So-pher captaine of the hoſte who muſtered the

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34 His portion was a ^r continuall portion given him of the King of Babel, euery day a certaine, all the dayes of his life vntill he died.

g Which were alſo made of braſſe, as 1. Kin. 7.43.

h It was ſo much in quantitie.

i But becauſe of the roundneſſe no more could bee ſene but ninety and fixe. k Which ſerued in the hie Priests ſtead, if he had any neceſſary impediment. l In the 2. King. 25. 19. is read but of fiue: theſe were the moſt excellent, and the other two, which were not ſo noble, are not there mentioned with them.

m Which was the latter end of the ſeuenth yeere of his reigne, and the beginning of the eighth. n In the latter end alſo of that yeere, and the beginning of the nineteenth. 12 Chr. ſeue.

o That is, reſtored him to libertie and honour. p And gaue him princely apparel.

q That is, he had allowance in the court, and thus at length he had reſt and quietneſſe, becauſe he obeyed Ieremiahs the Prophet, whereas the other were cruelly ordered, that would not obey him.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewaileth the miſerable ſtate of Ieruſalem, and ſheweth that they are plagued becauſe of their ſins. The firſt and ſecond Chapter begin euery verſe according to the letters of the Hebrew Alphabet. The third hath three verſes for euery letter, and the fourth is as the firſt.

a The Prophet wondreth at the great iudgement of God, ſeeing Ieruſalem which was ſo ſtrong, and ſo full of people, to be now deſtroyed and deſolate.

b Which had chiefe rule ouer many prouinces and countreys.

c So that ſhee tooketh no reſt.

d Meaning, the Egyptians, and Aſſyrians, which promiſed helpe.

e For her cruelty toward the poore and oppreſſion of ſeruant, ler. 34. 18.



How doeth ^a the citie remaine ſolitarie that was full of people: ſhee is as a widow: ſhee that was great among the nations, and ^b princeſſe among the prouinces, is made tributarie.

2 She weepeth continually in the night, and her teares runne downe by her cheekes: among all her ^c louers, ſhe hath none to comfort her: all her friends haue dealt vnfaithfully with her, and are her enemies.

3 Iudah is caried away captiue, becauſe of affliction, and becauſe of great ſeruitude: ſhee dwelleth among the heathen, and findeth no reſt: all her perſecuters tooke her in the ſtraits,

4 The wayes of Zion lament, becauſe no man commeth ^f to the ſoleme feaſtes: all her gates are deſolate: her Prieſtes ſigh: her virgines are diſcomfited, and ſhee is in [†] heauineſſe.

5 Her aduerſaries ^g are the chiefe, and her enemies proſper: for the Lord hath afflicted her, for the multitude of her tranſgreſſions, and her children are gone into captiuitie before the enemy.

6 And from the daughter of Zion all her beautie is departed: her princes are become ^h like harts that finde no paſture, and they are gone without ſtrength before the purſuer.

7 Ieruſalem remembred the dayes of her affliction, and of her rebellion, and all her pleaſant things that ſhee had in times paſt, when her people ⁱ fell into the hand of the enemy, and none did help her: the aduerſaries ſaw her, and did mocke at her ^k Sabbaths.

8 Ieru-

f As they ſeem to come vnto mirth and ioy, Plal. 41. 4.

g Ebr. aduerſarij.

h That is, haue rule ouer her, Deut. 33. 44.

i As men piſed away with ſorrow & that haue no courage.

j In her miſerie ſhe conſidered the great benefites and commodities that ſhe had loſt.

k At her religion & ſeruing of God, which was the greateſt grieve to the godly.

8 Jerusalem hath grievously sinned, therefore she is in derision: all that honoured her, despise her, because they have seen her filthinesse: yea, she sigheth and turneth backward.

9 Her filthinesse is in her skirts: shee remembered not her last end, therefore she came downe wonderfully: she had no comforter: O Lord, behold mine affliction: for the enemy is proud.

10 The enemy hath stretched out his hand vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuary, whom thou didst commaund, that they should not enter into thy Church.

11 All her people sigh & seeke their bread: they haue giuen their pleasant things for meat to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by this way? behold, and see, if there be any sorrow like vnto my sorrow, which is done vnto me, where with the Lord hath afflicted mee in the day of his fierce wrath.

13 From aboue hath he sent fire into my bones, which preuaileth against them: he hath spread a net for my feet, and turned me backe: he hath made me desolate, and dayly in heauinesse.

14 The yoke of my transgressions is bound vpon his hand: they are wrapped, and come vpon my necke: he hath made my strength to fall: the Lord hath deliuered mee into their hands, neither am I able to rise vp.

15 The Lord hath troden vnder foot all my valiant men in the mids of me: he hath called an assembly against me to destroy my young men: the Lord hath troden the wine presse vpon the virgin the daughter of Iudah.

16 For these things I weepe: mine eye, when mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemy preuailed.

17 Zion stretcheth out her hands, and there is none to comfort her: the Lord hath appointed the enemies of Iakob round about him: Jerusalem is as a menstruous woman in the mids of them.

18 The Lord is righteous: for I haue rebelled against his commandement: heare, I pray you, all people, and behold my sorrow: my virgins & my yong men are gone into captiuitie.

19 I called for my louers, but they deceived me: my Priests and mine Elders perished in the citie, while they sought their meate to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me; for I am full of heauinesse: the sword spoileth abroad, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort me: all mine enemies haue heard of my trouble, and are glad, that

thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

22 Let all their wickednesse come before thee: doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

C H A P. II.

How hath the Lord darkened the daughter of Zion in his wrath! and hath cast downe from heauen vnto the earth the beautie of Israel, and remembered not his footstool in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iakob, and not spared: he hath throwen downe in his wrath the strong holdes of the daughter of Iudah: he hath cast them downe to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce wrath all the hornes of Israel: hee hath drawen backe his right hand from before the enemy, and there was kindled in Iakob like a flame of fire, which deuoured round about.

4 He hath bent his bowe like an enemy: his right hand was stretched vp as an aduersarie, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion: hee powred out his wrath like fire.

5 The Lord was an enemy: hee hath deuoured Israel, and consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

6 For he hath destroyed his Tabernacle, as a garden, he hath destroyed his Congregation: the Lord hath caused the feasts & Sabbaths to be forgotten in Zion, & hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: hee hath abhorred his Sanctuary: hee hath giuen into the hand of the enemy the wals of her palaces: they haue made a noise in the house of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: he stretched out a line, hee hath not withdrawn his hand from destroying: therefor she made the rampart and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: hee hath destroyed and broken her barres: her king and her princes are among the Gentiles: the Law is no more, neither can her Prophets receiue any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselves with sackcloth: the virgins of Ierusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my

Ggg 2 people,

r Of desiring vengeance against the enemy, read here. 11. 20. & 18. 11. Or, gather them like grapes.

a That is, and brought her from prosperitie to aduersitie. b Hath giuen her a moile for fall.

c Alluding to the Temple or to the Ark of the covenant, which was called the footstool of the Lord, because they should not set their minds so lowe, but lift vp their hearts toward the heavens.

d Meaning the glory and strength.

e That is, his succour which he was wont to send vs, when our enemies oppressed vs. f Shewing that there is no remedie but destruction, where God is the enemy.

g As the people were accustomed to praise.

h This is a figurative speech, as that was, when he said, the wayes did lament, Chap. 1. 4 meaning, that this sorrow was so great, that the insensible things had their part thereof.

Or, finde.

Flattering prophets.

Lamentations.

The yoke of youth.

|| Or, faint.

1. Or, we are and

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people, because the children and sucklings
|| Sworne in the streets of the citie.

12 They haue said to their mothers, Where
is bread and drinke? when they swooned as
the wounded in the streets of the citie, and
when they gaue vp the ghost in their mo-
thers bosom.

13 What thing shall I take to witnesse for
thee? what thing shall I compare to thee, O
daughter Ierusalem? what shall I liken to thee
that I may comfort thee, O virgin daughter Zi-
on? for thy breach is great like the Sea: who
can heale thee?

14 Thy prophets haue looked out vaine
and foolish things for thee, and they haue not
discovered thine iniquitie, to turne away thy
captiuitie, but haue looked out for thee false
prophecies, and causes of banishment.

15 All that passe by the way, clap their hands
at thee: they hisse and wag their head vpon the
daughter Ierusalem, saying, Is this the city that
men call, The perfection of beauty, and the ioy
of the whole earth?

16 All thine enemies haue opened their
mouth against thee: they hisse and gnash the
teeth, saying, Let vs deuoure it: certainly this
is the day that we looked for: we haue found
and seene it.

17 The Lord hath done that which he had
purposed: he hath fulfilled his word that hee
had determind of old time: he hath throwen
downe, and not spared: he hath caused thine
enemies reioice ouer thee, & set vp the home
of thine aduersaries.

18 Their heart cried vnto the Lord, O wall
of the daughter Zion, let teares runne downe
like a riuer, day and night: take thee no rest,
neither let the apple of thine eye cease.

19 Afile, cry in the night: in the beginning
of the watches powre out thine heart like wa-
ter before the face of the Lord: lift vp thine
hands toward him for the life of thy yong chil-
dren, that faint for hunger in the corners of all
the streets.

20 Behold, O Lord, and consider to whom
thou hast done thus: shall the women eat their
fruit, and children of a spanne long? shall the
Priest and the Prophet be slaine in the Sanctu-
ary of the Lord?

21 The yong & the old lie on the ground in
the streets: my virgins and my yong men are
fallen by the sword: thou hast slaine them in the
day of thy wrath: thou hast killed & not spared.

22 Thou hast called as in a solemne day my
terrors round about, so that in the day of
the Lords wrath none escaped nor remained:
those that I haue nourished and brought vp,
hath mine enemy consumed.

CHAP. III.

I Am the man, that hath seene affliction in
the Lord of his indignation.

^a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when hee declared the destruction of Ierusalem, as Ierem. 20. 2.

He hath led mee, and brought mee into
darknesse, but not to light.

13 Surely he is turned against mee: he tur-
neth his hand against me all the day.

14 My flesh and my skin hath he caused to
waxe old, and he hath broken my bones.

15 He hath builded against me, and com-
passed me with gall and labour.

16 He hath set me in darke places, as they
that be dead for euer.

17 He hath hedged about mee, that I can
not get out: he hath made my chaanes heauie.

18 Also when I cry and shone, hee shutteth
out my prayer.

19 He hath stopped vp my wayes with
hewen stone, and turned away my paths.

20 He was vnto me as a beare lying in wait,
and as a lyon in secret places.

21 He hath stopped my wayes, and pulled
me in pieces: he hath made me desolate.

22 He hath bent his bow and made mee a
marke for the arrow.

23 He caused t the arrowes of his quier to
enter into my reins.

24 I was a derision to all my people, & their
song all the day.

25 He hath filled me with bitterness, and
made me drunken with wormewood.

26 Hee hath also broken my teeth with
stones, and hath couered me with ashes.

27 Thus my soule was farre off from peace:
I forgate prosperity.

28 And I said, My strength and mine hope
is perished from the Lord.

29 Remembring mine affliction, and my
mourning, the wormewood and the gall.

30 My soule hath them in remembrance,
and is humbled in me.

31 I consider this in mine heart: therefore
haue I hope.

32 It is the Lords mercies that we are not
consumed, because his compassions faile not.

33 They are renewed euery morning: great
is thy faithfulness.

34 The Lord is my portion, saith my soule:
therefore will I hope in him.

35 The Lord is good vnto them that trust
in him, and to the soule that seeketh him.

36 It is good both to trust, and to wait for
the saluation of the Lord.

37 It is good for a man that hee beare the
yoke in his youth.

38 He sitteth alone, and keepeth silence,
because he hath borne it vpon him.

39 He putteth his mouth in the dust, if
there may be hope.

40 Hee giueth his cheek to him that smi-
teth him: he is filled full with reproches.

41 For the Lord will not forsake for e-
uer.

42 But though he send affliction, yet will
hee haue compassion according to the multi-
tude of his mercies.

33 For

b He speaks this as one that
sits Gods be-
lie indignance,
which he greatly
feared, and there-
fore seeth them
out with this de-
uifitie of words.
c This is a great
temptation to
the godly when
they see not the
fruit of their
prayers, & can-
not see them to
think that they
are not heard,
which thing
God vseth to
doe, that they
might pray more
earnestly and the
offender.
d And Ierem.
mie is hold as a
prisoner.
e He hath no
pity on me.
f Ier. 17.
With great
anguish and
row hee hath
made me to his
my people.
g Thus with
paine he was
drummed and
battered hope
and despair, as
the godly oft
times are, yet in
the end the Spi-
rit giveth the
victory.
h He sheweth
that God that
vseth to exercise
his, to the intent
that hereby they
may know them-
selves, and feele
his mercies.
i Considering
the wickednes
of man, it is mar-
uel that any re-
maineth aliue:
but onely by
God for his own
mercies sake, and
for his promise
will euer haue
his Church to
remain, though
they be neuer so
few in number.
Ila. 1. 9.
k We see the
benefits daily.
l The godly put
their whole con-
fidence in God,
and therefore
looke for none
other inheri-
tance, as Phil. 4. 5.
m He sheweth
that we can ne-
uer begin too
timely to be-
erced vnder the
crosse, that when
the afflictions
grow greater,
our patience also
may be stronger.
n Hee narrow-
reth not against
God, but is pa-
tient.
o He humbleth
himselfe as they
fall down in their
face to ground,
and so with pa-
tience waiteth
for succour.

p He taketh no pleasure in it, but doeth it of necessity for our amendment, when he suffereth the wicked to oppress the poore.

q He doeth not delight therein.

r He suffereth that nothing is done without Gods providence.

s That is a punishment, and a scourge for sinners.

t When God afflicteth him.

u There is both hearts & hands for ails to lift up the hands is, but hypocrites.

v He doeth not delight therein.

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33 For he doeth not punish willingly, nor afflict the children of men,

34 In stamping vnder his feete all the prisoners of the earth,

35 In ouerthrowing the right of a man before the face of the most High,

36 In subverting a man in his cause: the Lord seeth it not.

37 Who is he then that saith, and it cometh to passe, and the Lord commandeth it not?

38 Out of the mouth of the most High proceedeth not euill and good?

39 Wherefore then is the liuing man sorrowfull? man suffereth for his sinne.

40 Let vs search and try our wayes, and turne againe to the Lord.

41 Let vs lift vp our hearts with our hands vnto God in the heauens.

42 We haue sinned, and haue rebelled, therefore thou hast not spared.

43 Thou hast covered vs with wrath, and persecuted vs: thou hast slaine and not spared.

44 Thou hast covered thy selfe with a cloud, that our prayers should not passe through.

45 Thou hast made vs as the * of-scouring and refuse in the mids of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare, and a snare is come vpon vs with desolation and destruction.

48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay, and ceaseth not.

50 Till the Lord looke downe, and behold from heauen.

51 Mine eye * breaketh mine heart, because of all the daughters of my citie.

52 Mine enemies chafed mee sore like a bird, without cause.

53 They haue shut vp my life in the dungeon, and cast a stone vpon me.

54 Waters flowed out mine head, then thought I, I am destroyed.

55 I called vpon thy Name, O Lord, out of the lowe dungeon.

56 Thou hast heard my voyce: stoppe not thine eare from my sigh and from my cry.

57 Thou drewest nere in the day that I called vpon thee: thou saidest, Feare not.

58 O Lord, thou hast maintained the cause of my soule, and hast redeemed my life.

59 O Lord, thou hast seene my wrong, iudge thou my cause.

60 Thou hast seene all their vengeance, and all their deuises against me.

61 Thou hast heard their reproch, O Lord, and all their imaginations against me.

62 The lips also of those that rose against mee, and their whispering against mee continually.

63 Behold, their sitting downe and their ri-

ling vp, how I am their song.

64 * Giue them a recompense, O Lorde, according to the worke of their hands.

65 Giue them || sorowe of heart, *even thy curse to them.* *|| Or, an obstinate heart.*

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

C H A P. IIII.

How is the * golde become so || dim! the most fine gold is changed, and the stones of the Sanctuary are scattered in the corner of euery street.

2 The noble || men of Zion comparable to fine gold, how are they esteemed as earthen pitchers, *even the worke of the hands of the potter!*

3 Euen the dragons * draw out the breasts, and giue sucke to their yong, *but the daughter of my people is become cruell like the ostriches in the wilderness.*

4 The tongue of the sucking childe cleaueth to the roofoe of his mouth for thirst: the yong children aske bread, *but no man breaketh it vnto them.*

5 They that did feed delicately, perish in the streets: they that were brought vp in scarlet, embrace the dung.

6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodom that was * destroyed as in a moment, and || none pitched camps against her.

7 Her * Nazarites were purer then the snow, and whiter then the milke: they were more ruddie in body, then the red precious stones: they were like polished Saphir.

8 Now their * visage is blacker then a coale: they cannot know them in the streetes: their skinne cleaueth to their bones: it is withered, like a stocke.

9 They that be slaine with the sword are better then they that are killed with hunger: for they fade away as they were stricken thorow for the fruits of the field.

10 The hands of the pitifull women haue foddren their owne children, *which were their meat in the destruction of the daughter of my people.*

11 The Lord hath accomplished his indignation: he hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not haue beleueed that the aduersarie and the enemy should haue entred into the gates of Ierusalem:

13 For the sinnes of her prophets, and the iniquities of her Priests, that haue shedde the blood of the iust in the middes of her.

14 They haue wandred as blinde men *h* in the streetes, and they were polluted with blood, so that they would not touch their garments.

Ggg 3 15 But

a By the golde he meaneth the Princes, as by the stones he vnderstandeth the Priests.

b Or, hid.

c Or, smelt.

d Which are of small estimation and haue none honour.

e Though the dragons be cruell, yet they pite their yong and nourish them,

f Which thing Ierusalem doeth not.

g The women for sake their children, as the Ostrich doeth her egges, Job.

h 39. 17.

i Gen. 19. 25.

|| Or, no strength was against her.

* Num. 6. 2.

e They that were before most in Gods fauour, are now in greatest abomination vnto him.

f For lacke of food they pine away and consume.

g He meaneth that these things are come to passe therefore, contrary to all mens expectations.

h Some referre this to the blind men, which as they went, stumbled on the blood whereof the citie was full.

i Meaning, the heathen, which came to destroy them, could not abide them.

p He taketh no pleasure in it, but doeth it of necessity for our amendment, when he suffereth the wicked to oppress the poore.

q He doeth not delight therein.

r He suffereth that nothing is done without Gods providence.

s That is a punishment, and a scourge for sinners.

t When God afflicteth him.

u There is both hearts & hands for ails to lift up the hands is, but hypocrites.

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au He doeth not delight therein.

av He doeth not delight therein.

aw He doeth not delight therein.

ax He doeth not delight therein.

ay He doeth not delight therein.

az He doeth not delight therein.

p He taketh no pleasure in it, but doeth it of necessity for our amendment, when he suffereth the wicked to oppress the poore.

q He doeth not delight therein.

r He suffereth that nothing is done without Gods providence.

s That is a punishment, and a scourge for sinners.

t When God afflicteth him.

u There is both hearts & hands for ails to lift up the hands is, but hypocrites.

v He doeth not delight therein.

w He doeth not delight therein.

x He doeth not delight therein.

y He doeth not delight therein.

z He doeth not delight therein.

aa He doeth not delight therein.

ab He doeth not delight therein.

ac He doeth not delight therein.

ad He doeth not delight therein.

ae He doeth not delight therein.

af He doeth not delight therein.

ag He doeth not delight therein.

ah He doeth not delight therein.

ai He doeth not delight therein.

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al He doeth not delight therein.

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r He suffereth that nothing is done without Gods providence.

s That is a punishment, and a scourge for sinners.

t When God afflicteth him.</

15 But they cryed vnto them, Depart, yee polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue laid among the heathen, They shall no more dwell there.

*h Or, face,
k That is, the
enemies.*

16 The anger of the Lord hath scattered them, he will no more regard them: they reuerenced not the face of the Priests, nor had compassion of the Elders.

17 While we waited for our vaine helpe, our eyes failed: for in our waiting wee looked for a nation that could not saue vs.

18 They hunt our steppes that we can not goe in our streets: our end is neere; our dayes are fulfilled, for our end is come.

19 Our persecuters are swifter then the Eagles of the heauen: they pursued vs vpon the mountaines, and laid wait for vs in the wilderness.

20 The breath of our nostrils, the Anointed of the Lord was taken in their nets, of who we said, Vnder his shadow we shall be preferred alieue among the heathen.

21 Reioyce and be glad, O daughter Edom, that dwellest in the land of Vz, the cup also shall passe through vnto thee: thou shalt be drunken and vomit.

22 Thy punishment is accomplished, O daughter Zion: he will no more carie thee away into captiuitie, but he will visit thine iniquitie, O daughter Edom, he will discouer thy finnes.

CHAP. V.

The prayer of Ieremiah.

Remember, O Lord, what is come vpon vs: consider, and behold our reproch.

2 Our inheritance is turned to the strangers, our houses to the aliants.

and some went into Egypt and other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

3 We are fatherlesse, euen without father, and our mothers are as widowes.

4 We haue drunken our water for money, and our wood is sold vnto vs.

5 Our necks are vnder persecution we are wearie, and haue no rest.

6 We haue giuen our hands to the Egyptians and to Ashtur, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 We gate our bread with the perill of our liues, because of the sword of the wilderness.

10 Our skinn was blacke like as an oden because of the terrible famine.

11 They defiled the women in Zion, and the maids in the cities of Iudah.

12 The princes are hanged vp by their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grind, and the children fell vnder the wood.

14 The Elders haue ceased from the gate, and the yong men from their songs.

15 The ioy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: woe now vnto vs, that we haue sinned.

17 Therefore our heart is heauie for these things, our eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.

19 But thou, O Lord, remainest for euer: thy throne is from generation to generation.

20 Wherefore doest thou forget vs for euer, and forsake vs so long time?

21 Turne thou vs vnto thee, O Lord, and we shall be turned: renew our dayes as of old.

22 But thou hast vtterly reiected vs: thou art exceedingly angry against vs.

*b Meaning,
their extreme
servitude and
bondage.*

*c We are ioyed
in league and
amitie with
them, or haue
submitted our
selues vnto them.*

*d As our fathers
haue bene pun-
ished for their
sinnes, so we
that are culpable
of the same
sinnes, are pu-
nished.*

*e Because of
the enemie that
came from the
wildernesse, and
would not suffer
vs to goe and
seeke our neces-
sarie food.*

*f That is, by the
enemies hand.*

*g Their sinners
was so great
that they were
not able to a-
bide it.*

*h There were
no more lawes
nor forme of
common wealth*

*i With we-
ping.*

*k And therefore
thy clemencie
and mercies
can neuer faile.*

*l Whereby is
declared that it
is not in mans
power to turne
to God, but is
only his worke
to conuert vs,*

*and thus God
worketh in vs
before we can
turne to him,*

Ieremiah 31. 18.

*a This prayer
as is thought,
was made when
some of the peo-
ple were caried
away captiue, o-
thers, as the poe-
rest remained,
and some went into
Egypt and other
places for succour:
albeit it seemeth
that the Prophet
foreseeing their
miseries to come,
thus prayed.*

EZEKIEL.

THE ARGUMENT.

After that Iehoiachin by the counsel of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmur that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should bee still miserable vnder the Caldeans. By reason whereof hee confirmeth his former prophecies, declaring by new visions and reuelations shewed vnto him, that the citie should most certainly be destroyed and the people grievously tormented by Gods plagues, insomuch that they that remained, should be brought into cruell bondage. And lest the godly should despaire in these great troubles, hee assureth them, that God will deliuer his Church at his time appointed, and also destroy their enemies, which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly bee performed vnder Christ, of whome in this booke are many notable promises, and in whome the glorie of the new Temple should perfectly be restored. He prophesied these things in Caldea at the same time that Ieremiah prophesied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

C H A P. I.

1 The time wherein Ezekiel prophesied, and in what place.
3 His vision. 5 The vision of the four beasts. 26 The vision of the throne.

IT came to passe in the thirtieth yere in the fourth moneth, and in the fift day of the moneth (as I was among the captives by the river Chebar) that the heavens were opened, and I saw visions of God.

In the fift day of the moneth (which was the fift yere of King Iachins captiuitie.)

The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the river Chebar, where the hand of the Lord was vpon him.

And I looked, and behold, a whirlewind came out of the North, a great cloud and a fire wrapped about it, and a brightnes was about it; and in the mids thereof, so was, in the middes of the fire came out as the likenesse of Iamber.

Also out of the middes thereof came the likenesse of foure beasts, and this was their forme: they had the appearance of a man.

By this diuinitie of words, he signifieth the fearefull iudgement of God, and the great afflictions that should come vpon Ierusalem. Or, pale yellow. Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23.

THE VISION.



- A. The whirlewind that came out of the North, or Aquilon.
- B. The great cloud.
- C. The fire wrapped about it.
- D. The brightnes about it.
- E. The likenesse of Amber, or the pale colour.
- F. The forme of the foure beasts.
- G. Their feet like calves feet.
- H. Hands coming out from vnder their wings.
- I. K. L. M. The fashion of the foure faces of every beast.
- N. Their wings ioyned one to another.
- O. Their two wings, which covered their bodies.
- P. Fire running among the beasts.
- Q. Wheels hauing every one foure faces.
- R. The rings of the wheels which were full of eyes.
- S. The firmament like vnto chrisfall.
- T. The throne, which was set vpon the firmament.
- V. Where face like the appearance of a man.
- X. The appearance of Amber above, and beneath the man.
- Y. The fire about him.
- Z. The brightnesse of fire like the rainbow.
- Midi, or the South.

CHAP. II.

The Prophet is sent to call the people from their error.

And hee said vnto mee, Sonne of man, stand vp vpon thy feet, and I will speake vnto thee.

And the Spirit entred into mee, when he had spoken vnto mee, and set mee vpon my feet, so that I heard him that spake vnto me.

And he said vnto mee, Sonne of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

For they are impudent children, and stiff hearted: I doe send thee vnto them, and thou shalt say vnto them, Thus saith the Lord God.

But surely they will not heare, neither in deed will they cease, for they are a rebellious house: yet shall they knowe that there hath bene a Prophet among them.

And thou sonne of man, feare them not, neither be afraid of their words, although rebels, and thornes be with thee, and thou remainest with scorpions: feare not their words, nor be afraid at their lookes, for they are a rebellious house.

Therefore thou shalt speake my words vnto them: but surely they will not heare, neither will they in deede cease: for they are rebellious.

But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and eate that I giue thee.

And when I looked vp, behold, an hand was sent vnto me, and loe, a roule of a booke was therein.

And he spread it before mee, and it was written within and without, and there was written therein, Lamentations, and mourning, and woe.

CHAP. III.

1 The Prophet being fed with the word of God, and with the constant boldnesse of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

Moreouer he said vnto me, Sonne of man, eate that thou findest: eate this roule, and goe, and speake vnto the house of Israel.

So I opened my mouth, and he gaue me this roule to eate.

And hee said vnto mee, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweet as honie.

And he said vnto me, Sonne of man, goe, and enter into the house of Israel, and declare them my words.

For thou art not sent to a people of an vnknown tongue, or of an hard language, but to the house of Israel,

Not to many people of an vnknown tongue,

ranne among the beasts, and the fire gaue a glister, and out of the fire there went lightning.

And the beasts ranne, and returned like vnto lightning.

Now as I beheld the beasts, behold, a wheele appeared vpon the earth by the beasts, hauing foure faces.

The fashion of the wheeles and their worke was like vnto a chrysolite: and they foure had one forme, and their fashion, & their worke was as one wheele in another wheele.

When they went, they went vpon their foure sides, and they returned not when they went.

They had also rings, and height, and were fearefull to behold, and their rings were full of eyes, round about them foure.

And when the beasts went, the wheeles went with them: & when the beasts were lifted vp from the earth, the wheeles were lifted vp.

Whither their spirit led them, they went, and thither did the spirit of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit of the beasts was in the wheeles.

When the beasts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirit of the beasts was in the wheeles.

And the similitude of the firmament vpon the heads of the beasts was wonderfull, like vnto christall, spread ouer their heads aboue.

And vnder the firmament were their wings streight, the one toward the other: euerie one had two, which couered them, and euerie one had two, which couered their bodies.

And when they went forth, I heard the noise of their wings, like the noise of great waters, and as the voice of the Almighty, euen the voice of speech, as the noise of an hoste: and when they stood, they let down their wings.

And there was a voice from the firmament, that was ouer their heads, when they stood, and had let downe their wings.

And aboue the firmament that was ouer their heads, was the fashion of a throne like vnto a saphyre stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

And I saw as the appearance of amber, and as the similitude of fire round about within it to looke to, euen from his loines vppward: and to looke to, euen from his loines downward, I saw as a likenesse of fire, and brightnes round about it.

As the likenesse of the bow that is in the cloud in the day of raine, so was the appearance of the light round about.

This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell vpon my face, and I heard a voice of one that spake,

i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.

k The Ebrew word is *Tarshish*: meaning, that the colour was like the Cilician sea or a precious stone so called.

l Or, the front.

1 Which declared the swiftnesse, and the fearefulness of Gods iudgements. *m* Which signified, that they had no power of themselves, but onely waited to execute Gods commandment.

n Whereby was signified a terrible iudgement, toward the earth.

o Considering the maiestie of God, and the weakenesse of flesh.

a That is, the Lord.

b Meaning, man, which is but earth and ashes, which was to humble him, and cause him to consider his own state, and Gods grace.

c So that he could not abide Gods presence till Gods spirit did enter into him.

d This declarereth on the one part Gods great affliction toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, & admonisheth his ministers of the other part, that they cease not to do their dutie, though the people be neuer so obstinate: for the word of God shall be either to their saluation, or greater condemnation.

e Read Ierem. 1. 17. he sheweth that for none afflictions they should cease to do their duties.

f He doeth not onely exhort him to his dutie, but also giueth him the means wherewith he may be able to execute it.

g He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

h Whereby is meant that none is meet to bee Gods messenger before he haue receiued the word of God in his heart, as ver. 16. and haue a zeale thereto, and delight therein, as Ierem. 15. 16. reu. 10. 10.

i The Prophet being fed with the word of God, and with the constant boldnesse of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

j Moreouer he said vnto me, Sonne of man, eate that thou findest: eate this roule, and goe, and speake vnto the house of Israel.

k So I opened my mouth, and he gaue me this roule to eate.

l And hee said vnto mee, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweet as honie.

m And he said vnto me, Sonne of man, goe, and enter into the house of Israel, and declare them my words.

n For thou art not sent to a people of an vnknown tongue, or of an hard language, but to the house of Israel,

o Not to many people of an vnknown tongue,

tongue, or of an hard language; whose words thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all the house of Israel are impudent & stiffe hearted.

8 Behold, I haue made thy face strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afraid at their lookes: for they are a rebellious house.

10 Hee said moreouer vnto mee, Sonne of man, receiue in thine heart all my words that I speake vnto thee, and heare them with thine eares.

11 And goe and enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell them, Thus sayth the Lord God: but surely they will not heare, neither will they in deed cease.

12 Then the spirit tooke me vp, and I heard behinde me a noise of a great rushing, saying, Blessed be the glory of the Lord out of his place.

13 I heard also the noise of the wings of the beasts, that touched one another, and the rattling of the wheels that were by them, euen a noise of a great rushing.

14 So the spirit lift me vp, and tooke me away, and I went in bitternesse, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues, to Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, & remained there astonished among them seuen dayes.

16 And at the end of seuen dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquity: but his blood will I require at thine hand.

19 Yet, if thou warn the wicked, and hee turne not from his wickednes; nor from his wicked way, hee shall die in his iniquity, but thou hast deliuered thy soule.

20 Likewise if a righteous man turne from his righteousness, and commit iniquity, I will lay a stumbling blocke before him, and hee shall die, because thou hast not given him warning: hee shall die in his sinne, and his righteous deeds, which he hath done, shall not be remembered: but his blood will I require at thine hand.

21 Neuerthelesse, if thou admonish that

righteous man, that the righteous sinne not, and that he doth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the hand of the Lord was there vpon me, and he said vnto me, Arise, and go into the field, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, behold, the glory of the Lord stood there, as the glory which I saw by the riuer Chebar, and I fell downe vpon my face.

24 Then the Spirit entred into me, which set me vp vpon my feete, and spake vnto me, and said to me, Come, and shut thy selfe within thine house.

25 But thou, O sonne of man, behold, they shall put bands vpon thee, and shall bind thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue cleaue to the roote of thy mouth, that thou shalt bee dumbe, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaueth off, let him leaue: for they are a rebellious house.

CHAP. IIII.

1 The besieging of the cite of Ierusalem is signified. 2 The long continuance of the captivity of Israel. 3 An hunger is prophesied to come.

4 Thou also sonne of man, take thee a briek, and lay it before thee, and pour tray vpon it the cite, euen Ierusalem.

5 And lay siege against it, and build a fort against it, and cast a mount against it: set the campe also against it, and lay engines of warre against it round about.

6 Moreouer, take an yron pan, and set it for a wall of yron betwene thee and the cite, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

7 Sleepe thou also vpon thy left side, and lay the iniquitie of the house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

8 For I haue laid vpon thee the yeeres of their iniquitie, according to the number of the dayes, euen three hundredth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

9 And when thou hast accomplished them, sleepe againe vpon thy right side, and thou shalt beare the iniquitie of the house of Iudah fortie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

10 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine arme shall be vncovered, and thou shalt propheticke against it.

signes selfe
of the house
of Israel
and thou shalt
beare their
iniquities

m That is, the
spirit of pro-
pheticke.
Or, vally.

n Meaning, the
vision of the
Cherubims, and
the wheels.

o Reade Chap.
23.

p Signifying,
that not only
he should not
profite, but they
should grievous-
ly trouble and
afflict him.

q Which decla-
rath the terrible
plague of the
Lord, when God
stoppeh the
mouthes of his
ministers, and
that all such are
the rods of his
vengeance that
doe it.
* Reuel. 22. 11.

Which signi-
fied the stubburn-
nesse and hard-
nesse of their
heart.

b Hereby he re-
presented the i-
dolatrie & sinne
of the ten tribes
(for Samaria
was on his left
hand from Ba-
bylon) and how
they had remain-
ed therein three
hundredth and
ninetie dayes.

c Which decla-
red Iudah who
had now from
the time of Ios-
ah slept in their
sinnes fourtie
yeeres.

d In token of
a speedie ven-
geance.

^e The people should to straitly be besieged, that they should not be able to turne them.

^f Meaning, that the famine should be so great, that they should be glad to see whatsoeuer they could get.

^g Which were fourteen months that the cite was besieged, and this was as many dayes as Israel sinned yeeres.

^h Which make a pound.

ⁱ Reade Exod.

^k Signifying hereby the great scarcitie of fuel, and matter to burne.

^l Much lesse such vile corruption.

^m To be as fire to bake thy bread with.

ⁿ That is, the force & strength wherewith it should nourish.

^o Isa. 3. 1. Chap. 5. 17. & 14.

^p 13.

^a To shauē thine head and thy beard.

^b To wit of that cite which he had pourtrayed vpon the bricke,

Chap. 4. 1. By the fire and pestilence he meant the famine wherewith one part perished during the siege of Nebuchad nezzar.

By sword those that were slain when Zedekiah fled, and those that were carried away captive.

And by the scattering into the winds, those that fledde into Egypt and into other parts after the cite was taken.

^c Meaning, that a very few should bee left, which the Lord would preserve among all these stormes, but not without troubles and triall.

^d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel.

8 And behold, I will lay ^a bandes vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley, and beanes, and lentiles, and millet, and ^f fitchel, and put them in one vessell, and make thee bread thereof according to the number of the dayes, that thou shalt sleepe vpon thy side: ^g *even* three hundredth and ninetie dayes shalt thou eate thereof.

10 And the meat, wherof thou shalt eate ^h *shall be* by weight, ⁱ *even* ^j *twentie* shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, ^k *even* the sixt part of an Hin: from time to time shalt thou drinke.

12 And thou shalt eate it ^l as barley cakes, and thou shalt bake it ^m in the dung that cometh out of man, in their sight.

13 And the Lord said, So shall the children of Israel eate their defiled bread among the Gentiles, whither I will cast them.

14 Then said I, Ah, Lord God, behold, my soule hath not bene polluted: for from my youth vp, ⁿ *even* vnto his houre, I haue not eaten of any thing dead, or torne in pieces, neither came there any ^o vncleane flesh in my mouth.

15 Then he said vnto me, Lo, I haue giuen thee bullocks ^p dung for mans dung, and thou shalt prepare thy bread therewith.

16 Moreover, hee said vnto me, Sonne of man, behold, I will breake ^q the staffe of bread in Ierusalem, & they shall eat bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be astonied one with another, and shall consume away for their iniquitie.

CHAP. V.

The signe of the haire, whereby is signified the destruction of the people.

ANd thou sonne of man, take thee a sharpe knife, ^a or take thee a barbour's rasour, and cause it ^b to passe vpon thine head, and vpon thy beard: then take thee ballances to weigh, and diuide the ^c haire.

2 Thou shalt burne with fire the third part in the mids of ^d the cite, when the dayes of the siege are fulfilled, and thou shalt take the ^e other third part, and smite about it with a knife, and the ^f last third part thou shalt scatter in the wind and I will draw out a sword after them.

3 Thou shalt also take thereof a fewe in number, and binde them in thy ^g lappe.

4 Then take of them againe and cast them into the mids of the fire, and burne them in the fire: ^h for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the mids of the nations and countreys, ⁱ that are round about her.

6 And she hath changed my ^j iudgements into wickednesse more then the nations, and my statutes more then the countreys, that are round about her, for they haue refused my iudgements and my statutes, ^k and they haue not walked in them.

7 Therefore thus saith the Lord God, Because your ^l multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, yee haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus saith the Lord God, Behold, I, ^m *even* I come against thee, and will execute iudgement in the mids of thee, ⁿ *even* in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will doe any more the like, because of thine abominations.

10 For in the mids of thee, the fathers ^o shall eate their sonnes, and the sonnes shall eat their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I liue, saith the Lord God, Surely because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I haue any pitie.

12 The third part of thee shall die with the pestilence, and with famine shall they bee consumed in the middes of thee: and ^p another third part shall fall by the sword round about thee: and I will scatter the ^q last third part into all winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will bee comforted: and they shall knowe, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations that are round about thee, ^r and in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chaffisement & an astonishment vnto the nations that are round about thee, when I shall execute iudgements in thee, in anger & in wrath, & in sharp rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the ^s euill ^t *arrows* of famine, which shall bee for ^u their destruction, and which I will send to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread.

17 ^v So will I send vpon you famine, and euill beasts, and they shall spoile thee, and pestilence and blood shall passe through thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

CHAP.

^e My word and law into idolatry, and superstitions.

^f Because your idols are in greater number, and your superstitions more than among the professed idolaters, reade Isa. 65. 1. or be condemneth their ingratitude in respect of this benedict.

^o Leuit. 26. 19. deut. 28. 53. 2. king. 6. 29. leuit. 4. 10. leuit. 23.

^g That is, I will not be pacified till I be reuenged, Isa. 1. 24.

^h Or, dangerous.

ⁱ Which were the grailoppes, milnes, and whatsoeuer were occasions of famine.

^j Chap. 14. 13.

The repentant deliuered. Chap.vj.vij. The buyer and seller. 318

CHAP. VI.

He sheweth that Ierusalem shall be destroyed for their idolatrie. 8 Hee prophesieth the repentance of the remnant of the people, and their deliuerance.

A Gaine the word of the Lord came vnto me, saying,

3 Sonne of man, Set thy face towards the mountaines of Israel, and prophetic against them,

4 And say, Ye mountaines of Israel, heare the word of the Lord God: thus sayeth the Lord God to the mountaines and to the hills, to the riuers and to the valleys, Behold, I, *even* I will bring a sword vpon you, and I will destroy your hie places:

5 And your altars shalbe desolate, & your images of the sunne shalbe broken: and I will cast down your slaine men before your idoles.

6 And I will lay the dead carkeises of the children of Israel before their idols, and I will scatter your bones round about your altars.

7 In all your dwelling places the cities shalbe desolate, and the hie places shall be laid waste, so that your altars shall be made waste and desolate, & your idoles shalbe broken, and cease, and your images of the sunne shalbe cut in peeces, and your workes shalbe abolished.

8 And the slaine shall fall in the middes of you, and ye shall know that I am the Lord.

9 Yet will I leaue a remnant, that you may haue some that shall escape the sword among the nations, when you shalbe scattered through the countreys.

10 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieved for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they shalbe displeased in themselves for the euils which they haue committed in all their abominations.

11 And they shall know that I am the Lord, and that I haue not said in vaine that I would doe this euill vnto them.

12 Thus saith the Lord God, *f* Smite with thine hand, and stretch forth with thy foote and say, Alas, for al the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

13 He that is farre off, shal die of the pestilence, and hee that is neere, shal fall by the sword, and hee that remaineth and is besieged, shal die by the famine: thus wil I accomplish my wrath vpon them.

14 Then yee shall know, that I am the Lord, when their slaine men shall bee among their idoles round about their altars, vpon euery high hill in al the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, which is the place where they did offer sweete sauour to all their idoles.

15 So wil I stretch mine hand vpon them, and make the land waste & desolate from the

wildernesse vnto Diblath in all their habitations, and they shall know that I am the Lord.

CHAP. VII.

The end of all the land of Israel shall suddenly come.

Moreouer the word of the Lord came vnto me, saying,

2 Also thou sonne of man, thus sayth the Lord God, An end is come vnto the land of Israel: the ende is come vpon the foure corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shall be in the middes of thee, and yee shall know that I am the Lord.

5 Thus saith the Lord God, Behold, one euill, *even* one euill is come.

6 An end is come, the end is come, it is watched for thee: behold, it is come.

7 The morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the sounding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations,

9 Neither shall mine eye spare thee, neither will I haue pitie, but I will lay vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the rod flourisheth: pride hath budded.

11 Crueltie is risen vp into a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be lamentation for them.

12 The time is come, the day draweth nere: let not the buyer reioyce, nor let him that selleth, mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shall not returne to that which is solde, although they were yet a while: for the vision was vnto al the multitude thereof, and they returned not, neither doeth any encourage himselfe in the punishment of his life.

14 They haue blowen the trumpet, and prepared al, but none goeth to the battell: for my wrath is vpon al the multitude thereof.

15 The sword is without, and the pestilence, and the famine within: he that is in the field, shal die with the sword, and he that is in the citie, famine and pestilence shal deuoure him.

16 But they that flee away from them, shall escape, and shall bee in the mountaines, like the

a I will punish thee as thou hast deserved for thine idolatrie. Or, behold, euill cometh after euill.

b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.

c The beginning of his punishment is already come. d Which was a voice of ioy and mirth.

e The scourge is in a readinesse. f That is, the proud tyrant Nebuchad-nazzar hath gathered his force and is ready.

g This cruell enemy shall be a sharpe scourge for their wickednesse.

h Their owne affliction shalbe so great, that they shall haue no regard to lament for others. i For the present profit.

k For he shall lole nothing. l In the yeere of the Iubile, meaning, that none should inioy the priuiledge of the law, Leuit. 25. 13 for they should all be caried away captiues.

m This vision signified, that all should be caried away, and none should returne for the Iubile.

n No man for all this endea-uoreth himselfe or taketh heart to repent for his euill life. Some reade, for none shalbe strengthened in his iniquitie of his life: meaning that they should gaine nothing by flattering themselves in euill.

o The Israelites made a brag, but their hearts failed them.

Chap. 16.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatening them destruction.

b Read a. King. 23. 14.

c In contempt of their power and force, which shall neither be able to deliuer you, nor themselves. a. King. 23. 30.

d He sheweth that in all dangers God will preserve a few, which shall be as the seed of his Church and call vpon his Name.

e They shalbe ashamed to see that their hope in idoles was but vaine, and so shal repent.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, al nations, when you shall see my iudgements.

h Some reade, more desolate then the wilderness of Diblath, which was in Syria, and bordered vpon Israel, or from the wilderness which was South vnto Diblath, which was North: meaning the whole country.

i Chap. 5. 14.

j Which were the grasshoppers, locusts, and what other vermin, occasions of affliction.

k Chap. 14. 13.

Gods similitude. Ezekiel. Israels idolatries.

the doutes of the valleys: all they shal mourne, euery one for his iniquitie.

* Isa. 13. 7.
ier. 6. 24.
* Isa. 15. 3.
ier. 48. 37.

17 * All hands shall be weake, and all knees shall fall away as water.

18 * They shall also gird themselues with sackcloth, and feare shall couer them, and shame shall be vpon all faces, and baldnesse vpon their heads.

* Psal. 11. 4.
ezeph. 1. 18.
eccles. 5. 8.

19 They shal cast their siluer in the streets, and their gold shalbe cast farre off: their siluer and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their soles, neither fill their bowels: for this ruine is for their iniquitie.

p Meaning, the Sanctuary.

20 He had also set the beautie of his ornament in maiestie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

q That is, of the Babylonians.

21 And I will giue it into the hands of the strangers to be spoiled, and to the wicked of the earth to be robbed, and they shal pollute it.

r Which signifieth the most holy place, where into none might enter but the hie Priest. f Signifying that they should be bound & led away captiues. e That is, of sinnes that destroy death. u Which was the Temple, that was diuided into three parts. Psal. 68. 35

22 My face will I turne also from them, and they shall pollute my secret place: for the destroyers shall enter into it, and defile it.

23 ¶ Make a chaine: for the land is full of the iudgement of blood, and the citie is full of cruelties.

24 Wherefore I wil bring the most wicked of the heathen: and they shall possesse their houses: I will also make the pompe of the mightie to cease, and their holy places shalbe defiled.

25 When destruction commeth, they shall seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and rumour shall be vpon rumour: then shall they seeke a vision of the Prophet: but the law shall perish from the Priest, and counsell from the ancient.

27 The King shall mourne, and the prince shalbe clothed with desolation, and the hands of the people in the land shall be troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

2 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the spirit. 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

a Of the captivity of Ieconiah, b Which contained part of August, and part of September.

And in the sixtyeere, in the sixt moneth, and in the fift day of the moneth, as I sate in mine house, and the Elders of Iudah sate before mee, the hand of the Lord God fell there vpon me.

c As cap. 1. 37.

2 Then I beheld, and loe: there was a likeness, as the appearance of fire, to looke to, from his loines downward: & from his loines vpward, as the appearance of brightnesse, and like vnto amber.

+ Ebr. in the visions of God.

3 And he stretched out the likenesse of an hand, and tooke me by an hairie locke of mine head, and the Spirit lift me vp betweene the earth, and the heauen, and brought me by a

Diuine vision to Ierusalem, into the entrie of the inner gate that lieth toward the North, where remained the idole of indignation, which prouoked indignation.

d Meaning, that he was thus carried in spirit, and not in body. e Which was the porch or the court where the people assembled. f So called because it prouoked Gods indignation, which was the idole of Baal. g Reade Chap. 3. 22. h That is, in the court where the people had made an altar to Baal.

4 And behold, the glory of the God of Israel was there according to the vision, that I saw in the field.

5 Then said hee vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward, at the gate of the altar, this idole of indignation was in the entrie.

6 He said furthermore vnto me, Sonne of man, seest thou not what they doe? *even* the great abominations that the house of Israel committeth heere to cause mee to depart from my Sanctuary: but yet turne thee and thou shalt see greater abominations.

i For God will not be where idoles are.

7 And hee caused mee to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then said he vnto mee, Sonne of man, digge now in the wall. And when I had digged in the wall, behold, *there was* a doore.

9 And he said vnto mee, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and behold, *there was* euery similitude of creeping things and abominable beastes, and all the idoles of the house of Israel painted vpon the wall round about.

k Which were forbidden in the Law, Leuit. 11. 4.

11 And there stood before them seuentie men of the ancients of the house of Israel, and in the mids of them stood Iazaniah, the sonne of Shaphan, with euery man his censer in his hand, and the vapour of the incense went vp like a cloud.

l Thus they that should haue kept all the rest in the feare and true seruice of God, were the ring-leaders to all abomination, and by their example pulled others from God. m It was in such abundance. n For besides their common idolatrie, they had particular seruice, which they had in secret chambers.

12 Then said he vnto mee, Sonne of man, hast thou seene what the Ancients of the house of Israel doe in the darke, euery one in the chamber of his imagerie? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Again he said vnto me, Turne thee againe and thou shalt see greater abominations that they doe.

14 And he caused me to enter into the entrie of the gate of the Lords house, which was toward the North: and behold, there sate women mourning for Tammuz.

o The Iewes write that this was a Prophet of the idole, who after his death was once a yeere mourned for in the night.

15 Then said he vnto me, Hast thou seene this, O Sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And hee caused me to enter into the inner court of the Lords house, and behold, at the doore of the Temple of the Lord betweene the porch and the altar were aboute fise and twenty men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne toward the East.

17 Then he said vnto me, Hast thou seene this

shio, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with cruelty, and haue returned to pro- uoke mee: and loe they haue cast out of sinke before their noses.

18. Therefore will I also execute my wrath: mine eye shall not spare them, neither will I haue pitie, and though they crie in mine eares with a lowde voyce, yet will I not heare them.

CHAP. IX.

The destruction of the citie. 4. They that shall bee saved, are marked. 8. A complaint of the Prophet for the destruc- tion of the people.

HE cried also with a lowde voyce in mine eares, saying, The visitations of the citie drawe neere, and every man hath a weapon in his hand to destroy it.

2. And behold, fixe men came by the way of the hie gate, which lieth toward the North, and every man a weapon in his hand, to de- stroy it: and one man among them was clothed with linnen, with a writers Inke-horne by his side, and they went in and stood beside the brasen altar.

3. And the glory of the God of Israel was gone vp from the Cherub, wherupon he was, and stood on the doore of the house, and hee called to the man clothed with linnen, which had the writers Inke-horne by his side.

4. And the Lord said vnto him, Go through the mids of the citie, *even* through the mids of Ierusalem, and set a marke vpon the foreheads of them that mourne, and crie for all the abo- minations that be done in the mids thereof.

5. And to fother he said, that I might heare, Goe ye after him through the city, and smite: let your eye spare none, neither haue pitie.

6. Destroy vterly the old, and the yong, and the maides, and the children, and the wo- men, but touch no man, vpon whome is the marke, and begin at my Sanctuary. Then they began at the ancients men, which were before the house.

7. And he said vnto them, Defile the house, and fill the courts with the slaine, then goe soorth: and they went out, and slew them in the citie.

8. Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cried, saying, Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9. Then said hee vnto me, The iniquitie of the house of Israel, and Iudah is exceeding great, so that the land is full of blood, and the citie full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth vs nor.

10. As touching me also, mine eye shall not spare them, neither will I haue pitie, but will recompence their wayes vpon their heads.

11. And behold, the man clothed with linnen which had the Inke-horne by his side, made re- port, and said, Lord, I haue done as thou hast commanded me.

CHAP. X.

Of the man that took the burning coales out of the middle of the wheeles of the Cherubims. 8. A vision of the wheeles, of the beasts, and of the Cherubims.

AND as I looked, behold, in the firmament that was about the head of the Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a saphir stone.

2. And he spake vnto the man clothed with linnen, and said, Goe in betweene the wheeles, *even* vnder the Cherub, and fill thine hands with coales of fire from betweene the Cheru- bims, and scatter them ouer the citie. And he went in in my sight.

3. Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloud filled the inner court.

4. Then the glorie of the Lord went vp from the Cherub, and stood ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the bright- nesse of the Lords glorie.

5. And the sound of the Cherubims wings was heard into the vter court, as the voice of the Almighty God, when he speaketh.

6. And when hee had commaunded the man clothed with linnen, saying, Take fire from betweene the wheeles, and from betweene the Cherubims, then hee went in and stood beside the wheele.

7. And one Cherub stretched forth his hand from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linnen: who tooke it, and went out.

8. And there appeared in the Cherubims, the likenes of a mans hand vnder their wings.

9. And when I looked vp, behold, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by ano- ther Cherub, & the appearance of the wheeles was as the colour of a Chrysolite stone.

10. And their appearance (for they were all foure of one fashion) was as if one wheele had been in another wheele.

11. When they went forth, they went vp- on their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they turned not as they went.

12. And their whole body, and their rings, and their hands, and their wings, and the wheeles were full of eyes round about, *even* in the same foure wheeles,

13. And the Cherub cried to these wheeles in mine hearing, saying, O wheele.

14. And euery beast had foure faces: the first face

P Declaring the decreeing, and service of the cherubims, are but intelligen- ces, and without before God.

a The time to take vengeance, b Which were Angells in the similitude of men, c signifying, that the Babylo- nians should come from the North to destroy the citie and the Temple, d To markethem that should be saved, e Which declar- ed that he was not bound ther- unto, neither would remaine any longer, then there was hope that they would reforme from their wickednes, and worship him right.

f Or, through the field, g Or, mark with them, h Hee sheweth what is the man- ner of Gods chil- dren whom hee marketh to sal- uation, to wit, to mourne and crie out against the wickednesse, which they haue committed a- gainst Gods glory.

i Thus in all his plagues the Lord preferueth his small num- ber which hee marketh, as Exod. 12. 23. reuel. 7. 3. but the chiefe marke is the Spirit of adoption, wher- with the heart is sealed vp to life everlasting.

k Which were the chiefe occa- sion of all these evils, as Chap. 8. 11. l This declareth that the seruants of God haue a compassion, when they see his iudgements executed.

m That is, with all kind of wickednesse, reade 11. 15.

* Chap. 1. 20.

a Which in the first Chap. ver. 5. he called the foure beasts.

b This signified, that the citie should be burnt.

c Meaning, that the glory of God should depart from the Tem- ple.

d Reade Chap. 1. 24.

e Reade Chap. 1. 16.

f Vntil they had executed Gods iudgements, || Or, from.

face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an Eagle.

* Chap. 1. 5.

15 And the Cherubims were lifted vp: this is the beast that I saw at the river Chebar.

16 And when the Cherubims went, the wheelles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheelles also turned not from beside them.

g There was not one consent between the Cherubims and the wheelles.

h Reade Chap. 9. 3.

17 When the Cherubims stood, they stood: and when they were lifted vp, they lifted them selves vp also: for the spirit of the beast was in them.

18 Then the glory of the Lord departed from above the doore of the house, and stood upon the Cherubims.

19 And the Cherubims lift vp their wings, and mounted vp from the earth in my sight: when they went out, the wheelles also were besides them: and every one stood at the entrie of the gate of the Lords House at the East side, and the glory of the God of Israel was upon them on his.

* Chap. 1. 15.

i That is, the whole bodie of the four beasts or Cherubims.

20 This is the beast that I saw vnder the God of Israel by the river Chebar, and I knew that they were the Cherubims.

21 Every one had foure faces, and every one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces, which I saw by the river Chebar, and the appearance of the Cherubims was the selfe same, and they went every one straight forward.

CHAP. XI.

1 Who they were that seduced the people of Israel, 5 Against the prophetie, shewing them how they shall be dispersed abroad. 16 The renewing of the hearts cometh of God. 21 He threateth them that leane vnto their owne counsels.

Moreouer, the Spirit lift mee vp, and brought mee vnto the East gate of the Lords house, which lieth Eastward, and behold, at the entrie of the gate were five and twenty men: among whom I sawe Iezanich the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then said hee vnto me, Sonne of man, these are the men that imagine mischief, and deuise wicked counsell in this citie.

3 For they say, It is not neere, let vs build houses: this citie is the cauldron, and wee be the flesh.

4 Therefore prophetic aganst them, sonne of man, prophetic.

5 And the Spirit of the Lord fel vpon me, and said vnto me, Speake, Thus saith the Lord, O yee house of Israel, this haue yee said, and I know that which riseth vp of your minds.

6 Many haue yee murdered in this citie, and yee haue filled the streetes thereof with the slain.

a Thus the wicked derided the Prophets, as though they preached but errors, and therefore gaue themselves still to their pleasures. b We shall not be pulled out of Ierusalem, till the house of our death come, as the flesh is not taken out of the cauldron till it be sod.

7 Therefore thus saith the Lord God, They that yee haue slaine, and haue layd in the midst of it, they are the flesh, and this citie is the cauldron, but I will bring you forth of the midst of it.

8 Yee haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the middes thereof, and deliuer you into the hands of strangers, and will execute iudgements among you.

10 Yee shall fall by the sword, and I will iudge you in the border of Israel, and ye shall know that I am the Lord.

11 This citie shall not be your cauldron, neither shall yee bee the flesh in the midst thereof: I will iudge you in the border of Israel.

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the manners of the heathen, that are round about you.

13 And when I prophesied, Pelsiah the sonne of Benaiah died: then fell I down vpon my face, and cried with a lowde voice, and said, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Again the word of the Lord came vnto me, saying,

15 Sonne of man, thus brethren, when thy brethren, the men of thy kindred, and all the house of Israel, wholly are they vnto whom the inhabitants of Ierusalem haue said, Depart yee farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countreys: yet will I be to them as a little Sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countries where yee haue beene scattered, and I will giue you the land of Israel.

18 And they shall comethither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 And I will giue them one heart, and I will put a new spirit within their bowels: and I will take the stonie heart out of their bodies, and will giue them an heart of flesh.

20 That they may walke in my statutes, and keepe my iudgements, and execute them: and they shall bee my people, and I will bee their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 Then did the Cherubims lift vp their wings, and the wheelles besides them, and

c Contrary to their vaine confidence he sheweth in what sense this citie is the cauldron: that is because of the dead bodies that haue been murdered therein, and so lie as flesh in the cauldron. d That is, of the Caldeans.

e That is, in Riblah, reade a King, 1. 5. 6.

f It seemeth that this people man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of the people. g They that remained still at Ierusalem, thus reproched them that were gone into captivity, as though they were cast off and forsaken of God.

h They shall be yet a little Church shewing that the Lord will ever haue some to call vpon his Name, whom he will preserve and restore, though they be for a time afflicted.

* Iere. 32. 25. chap. 36. 26.

i Meaning the heart whereunto nothing can enter, and regenerate them anew, so that their heart may bee soft, and ready to receiue my graces.

e Doe deride the

and the glory of the God of Israel was vpon them on hie,

23 And the glory of the Lord went vp from the mids of the citie, and stood vpon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit tooke me vp, and brought mee in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

The parable of the captiuitie. 18 Another parable where by the distresse of hunger and thirst is signified.

The word of the Lord also came vnto me, saying,

26 Sonne of man, thou dwellest in the mids of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

27 Therefore thou sonne of man, prepare thy stuffe to goe into captiuitie, and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

28 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt goe forth at euen in their sight, as they that goe forth into captiuitie,

29 Digge thou through the wall in their sight, and carie out thereby.

30 In their sight shalt thou beare it vpon thy shoulders, and carie it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a signe vnto the house of Israel.

31 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

32 And in the morning came the worde of the Lord vnto me, saying,

33 Sonne of man, hath not the house of Israel, the rebellious house, said vnto thee, What doest thou?

34 But say thou vnto them, Thus sayth the Lord God, This burden concerneth the chiefe in Ierusalem, and all the house of Israel that are among them.

35 Say, I am your signe: like as I haue done, so shall it bee done vnto them: they shall goe into bondage and captiuitie.

36 And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall goe forth: they shall digge through the wall, to carie out thereby: hee shall couer his

face, that he see not the ground with his eyes.

37 My net also will I spread vpon him, and hee shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

38 And I will scatter toward euery winde all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

39 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

40 But I will leaue a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know that I am the Lord.

41 Moreover, the word of the Lord came vnto me, saying,

42 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, and with carefulnesse,

43 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, and of the land of Israel, They shall eate their bread with carefulnesse, and drinke their water with desolation: for the land shall be desolate from her abundance because of the crueltie of them that dwell therein.

44 And the cities that are inhabited, shall be left voide, and the land shall be desolate, and ye shall know that I am the Lord.

45 And the word of the Lord came vnto me, saying,

46 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes are prolonged and all visions shall faile?

47 Tell them therefore, Thus saith the Lord God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, the dayes are at hand and the effect of euery vision.

48 For no vision shall be any more in vaine, neither shall there bee any flattering diuination within the house of Israel.

49 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God,

50 Again the word of the Lord came vnto me, saying,

51 Sonne of man, behold, they of the house of Israel say, The vision that he seeth, is for many dayes to come, and hee prophesieth of the times that are farre off.

52 Therefore say vnto them, Thus saith the Lord God, All my words shall no longer be delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

Hhh 2

And

d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap. 17. 10, and 32. 3.

e Which should beare his Name, and should bee his Church, read Chap. 11. 16.

f Because they did not immediately see the prophecies accomplished, they contemned them as though they should neuer be fulfilled. Or, take none effect.

g That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benigne.

k When Iacobiah was led away captiue.

a That is, they receive not the fruits of that which they see and heare.

b That as thou doest, so shall they doe, and therefore in thee they shall see their own plague and punishment.

c Doe not they denie thy doings against prophecies.

And the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the prophets of ^a Israel, that prophesie, and say thou vnto them, that prophesie out of their owne hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Woe vnto the foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy prophets are like the foxes in the waste places.

5 Yee haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day the Lord.

6 They haue seene vanity, and lying diuination, saying, the Lord saith it, and the Lord hath not sent them: and they haue made others to hope that they would confirme the word of their prophesie.

7 Haue yee not seene a vaine vision? and haue yee not spoken a lying diuination? yee say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because yee haue spoken vanitie and haue seene lies, therefore behold, I am against you, saith the Lord God.

9 And mine hand shall bee vpon the prophets that see vanitie, and diuine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel: and yee shall know that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, ^f Peace, and there was no peace: and one built vp a wall, and behold, the others daubed it with vntempered mortar,

11 Say vnto them which daube it with vntempered mortar, that it shall fall: for there shall come a great showre, and I will send hailestones which shall cause it to fall, and a stormie wind shall breake it.

12 For, when the wall is fallen, shall it not be said vnto you, Where is the daubing wherewith yee haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormie winde to breake forth in my wrath, and a great showre shall be in mine anger, and hailestones in mine indignation to consume it.

14 So I will destroy the wall that yee haue daubed with vntempered mortar, and bring it downe to the ground, so that the foundation thereof shall be discouered, and it shall fall, and yee shall be consumed in the mids thereof, and yee shall know, that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered mortar, and will say vnto you, The wall is no more, neither the daubers thereof.

16 To wit, the prophets of Israel, which prophesie vpon Ierusalem, and see visions of

peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne hearts, and prophesie thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that sowe pillows vnder all armes, and make vails vpon the head of euery one that standeth vp to hunt soules: will yee hunt the soules of my people, and will yee giue life to the soules that come vnto you?

19 And will ye pollute me among my people for handfulls of barley, & for pieces of bread to slay the soules of them that should not die, and to giue life to the soules that should not liue in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God, Behold, I will haue to doe with your pillows, wherewith yee hunt the soules to make them to flie, and I will teare them from your armes, and will let the soules goe, ^{even} the soules that yee hunt to make them to flie.

21 Your vails also will I teare, and deliuer my people out of your hand, and they shall be no more in your hands to bee hunted, and yee shall know that I am the Lord.

22 Because with your lies yee haue made the heart of the righteous sad, whom I haue not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life,

23 Therefore yee shall see no more vanity, nor diuine diuinations: for I will deliuer my people out of your hand, and yee shall knowe that I am the Lord.

CHAP. XIII.

4 The Lord sendeth false prophets for the ingratitude of the people. 22 He reserveth a small portion for his Church.

Then came certaine of the Elders of Israel vnto me, and a fate before me.

2 And the word of the Lord come vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their heart, and put the stumbling blocke of their iniquity before their face: should I, being required, answer them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to the Prophet, I the Lord will answer him that commeth, according to the multitude of his idoles.

5 That I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and with-

Lord hath appointed to come to passe. d As his abomination hath defiled, that is, he shall be led with lies according as he delighted therein, 2. Thes. 2. 10. e That is, conuince them by their owne conscience.

draw

* Chap. 14. 19.

a After their owne fantasie and not as haueing the reuelation of the Lord, Iere. 23. 16.

b Waching to destroy the vineyard.

c He speaketh to the gouernours and crue ministers that should haue resisted them.

d Ye promised peace to this people and now yee see their destruction so that it is manifest, that ye are false prophets,

e That is, in the booke of life, wherein the true Israelites are written.

f Reade Iere. 6. 14.

g Whereas the true Prophets prophesied the destruction of the citie to bring the people to repentance, the false prophets spake the contrary and flattered them in their vanities, so that what one false prophet said, (which is here called the building of the wall) another false prophet would affirme, though he had neither occasion nor good ground to beare him.

h Whereby is meant whatsoever man of himselfe seeth forth vnder the authority of Gods word.

i These superstitious women for lucre would prophesie and tell euery man his fortune giuing them pillows to leane vpon and kerchiefs to cover their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my word to seeme your belies?

l These forerunners made the people believe that they could preferre life or destroy it, and that it should come to euery one according as they prophesied.

m That is, to cause them to perish and that they should depart from the body.

n By threatening them that were godly, and vpholding the wicked.

a Hee sheweth the hypocrites of the idolaters, who will dissemble to heare the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by one meane or other, God doth discouer them.

b They are not onely idolaters in heart, but also worship their filthy idoles openly, which leade them in blindness, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him.

c To enquire of things which the Lord hath appointed to come to passe.

d As his abomination hath defiled, that is, he shall be led with lies according as he delighted therein, 2. Thes. 2. 10. e That is, conuince them by their owne conscience.

draw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from mee, and setteth vp his idoles in his heart, and putteth the stumbling block of his iniquitie before his face, and cometh to a Prophet, for to inquire of him forme, I the Lord will answer him for my selfe,

8 And I will set my face against that man, and will make him an example and prouerbe, and I will cut him off from the mids of my people, and ye shall know that I am the Lord.

9 And if the Prophet bee deceiued, when he hath spoken a thing, I the Lord haue deceiued that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shal be enen as the punishment of him that asketh,

11 That the house of Israel may goe no more astray from me, neither be polluted any more with al their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 The word of the Lord came again vnto me, saying,

13 Sonne of man, when the land sinneth against me by committing a trespassse, then will I stretch out mine hand vpon it, and will break the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men, Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their righteousnesse, saith the Lord God.

15 If I bring noisome beastes into the land, and they spoyle it, so that it be desolate, that no man may passe through because of beastes,

16 Though these three men were in the mids thereof, as I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shall be deliuered, but the land shal be waste.

17 Or if I bring a sword vpon this land, and say, Sword, goe through the land, so that I destroy man and beast out of it,

18 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shal deliuer neither sonnes nor daughters, but they onely shall be deliuered themselves.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel and Iob were in the mids of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shal but deliuer their owne soules by their righteousnesse.

21 For thus saith the Lord God, How much more when I send my foure fore iudgements vpon Ierusalem, enen the sword, and famine, and the noysome beast and pestilence, to destroy man and beast out of it?

22 Yet behold therein shall be left a remnant of them that shall bee caried away both sonnes and daughters: behold, they shal come forth vnto you, and ye shall see their way, and their enterprises: and yee shall be comforted, concerning the euill that I haue brought vpon Ierusalem, enen concerning all that I haue brought vpon it.

23 And they shall comfort you, when yee see their way and their enterprises: and ye shal know, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the unprofitable wood of the vine tree is cast into the fire, so Ierusalem shall be burnt.

And the word of the Lord came vnto me, saying,

2 Sonne of man what cometh of the vine tree about all other trees? & of the vine branch, which is among the trees of the Forrest?

3 Shall wood be taken thereof to doe any worke? or will men take a pin of it to hang any vessell thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the ends of it, and the mids of it is burnt. Is it meete for any worke?

5 Behold, when it was whole, it was meete for no worke: how much lesse shal it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree, that is among the trees of the Forrest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from one fire, and another fire shall consume them: and yee shall know, that I am the Lord, when I set my face against them,

8 And when I make the land waste, because they haue greatly offended, saith the Lord God

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem.

15 Their unkindnesse. 46 Hee iustificeth the wickednesse

of other people in comparison of the finnes of Ierusalem.

49 The cause of the abominations into the which the So-

domites fall. 60 Mercie is promised to the repentant.

Gain the word of the Lord came vnto

me, saying,

2 Sonne of man, cause Ierusalem to know

her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kined is of the land of Canaan: thy father was an Amorite, and thy mocher an Hittite.

4 And in thy natiuitie when thou wast borne, thy nauill was not cut: thou wast not

H h h 3

washed

* Chap. 5. 17.

1 Read Cha. 5. 3.

a Which bringeth forth no fruit, no more than the other trees of the Forrest doe: meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be vtterly destroyed.

b Though they escape one danger, yet another shall take them.

a Thou boastest to be of the seed of Abraham, but thou art degenerate and followest the abominations of the wicked Canaanites, as children doe the maners of their fathers, Isa. 4. and 57. 3. b When I first brought thee out of Egypt, and planted thee in this land to be my Church.

100, 101, 102.

f The Prophet declareth that God for mans ingratitude rapeth vp false prophets to seduce them that delie in lies rather then in the truth of God, and thus he punisheth sin by finne, 1 King. 22. 10, 11, and destroyeth al well those Prophets as that people.

g Thus Gods iudgements against the wicked, are demonstrations to the goodly, so cleaue vnto the Lord, and not to defile themselves with like abominations. h Reader Chap. 4. 16, and 5. 12, 13, 14.

i Though Noah and Iob were now alive, which in their time were most godly men (for at this time Daniel was in captivity with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, read Ier. 15. 1. k Meaning, that a very few (which be called the remnant, ver. 22.) should escape these plagues, whom God hath sanctified and made righteous; so that this righteousness is a sign that they are the Church of God, whom he would preserve for his owne sake.

showeth pocrities of olaters, will dilate, he hear the thers of though in heart they now nothing then their onitions, also how by means or er, God doth couter them. They are not idolaters, but also thurship their idoles open, which leade em in blindness, and cause and cast them out of Gods favour, so that he will no heare them when they call vnto him, reader Ier. 10. 1. c To enquire of things which the hath deferred, Ier. 2. 10. e That

washed in water to soften thee: thou wast not salted with salt, nor swaddled in clouts.

5 None eye pitied thee to doe any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine owne blood, and said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie as the bud of the field, and thou hast encreased and waxen great, and thou hast gotten excellent ornaments: thy breastes are fashioned, thine haire is growen, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked, vpon thee, behold, thy time was as the time of loue, and I spread my skirts ouer thee, and couered thy filthinesse: yea, I sware vnto thee, and entred into a covenant with thee, sayth the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea I washed away thy blood from thee, and I anoynted thee with oyle.

10 I clothed thee also with broidered worke, and shod thee with badgers skin: and I girded thee about with fine linen, and I couered thee with silke.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, & a beautiful crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy raiment was of fine linen, and silke, and broided work: thou didst eat fine floure, and hony and oyle, and thou wast very beautiful, and thou didst grow vp into a kingdome.

14 And thy name was spread among the heathen for thy beautie: for it was perfite through my beauty which I had set vpon thee, saith the Lord God.

15 Now thou didst trust in thine owne beauty, and playedst the harlot, because of thy renowne, and hast powred out thy fornications on euery one that passed by, thy desire was to him.

16 And thou didst take thy garments, and decked thine hie places with diuers colours, and playedst the harlot thereupon: the like things shal not come, neither hath any done so.

17 Thou hast also taken thy faire iewels made of my golde and of my siluer, which I had giuen thee, and madest to thy selfe images of men, diddest commit whoredome with them,

18 And tookest thy broidered garments, and coueredst them: and thou hast set mine oile and my perfume before them.

19 My meate also which I gaue thee, as fine flowre, oyle and hony, wherewith I fed thee thou hast euen set it before them for a sweete sauour: thus it was saith the Lord God.

20 Moreover thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto me, and these hast thou sacrificed vnto them, to bee deuoured: is this thy whoredome a small matter?

21 That thou hast slaine my children, and deliuered them to cause them to passe thron fire for them.

22 And in all thine abominations & whoredomes thou hast not remembered the dayes of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And beside all thy wickednesse (woe, woe vnto thee, saith the Lord God)

24 Thou hast also built vnto thee an high place, and hast made thee an high place in euery streete.

25 Thou hast built thine high place at euery corner of the way, and hast made thy beauty to be abhorred: thou hast opened thy seete to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the Egyptians thy neighbours, which haue great members, and hast encreased thy whoredome, to prouoke me.

27 Behold, therefore I did stretch out mine hand ouer thee, and will diminish thine ordinance, and deliuer thee vnto the will of them that hate thee, euen to the daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord God, seeing thou doest all these things, euen the worke of a presumptuous whorish woman?

31 In that thou buildest thine high place in the corner of euery way, and makest thine high place in euery streete, and hast not been as an harlot that despiseth a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They giue gifts to all other whores, but thou giuest gifts vnto all thy louers, and rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shal be after thee: for in that thou giuest a reward, & no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord,

36 Thus

c Being thus in thy filthinesse and forsaken of all men, I tooke thee, and gaue thee life: where by is meant, that before God wash his Church, and giue life, there is nothing but filthinesse and death.

d These words, as blood, pollution, nakednesse, and filthinesse are oftentimes repeated, to beate downe their pride, and to cause them to consider what they were before God receiued them to mercie, fauoured them, and couered their shame.

e That thou shouldst be a chaste wife vnto me, and that I should maintaine thee, and endue thee with all graces.

f I washed away thy sinnes.

g I sanctified thee with mine holy Spirit.

h Hereby hee sheweth how he faued his Church enriched it, and gaue it power and dominion to reigne.

i He declareth wherein the dignitie of Ierusalem stood: to wit, in that that the Lord gaue them of his beauty and excellencie.

k In abusing my gifts and in putting which confidence in thine owne wisdom and dignitie, which were the occasions of thine idolatry.

l There was none idolatry so vile wherewith thou didst not pollute thy selfe.

m This declarerh how the idolaters put their chiefe delight in those things, which please the eyes and outward senses.

n Thou hast converted thy vessels and instruments which I gaue thee to serue me with, to the vse of thine idoles.

o Meaning by fire, reade Leuit. 24. 17, 18, 21, 22, 23, 24.

|| Or, head.

p Hee noteth the great impietie of this people, who first falling frō God to seek helpe at strange nations, did also at length imbrace their idolatrie, thinking thereby to make their amies more strong.

|| Or, sinne.

|| Or, that will beare rule.

q Meaning, that some harlots contemne small rewards, but no louers gaue a reward to liuel, but they gaue to all others: signifying, that the idolaters below all their lib- tance, which they receiue of God for his glorie, to serue their vile abominations.

36 Thus sayth the Lord God, Because thy shame was powred out, and thy filthines discovered through thy fornications with thy louers, and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

37 Behold, therefore I will gather all thy louers, with whome thou hast taken pleasure, and all them that thou hast loued, and all them that thou hast hated: I will euen gather them round about against thee, and wil discover thy filthinesse vnto them, that they may see all thy filthinesse.

38 And I will iudge thee after the manner of them that are harlots, & of them that shed blood, and I will giue thee the blood of wrath and ielousie.

39 I will also giue thee into their handes, and they shall destroy thine hie place, and shall breake downe thine high places: they shall stripp thee also out of thy cloathes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, and they shall stone thee with stones, and thrust thee thorow with their swords,

41 And they shall burne vp thine houses with fire, and execute iudgments vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So wil I make my wrath toward thee to rest, and my ielousie shal depart from thee, and I will cease and be no more angry.

43 Because thou hast not remembred the daies of thy youth, but hast prouoked me with all these things, beholde, therefore I also haue brought thy way vpon thine head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

44 Behold, all that vse prouerbes, shall vse this prouerb against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy sisters, which forlooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her daughters that dwell at thy left hand, and thy younger sister that dwelleth at thy right hand, is Sodom and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, sayeth the Lord God, Sodom thy sister hath not done, neither shee nor her daughters, as thou hast done and thy daughters.

49 Behold, this was the iniquitie of thy

sister Sodom, Pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughters: neither did she strengthen the hand of the poore and needie.

50 But they were haughty, and committed abomination before mee: therefore I tooke them away as pleased me.

51 Neither hath Samaria committed halfe thy sinnes, but thou hast exceeded them in thine abominations, and hast justified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast justified thy sisters, beare thine owne shame for thy sinnes, that thou hast committed more abominable then they which are more righteous then thou art: bee thou therefore confounded also, and beare thy shame, seeing that thou hast justified thy sisters.

53 Therefore I will bring againe their captiuitie with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the mids of them,

54 That thou maist beare thine own shame, and maist be confounded in all that thou hast done, in that thou hast comforted them,

55 And thy sister Sodom and her daughters shall returne to their former state. Samaria also and her daughters shall returne to their former state, & when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom I was not heard of by thy report in the day of thy pride,

57 Before thy wickednes was discovered, as in that same time of the reproch of the daughters of Aram, and of all the daughters of the Philistims round about her which despise thee on all sides.

58 Thou hast borne therefore thy wickednes, and thine abomination, saith the Lord.

59 For thus sayeth the Lord God, I might euen deale with thee, as thou hast done: when thou diddest despise the oath, in breaking the covenant.

60 Neuerthelesse, I will remember my covenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerslasting covenant.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receiue thy sisters, both thy elder and thy yonger, and I will giue them vnto thee for daughters, but not by thy covenant.

62 And I will stabliss my covenant with thee, and thou shalt know that I am the Lord,

63 That thou mayest remember, and be ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

p This declareth what fruits Gods mercies worke in his, to wit, forow, and repentance for their former life.

b He allegeth these foure vices pride, excess, idlenesse & contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished. Gen. 19.

c Which worshipped the calves in Bethel and Dan.

d Thou art so wicked, that in respect of thee, Sodom and Samaria were iustified. This he speaketh in comparison, saying that he would restore Ierusalem when Sodom should be restored, that is, neuer: and this is meant of the greatest part of the Iewes.

e In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

f Meaning, that it should neuer come to passe.

g For, was not a rumour in thy mouth.

h Thou wouldest not call her punishment to mind when thou wast sloth, to learne by her example to feare my iudgements.

i That is, till thou wast brought vnder by the Syrians and Philistims, 2. Chron. 28.

k Which ioyned with the Syrians, or compassed about Ierusalem.

l When thou brakest the covenant, which was made betweene thee and me, as verse 8.

m That is, of mercie and loue I will pittie thee, and so stand to my covenant, though thou hast defered the contrary.

n Whereby he sheweth that among the most wicked he had euer some seeds of his Church which he would cause to fructifie in due time: and here he declareth how he will call the Gentiles.

o But of my free mercie.

C H A P. XVII.

The parable of the two Eagles.

AND the word of the Lord came vnto me, saying,

2 Some of man, put forth a parable, and speake a prouerbe vnto the house of Israel,

3 And say, Thus saith the Lord God, The great eagle with great wings, and long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the highest branch of the cedar,

4 And brake off the top of his twig, and caried it into the land of ^bmerchants, and set it in a citie of merchants.

5 Hee tooke also of the ^cseede of the land, and plantid it in a fruitfull ground: hee placed it by great waters, and set it as a willow tree.

6 And it budded vp, & was ^dlike a spreading vine of ^elow stature, whose branches turned toward it, and the rootes thereof were vnder it, so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also ^fanother great eagle with great wings, and many fethers, and behold, this vine did turne her rootes toward it, and spread forth her branches toward it, that she might water it by the trenches of her plantation.

8 It was plantid in a good soyle by great waters, that it should bring forth branches, and beare fruit, and be an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall ^hhe not pull vp the roots thereof, and destroy the fruit thereof, and cause them to drie? all the leaues of her bud shall wither without great power, or many people to pluck it vp by the rootes thereof.

10 Behold, it was plantid: but shall it prosper? shall it not bee dried vp and wither? when the East wind shall touch it, it shall wither in the trenches, where it grew.

11 Moreover, the word of the Lord came vnto me, saying,

12 Say nowe to this rebellious house, Knowe yee not what these things ^gmeane? tell them, Behold, the King of Babel is come to Ierusalem, and hath taken ^kthe king thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken ^lone of the Kings seede, and made a couenant with him, and hath taken an oath of him: he hath also taken the princes of the land,

14 That the kingdome might be in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.

15 But hee rebelled against him, and sent his Ambassadors into Egypt, that they might giue him horses, and much people: shall he prosper? shall he escape, that doth such things? or shall hee breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, hee shall die in the middes of Babel, in the place of the

King, that had made him King, whose oath hee despised, and whose couenant ^mmade with him, he brake.

17 Neither shall Pharaoh with ⁿhis mightie hoste, and great multitude of people, maintaine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For he hath despised the oath, and broken the couenant (yet loe, hee had giuen ^mhis hand) because he hath done all these things, he shall not escape.

19 Therefore thus saith the Lord God, As I liue, I will surely bring mine oath that he hath despised, and my couenant that hee hath broken, vpon his owne head.

20 * And I will spread my net vpon him, and he shall be taken in my net, and I will bring him to Babel, and will enter into iudgement with him there for his trespasses that hee hath committed against me.

21 And all that flee from him with all his hoste, shall fall by the sword, and they that remaine, shall bee scattered toward all the windes, and ye shall know that I the Lord haue spoken it.

22 Thus sayth the Lord God, I will also take off the top ^oof this hie cedar, and will cut it, and cut off the ^ptop of the tender plant thereof, and I will plant it vpon an high mountaine and great.

23 ^qEuen in the hie mountaine of Israel will I plant it: and it shall bring forth boughes and beare fruit, and be an excellent cedar, and vnder it shall remaine all birdes, and euery foule shall dwell in the shadow of the branches thereof.

24 And all the ^rtrees of the field shall know that I the Lord haue brought downe the high tree, and exalted the low tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

C H A P. XVIII.

2 Hee sheweth that every man shall beare his owne sinne. 21 To him that amendeth, is saluation promised. 24 Death is prophesied to the righteous, which turneth backe from the right way.

THE word of the Lord came vnto mee againe, saying,

2 What meane ye that ye speake this prouerbe, concerning the land of Israel, saying,

* The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I liue, sayth the Lord God, yee shall vse this prouerbe no more in Israel.

4 Behold, all foules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man be iust, and doe that which is lawfull, and right,

6 And hath not eaten ^bvpon the mountaines, neither hath lift vp his eyes to the idoles

a That is, Nebuchad-nezzar, who hath great power, riches, and many countreys vnder him, shall come to Ierusalem and take away Ierusalem the king, as verse 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the Kings blood, and was left at Ierusalem, and made king in stead of Iecooniah, 2. King. 24. 17. Iere. 37. 1.

d This was Zedekiahs kingdome.

e That it might not haue power to rebell against Babylon, as verse 14.

f Meaning, the King of Egypt, of whom Zedekiah fought succour against Nebuchad-nezzar.

g They thought to be moistened by the waters of Nilus.

h Shall not Nebuchad-nezzar destroy it?

i By this drie winde, he meaneth the Babylonians,

k That is, Iecooniah, 2. King. 24. 15.

l For his subiection and obedience.

m Because hee tooke the Name of God in vaine, and brake his oath which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelity to escape punishment. * Chap. 12. 13. and 32. 3.

n This promise is made to the Church which shall be as a small remnant, and as the top of a tree, o I will trimme it and dreesse it,

p Both the Jewes and Gentiles shall be gathered into it. q All the world shall know that I haue plucked downe the proud enemies, and set vp my Church which was low and contemned.

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned, and their children were punished for their transgressions, reade Ierem. 31. 29. b If he hath not eaten of the flesh that hath bene offered vp to idoles, to honour them thereby.

* *Leuit. 18. 20.*† *Ex. cxxx. vers.** *Leuit. 20. 10.** *Isa. 58. 7.*
*matth. 23. 5-15.** *Exod. 22. 25.** *Leuit. 24. 17.*

of the house of Israel, neither hath * defiled his neighbours wife, neither hath † lien with a * menstruous woman,

7 Neither hath oppressed any, *but* hath restored the pledge to his debtor: he that hath spoiled none by violence, *but* hath giuen his bread to the hungry, and hath couered the naked with a garment,

8 And hath not giuen forth vpon * vsury, neither hath taken any increase, *but* hath withdrawn his hand from iniquitie, and hath executed true iudgement betweene man and man,

9 And hath walked in my statutes, & hath kept my iudgements to deale truly, he is iust, he shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is † a thiefe, or a shedder of blood, if he doe any one of these things,

11 Though he doe not all these things, but either hath eaten vpon the mountains, or defiled his neighbours wife,

12 Or hath oppressed the poore and needy, or hath spoiled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen foorth vpon vsury, or hath taken increase, shall he liue? he shall not liue: seeing he hath done these abominations, hee shall die the death, and his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and feareth, neither doeth such like,

15 That hath not eaten vpon the mountains, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, *but* hath giuen his bread to the hungry, & hath couered the naked with a garment,

17 Neither hath withdrawn his hand from the afflicted, nor receiued vsury nor increase, *but* hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquitie of his father, *but* he shall surely liue,

18 His father, because he cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquity of the father? because the sonne hath executed iudgment and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, *but* the righteousness of the righteous shall be vpon him, and the wickednes of the wicked shall be vpon himselfe.

21 But if the wicked will returne from all his sinnes that he hath committed, and keepe

all my statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned vnto him, *but* in his * righteousness that hee hath done, he shall liue.

23 ¶ Have I any desire that the wicked should die, sayth the Lord God? or shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousness, and commit iniquitie, and doe according to all the abominations that the wicked man doeth, shall he liue? all his * righteousness that he hath done, shall not be mentioned: *but* in his transgression that hee hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet yee say, The way of the Lord is not equall: heare now, O house of Israel, Is not my way equall? or are not your wayes vnequall?

26 For when a righteous man turneth away from his righteousness, and committeth iniquitie, he shall euen die for the same, he shall *euen* die for his iniquitie, that he hath done.

27 Againe when the wicked turneth away from his wickednes that he hath committed, and doeth that which is lawfull and right, hee shall saue his soule aliuie.

28 Because he considereth, and turneth away from all his transgressions that hee hath committed, he shall surely liue and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equall. O house of Israel, are not my wayes equall? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, sayth the Lord God: returne *therefore* and cause *others* to turne away from all your transgressions: so iniquitie shall not bee your destruction.

31 Cast away from you all your transgressions, whereby yee haue transgressed, and make *y*ou a new heart and a new spirit: for why wilt ye die, O house of Israel?

32 For I desire not the death of him that dieth, sayth the Lord God: cause therefore *one* another to returne, and liue ye.

CHAP. XIX.

1 The captiuitie of the Kings of Iudah signified by the Lions whelpes, and by the Lion, 10 The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.

THou also take vp a lamentation for the * Princes of Israel,

2 And say, Wherefore lay thy *b* mother as a Lionesse among the Lyons? shee nourished her yong ones among the Lions whelpes,

3 And she brought vp one of her whelpes, and it became a Lyon, and it learned to catch the pray, and it deuoured men.

4 The *c* nations also heard of him, and hee

d He joineth the obseruation of the commandments with repentance: for none can repent in deed, except he labour to keepe the Law.

|| Or, not lead to his charge.

e That is, in the fruits of his faith, which declare that God doeth accept him.

f He speaketh this to commend Gods mercie to poore sinners,

who rather is ready to pardon them to punish,

as his long suffering declareth Chap. 33. 11.

Albeit God in his eternal counsell appointed the death and damnation of the reprobate,

yet the end of his counsell was not their death

onely, but chiefly his owne glory.

And also because he doeth not approoue sinne, therefore

it is here said, that he would haue them to

turne away from it that they might liue.

|| Or, rather than he may returne from his wayes and liue.

g That is, the false opinion that the hypocrites haue of their righteousness.

h In punishing the father with the children.

i He sheweth that man cannot for sake his wickednes till his heart be changed, which is onely the worke of God.

a That is, Jeho-

haz and Jeho-

kim, Iosias sons,

who for their pride and cruelty are compared vnto Lions.

b To wit, Jeho-

haz m. ther, or Ierusalem

c By Pharaoh Necho king of Egypt, 2. King.

d 3. 33.

e was

f was

g was

h was

i was

j was

k was

l was

m was

n was

o was

p was

q was

r was

s was

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u was

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ak was

al was

am was

an was

ao was

ap was

aq was

ar was

as was

at was

au was

av was

aw was

ax was

ay was

az was

ba was

bb was

bc was

bd was

be was

bf was

bg was

bh was

bi was

bj was

bk was

bl was

bm was

bn was

bo was

bp was

bq was

was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when she sawe, that she had waited, and her hope was lost, shee tooke another of her ^dwhelpes, and made him a Lion.

^d Which was Iehoiakim.

6 Which went among the Lions, and became a Lion, and learned to catch the pray, and he deuoured ^emen.

^e He slew of the Prophets, and them that feared God, and rauished their wives.

7 And he knew their widowes, and he destroyed their cities, and the land was wasted, and all that was therein by the noyse of his roaring.

^f Nebuchadnezzar with his great armie which was gathered of diuers nations.

8 Then the ^fnations set against him on euery side of the countreys, and layd their nets for him: so he was taken in their pit.

9 And they put him in prison, & in chains, and brought him to the king of Babel, and they put him in holdes, that his voyce should no more be heard vpon the mountaines of Israel.

^g Hee speaketh this in reproof of this wicked king, in whose blood, that is, in the race of his predecessors, Ierusalem should haue been blessed, according to Gods promise, and flourished as a fruitfull vine.

10 Thy ^gmother is like a vine in thy blood, planted by the waters: she brought forth fruit and branches by the abundant waters,

^h Meaning, that the Caldeans should destroy them as the East winde doth the fruit of the vine.

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: shee was cast downe to the ground, and the ^hEast winde dried vp her fruit: her branches were broken, and withered: as for the rodde of her strength, the fire consumed it.

ⁱ Destruction is come by Zedekiah who was the occasion of this rebellion.

13 And now shee is planted in the wilderness in a drie and thirstie ground.

14 And fire is gone out of a rod of her branches, which hath deuoured her fruit, so that she hath no strong rod to be a scepter to rule: this is a lamentation, and shall be for a lamentation.

CHAP. XX.

3 The Lord denieth that hee will answer them when they pray, because of their unkindnes. 33 He promisseth that his people shall returne from captiuitie. 46 By the Forrest that should be burnt, is signified the burning of Ierusalem.

^a Of the captiuitie of Iecaniah.

And in the ^aseuenth yeere, in the fift moneth, the tenth day of the moneth, came certaine of the elders of Israel to enquire of the Lord, and late before me.

^b This declareth the great lenitie and patience of God, which calleth sinners to repentance before he condemne them.

2 Then came the word of the Lord vnto me, saying,

^c I sweareth that I would be their God, which manner of oath was obserued from all antiquitie, where they vsed to lift vp their hands toward the heauen acknowledging God to be the author of truth, and the defender thereof, and also the iudge of the heart, wishing that hee should take vengeance, if they concealed any thing which they knew to be truth.

3 Sonne of man speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I will not answer you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause ^bthem to vnderstand the abominations of their fathers,

5 And say vnto them, Thus saith the Lord God, in the day when I chose Israel, and ^clift vp mine hand vnto the seed of the house of Iakob, and made my selfe knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and sayd, I am the Lord your God,

and made my selfe knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and sayd, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke and honie, which is pleasant among all lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, ^dand defile not your selues with the idols of Egypt: for I am the Lord your God.

^d God had forbidden them to make mention of the idols, Exod. 23. 13. Psal. 16. 4.

8 But they rebelled against me, and would not heare me: for none cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the midst of the land of Egypt.

^e Which thing declared the wickedness of mans heart, which iudge Gods seruice by their eyes and outward feates.

9 But I had respect to my ^fName, that it should not bee polluted before the heathen among whom they were, and in whose sight I made my selfe knowne vnto them in bringing them forth of the land of Egypt.

^f God had respect to his glory, that he would not haue his Name euill spoken of among the Gentiles for the punishment that his people deserved, in consideration whereof the godly our prayers for Exod. 32. 11. Num. 14. 13.

10 Now I caried them out of the land of Egypt, and brought them into the wilderness,

^g Iud. 18. 5. Galat. 3. 2. Exod. 20. 8. and 31. 13. deni. 5. 12.

11 And I gaue them my statutes, and declared my iudgements vnto them, which if a man doe, he shall liue in them.

12 Moreouer I gaue them also my ^hSabbaths to be a signe betweene me and them, that they might knowe that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man do, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them ⁱin the wilderness to consume them,

^h Num. 14. 38. 29. and 26. 65. ⁱ Who might thereby take an occasion to blaspheme my Name and to accuse me of lacke of ability or else that I had fought a meanes to destroy them more commodiously.

14 But I had respect to my Name, that it should not be polluted before the ^kheathen, in whose sight I brought them out.

^k That is, my true religion, which I had commanded them, and gaue them selfes to serue me according to their owne fantasies.

15 Yet neuerthelesse, I lift vp mine hand vnto them in the wilderness that I would not bring them into the land, which I had giuen them, flowing with milke and honie, which was pleasant about all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my ^lSabbaths: for their heart went after their idols,

^l Whereby the Holy Ghost comforteth them that say that they will follow the religion and example of their fathers, and not measure their doings by Gods word, whether they be approvable thereof by or no.

17 Neuerthelesse, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walke ye not in the ordinances of your fathers, neither obserue their manners, nor defile your selues with their idols.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and doe them,

10 And

10 And Sanctifie my Sabbaths, and they shall be a signe betweene me and you, that yee may know that I am the Lord your God.

21 Notwithstanding the children rebelled against mee: they walked not in my statutes, nor kept my iudgements to doe them; which if a man doe, he shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, & to accomplish my wrath against them in the wilderness.

22 Neuertheless, I withdrew mine hand, and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countreys.

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after their fathers idoles.

25 Wherefore I gaue them also statutes, that were not good, and iudgements, wherein they should not liue.

26 And I polluted them in their owne giftes, in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the end, that they might know that I am the Lord.

27 Therefore, sonne of man, speake vnto the house of Israel, and say vnto them, Thus saith the Lord God, Yet in this your fathers haue blasphemed me, though they had before grievously transgressed against me.

28 For when I had brought them into the land, for the which I lifted vp mine hand to giue it to them, then they saw euery high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of prouocation: there also they made their sweet sauour, and powred out there their drinke offerings.

29 Then I said vnto them, What is the hie place whereunto ye goe? And the name thereof was called Bamah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted after the maner of your fathers? and commit yee not whoredome after their abominations?

31 For when you offer your gifts, and make your sonnes to passe thorow the fire, you pollute your selues with all your idoles vnto this day: shall I answere you when I am asked, O house of Israel? As I liue, saith the Lord God, I will not answere you when I am asked.

32 Neither shall that bee done that cometh into your minde: for ye say, We will be as the heathen, and as the families of the countreys, and serue wood, and stone.

33 As I liue, saith the Lord God, I will surely rule you with a mighty hand, and with a

stretched out arme, & in my wrath powred out,

34 And I will bring you from the people, and wilgather you out of the countreys wherein ye are scattered, with a mighty hand, and with a stretched out arme, and in my wrath powred out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to passe vnder the rodde, and will bring you into the bond of the couenant.

38 And I will chuse out from among you the rebels, and them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and you shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, Goe you, and serue euery one his idole, seeing that ye will not obey me, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, euen in the hie mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all in the land serue me: there wil I accept them, & there will I require your offerings, and the first fruits of your oblations, with all your holy things.

41 I will accept your sweet sauour, when I bring you from the people, and gather you out of the countreys, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall yee remember your wayes, and all your workes, wherein yee haue bene defiled, and ye shall iudge your selues worthy to be cut off for all your euils, that yee haue committed.

44 And ye shall know that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked wayes, nor according to your corrupt workes, O ye house of Israel, saith the Lord God.

45 Moreouer the word of the Lord came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, and drop thy word toward the South, and propheticke toward the forest of the field of the South,

47 And say to the forest of the South, Heare the worde of the Lorde: thus sayth the Lorde God, Behold, I will kindle a fire in thee, and it shall deuoure all the greene wood in thee, and all the dry wood: the continuall flame shall not be quenched, and euery face from the South,

to

I will bring you amongst strange nations as into a wilderness, and there will I visit you & call you to repentance, & then bring the godly home againe, Isa. 65. 9.

Signifying, that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he will spare his people.

This is spoken to the hypocrites.

Your owne consciences shall conuict you after that you haue felt my mercies.

For Iudah stood South from Babylon.

Both strong and weak in Ierusalem.

^z The people said that the Prophet spake darkly: therefore he desireth the Lord to give them a plaine declaration hereof.

to the North, shall be burnt therein. **48** And all flesh shall see that I the Lord haue kindled it, and it shall not be quenched.

Then said I, Ah Lord God, they say of mee, Doeth not he speake ^a parables?

C H A P. XXI.

³ *He threatneth the sword, and destruction to Ierusalem.* ²⁵ *He sheweth the fall of King Zedekiah.* ²⁸ *He is commaunded to prophesie the destruction of the children of Ammon.* ³⁰ *The Lord threatneth to destroy Nebuchad-nezzar.*

The word of the Lord came to me againe, saying,

^a Sonne of man, set thy face toward Ierusalem, and drop thy word toward the holy places, and prophesie against the land of Israel,

^b And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the ^b righteous and the wicked.

⁴ Seeing then that I will cut off from thee both the righteous and wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the ^c North,

⁵ That all flesh may know that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

⁶ Mourne therefore, thou sonne of man, in the paine of thy ^d reines, and mourne bitterly before them.

⁷ And if they say vnto thee, Wherefore mournest thou? then answer, Because ^e of the brute: for it commeth, and euery heart shall melt, and all handes shall bee weake, and all mindes shall faint, and all knees shall fall away as water: behold, it commeth, and shall bee done, sayth the Lord God.

⁸ ¶ Againe, the word of the Lord came vnto me, saying,

⁹ Sonne of man, prophesie and say, Thus sayth the Lord God, say, A sword, a sword, both sharpe and fourbished.

¹⁰ It is sharpened to make a fore slaughter, and it is fourbished that it may ^f glitter: how shall wee reioyce? for it contemneth the ^g rod of my sonne, as ^h all other trees.

¹¹ And he hath giuen it to be fourbished, that hee may handle it: this sword is sharpe, and is fourbished, that he may giue it into the hand of the ⁱ slayer.

¹² Crie, and howle, sonne of man: for this shall come to my people, and it shall come vnto all the princes of Israel: the terrours of the sword shall be vpon my people: ^k finite therefore vpon thy thigh.

¹³ For it is a triall, ^l and what shall this be, if the sword contemne euen the rod? It shall be no more, sayth the Lord God.

¹⁴ Thou therefore, sonne of man, prophesie, and smite ^m hand to hand, and let the sword be doubled: let the sword that hath killed, ⁿ returne the third time: it is the sword of the great slaughter entering into their priue chambers.

¹⁵ I haue brought the feare of the sworde into all their gates to make ⁿ their heart to faint, and to multiply ⁿ their ruines. Ah it is made bright, and it is dressed for the slaughter.

¹⁶ Get thee ^o alone: go to the right hand, on get thy selfe to the left hand, whither soeuer thy face turneth.

¹⁷ I will also smite mine handes together, and will cause my wrath to cease. I the Lord haue said it.

¹⁸ ¶ The word of the Lord came vnto me againe, saying,

¹⁹ Also, thou sonne of man, appoint thee ^o two wayes, that the sword of the king of Babel may come: both twaine shall come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

²⁰ Appoint a way, that the sword may come to Rabbath of the Ammonites, and p to Iudah in Ierusalem the strong citie.

²¹ And the king of Babel stood at the ^p parting of the way, at the head of the two wayes, consulting by diuination, and made his arrows bright: hee consulted with idoles, and looked in ^q the liuer.

²² At his right hand was the diuination for Ierusalem to appoint captaines, to open ^r their mouth in the slaughter, & to lift vp ^r their voice with shouting, to lay engines of war against the gates, to cast a mount, and to build a fortresse.

²³ And it shall be vnto them ^s as a false diuination in their fight for the oathes made vnto them: ^t but he will call to remembrance ^t their iniquitie, to the intent they should be taken.

²⁴ Therefore thus saith the Lord God, Because yee haue made your iniquitie to be remembered, in discouering your rebellion, that in all your workes your sinnes might appeare: because, ^u I say, that yee are come to remembrance, ye shall be taken with the hand.

²⁵ And thou ^v prince of Israel polluted, and wicked, whose day is come, when iniquity shall haue an end,

²⁶ Thus saith the Lord God, I will take away the ^w diademe, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is hie.

²⁷ I wil ouerturne, ouerturne, ouerturne it, and it shall be no more vntill he ^x come, whose right it is, and I will giue it him.

²⁸ ¶ And thou sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawn forth, and fourbished to the slaughter, to consume, because of the glittering:

²⁹ Whiles they see ^y vanitie vnto thee, and prophesied a lie vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come when their iniquitie shall haue an ende.

³⁰ Shal I cause it to returne into his sheath? lies, yet thou shalt as surely come, as though thou werest already vpon their necks. I will

ⁿ Provide for thy selfe: for thou shalt see Gods plague of all parts on this country.

^o This was spoken, because that when Nebuchad-nezzar came against Ierusalem, his purpose was also to goe against the Ammonites: but doubting in the way, which enterprise to undertake first, he consulted with his soothsayers, and so went against Iudah.

^p That is, to the tribe of Iudah that kept themselves in Ierusalem.

^q To know whether hee should goe against the Ammonites or them of Ierusalem.

^r Hee used consulting and forcerie.

^s Because there was a league between the Iewes and the Babylonians, they of Ierusalem shall thinke nothing less than that this thing should come to passe.

^t That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and so come vpo them.

^u Meaning, Zedekiah, who practised with the Egyptians to make himselfe hie, and able to resist the Babylonians.

^v Some referre this to I Priestly attire: for Iehozadak the Priest went into captiuitie with the king.

^w That is, vnto the coming of Messiah: for though the Iewes had some signe of government afterward vnder the Persians, Greeks, and Romans, yet this restitution was not till Christes coming, and at length should be accomplished, as was promised, Gen. 49. 10.

^x Though the Iewes and Ammonites would not beleue that thou, to wit, the sword, should come vpon them, and said that the Prophets which threatened, spake

^a Speake sensibly, that all may vnderstand.

^b That is, such which seeme to haue an outward shew of righteousness, by obseruation of the ceremonies of the Law.

^c Meaning, throughout all the land.

^d As though thou were in extreme anguish.

^e Because of the great noise of the armie of the Caldeans.

^f And so cause a feare.

^g Meaning, the icepter: shewing that it will not spare the king who should be as the sonne of God, and in his place.

^h That is, the rest of the people.

ⁱ To wit, vnto the armie of the Caldeans.

^k Reade Iere, 31. 19.

^l Ezekiel moued with compassion, thus complaineth, fearing the destruction of the kingdom which God had confirmed to David, and his posteritie by promise: which promise God performed, although here it seemed to mans eye that it should utterly perish.

^m That is, encourage the sword.

I will iudge thee in the place where thou wast created, *even* in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of beaſtly men, and ſkilfull to deſtroy.

32 Thou ſhalt be in the fire to be deuoured: thy blood ſhalbe in the middes of the land, and thou ſhalt be no more remembred: for I the Lord haue ſpoken it.

CHAP. XXII.

Ierusalem is reprooued for crueltie. 23 Of the wicked doctrine of the ſaſe prophets and prieſts, and of their vnſatiable couetouſneſſe. 27 The tyrannie of rulers. 29 The wickedneſſe of the people.

Moreouer, the word of the Lord came vnto me, ſaying,

2 Now thou ſonne of man, wilt thou iudge, wilt thou iudge this bloody citie? wilt thou ſhew her all her abominations?

3 Then ſay, Thus ſaith the Lord God, The citie ſhedderh blood in the middes of it; that her time may come, and maketh idoles againſt her ſelfe to pollute her ſelfe.

4 Thou haſt offended in thy blood, that thou haſt ſhed, and haſt polluted thy ſelfe in thine idoles, which thou haſt made, and thou haſt cauſed thy dayes to draw neere; and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreyes.

5 Thoſe that be neere, and thoſe that be farre from thee, ſhall mocke thee, which art vile in name, and fore in affliction.

6 Behold, the princes of Iſrael euery one in thee was ready to his power, to ſhed blood.

7 In thee haue they deſpiſed father and mother: in the middes of thee haue they oppreſſed the ſtranger: in thee haue they vexed the fatherleſſe and the widow.

8 Thou haſt deſpiſed mine holy things, and haſt polluted my Sabbaths.

9 In thee are men that carie tales to ſhed blood: in thee are they that eat vpon the mountaines: in the middes of thee they commit abomination.

10 In thee haue they diſcouered their fathers ſhame: in thee haue they vexed her that was polluted in her floures.

11 And euery one hath committed abomination with his neighbours wife, and euery one hath wickedly deſiled his daughter in law, and in thee hath euery man forced his owne ſiſter, *even* his fathers daughter.

12 In thee haue they taken gifts to ſhed blood: thou haſt taken vſurie and the increaſe, and thou haſt defrauded thy neighbour by extortion, and haſt forgotten me, ſayth the Lord God.

13 Behold, therefore I haue ſmiten mine hands vpon thy couetouſneſſe, that thou haſt vſed, and vpon the blood, which hath bene in the middes of thee.

14 Can thine heart endure, or can thine hands be ſtrong, in the dayes that I ſhall haue to doe with thee? I the Lord haue ſpoken it, and will doe it.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countreyes, and will cauſe thy filthineſſe to ceaſe from thee.

16 And thou ſhalt take thine inheritance in thy ſelfe in the ſight of the heathen, and thou ſhalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, ſaying,

18 Sonne of man, the houſe of Iſrael is vnto me as drosse: all they are braſſe, and tin, and yron, and leade in the middes of the furnace: they are *even* the drosse of ſiluer.

19 Therefore, thus ſaith the Lord God, Becauſe ye are all as drosse, behold, therefore I will gather you in the middes of Ierusalem.

20 As they gather ſiluer & braſſe, and yron, and leade, and tinne into the middes of the furnace, to blow the fire vpon it to melt it, ſo will I gather you in mine anger and in my wrath, and I will put you there and melt you.

21 I will gather you, I ſay, and blowe the fire of my wrath vpon you, and you ſhall bee melted in the middes thereof.

22 As ſiluer is melted in the middeſt of the furnace, ſo ſhall ye be melted in the middes thereof, and ye ſhall know that I the Lord haue powdered out my wrath vpon you.

23 And the word of the Lord came vnto me, ſaying,

24 Sonne of man, ſay vnto her, Thou art the land, that is vncleane, and not rained vpon in the day of wrath.

25 There is a conſpiracie of her prophets in the middes thereof like a roaring lion, rauening the pray: they haue deuoured ſoules: they haue taken the riches & precious things: they haue made her many widowes in the middes thereof.

26 Her Prieſts haue broken my Law, and haue deſiled mine holy things: they haue put no difference betweene the holy & prophane, neither diſcerned betweene the vncleane and the cleane, and haue hid their eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the middes thereof are like wolues, rauening the pray to ſhed blood, and to deſtroy ſoules for their owne couetous lucre.

28 And her prophets haue dawbed them with vntempered mortar, ſeeing vanities, and diuining lies vnto them, ſaying, Thus ſaith the Lord God, when the Lord hath not ſpoken.

29 The people of the lande haue violently oppreſſed by ſpoiling and robbing, and haue vexed the poore and the needie: yea, they haue oppreſſed the ſtranger againſt right.

30 And I ſought for a man among them, that ſhould make vp the hedge, and ſtand in the gappe before me for the land, that I ſhould

g That is, able to defend thy ſelfe.

h I will thus take away the occaſion of thy wickedneſſe. i Thou ſhalt be no more the inheritance of the Lord, but forſaken.

k Which before was moſt precious.

l Meaning hereby, that the godly ſhould be tried, and the wicked deſtroyed.

m Thou art like a barren lande, which the Lord plagued with drought. n The ſaſe prophets haue conſpired together to make their doctrine more probable.

o They haue neglected my ſeruite.

p Micah. 3. 11. 2eph. 3. 3

p They which ſhould haue reprooued them, flattered them in their vices, and couered their doings with lies, Chap. 13. 10.

q Which would ſhew himſelfe zealous in my cauſe by reſiſting vice, Iſa. 59. 16. and 63. 5. and alſo pray vnto me to withhold my plagues, Plal. 106. 23.

not destroy it, but I found none.

1 Therefore haue I powred out mine indignation vpon them: and consumed them with the fire of my wrath: their owne wayes haue I readed vpon their heads, saith the Lord God.

CHAP. XXIII

Of the idolatry of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

THe worde of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one mother.

3 And they committed fornication^a in Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teates of their virginities.

4 And the names of them were Aholah the elder, & Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names, Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah plaied the harlot when she was mine, & she was set on fire with her louers, to wit, with the Assyrians her neighbours,

6 Which were clothed with blew silke, both captaines and princes: they were all pleasant young men, and horsemen riding vpon horses.

7 Thus shee committed her whoredome with them, *euen* with all them that were the chosen men of Asshur, and with all on whom shee doted, and defiled her selfe with all their idoles.

8 Neither left she her fornications, *learned* of the Egyptians: for in her youth they lay with her, and they bruised the breasts of her virginities, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, *euen* into the hands of the Assyrians, vpon whom she doted.

10 These discovered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and she had an *euill* name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah saw this, she maned her selfe with inordinate loue, more then she, and with her fornications more then her sister with her fornications.

12 She doted vpon the Assyrians her neighbours, both captaines and princes clothed with diuers iutes, horsemen riding vpon horses: they were all pleasant yong men.

13 Then I saw that she was defiled, and that they were both after one sort,

14 And that shee increased her fornications: for when she saw men painted vpon the wall, the images of the Chaldeans painted with vermilion,

15 And girded with girdles vpon their loynes, and with died attire vpon their heads

(looking all like princes after the manner of the Babylonians in Caldea, the land of their nationie)

16 Assoone, I say, as she saw them, she doted vpon them, and sent messengers vnto them into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and shee was polluted with them, and her lust departed from them.

18 So shee discovered her fornication, and disclosed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredome more, and called to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted vpon their seruants, whose members are as the members of asses, & whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians: therefore the paps of thy youth are thus.

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on euery side,

23 To wit, the Babylonians, and all the Chaldeans, Peked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captaines and princes: all they were valiant and renowned, riding vpon horses.

24 Euen these shall come against thee with charrets, wagons, and wheelles, and with a multitude of people, which shall set against thee, buckler and shield, and helmet round about: and I will leaue the punishment vnto them, and they shall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy nose and thine eares, and thy remnant shall fall by the sword: they shall cary away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strippe thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednes to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Beholde, I will deliuer thee into the hand of them, whom thou hatest: *euen* into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy labour, and shall leaue thee naked and bare, and the shame of thy fornications shall be discovered, both thy wickednesse, and thy whoredome.

^a Meaning, Israel and Iudah, which came both out of one family.

^b They became idolaters after the manner of the Egyptians.

^c Aholah signifieth a mansion or dwelling in her selfe, meaning Samaria, which was the royall city of Israel: and Aholibah signifieth my mansion in her, whereby is meant Ierusalem where Gods Temple was.

^d *Ebr.* under me. When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians.

^e The holy Ghost with these termes, which seeme strange to chaste eares, to cause this wicked vice of idolatrie to be abhorred, that whome any should abide to heare the name thereof mentioned.

^f Meaning, the Assyrians.

^g This declareth yno words are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging loue and filthy lusts doted vpon the images & paintings of them after whom they lust.

^h These were the names of certaine princes and captaines vnder Nebuchadnezzar.

ⁱ *Ebr.* I will give iudgement by fire.

^j They shall destroy thy Princes and Priests with the rest of thy people.

^k All thy treasures and riches which thou hast gotten by labour.

^l All the world shall see thy shameful forsaking of God to serue idoles.

30. I will do these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

31. Thou hast walked in the way of thy sister: therefore will I giue her cup into thine hand.

32. Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33. Thou shalt be filled with drunkenness and for we, *even* with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34. Thou shalt *even* drinke it, and wring it out to the dregs, & thou shalt break the sheards thereof, & reare thine owne breasts: for I haue spoken it, saith the Lord God.

35. Therefore thus saith the Lord God, Because thou hast forgotten me, and cast mee behind thy backe, therefore thou shalt also beare thy wickednesse, and thy whoredome.

36. ¶ The Lord said moreover vnto me, Son of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37. For they haue played the whores, and blood is in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto me, to passe by the fire to be their meat.

38. Moreover thus haue they done vnto me: they haue defiled my sanctuary in the same day, and haue prophaned my Sabbaths.

39. For when they had slaine their children to their idoles, they came the same day into my Sanctuary to defile it: and loe, thus haue they done in the mids of mine house.

40. And how much more is it that they sent for men to come from farre vnto whome a messenger was sent, and loe, they came: for whom thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments.

41. And satest vpon a costly bed, and a table prepared before it, wherupon thou hast set mine incense and mine oyle.

42. And a voice of a multitude being at ease, was with her: and with the men to make the company great were brought men of Saba from the wilderness, which put bracelets vpon their handes, and beautifull crownes vpon their heads.

43. Then I said vnto her, that was olde in adulteries, Now shall shee and her fornications come to an end.

44. And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45. And the righteous men they shal iudge them, after the maner of harlots and after the maner of murderers: for they are harlots, and blood is in their hands.

46. Wherefore thus sayth the Lord God, I wil bring a multitude vpon them, and will giue them vnto the tumult, and to the spoyle,

47. And the multitude shal stone them with stones, and cut them with their swords: they shal slay their sonnes and their daughters, and burne vp their houses with fire.

48. Thus will I cause wickednes to cease out of the land, that all women may be taught not to doe after your wickednesse.

49. And they shall say your wickednesse vpon you, and yee shal beare the finnes of your idoles, and yee shall know that I am the Lord God.

C. H. A. P. XXIIII.

¶ He sheweth the destruction of Ierusalem by a parable of a seething pot. The parable of Ezekiel's wife being dead.

A Gaine in the ninth yere, in the tenth moneth, in the tenth day of the moneth, came the word of the Lord vnto me, saying,

¶ Sonne of man, write thee the name of the day, *even* of this same day: for the King of Babel set himselfe against Ierusalem this same day.

¶ Therefore speake a parable vnto the rebellious house, and say vnto them, Thus sayeth the Lord God, Prepare a pot, prepare it, and also powre water into it.

¶ Gather the pieces thereof into it, *even* every good piece, as she thigh and the shoulder, and fill it with the chiefe bones.

¶ Take one of the best sheepe, and burne also the bones vnder it, and make it boile well, and seeth the bones of ir therein,

¶ Because the Lord God saith thus, Woe to the bloodie citie, *even* to the pottle, whose skum is therein, and whose skum is not gone out of it: bring it out piece by piece: let no lot fall vpon it.

¶ For her blood is in the mids of her: shee set it vpon a high rock, and powred it not vpon the ground to couer it with dust,

¶ That it might cause wrath to arise and take vengeance: *even* I haue set her blood vpon an hie rocke that it should not be couered.

¶ Therefore thus sayeth the Lord God, Woe to the bloody city, for I will make it the burning great.

¶ Heape on much wood: kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

¶ Then set it emptie vpon the coales thereof, that the brasse of it may be hot, and may burne, and that the filthinesse of it may be molten in it, and that the skumme of it may be consumed.

¶ She hath wearied herselfe with lies, and her great skum went not out of her: therefore her skum shall be consumed with fire.

¶ Thou remainest in thy filthines and wickednes: because I would haue purged thee, & thou wast not purged, thou shalt not be purged

Meaning, all other cities and countries.

a Of Teconiah's captiuitie and of the reigne of Zedekiah, 2 Kings 25. 1.

b Called Tebeth, which containeth part of December and part of January: in the which moneth and day Nebuchadnezzar besieged Ierusalem.

c Whereby was meant Ierusalem.

d That is, the citizens, and the chiefe men thereof.

¶ Or, heape of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

f Whose iniquities, and wicked citizens there yet remaine.

g Signifying, that they should not be destroyed all at once, but by little and little.

h Spare none estate or condition.

i The city shewed her cruelty as al the world, and was not ashamed thereof, neither yet hid it.

¶ Neh. 3. 1. habak. 1. 12. ¶ Or, an heape of wood.

k Meaning, that the city should be vtterly destroyed, and that he would giue the enemies an appetite thereunto.

¶ Or bottomes. l The citie hath flattered herselfe in vaine. m Labouring by sending, my Prophets to call thee to repentance, but thou wouldest not.

from thy filthines, till I have caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, & I will do it: I will not go backe, neither will I spare, neither will I repent: according to thy wayes, and according to thy works shall they iudge thee, saith the Lord God.

15 Also the word of the Lord came vnto me, saying,

16 Sonne of man, behold, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shalt thy teares run downe.

17 Cease from sighing: make no mourning for the dead, nor bidde the aire of thine heade vpon thee, and put on thy shooes vpon thy feet, and couer not thy lips, and eate & not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in the morning, as I was commanded.

19 And the people said vnto me, Wilt thou not tell vs what the seethings meane toward vs that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 I spake vnto the house of Israel, Thus saith the Lord God, Behold, I will pollute my Sanctuary, *even* the *pride* of your power, the pleasure of your eyes, and your hearts desire, and your sons, and your daughters whom yee haue let: shall fall by the sword.

22 And ye shall doe as I haue done: ye shall not couer your lippes, neither shall ye eate the bread of men.

23 And your tire shall be vpon your heads, and your shooes vpon your feet: ye shall not mourne nor weepe, but ye shall pine away for your iniquities, & mourne one toward another,

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shall doe: and when this cometh, yee shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day, when I take from them their power, the ioy of their honour is the pleasure of their eyes, & the desire of their heart, their sonnes and their daughters,

26 That he that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares.

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake and be no more dumme, and thou shalt bee a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea, and the Philistims.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the

Ammonites, and propheticke against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saydest, He, he, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went in to captivity,

4 Behold, therefore I will deliuer thee to the men of the East for possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eate thy fruit, and they shall drinke thy milke.

5 And I will make Rabbah a dwelling place for camels, and the Ammonites a sheepestore, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the feet, and reioyced in heart with all thy despite against the land of Israel,

7 Behold, therefore I will stretch out mine hand vpon thee, & will deliuer thee to be spoiled of the heathen, & I will rot thee out from the people, and I will cause thee to be destroyed out of the countries, & I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore Behold, I will open the side of Moab, *even* of the cities of his cities, I say, in his frontiers with the pleasant country, Beth-jeshimon, Baal-meon, and Kiriathaim.

10 I will call the men of the East against the Ammonites, and will giue them in possession so that the Ammonites shall no more be remembered among the nations.

11 And I will exercise iudgement vpon Moab, and they shall know that I am the Lord.

12 Thus saith the Lord God, Because that Edom hath done *euill* by taking vengeance vpon the house of Iudah, & hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, & destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fell by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, and they shall doe in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand vpon the Philistims, and I will cut off the Cherethims, and destroy the remnant of the Sea coast.

17 And I will execute great vengeance vpon

n There is, the Babylonians.

o Meaning, his wife in whom he delighted, as verse 8.

p For in mourning they wear bare headed and bare footed, and also couered their lips, q That is, which the neighbours sent to them that mourned, r Meaning, the morning following.

f By sending the Caldeans to destroy it, as Chap. 7. 22. t Wherein you boast and delight.

1 Ebr. lifting up of their souls.

a Because he reioyced when the enemy destroyed my city and Temple.

b That is, to the Babylonians, c They shall chafe thee away and take thy gorgeous houses to dwell in, d Called also Philadelphia, which was the chief city of the Ammonites, and full of cunning, 2 Sam. 11. 27.

e So that no power or strength should be able to resist the Babylonians.

f Which were certain garrisons of Philistims, whereby they oftentimes molested the Iewes, of the Cherethims, David also had a garrison, 1 Sam. 6. 18.

upon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance upon them.

C H A P. XXVI.

He prophesieth that Tyrus shall be overthrowen because it rejoiced at the destruction of Ierusalem. 15 The wondering and astonishment of the merchants for the destruction of Tyrus.

AND in the eleuenth yeere, in the first day of the moneth, the worde of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shall be replenished,

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the Sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe her towres: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the middes of the Sea: for I haue spoken it, saith the Lord God, and it shall bee a spoile to the nations.

6 And her daughters which are in the field, shall be slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar king of Babel, a king of kings from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engines of warre before him against thy walles, & with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude: thy walles shall shake at the noise of the horsemen, and of the wheelles, and of the charets, when he shall enter into thy gates as into the entrie of a citie that is broken downe.

11 With the hooues of his horses shall he tread downe all thy streetes: he shall slay thy people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall rob thy riches, and spoile thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber, and thy dust into the mids of the water.

13 Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: thou shalt bee for a spreading of nets: thou shalt be built no more: for I the Lord haue spo-

ken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the yles tremble at the sound of thy fall: and at the crye of the wounded, when they shall be slaine and murdered in the mids of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put off their broidered garments, and shall clothe themselves with astonishment: they shall sit vpon the ground, and be astonished at every moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of the sea men, the renowned citie, which was strong in the sea both she and her inhabitants, which cause their feare to be on all that haunt therein!

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of old time, and shall set thee in the lowe parts of the earth, like the old ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the liuing,

21 I will bring thee to nothing, and thou shalt be no more: though thou bee sought for, yet shalt thou neuer be found againe, saith the Lord God.

C H A P. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and authority thereof in time past.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the marte of the people for many yles, Thus sayth the Lord God, O Tyrus, thou hast said, I am of perfect beautie.

4 Thy borders are in the middes of the sea, and thy builders haue made thee of perfect beauty.

5 They haue made all thy shippe boards of firre trees of Shenir: they haue brought cedars from Lebanon, to make masts for thee.

6 Of the oakes of Bashan haue they made thine oares: the company of the Assyrians haue made thy banks of yuorie, brought out of the yles of Chittim.

7 Fine linnen with broidred worke, brought from Egypt, was spread ouer thee to bee thy sayle, blue filke and purple, brought from the yles of Elishah, was thy covering.

8 The inhabitants of Zidon, and Arvad

Iii 3 were

a Either of the captiuitie of Ierusalem, or of the reigne of Zedekiah.
b That is, the famous citie Ierusalem, whereunto all people resorted.
c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or advantage.

d The towne that belonged vnto her,

that no
ror
gh should
le to redit
abylonians

g The gouernours and rulers of other countreys that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the world should heare thereof and be afraid.
h Meaning, merchants which by their traffique did enrich her wonderfully, and increase her power.

i Which were dead long agoe.

k Meaning in Iudea, when it shall be restored.
l Or, make thee a terror.

a Which serueth all the world with thy merchandise.

† Ebr. heart.

b This mountaine was called Hermon: but the Amorites called it Shenir, Deut. 3. 9.

c Which is taken for Grecia and Italie.

e For Tyrus was much build by arte, and by labour of men was wonne out of the sea. Some referre this vnto the images of the noble men which they had erected vp for their glory and remembrance.
f Jeru 7. 34.

g I will make thee so bare, that thou shalt haue nothing to compare thee.

f Which were certaine gar-
sons of Philis-
tines, whereby
they oftentimes
molested the
Iewes, of the
Cherethims, &
uid also had a
guard, 1. Sam. 8.
18.

¶ Or, shipmasters.

d Meaning, that they built the walles of the citie, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. King. 5. 18.

e That is, they of Cappadocia, or Pigmies and dwarres, which were so called, because that out of the hie towers they seemed little.

f Of Grecia, Italy and Capadocia.

g By selling slaves.

h Which are taken for a people of Asia minor.

i Meaning, Vnicornes, hornes, and Elephants teeth.

¶ Or, worke.

¶ Or, carbuncle.

¶ Or, silke.

k Where the best wheate growed, ¶ Or, turpentine, or triacle.

¶ Or, were merchants, whose robes and silke sold through some hands.

were thy mariners, O Tyrus: thy wife men that were in thee, they were thy pilots.

9 The ancients of Gebal, & the wise men thereof were in thee thy calkers, all the ships of the sea with their mariners were in thee to occupie thy merchandise.

10 They of Persia, and of Lud, & of Phut were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set forth thy beautie.

11 The men of Arvad with thine armie were vpon thy walles round about, and the Gammadims were in thy towres: they hanged their shields vpon thy walles round about: they haue made thy beautie perfir.

12 They of Tarshish were thy merchants for the multitude of all riches, for siluer, yron, tinne, & lead, which they brought to thy faires.

13 They of Iauan, Tubal, and Meshech were thy merchants, & concerning the liues of men, and they brought vessels of brasse for thy merchandise.

14 They of the house of Togarmah brought to thy faires, horses, and horsemen, and mules.

15 The men of Dedan were thy merchants: and the merchandise of many yles were in thine hands: they brought thee for a present hornes, teeth, and peacocks.

16 And thy of Aram were thy merchants for the multitude of thy wares: they occupied in thy faires with emeraudes, purple, and brodered worke, and fine linnen, and corall, and pearle.

17 They of Iudah and of the land of Israel were thy merchants: they brought for thy merchandise wheate of Minnith, and Pannag, and hony and oyle, and balme.

18 They of Damascus were thy merchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white woll.

19 They of Dan also and of Iauan, going to an fro, occupied in thy faires: yron worke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy merchants in precious clothes for the charrets.

21 They of Arabia, and all the princes of Kedar, occupied with thee, in lambes, and rammes and goates: in these were they thy merchants.

22 The merchants of Sheba, and Raamah were thy merchants: they occupied in thy faires with the chiefe of all spices, and with all precious stones and gold.

23 They of Hiram and Canneh and Eden, the merchants of Sheba, Ashtur and Chilmad were thy merchants.

24 These were thy merchants in all sorts of things, in raiment of blue silke, & of broydered worke, and in coffers for the rich apparell, which were bound with cordes: chaines also

were among thy merchandise.

25 The ships of Tarshish were thy chiefe in thy merchandise, and thou wast replenished and made very glorious in the mids of the sea.

26 Thy robbers haue brought thee into great waters: the East wind hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy merchandise, thy mariners and pilotes, thy calkers and the occupiers of thy merchandise and all thy men of warre that are in thee, and all thy multitude which is in the mids of thee, shall fall in the middes of the sea in the day of thy ruine.

28 The suburbs shall shake at the sound of the cry of thy pilotes.

29 And all that handle the oare, the mariners, and all the pilotes of the sea shall come downe from their ships, and shall stand vpon the land,

30 And shall cause their voyce to bee heard against thee, and shall crie bitterly, and shall cast dust vpon their heads, and wallow themselves in the ashes.

31 They shall plucke off their haire for thee and gird them with a sackcloth, and they shall weepe for thee with sorrow of heart and bitter mourning.

32 And in their mourning, they shall take vp a lamentation for thee, saying, What citie is like Tyrus, so destroyed in the mids of the sea!

33 When thy wares went forth of the seas, thou filledst many people, and thou didst enrich the Kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt bee broken by the seas in the depths of the waters, thy merchandise and all thy multitude, which was in the mids of thee, shall fall.

35 All the inhabitants of the Iles shall be astonished at thee, and all their kings shall be sore afraid and troubled in their countenance.

36 The merchants among the people shall hisse at thee: thou shalt be a terrour, and neuer shalt be any more.

CHAP. XXVIII.

2 The word of God against the King of Tyrus for his pride.

21 The word of the Lord against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast said, I am a god, I sit in the seate of God in the middes of the sea, yet thou art but a man and not God, and I thought thou didst thinke in thine heart, that thou wast equall with God,

3 Behold, thou art wiser then Daniel: there is no secret, that they can hide from thee.

4 With thy wisdom and thine vnderstanding, thou hast gotten thee riches, and hast gotten gold and siluer into thy treasures.

5 By

¶ Or, came in company toward thee.

¶ Or, ruine. 1 That is, Nebuchad-nassar.

m That is, the cities nere about thee, as was Zidon, Arvad and others.

n Whereby is meant a long time: for it was prophesied to be destroyed but fiftie yeres, as Isa. 23. 15.

a I am saith that none can come to hurt me, as God is in the heaven. b Thus helpeth by derision: for Daniel had declared notable signes of his wisdom in Babylon, when Ezekiel wrote this.

5 By thy great wisdom and by thine occupying hast thou increased thy riches, and thine heart is lifted up because of thy riches.

6 Therefore thus saith the Lord God, Because thou didst thinke in thine heart, that thou wast equal with God,

7 Behold, therefore I will bring strangers vpon thee, *even* the terrible nations: and they shall draw their swords against the beautie of thy wisdom, and they shall defile thy brightness.

8 They shall cast thee downe to the pit, and thou shalt die the death of them that are slaine in the mids of the sea.

9 Wilt thou say *then* before him that slayeth thee, I am a God? but thou shalt be a man, and no God in the handes of him that slayeth thee.

10 Thou shalt die the death of the ^c vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 Moreover, the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus sayeth the Lord God, Thou sealest vp the summe, and art full of ^d wisdom and perfite in beautie.

13 Thou hast beene in Eden the garden of God: euery precious stone *was* in thy garment, the rubie, the topaze and the diamond, the chrysolite, the onix, and the iasper, the saphir, the emeraud, and the carbuncle and golde: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the ^e anointed Cherub, that couereth, and I haue set thee ^f in honor: thou wast vpon the holy mountaine of God: thou hast walked in the mids of the ^g stones of fire.

15 Thou wast perfite in thy wayes from the day that thou wast ^h created, till iniquitie was found in thee.

16 By the multitude of thy merchandise, they haue filled the mids of thee with crueltie, and thou hast sinned: therefore I will cast thee as prophane out of the ⁱ mountaine of God: and I will destroy thee, O couering Cherub, from the mids of the stones of fire.

17 Thine heart was lifted up because of thy beautie, and thou hast corrupted thy wisdom by reason of thy brightness. I wil cast thee to the ground: I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy ^k sanctification by the multitude of thine iniquities, & by the iniquity of thy merchandise: therefore will I bring forth a fire fro the mids of thee, which shal deuoure thee: & I wil bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people, shal be astonish'd at thee: thou shalt be a terror, and neuer shalt thou be any more.

20 ¶ Again, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophetic against it,

22 And say, Thus saith the Lord God, Behold, I come against thee, O Zidon, and I will bee glorified in the middes of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streetes, and the slaine shall fall in the middes of her: ^m the enimie shall come against her with the sword on euery side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grievous thorne of all that are round about them, and despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shal be ⁿ sanctified in them in the sight of the heathen, then shall they dwel in the land that I haue giuen to my seruant Iacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all round about them that despise them, and they shall knowe that I am the Lord their God.

CHAP. XXIX.

Hee propheseth against Pharaoh and Egypt. 13 The Lord promiseth that he will restore Egypt after fortie yeeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour which he tooke against Tyrus.

IN the ^a tenth yeere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophetic against him, and against all Egypt,

3 Speake, and say. Thus sayth the Lord God Behold, I come against thee, Pharaoh king of Egypt, the great ^b Dragon, that lieth in the mids of his riuers, which hath said, The riuier is mine, and I haue made it for my selfe.

4 But I will put ^c hookes in thy chawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will draw thee out of the mids of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in thee ^d wilderness, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meate to the beasts of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt shall knowe that I am the Lord, because they haue beene a staffe of ^e reede to the house of Israel.

7 When they tooke hold of thee with their hand,

1 By executing my iudgements against thy wickednesse.

m That is, Nebuchad-nezzar.

n He sheweth for what cause God wil assemble his Church, and preserve it still, though he destroy his enemies: to wit, that they should praise him, and giue thanks for his great mercies.

a To wit, of the captiuitie of Ieconiah, or of the reigne of Zedekiah. Of the order of these prophesies, and how the former sometimes standeth after the latter, reade here. 27. 1

b He comparerh Pharaoh to a Dragon, which hideth himselfe in the riuier Nilus, as, Isa. 51. 9 c I will send enemies against thee, which shall plucke thee and thy people which trust in thee, out of thy sure places.

d Read 2. king. 18. 21. ifa. 36. 6

c Like thereto of the heathen and infidels, which are Gods enemies.

d He denieth the vaine opinion & confidence that the Tyrans had in their riches, strength and pleasures. 10r. 14p. 10r. carbuncle. e He meaneth the royall State of Tyrus, which for the excellencie and glorie thereof be compared to the Cherubims which couered the Arke: and by this word couereth he signifieth the same f I did thee this honour to make the one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke. g To wit among my people Israel, which I loved as precious stones. h Which was when I first called thee to his dignitie. i Thou shalt haue no arraignment among my people. k That is the honour, whereunto I called thee.

by is long it was ed to be d but se. 5.

n I haue that can come re me, as is in the n. Though it thine as the heart d. thus he spea by derition: Daniel had ared notable es of his wife in Baby when Ere wrote this.

Or, I haue giuen thee no arraigning

CHAP. XXX.

The destruction of Egypt and the cities thereof.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, prophesie, and say, Thus saith the Lord God, Howle and crie, Woe bee vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, and it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall be in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, and when her foundations shall be broken downe.

5 Ethiopia and Phut, and Lud, and all the common people, and Cub, and the men of the land that is in league, shall fall with them by the sword. a By Phut and Lud are meant Africa & Lybia.

6 Thus sayeth the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the tower of Seuenesh shall they fall by the sword, saith the Lord God, b Which was a strong city of Egypt, Chap. 29. 10.

7 And they shall be desolate in the mids of the countreys that are desolate, and her cities shall be in the mids of the cities that are wasted.

8 And they shall know that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall there messengers goe soorth from me in ships, to make the carelesse Mores afraid, and feare shall come vpon them, as in the day of Egypt: for loe, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For hee and his people with him, euen the terrible nations shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slaine.

12 And I will make the riuers dry, and sell the land into the handes of the wicked, and I will make the land waste, and all that therein is, by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of Noph, and there shall be no more a prince of the land of Egypt, and I will send a feare in the land of Egypt: c Or, Memphis, or Alkair.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute iudgement in No. d Or, Tanis.

15 And I will powre my wrath vpon Sin, e Or, Pelusium. which is the strength of Egypt: and I will destroy the multitude of Sin. f Or, Alexandria.

16 And I will set fire in Egypt: Sin shall haue great sorow, and No shall be destroyed, and Noph shall haue sorrowes daily.

17 The yong men of Auen, and of Phibefeth shall fall by the sword: and these cities shall goe into captiuitie. g Or, Hierusalem. Or, Paphos.

hand, thou diddest breake, and rent all their shoulder: and when they leaned vpon thee, thou brakest and madest all their loynes to stand vpright.

8 Therefore thus sayth the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee.

9 And the land of Egypt shall be desolate, and waste, and they shall know that I am the Lord: because he hath said, The riuer is mine, and I haue made it.

10 Behold, therefore I come vpon thee, and vpon thy riuers, and I will make the land of Egypt utterly waste and desolate, from the towre of Seuenesh, euen vnto the borders of the blacke Mores.

11 No foote of man shall passe by it, nor foot of beast shall passe by it, neither shall it be inhabited fourtie yeeres.

12 And I will make the land of Egypt desolate in the mids of the countreys, that are desolate, and her cities shall be desolate among the cities that are desolate, for fourtie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the country.

13 Yet thus saith the Lord God. At the end of fourtie yeeres will I gather the Egyptians from the people, where they were scattered.

14 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there a small kingdome.

15 It shall be the smallest of the kingdomes, neither shall it exalt it selfe any more aboute the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their iniquitie to remembrance by looking after them, so shall they know, that I am the Lord God.

17 In the seuen and twentieth yeere also in the first moneth, and in the first day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar king of Babel caused his armie to serue a great seruice against Tyrus: euery head was made bald, and euery shoulder was made bare: yet had hee no wages, nor his armie for Tyrus, for the seruice that he serued against it.

19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel: & he shall take her multitude, and spoile her spoile, and take her pray, and it shall be the wages of his armie.

20 I haue giuen him the land of Egypt for his labour, that hee serued against it, because they wrought for me, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

|| Or, shake.
e When they felt their hurt, they would stay no more vpon them, but stood vpon their feet, and put their trust in others, f Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.
† Ebr. Cush; or Ethiopia.

* Ier. 46. 26.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians and Romanes, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.
h Left I should by this meanes punish their sins.
i Counting from the captiuitie of Iecooniah.

k Heetooke great paines at the siege of Tyrus, and his armie was sore handled.
l Signifying, that Nebuchad-nezzar had more paines then profit by the taking of Tyrus.

|| Or, in it.
|| Or, euen against it.

c Meaning, that there shall be great sorrow and affliction.
d That is, the strength & force

18 At Tephnehies the day shall restrain *his life*, when I shall breake there the barres of Egypt: and when the pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall goe into captiuitie.

19 And I will execute iudgements in Egypt, and they shall know that I am the Lord.

20 And in the eleuenth yeere, in the first moneth, and in the fiftenth day of the moneth, the word of the Lord came vnto me, saying,

21 Sonne of man, I haue broken the arme of Pharaoh King of Egypt: and loe, it shall not be bound vp to be healed: neither shall they put a route to bind it, and so make it strong, to hold the sword.

22 Therefore thus saith the Lord God, Behold, I come against Pharaoh king of Egypt, and will breake his arme, that was strong, but it is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will breake Pharaohs armes, and he shall cast out fighings, as the fighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall know that I am the Lord: when I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, & disperse them among the countreys, and they shall know that I am the Lord.

C H A P. XXXI.

2 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians, 10 He prophesieth a like destruction to them both.

And in the eleuenth yeere, in the third moneth, and in the first day of the moneth, the word of the Lord came vnto me, saying,

21 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatnesse?

3 Behold Asshur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp very high, and his top was among the thicke boughes.

4 The waters nourished him, & the deepe exalted him on high with her riuers running round about his plants, and sent out her little riuers vnto all the trees of the field.

5 Therefore his height was exalted about all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nests in his boughes, and vnder his branches did all the beastes of the field bring forth their

young, and vnder his shadow dwelt all mighty nations.

7 Thus was he faire in his greatnesse, and in the length of his branches: for his root was in deepe waters.

8 The cedars in the garden of God could not hide him: no firre tree was like his branches, and the chestnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

10 Therefore thus saith the Lord God, Because he is lift vp on high, and hath shot vp his toppe among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the mightiest among the heathen: he shall handle him, for I haue cast him away for his wickednesse.

12 And the strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughes are broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shall all the foules of the heauen remaine, and all the beastes of the field shall be vpon his branches.

14 So that none of all the trees by the waters shall be exalted by their height, neither shall shooe vp their top among the thicke boughes, neither shall their leaues stand vp in their height which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men among them that go down to the pit.

15 Thus saith the Lord God, In the day when he went down to hell, I caused them to mourne, and I covered the deepe for him, and I did restrain the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall be comforted in the nether parts of the earth.

17 They also went downe to hell with him vnto them that be slaine with the sword, and his arme, and they that dwell vnder his shadow in the mids of the heathen.

18 To whom art thou thus like in glory and in greatnesse among the trees of Eden? yet thou shalt be cast down with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the mids of the vncircumcised with them that be slaine by the sword: this is Pharaoh and all his multitude, saith the Lord God.

C H A P.

d Signifying, that there was no greater power in the world then his was.

e That is, of Nebuchad-nazzar, who afterward was the monarch, and onely ruler of the world.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so high (meaning his great abundance & pompe) shall now lament as though they were covered with sackcloth.

h To cause this destruction of the King of Assyria to seeme more horrible, he setteth forth other Kings and Princes which are dead, as though they reioiced at the fall of such a tyrant. i Meaning, that Pharaohs power was nothing so great as his was. k Read Chap. 38. 10.

e Of the captiuitie of Leconiah, or of Zedekiah, reigne. f For Nebuchad-nazzar destroyed Pharaoh Necho at Carchemish, Iere. 46. 17. g Or, he was lifted up, as though he were exalted. h His force and power. i That is, in the day of his fall. k Or, he was lifted up, as though he were exalted. l Or, he was lifted up, as though he were exalted. m Or, he was lifted up, as though he were exalted. n Or, he was lifted up, as though he were exalted. o Or, he was lifted up, as though he were exalted. p Or, he was lifted up, as though he were exalted. q Or, he was lifted up, as though he were exalted. r Or, he was lifted up, as though he were exalted. s Or, he was lifted up, as though he were exalted. t Or, he was lifted up, as though he were exalted. u Or, he was lifted up, as though he were exalted. v Or, he was lifted up, as though he were exalted. w Or, he was lifted up, as though he were exalted. x Or, he was lifted up, as though he were exalted. y Or, he was lifted up, as though he were exalted. z Or, he was lifted up, as though he were exalted.

b Whereby we see that tyrants have no power of themselves, neither can doe any more harme then God appointeth, and when he will, they must cease.

a Of Zedekiah, reigne, or of Leconiah, captiuitie.

b Meaning, that he was not like in strength to the King of the Assyrians, whom the Babylonians ouercame.

c Many other nations were vnder their domination. d Or, countrey.

e Or, Helios. f Or, Paphos.

A propheticie of Ezekiel. Against Egypt.

CHAP. XXXII.
The Prophet is commanded to bewaile Pharaoh King of Egypt. The propheticie that destruction shall come vpon Egypt the eighth day of the month.

And in the twelfth yeere in the twelfth moneth, in the first day of the moneth the word of the Lord came vnto mee,

saying, Son of man, take vp lamentation for Pharaoh king of Egypt, & say vnto him, Thou art like a lion of the nations, and art as a dragon in the sea: thou calledst out thy riuers, and troubldest the waters with thy feet; and stampedst in their riuers.

Thus saith the Lord God, I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

Then will I leave thee vpon the land, and I will cast thee vpon the open field, and I will cause all the fowles of the heauen to remaine vpon thee, and I will fill all the beastes of the field with thee.

And I will lay thy flesh vpon the mountaines, and fill the valleys with thine height. I will also water with thy blood the land wherein thou swimdest, and the mountaines, and the riuers shall be full of thee.

And when I shall spit thee out, I will couer the heauen, and make the starres thereof darke: I will couer the sunne with a cloud, and the moon shall not giue her light.

All the lightes of heauen will I make darke for thee, and bring darkness vpon thy land, saith the Lord God.

I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countreies which thou hast not known.

Yea, I will make many people amazed at thee, and their Kings shall be astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at euery moment: euery man for his owne life in the day of thy fall.

For thus saith the Lord God, The sword of the king of Babel shall come vpon thee.

By the swords of the mighty wil I cause thy multitude to fall: they all shall be terrible nations, and they shall destroy the pompe of Egypt, and all the multitude thereof shall be consumed.

I will destroy also all the beastes thereof from the great water sides, neither shall the foote of man trouble them any more, nor the hooves of beast trouble them.

Then will I make their waters deepe, and cause their riuers to runne like oile, saith the Lord God.

When I shall make the land of Egypt desolate, & the country with all that is therein, shall be laid waste: when I shall finite all them which dwell therein, then shall they

know that I am the Lord.

This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt and for all her multitude, saith the Lord God.

In the twelfth yeere also in the thirteenth day of the moneth, came the word of the Lord vnto me, saying,

Sonne of man, lament for the multitude of Egypt, and cast them downe, even them and the daughters of the mighty nations vnto the nether parts of the earth, with them that go downe into the pit.

Whome dost thou passe in beautie? goe downe and sleepe with the vncircumcised.

They shall fall in the mids of them that are slaine by the sword: she is deliuered to the sword: drawe her downe, and all her multitude.

The most mighty and strong shall speake to him, out of the middes of hell, with them that helpe her: they are gone downe and sleepe with the vncircumcised that bee slaine by the sword.

Althurs is there, and all his companie: their graues are about him: all they are slaine and fallen by the sword.

Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare to bee in the land of the liuing.

There is Elam, and all his multitude round about his graue: all they are slaine and fallen by the sword which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselves to be feared in the land of the liuing, yet haue they borne their shame with them that are gone downe to the pit.

They haue made his bed in the mids of the slaine with all his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are laid in the mids of them that be slaine.

There is Meshech, Tubal, and all their multitude, their graues are round about them: all these vncircumcised were slaine by the sword, though they caused their feare to be in the land of the liuing.

And they shall not lie with the valiant of the vncircumcised that are fallen, which are gone downe to the graue, with their weapons of warre, and haue laid their swords vnder their heads, but their iniquitie shall be vpon their bones: because they were the feare of the mighty in the land of the liuing.

Yea, thou shalt be broken in the mids of the vncircumcised, and lie with them that are slaine by the sword.

29 There

a Which was the first yeere of the generall captiuitie vnder Zedekiah.

b Thus the Scriptures compare tyrants to cruel and huge beasts which deuoure all that be weaker than they and such as they may overcome.

c Or, whole. Thus he prepareth ground to him.

d With heapes of thine armie, as As Nilus, which floweth Egypt, so will I make the blood of thine hoste to overflow it.

f The word signifieth to be put out as a candle is put out.

* Isa. 13. 10. Joel 2. 31. and 3. 15. Math 24. 29.

g By this manner of speech is meant the great sorrow that shall be for the slaughter of the King and his people.

h This came to passe in less then foure yeeres after this propheticie.

i To wit, of the Chaldeans thine enemies, which shall quietly enioy all thy commodities.

k That is, propheticie, that they shall be cast downe: thus the Lord giueth his Prophecie power both to plane, and to destroy by his word, read Ier. 1. 10.

l Haue not other kingdome more beautiful then thou, perished? m That is, Egypt.

n To make the matter more sensible, he bringeth in Pharaoh whom the dead shall meet and marueile at him, read Isa. 14. 9.

o Meaning the Persians.

p Whom in this life all the world feared.

q That is, the Cappadocians and Italians, or Spaniards, as to Sephus writeth.

r Which died not by cruell death, but by the course of nature, and are honorably buried with their coat armour & signes of honour.

29 There is Edom his Kings, and all his princes, which with their strength are layd by them that were slaine by the sword: they shall sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There be all the Princes of the North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shal see them, and hee shall be comforted ouer all his multitude: Pharaoh and all his armie shall be slaine by the sword, saith the Lord God.

32 For I haue caused my feare to be in the land of the liuing: and hee shall be layd in the mids of the vncircumcised with them that are slaine by the sword euen Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

The office of the gouernours and ministers. 14 He strengtheneth them that despaire; and boldeneth them with the promise of mercie. 30 The word of the lord against the workers of the Prophet.

Againe, the word of the Lord came vnto me saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sword vpon a land, if the people of the land take a man from among them, and make him their watchman.

3 If when hee seeth the sword come vpon the land, he blow the trumpet, and warne the people.

4 Then hee that heareth the sound of the trumpet, and will not be warned, if the sword come and take him away, his blood shalbe vpon his owne head.

5 For hee heard the sound of the trumpet, and would not be admonished: therefore his blood shal be vpon him: but he that receiueth warning, shall saue his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away for his iniquitie, but his blood will I requier at the watchmans hand.

7 So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my mouth, and admonish them from me.

8 When I shal say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, & admonish the wicked of his way, that wicked man shall die for his iniquitie, but his blood will I requier at thine hand.

9 Neuertheless, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, he shall die for his iniquitie, but thou shalt deliuered thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus yee speake and say, If our transgressions and our sinnes be vpon vs, and we are consumed because of them, how should we then liue?

11 Say vnto them, As I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way & liue: turne you, turne you from your euill wayes, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednes of the wicked shall cause him to fall therein, in the day that he returneth from his wickednes, neither shall the righteous liue for his righteousnesse in the day that he sinneth.

13 When I shall say vnto the righteous, that he shall surely liue, if he trust to his owne righteousnesse, and commit iniquitie, all his righteousnesse shall bee no more remembred, but for his iniquitie that he hath committed, he shall die for the same.

14 Againe, when I shall say vnto the wicked, Thou shalt die the death, if he turne from his sinne, and do that which is lawfull & right,

15 To wit, if the wicked restore the pledge, and giue againe that hee had robbed, and walke in the statutes of life, without committing iniquitie, he shall surely liue, and not die.

16 None of his sinnes that hee hath committed, shall be mentioned vnto him: because he hath done that which is lawfull, and right, he shall surely liue.

17 Yet the children of thy people say, The way of the Lord is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteousnesse, and committeth iniquitie, hee shall euen die thereby.

19 But if the wicked returne from his wickednes, and doe that which is lawfull & right, he shall liue thereby.

20 Yet ye say, The way of the Lord is not equall. O yee house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yere of our captiuitie in the tenth moneth, & in the fift day of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The citie is smitten.

22 Now the hand of the Lord had beene vpon me in the euening afore he that had escaped, came, and had opened my mouth vntil he came to me in the morning, and when he had opened my mouth, I was no more dumb.

23 Againe the word of the Lord came vnto me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, Abraham was but one, and he possessed the land: but wee are many, therefore the land shalbe giuen vs in possession.

25 Where-

e Thus the wicked when they heare Gods iudgements for their sinnes, despaire of his mercie, and murmure. f Reade Chap. 18. 23.

g Reade of this righteousnesse, chap. 18. 23, 24.

h Hereby hee condemneth all them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselves such by their fruits that is, in obeying Gods commandments and by godly life. i Chap. 18. 25.

i When the Prophet was led away captiue with Ieconiah. k I was inducted with the spirit of propheticie, Chap. 8. 2.

l Whereby is signified that the ministers of God cannot speake til God giue them courage & open their mouthes, Chap. 24. 27. and 29. 21. Ephes. 6. 17.

m Thus the wicked thinke themselves more worthy to enioy Gods promises then the Saints of God, to whom they were made: and would bind God to be subiect to them, though they would not be bound to him.

The Kings of Babylon.

e As the wicked reioyce when they see others partakes of their miseries. f I will make the Egyptians afraid of me, as they caused others to feare them.

g For of their own accord, as a helpe which the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them of the dangers which are at hand.

b Signifying that the wicked shall not escape punishment though the watchmen be negligent, but the watchman blow the trumpet, and then he will not obey, he shall deserue double punishment. c Chap. 1. 17.

d Which teacheth that hee that receiueth not his charge at the Lords mouth, is a false and not a true watchman. e The watchman must answer for the blood of all that perish through his negligence.

at is, the adulcers, allians, or and s, as to writech.

which died cruelly, but by the of nature, are hono- buried then eat our & figs on our.

n Contrary to
the Law, Leuit.
17. 14.

o As they that
are ready still
to shed blood,

* Chap. 7. 24. and
24. 21. and 30
6. 7.

p In derision.

q This declara-
reth as we
ought to heare
Gods word with
such zeale and
affection, that
we should in all
points obey it:
else we abuse the
word to our
owne condem-
nation, & make
of his ministers
as though they
were iestes to
serue mens foo-
lish fantasies.
|| Or, pleasant, and
loue song.

* Iere 23. 1
a By the shep-
heards he mea-
neth the king,
the Magistrates
Priests, and
Prophets.
b Ye seeke to
enrich your
selues by their
commodities &
so spoile their
riches and sub-
stance.
c He describeth
the office and
dutie of a good
Pastor: who
ought to loue
and succour his
flocke and not
to be euell to-
ward them.

25 Wherefore say vnto them, Thus sayth the Lord God, Ye eat with the blood, and life vp your eyes toward your idoles, and shed blood: should ye then possesse the land?

26 Ye leane vpon your swords: ye worke abomination, & ye defile euery one his neighbours wife: should ye then possesse the land?

27 Say thus vnto them, Thus sayth the Lord God, As I liue, so surely they that are in the desolate places shall fall by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be in the fortres and in the caues, shall die of the pestilence.

28 For I will lay the land desolate & waste, and the pompe of her strength shall cease: and the mountaines of Israel shall be desolate, and none shall passe thorow.

29 Then shall they knowe that I am the Lord, when I haue laid the land desolate and waste, because of all their abominations, that they haue committed.

30 Also thou sonne of man, the children of thy people that p talke, of thee by the walles and in the doores of houses, and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the word that cometh from the Lord.

31 For they come vnto thee, as the people vseth to come: and my people sit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make iestes, and their heart goeth after their couetousness.

32 And loe, thou art vnto them, as all iesting song of one that hath a pleasant voice, and can sing well: for they heare thy wordes, but they doe them not.

33 And when this cometh to passe (for loe, it will come) then shall they know, that a Prophet hath beene among them.

CHAP. XXXIIII.

2 Against the shepheards that despise the flocke of Christ, and seeke their owne gaine. 7 The Lord sayth that hee will visite his dispersed flocke, and gather them together.

23 He promisseth the true shepheard Christ, and with him peace.

And the word of the Lord came vnto me, saying.

2 Sonne of man, prophecie against the shepheards of Israel, prophecie and say vnto them, Thus saith the Lord God vnto the shepheards, * Woe be vnto the shepheards of Israel, that feede themselves: should not the shepheards feede the flockes?

3 Ye eate the fat, and ye clothe you with the wolle: ye kill them that are fedde, but yee feede not the sheepe

4 The weake haue ye not strengthened, the sicke haue ye not healed, neither haue yee bound vp the broken, nor brought againe that which was driuen away, neither haue ye fought that which was lost, but with crueltie, and with rigour haue ye ruled them.

5 And they were scattered without a shepheard: & when they were disperfed, they were deuoured of all the beasts of the field.

6 My sheepe wandered through all the mountaines, and vpon euery hie hill: yea, my flocke was scattered through all the earth, and none did seeke or search after them.

7 Therefore ye shepheards, heare the word of the Lord.

8 As I liue, sayth the Lord God, surely because my flocke was spoiled, and my sheepe were deuoured of all the beasts of the field, hauing no shepheard, neither did my shepheards seeke my sheepe, but the shepheards fed themselves, and fed not my sheepe.

9 Therefore, heare ye the word of the Lord, O ye shepheards.

10 Thus sayth the Lord God, Behold, I come against the shepheards, and will require my sheepe at their hands, and cause them to cease from feeding the sheepe: neither shall the shepheards feed themselves any more: for I will deliuer my sheepe from their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepheard searcheth out his flocke, when he hath beene among his sheepe that are scattered, so will I seeke out my sheepe and will deliuer them out of all places, where they haue bin scattered in the cloudy & darke day.

13 And I will bring them out fro the people, and gather them from the countreys, and will bring them to their owne land, and feed them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I will feed them in a good pasture, and vpon the high mountaines of Israel shall their fold be: there shall they lie in a good fold, and in fat pasture shall they feede vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, sayth the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and will binde vp that which was broken, and will strengthen the weake: but I will destroy the far and the strong, and I will feede them with iudgement.

17 Also you my sheepe, Thus saith the Lord God, Behold, I iudge betweene sheepe, and sheepe, betweene the rammes and the goates.

18 Seemeth it a small thing vnto you: to haue eaten vp the good pasture, but yee must treade downe with your feete the residue of your pasture? and to haue drunke of the deepe waters; but yee must trouble the residue with your feete?

19 And my sheepe eate that which ye haue troden with your feete: and drinke that which yee haue troubled with your feete.

20 Therefore thus sayth the Lord God vnto them, Behold, I, *even* I will iudge betweene

d For lacke of
good gouernment
and doctrine
they perished.

e By destroying
the couetous
hirelings and
flouring true
shepheards,
whereof we haue
a signe as oft as
God sendeth
true preachers,
who both by
doctrine and life
labour to feede
his sheepe in the
pleasant pastures
of his word.
f In the day of
their affliction
and miserie and
this promise is
to comfort the
Church in all
danger.

g Meaning, such
as lift vp them-
selues aboue
their brethren,
and thinke they
haue no need to
be gouerned by
me.
h That is, by
putting differ-
ence, betweene
the good and
the bad, and to
giue to euery
as they deserue.
i By good pa-
sture and deepe
waters is meant
the pure word of
God and the ad-
ministration of
iustice, which
they did not dis-
tribute to the
poore, till they
had corrupted

The good shepherd. The Chap. xxxv. xxxvj. enemy punished. 331

between the fat sheepe and the leane sheepe.

21 Because yee haue thrust with side and with shoulder, and pushe all the weake with your hornes, till ye haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shall no more be spoyled, and I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepherd ouer them, and he shall feede them, *even* my seruant ^dDauid, he shall feede them, and he shall be their shepherd.

24 And I the Lord will be their God, and my seruant Dauid shall be the prince among them: I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and will cause the euill beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will set them; *as* a blessing euē round about my mountaine: and I will cause raine to come downe in due season, and there shall be raine of blessing.

27 And the tree of the field shall yeeld her fruit, and the earth shall giue her fruit, and they shall be safe in their land, and shall know that I am the Lord, when I haue broken the cords of their yoke, & deliuered them out of the hands of those that serued themselves of them.

28 And they shall no more bee spoyled of the heathen, neither shall the beasts of the land deuoure them: but they shall dwell safely and none shall make them afraid.

29 And I will raise vp for them a plant of renoume, and they shall be no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, *even* the house of Israel are my people, saith the Lord God.

31 And yenny sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

CHAP. XXXV.

The destruction that shall come on mount Seir, because they troubled the people of the Lord.

Moreouer the worde of the Lord came vnto me, saying,

2 Sonne of man, set thy face against mount Seir, and prophesie against it,

3 And say vnto it, Thus sayth the Lord God, Behold, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when *their* iniquitie had an end;

6 Therefore as I liue, saith the Lord God, I will prepare thee vnto blood, and blood shall

pursue thee: except thou ^chate blood, *even* blood shall pursue thee.

7 Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hills, and in thy valleys, and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetual desolations, and thy cities shall not ^dreturne, and yee shall know that I am the Lord.

10 Because thou hast said, ^eThese two nations, and these two countreys shall be mine, and wee will possesse them (seeing the Lord was ^fthere)

11 Therefore, as I liue, saith the Lord God, I will *euē* doe according to thy ^gwrath, and according to thine indignation which thou hast vsed in thine hatred against them: and I will make my selfe known among ^hthem when I haue iudged thee.

12 And thou shalt know that I the Lorde haue heard al thy blasphemies which thou hast spoken against the mountains of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against mee, and haue multiplied your words against me: I haue heard them.

14 Thus saith the Lord God, So shall all the world reioyce when I shall make thee desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and al Idumea wholly, and they shall know that I am the Lord.

CHAP. XXXVI.

8 He promisseth to deliuer Israel from the Gentiles, 22 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their desertings. 26 God reneweth our hearts, that we may walke in his commandments.

Also thou son of man, prophesie vnto the mountains of Israel, and say, Ye mountaines of Israel, heare the word of the Lord.

2 Thus saith the Lord God, Because the ^aenemie hath said against you, Aha, *even* the ^bhie places of the world are ours in possession,

3 Therefore prophesie, and say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side, that yee might be a possession vnto the residue of the heathen, and ye are come vnto the lips and ^ctongues of men, and vnto the reproch of the people,

4 Therefore yee mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hilles, to the riuers and to the valleys, and to the waste, and desolate places, and to the cities that are forsaken: which are spoled and had in derision of the residue of the heathen that are round about.

Kkk

5 There-

^c Except thou repent thy former crueltie.

^d To wit, to their former estate
^e Meaning Israel and Iuda
^f And so by fighting against Gods people, they shall goe about to put him out of his owne possession.

^g As thou hast done cruelly, so shalt thou be cruelly handled.
^h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer the, and so praise his Name: and also that the wicked rage as though there were no God, till they feelee his hand to their destruction.

* Chap. 6. 2.

^a That is, the Idumean.
^b That is, Ierusalem, which for Gods promises was the chiefeft of all the world.

^c Yes are made a matter of talke and derision to all the world.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which haue taken my land for their possession, with the joy of all their heart, and with despitefull minds, to cast it out for a pray.

6 Prophecie therefore vpon the land of Israel, and say vnto the mountaines, and to the hills, to the riuers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the shame of the heathen.

7 Therefore thus saith the Lord God, I haue lifted vp mine hand, surely the heathen that are about you, shall beare their shame.

8 But you, O mountaines of Israel, ye shall shoote forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For behold, I come vnto you, and I will turne vnto you, and ye shall be tilled & sowed.

10 And I will multiply the men vpon you, each all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply vpon you man and beast, and they shall increase, and bring fruit, and I will cause you to dwell after your old estate, and I will bestow benefites vpon you more then at the first, and yee shall know that I am the Lord.

12 Yea, I will cause men to walke vpon you, even my people Israel, and they shall possesse you, and ye shall be their inheritance, and ye shall no more henceforth deprive them of men.

13 Thus saith the Lord God, Because they say vnto you, Thou land deuourest vp men, and hast beene a wastel of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither wil I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 Moreouer the word of the Lord came vnto me saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, wherewith they had polluted it.

19 And I scattered them among the heathen, and they were disperfed through the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy Name which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine holy Names sake, which ye polluted among the heathen whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countreies, and will bring you into your owne land.

25 Then will I powre cleane water vpon you, and yee shall be cleane: from all your filthinesse, & from all your idoles wil I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you, and I will take away the stonie heart out of your body, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walke in my statutes, and ye shall keepe my iudgements and doe them.

28 And yee shall dwell in the land that I gaue to your fathers, and ye shall be my people, and I will be your God.

29 I will also deliuer you from all your filthinesse, and I will call for corne, and will increase it, and lay no famine vpon you.

30 For I wil multiply the fruit of the trees, and the increase of the field, that ye shall beare no more the reproch of famine among the heathen.

31 Then shall yee remember your owne wicked wayes, and your deedes that were not good, and shall iudge your selues worthe to haue bene destroyed for your iniquities, and for your abominations.

32 Bee it knowne vnto you that I doe not this for your sakes, saith the Lord God: therefore, O yee house of Israel, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shall haue cleansed you from all your iniquities, I will cause you to dwell in the cities, and the desolate places shall be builded.

34 And the desolate land shall be tilled, whereas it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste and desolate and ruinous cities were strong, and were inhabited.

36 Then

d They appointed with themselves to haue it, and therefore came with Nebuchad-nexzar against Ierusalem for this purpose,

e Because you haue been a laughing stocke vnto them, f By making a solemne oath, read Ch. 10. 7.

g God declareth his mercies and goodnesse toward his church, who still preferreth his, euen when he destroyeth his enemies.

h Which was accomplished vnder Christ, to whom all these temporall deliuerances did direct them. i That is, vpon the mountaines of Ierusalem. Or, thee.

k This the enemies imputed as the reproch of the land, which God did for the finnes of the people according to his iust iudgements.

* 2fa. 52. 5. rom. 2. 24.

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffered my Church to perish.

m This excludeth from man all dignitie, and meane to deserve any thing by, seeing that God retrieth the whole to himselfe, and that only for the glory of his holy Name. Or, your.

n That is, his Spirit whereby he reformeth the heart, and regenerateth him. 114. 44. 3. * 1erom. 17. 13. chap. 11. 19.

o Under the abundance of temporall benefites he concludeth the spiritual graces.

p Yee shall come to true repentance, and thinke your selues unworthy to be of the number of Gods creatures for your ingratitude against him.

26 Then the residue of the heathen that are left round about you, shall know that I the Lord build the ruinous places, & plant the desolate places: I the Lord have spoken it, and will doe it.

27 Thus saith the Lord God, I will yet for this bee sought of the house of Israel, to performe it vnto them: I will increate them with men like a flocke.

28 As the holy flocke, as the flocke of Ierusalem in their solemne feastes, so shall the desolate cities be filled with flockes of men, and they shall know that I am the Lord.

CHAP. XXXVIII.

16 He brought the vision of the ten tribes with him.

1 He hand of the Lord was vpon me, and carried me one in the Spirit of the Lord, and set me downe in the mids of the field, which was full of bones.

2 And he led me round about by them, and behold, there were very many in the open field, and loe, they were very dry.

3 And he said vnto me, Sonne of man, can these bones liue? And I answered, O Lord God thou knowest.

4 Again he said vnto mee, Prophecie vpon these bones, and say vnto them, O yee dry bones, heare the word of the Lord.

5 Thus saith the Lord God vnto these bones, Behold, I will cause breath to enter in to you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, & couer you with skinne, and put breath in you, that ye may liue, and ye shall know that I am the Lord.

7 So I prophecied, as I was commanded: and as I prophecied, there was a noyse, and behold, there was a shaking, and the bones came together, bone to his bone.

8 And when I beheld, loe, the sinewes, and the flesh grew vpon them, and about the skinne couered them, but there was no breath in them.

9 Then said he vnto me, Prophecie vnto the winde: prophecie sonne of man, and say to the winde, Thus sayth the Lord God, Come from the foure windes, O breath, and breathe vpon these flaine, that they may liue.

10 So I prophecied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then hee said vnto mee, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, & our hope is gone away, and we are cleane cut off.

12 Therefore prophecie, and say vnto them, Thus saith the Lord God, Behold, my people, I will open your gaues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel,

13 And ye shall know that I am the Lord, when I haue opened your graues, O my people, and brought you vp out of your sepulchres.

14 And shall put my Spirit in you, and ye shall liue, and I shall place you in your owne land: then yee shall know that I the Lord haue spoken it, and performed it, saith the Lord.

15 The word of the Lord came againe vnto me, saying,

16 Moreover, thou sonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take another piece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt ioyn them one to another into one tree, they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answer them, Thus saith the Lord God, Behold, I will take a tree of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and will put them with him, *even* with the tree of Iudah, & make them one tree, and they shall be one in mine hand.

20 And the pieces of wood, whereon thou writest, shall be in thine hand in their sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they bee gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the land, vpon the mountaines of Israel, * and one king shall be king to them all: and they shall be no more two people, neither be diuided any more henceforth into two kingdomes.

23 Neither shall they be polluted any more with their idols, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And Dauid my * seruant shall be king ouer them, and they shall haue one shepherd: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the land, that I haue giuen vnto Iakob my seruant, where your fathers haue dwelt, and they shall dwell therein, *even* they, and their sonnes, and their sonnes sonnes for euer, and my seruant Dauid shall be their prince for euer.

26 Moreover, I will make * a couenant of peace with them: it shall be an euerlasting couenant with them, and I will place them, and multiply them, and will set my Sanctuary among them for euermore.

27 My Tabernacle also shall be with them:

c That is, when I haue brought you out of those places, & townes where you are captiues.

d Which signifieth the ioyning together of the two houses of Israel and Iudah.

e That is, the house of Israel.

* Iam 10. 16.

* Iam 40. 11. iere. 23. 5. chap. 34. 23 dan. 9. 24.

f Meaning, that the elect by Christ shall dwell in the heavenly Ierusalem, which is meant by the land of Canaan,

* Psa. 109. 4. and 116. 2.

yea, I will be their God, and they shall be my people.

28 Thus the heathen shall know, that I the Lord doe sanctifie Israel, when my Sanctuary shall be amo^g them for euermore.

CHAP. XXXVIII.

He prophesies that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

ANd this word of the Lord came vnto me, saying,

2 Son of man, set thy face against Gog, and against the land of Magog, the chiefe prince of Meshech and Tubal, and prophesie against him

3 And say, Thus saith the Lord God, Behold, I will come against thee, O Gog the chiefe prince of Meshech and Tubal,

4 And I will destroy thee, and put hookes in thy chawes, and I will bring thee forth, and all thine holste, both horses, and horsemen, all clothed with all sorts of armour, euen a great multitude with bucklers, and shields, all handling fwores.

5 Thy of Paras, of Cassi, and Phut with them, euen all they that beare shield and helme.

6 Gomer and all his bands, and the house of Togarmah of the North quarters, and all his bands, and much people with thee.

7 Prepare thy selfe, and make thee ready, both thou, and all thy multitude, that are assembled vnto thee, and be thou their safeguard.

8 After many dayes thou shalt be visited: for in the latter yeeres thou shalt come into the land, that hath bene destroyed with the sword, and is gathered out of many people vpon the mountaines of Israel; which haue long lien waste: yea, they haue been brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come vp like a tempest, and shalt be like a cloud to couer the land, both thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall many things come into thy mind, and thou shalt thinke euill thoughts.

11 And thou shalt say, I will goe vp to the land that hath no walled towres: for I will go to them that are at rest, and dwell in safetie, which dwell all without wals, and haue neither barres nor gates,

12 Thinking to spoyle the pray, and to take a bootie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarshish, with all the Lyons therof shall say vnto thee, Art thou come to spoyle the pray? hast thou gathered thy multitude to take a bootie? to cary away siluer & gold, to take away cattell and goods, and to spoyle a great pray?

14 Therefore, Son of man, prophesie, and say vnto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safe, shalt thou not know it?

15 And come from thy place out of the North parts, thou and much people with thee? all shall ride vpon horses, euen a great multitude and a mighty armie.

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land: thou shalt bee in the latter dayes, and I will bring thee vpon my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Am not thou he of whom I haue spoken in old time, by the hand of my seruants the Prophets of Israel, which prophesied in those dayes and yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, and in the fire of my wrath haue I spoken it: surely at that time there shall bee a great shaking in the land of Israel;

20 So that the fishes of the Sea, and the fowles of the heauen, and the beasts of the field, and all chat mooue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountaines shall be overthrowen, and the staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him throughout all my mountaines, saith the Lord God: euery mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people that are with him, a fore raine and haile stones, fire and brimstone.

23 Thus will I bee magnified and sanctified, and known in the eyes of many nations, and they shall know, that I am the Lord.

CHAP. XXXIX.

He sheweth the destruction of Gog and Magog. 11 The graves of Gog and his holste. 17 They shall be deuoured of birds and beasts. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

THEREFORE, thou sonne of man, prophesie against Gog, and say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee, and leaue but the sixt part of thee, and wil cause thee to come vp from the North parts, and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bow out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall vpon the mountaines of Israel, and all thy bands, and the people that

a Which was a people that came of Magog, the sonne of Iaphet. Gen. 10. 2. b Magog, also he is called a Circassian country, so that by these two countries, which had the government of Grecia and Italy, he meaneth the principall enemies of the Church, Reuel. 10. 8. c He sheweth that the enemies should bend themselves against the Church, but it should be to their own destruction. d The Persians, Ethiopians, and men of Africa. e Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabit Asia minor. f Signifying, that all the people of the world should assemble themselves against the Church & Christ their head. || Or, it is meaning, the land of Israel.

f That is, to molest and destroy the Church. g Meaning, Israel which had now bene destroyed, and was not yet built againe: declaring hereby the simplicity of the godly, who seeke not so much to fortifie themselves by outward force, as to depend on the prouidence and goodnesse of God.

h One enemy shall enuie another, because euery one shall thinke to haue the spoyle of the Church.

i Shalt not thou spee thine occasions to come against my Church when they suspect nothing?

k Meaning, in the last age, and from the coming of Christ vnto the end of the world.

l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36. 23. and 37. 28.

m Hereby he declareth that none affliction can come to the Church, where they haue not beene aduersed aforetime, to teach them to endure all things with more patience when they know that God hath so ordained.

n All meanes whereby man should thinke to save himselfe shall faile, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible. o Against the people of Gog and Magog.

* Chap. 36. 23. and 37. 28.

Or destroy thee with sixe plagues, as Chap. 38. 22.

b Meaning, that by the vertue of Gods word the enemy shall be destroyed where-foeuer he stirreth his Church.

that is with thee: for I will give thee into the birds, and to every feathered fowle and beast of the field to be devoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, sayth the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the Isles, and they shall know that I am the Lord.

7 So will I make mine holy Name known in the mids of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of Israel.

8 Behold, it is come, and it is done, sayth the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel, shall goe forth and shall burne and set fire vpon the weapons, & on the shields and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staves in their hands, and vpon the speares, and they shall burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shall rob those that robbed them; and spoyle those that spoyled them, sayth the Lord God.

11 And at the same time will I giue vnto Gog a place there for buriall in Israel, in the valley whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stop their noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of Hamon-Gog.

12 And seuen moneths long shall the house of Israel bee burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall burie them, and they shall haue a name when I shall be glorified, sayth the Lord God.

14 And they shall chuse out men to goe continually through the land with them that trauaile, to bury those that remaine vpon the ground, to cleanse it: they shall search to the end of seuen moneths.

15 And the traualiers that passe through the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie shall be Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus sayth the Lord God, Speake vnto every feathered fowle, and to all the beasts of the field, Assemble your selues, and come: gather your selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that yee may cate flesh, and drinke blood.

18 Yee shall cate the flesh of the valiant and drinke the blood of the princes of the

earth, of the weathers, of the lambes, and of the goates, and of bullocks, each of all fat beasts of Bashan.

19 And yee shall cate fat till ye be full, and drinke blood till ye be drunken of my sacrifice which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, sayth the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgment that I haue executed, and mine hand, which I haue laid vpon them.

22 So the house of Israel shall know, that I am the Lord their God from that day, and so forth.

23 And the heathen shall knowe, that the house of Israel went into captiuitie for their iniquitie, because they trespassed against mee: therefore hidde I my face from them, and gaue them into the hand of their enemies: so fel they all by the sword.

24 According to their uncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus sayeth the Lord God, Now will I bring againe the captiuitie of Iacob, and haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name.

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lauds, and am sanctified in them in the sight of many nations.

28 Then shall they know, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there.

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, sayth the Lord God.

CHAP. XL.

The restoring of the citie and the Temple

IN the five and twentieth yeere of our being in captiuitie, in the beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon me, and brought me thither.

2 Into the land of Israel brought he me by a diuine vision, and set me vpon a very hie mountaine, whereupon was as the building of a citie toward the South.

3 And he brought me thither, and behold, there was a man, whose similitude was to looke to, like brasse, with a linnen threed in his hand, and a reed to measure with: and he stood at the gate.

The heathen shall know that they ouercame not my people by their strength, neither yet by the weaknesse of mine arme, but that this was for my peoples finnes.

* Chap. 36. 33.

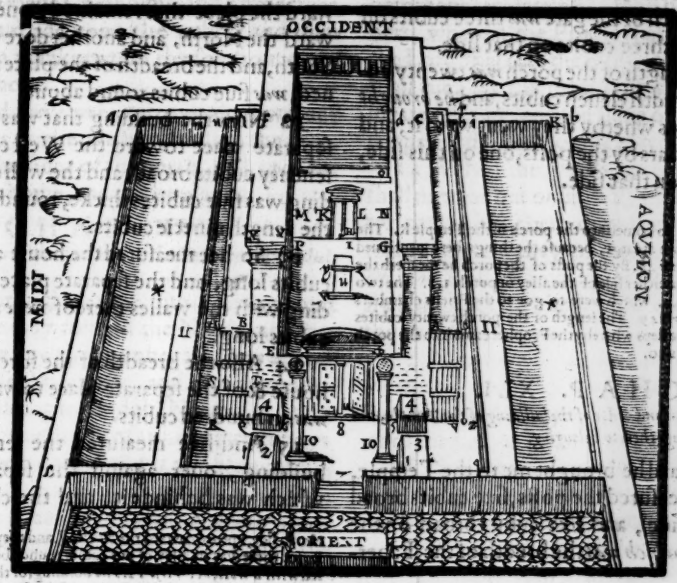
The Iewes counted the beginning of the yeere after two sorts: for their feastes they began to come in the March, and for their other affaires in September: so that this is to be understood of September. || Or, vision of God. b Which was an Angel in forme of a man, that came to measure out this building.

20 And the arches thereof were five
 & twenty cubits long, and five cubits broad.
 21 And the arches thereof were toward the
 inner court, and palm trees were upon the
 posts thereof, and the going up to it had eight
 steps.
 22 And he brought me into the inner
 court toward the East, and he measured the
 gate according to these measures.
 23 And the chambers thereof and the posts
 thereof, and the arches thereof were according
 to these measures, and there were windows
 therein, and in the arches thereof round about
 it was five cubits long, and five and twenty
 cubits broad.
 24 And the arches thereof were toward
 the inner court, and palm trees were upon the
 posts thereof, on this side and on that side, and
 the going up to it had eight steps.
 25 After that, he brought me into the North
 gate, and measured it according to these mea-
 sures.
 26 And the chambers thereof, the posts there-
 of, and the arches thereof, and there were win-
 dows therein round about, the height was
 five cubits, and the breadth five and twenty
 cubits.
 27 And the posts thereof were toward the
 inner court, & palm trees were upon the posts
 thereof on this side, and on that side, and the
 going up to it had eight steps.
 28 And every chamber, and the entrance
 thereof was under the posts of the gates: there
 they washed the burnt offering.
 29 And in the porch of the gate stood two
 tables on this side, and two tables on that side,
 upon the which they slew the burnt offering.

30 And the arches round about were five
 & twenty cubits long, and five cubits broad.
 31 And the arches thereof were toward the
 inner court, and palm trees were upon the
 posts thereof, and the going up to it had eight
 steps.
 32 And he brought me into the inner
 court toward the East, and he measured the
 gate according to these measures.
 33 And the chambers thereof and the posts
 thereof, and the arches thereof were according
 to these measures, and there were windows
 therein, and in the arches thereof round about
 it was five cubits long, and five and twenty
 cubits broad.
 34 And the arches thereof were toward
 the inner court, and palm trees were upon the
 posts thereof, on this side and on that side, and
 the going up to it had eight steps.
 35 After that, he brought me into the North
 gate, and measured it according to these mea-
 sures.
 36 And the chambers thereof, the posts there-
 of, and the arches thereof, and there were win-
 dows therein round about, the height was
 five cubits, and the breadth five and twenty
 cubits.
 37 And the posts thereof were toward the
 inner court, & palm trees were upon the posts
 thereof on this side, and on that side, and the
 going up to it had eight steps.
 38 And every chamber, and the entrance
 thereof was under the posts of the gates: there
 they washed the burnt offering.
 39 And in the porch of the gate stood two
 tables on this side, and two tables on that side,
 upon the which they slew the burnt offering.

30. This
 gate was
 the great
 gate of the
 temple.
 31. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
 on the East
 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.
 32. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
 on the East
 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.
 33. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
 on the East
 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.
 34. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
 on the East
 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.
 35. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
 on the East
 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.
 36. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
 on the East
 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.
 37. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
 on the East
 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.
 38. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
 on the East
 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.
 39. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
 on the East
 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.

THE FIGURE OF THE TEMPLE.



30. This
 gate was
 the great
 gate of the
 temple.
 31. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
 on the East
 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.
 32. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
 on the East
 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.
 33. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
 on the East
 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.
 34. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
 on the East
 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.
 35. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
 on the East
 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.
 36. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
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 side, two
 on the North,
 and two on
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 figure.
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 And for all
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 And for all
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 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.
 39. The
 inner court
 on the East
 side N.
 And for all
 the
 maketh six
 courts, two
 on the East
 side, two
 on the North,
 and two on
 the South
 side. Look
 in the great
 figure.

and

THE DESCRIPTION OF THE

Figure which beginneth, verse 9.

Le Parvis de
dedans, or,
The inner
Court.



Verse 5. The wall
that compasseth
about the Tem-
ple & the courts,
as appeareth in
the second and
in the great fi-
gure.

A B. The thick-
ness of the wall
was six cubites:
for so long the
reede was.

A C. The height
of the wal, which
was also six cu-
bites: this wall
contained two
thousand cubits,
that is, on the
East side 500.

C H. And on the
North side 500.
H I. As much on
the South side
C K. And 500 on
the West side.

I K. This wall
did separate the
Temple from
the citie, chap.
4. v. 20.

Or, upper post.
Verse 6. This
gate in the great
figure is marked
with D vnto the
which appertain
seven steps.

E. Thence they goe
into the porch
where are fixe
chambers &
which porch
was closed with
a wall G.

For, p. 10. Verse 7. E F G. The length. The breadth E O G. The space of five cu-
bites betwene the chambers, a d so much space was on this side, and beyond the
chambers G. From the threshold inward to the porch was fixe cubites. A B E C.
The porch. Verse 9 C D. The upper postes H I. The breadth of the alley of the
porch. E C. The length of the porch, which was inward. Verse 11 L M. The
breadth of the gate, and the height A N.

4 And the man said vnto mee, Soone of
man, behold with thine eyes; and heare with
thine eares, & for thine heart vpon al that I shal
shew thee: for to the intent, that they might be
shewed thee, art thou brought hither: declare
all that thou seest vnto the house of Israel.

5 And behold, I saw a wall on the outside
of the house round about: and in the mans
hand was a reed to measure with, of fixe cubites
long, by the cubite, and an hand breadth: so he
measured the breadth of the building with one
reede, and the height with one reede.

6 Then came he vnto the gate, which loo-
keth toward the East, and went vp the staires
thereof, and measured the post of the gate,
which was one reed broad, and the other post of
the gate, which was one reede broad.

7 And every chamber was one reede long,
and one reede broad, and betwene the cham-
bers were fixe cubits: and the post of the gate
by the porch of the gate within was one reede.

8 Hee measured also the porch of the gate
within with one reede.

9 Then measured he the porch of the gate
of eight cubits, and the post thereof, of two
cubits, and the porch of the gate was inward.

10 And the Chambers of the gate East-
ward were three on this side, and three on that
side: they three were of one measure, and the
postes had one measure on this side, and one
on that side.

11 And he measured the breadth of the en-
trie of the gate ten cubits, and the height of the
gate thirteene cubites.

12 The space also before the chambers was
one cubit on this side, and the space was one cu-
bite on that side: and the chambers were fixe
cubits, on this side, and fixe cubits on that side.

13 Hee measured then the gate from the
rooffe of a chamber to the top of the gate: the
breadth was fixe and twenty cubits, doore a-
gainst doore.

14 He made also postes of threescore cu-
bites, and the postes of the court, and of the
gate had one measure round about.

15 And vpon the forefront of the entrie of
the gate vnto the forefront of the porch of the
gate within were fiftie cubites.

16 And there were narrow windowes in the
chambers, and in their postes within the gate
round about, and likewise to the arches: and
the windowes went round about within: and
vpon the postes were palme trees.

17 Then brought he me into the outward
court, and loe, there were chambers and a pau-
ement made for the court round about, and thir-
tie chambers were vpon the pauement.

18 And the pauement was by the side of the
gates ouer against the length of the gates, and
the pauement was beneath.

19 Then he measured the breadth from the
forefront of the lower gate without vnto the
forefront of the court within, an hundredth cu-
bites Eastward and Northward.

20 And the gate of the outward court, that
looked toward the North, measured hee after
the length and breadth thereof.

21 And the chambers thereof were, three
on this side, and three on that side, & the postes
thereof and the arches thereof were after the

Verse 11. The
space before the
chambers as a
little gallery,
Verse 13. The
breadth of the
whole porch
from the vnto
chamber to the
gate 5 cubites.
Verse 14. The
postes of the
upper
posts, or pen-
nells
which in all
were 60 cubites:
for every cham-
ber had fixe, and
the threshold,
and, in all of the
doore, either 23,
K. figures.

Verse 15. A D.
The fifty cubits,
Verse 17. The
outward court
is called, becau-
it was the out-
ward court in re-
spect of the Tem-
ple, as appeareth
in the great fi-
gure A. but it is
the inner court
in respect of the
porch which
hath been descri-
bed 5. The
thirty chambers
fiftieene on a side.

The two little
gates 6 which
are by the great
gate T.

Verse 19. The
lower gate A,
which had foun
steps, and the
gate within
eight T between
A T were 100.
cubits, and had
as much from
South to North
V X.

Verse 20. This
must be confide-
red in the great figure, The outward court in respect of the Temple M T. The North
side. The porch S. The court without T. The length of the porch with the cham-
bers, as in the East side V X. The breadth 25 cubits T Z.

measure

measure of the first gate the length thereof was
fiftie cubites, and the breadth five and twentie
cubites.

22 And their windowes and their arches
with their palme trees, were after the measure
of the gate that looketh toward the East, and
the going vpon it had seven steppes, and the
arches thereof were before them.

23 And the gate of the inner court stood
against the gate toward the North, and to-
ward the East, and hee measured from gate to
gate an hundred cubites.

24 After that, hee brought me toward the
South, & lo, there was a gate toward the South,
and hee measured the posts thereof, and the ar-
ches thereof according to these measures.

25 And there were windowes in it, and in
the arches thereof round about like those win-
dowes: the height was fiftie cubites, and the
breadth five and twentie cubites.

26 And there were seven steps to go vp to
it, and the arches thereof were before them:
and it had palme trees, one on this side, and an-
other on that side, vpon the postes thereof.

27 And there was a gate in the inner
court toward the South, and hee measured
from gate to gate toward the South an hun-
dred cubites.

28 And he brought me into the inner court
by the South gate, and he measured the South
gate according to these measures.

29 And the chambers thereof, & the postes
thereof, and the arches thereof according to
these measures, and there were windowes
in it, and in the arches thereof round about, it
was fiftie cubites long, and five and twentie
cubits broad.

30 And the arches round about were five
& twenty cubites long, and five cubits broad.

31 And the arches thereof were toward the
viter court, and palme trees were vpon the
postes thereof, and the going vp to it had eight
steps.

32 Again he brought me into the inner
court toward the East, and hee measured the
gate according to these measures.

33 And the chambers thereof, and the postes
thereof, and the arches thereof were according
to these measures, and there were windowes
therein, and in the arches thereof round about,
it was fiftie cubites long, and five and twenty
cubits broad.

34 And the arches thereof were toward
the viter court, and palme trees were vpon the
postes thereof, on this side and on that side, and
the going vp to it had eight steps.

35 After, he brought me to the North
gate, and measured it according to these mea-
sures.

36 The chambers thereof, the postes there-
of, and the arches thereof, and there were win-
dowes therein round about: the height was
fiftie cubites, and the breadth five and twenty
cubits.

37 And the postes thereof were toward the
viter court, & palme trees were vpon the postes
thereof on this side, and on that side, and the
going vp to it had eight steps.

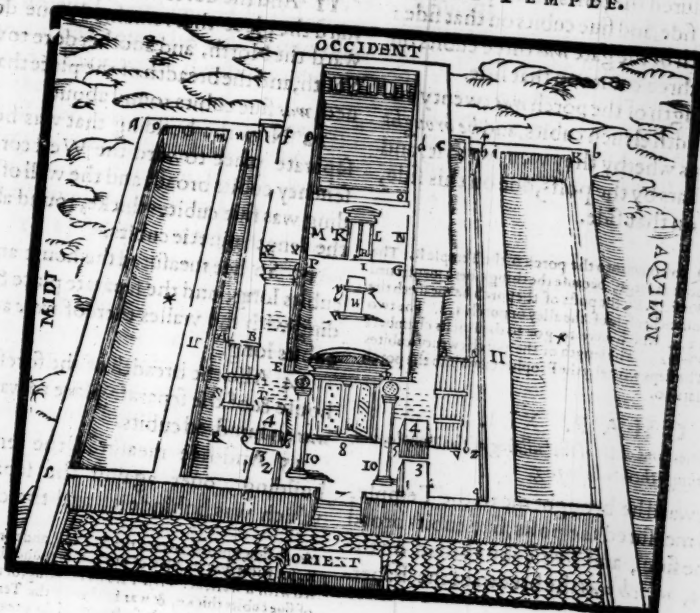
38 And every chamber, and the entrie
thereof was vnder the postes of the gates: there
they washed the burnt offering.

39 And in the porch of the gate stood two
tables on this side, and two tables on that side,
vpon the which they slew the burnt offering.

Verse 32. The
inner court on
the East side N.
And so in all he
maketh fixe
courts, two on
the East side, two
on the North,
and two on the
South side. Look
in the great fi-
gure.

Verse 33. The
chambers, which
were in the porch
of the inner court
on the North side
of the entry of the
chambers, stand
in the doores, &
were vnder the
upper postes or
penciles, which
hanged ouer the
chambers, as al-
so did ouer the
gate. Looke in
the great figure.
Verse 39. In the
porch of the in-
ner court were
four tables K,
and as many in
the outward
court S, a cubit
and an halfe
long, and as
broad, and one
cubit high.

THE FIGURE OF THE TEMPLE.



and the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entrie of the North gate ~~stood~~ two tables, and on the other side, which was at the porch of the gate ~~were~~ two tables.

41 Four tables were on this side, and four tables on that side by the side of the gate, ~~even~~ eight tables whereupon they slewe their sacrifice.

42 And the four tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within were borders an hand broad fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate were the chambers of the fingers in the inner Court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

45 And hee said vnto mee, This chamber whose prospect is toward the South, is for the Priests that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Levi; which may come neere to the Lord to minister vnto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, ~~even~~ foure square: likewise the altar ~~that was~~ before the house.

48 And he brought me to the porch of the house, & measured the posts of the porch, fiue cubits on this side, and fiue cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

49 The length of the porch was twenty cubits, & the breadth eleuen cubits, and he brought me by the steps wherby they went vp to it, and there were pillars by the posts, one on this side, and another on that side.

Verse 44. The chambers in the inner porch on the North side for the fingers L. but the perspective hindreth the sight, therefore behold them which are in the East court, for they are all alike: likewise on the South side. The Prophet was now in the East court, where he saw the altar measured, and describeth one row of chambers, which was for the Priests. Verse 44. He speaketh of the two rows of chambers, which were in the inner court N. where of they on the North side were for the Priests that sacrificed O. and they on the South side for them that keepe the Temple N. which chambers were East & by South, as the other O. were East and by North. These must be scene in the great figure. Verse 47. The altar P.

Verse 48. Hee entred by the gate Q. to come into the porch of the Temple R. The which Temple is here described more at large, because the things here mentioned might the better be vnderstood. Verse 48. By the posts of the porch he meaneth the wall which was fiue cubits thicke on either side of the alley or porch 1, 2. The two little gates in the side of the porch 3, 4. which were to goe to the Priests chambers that were by the Temple A. B. Verse 49. The length of the porch twenty cubits 5, 6. And the breadth eleuen 7, 8. The steps wherby the Prophet came into the porch of the Temple 9, 7. The two pillars 10.

CHAP. XLI.

1 The disposition and order of the building of the Temple, and the other things thereto belonging.

Afterward he brought me to the Temple, and measured the posts, sixe cubits broad on the one side, and sixe cubits broad on the other side, which was the breadth of the Tabernacle.

chamber G. goeth out more then the first R. and the third A. more then the second,

2 And the breadth of the entry was ten cubits, and the sides of the entry were fiue cubits on the one side, & fiue cubits on the other side, and he measured the length thereof forty cubits, and the breadth twenty cubits.

3 Then went he in, & measured the postes of the entrie two cubites, and the entrie sixe cubites, and the breadth of the entrie seven cubites.

4 So he measured the length thereof twenty cubits, and the breadth twenty cubits, before the Temple. And he said vnto me, This is the most holy place.

5 After he measured the wal of the house, sixe cubites, and the breadth of every chamber foure cubites round about the house, on euery side.

6 And the chambers were chamber vpon chamber, three and thirtie foot high, and they entred into the wall made for the chambers which was round about the house, that the posts might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, and went round mounting vpward to the chambers for the staire of the house: mounting vpward round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the highest by the midst.

8 I saw also the house high round about: the foundations of the chambers were a full reed of sixe great cubits.

9 The thicknesse of the wall which was for the chamber without, was fiue cubites, and that which remained was the place of the chambers that were within.

10 And betweene the chambers was the widenesse of twentie cubits round about the house on euery side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was fiue cubits round about.

12 Now the building that was before the separate place toward the West corner, was seventy cubits broad, and the wall of the building was fiue cubites thicke, round about, and the length ninetie cubits.

13 So hee measured the house an hundred cubits long, and the separate place & the building with the walles thereof were an hundred cubits long.

14 Also the breadth of the forefront of the house & of the separate place toward the East, was an hundred cubits.

15 And hee measured the length of the building, ouer against the separate place, which was behinde it, and the chambers on

North side, opened toward the North V. and they on the South side toward the South R. for there was an alley of fiue cubits round about the Temple V. Z. and was fastened with a wall, 11. Verse 12. The building, or the great place compassed with a wall of fiue cubits thicke, & was farther off the Temple then the alley or separate place, and this is more plainly set forth in the great figure.

Verse 2. The breadth of the entrie or gate, ten cubits. C. D. Fiue cubits from the Temple wall to the gate on either side E. C. D. F. The length of fortie cubits, from the Temple gate to the most holy place 8, 1. The breadth of the Temple 20, cubits E. F. or G. P. Hee speaketh not here of the height, therefore it is made of 30. cubits, according to Salomons. Verse 3. The Angel went into the most holy place. The post of the entrie that is, the threshold, or thicknesse of the wall H. I. The gate fiue cubits K. L. The breadth on either side the gate 7, cubits, M. K. and L. N. which make in all 20, cubits. Verse 4. The length 20, cubits G. O. so it was square. Verse 5. The first chamber was 4, cubits Q. R. The second 3, S. T. and the third sixe, A. C. There were 3, higher or flatter of chambers R. S. A. The turning staires cannot be shewed in the figure, but may easily be conceived. Verse 8. The foundations of fiue cubits, meaning the high chamber was 5, and the nether from thence formed so likewise by a perpendicular line or plummet, B. Z. Verse 9. The chamber without was the high chamber, and from that chamber the wall was but fiue cubits thicke, B. X. Y. for downward it was six, Q. 6. Verse 10. The chambers on the one side were distant from them on the other side twentie cubits, which was the breadth of the Temple. Verse 11. The doores of the chambers on the North side, opened toward the North V. and they on the South side toward the South R. for there was an alley of fiue cubits round about the Temple V. Z. and was fastened with a wall, 11. Verse 12. The building, or the great place compassed with a wall of fiue cubits thicke, & was farther off the Temple then the alley or separate place, and this is more plainly set forth in the great figure.

the one side and on the other side an hundred cubites with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides ouer against the postes, sieled with Cedar wood round about, and from the ground vnto the windowes, and the windowes were sieled.

17 And from about the doore vnto the inner house and without, and by all the wall round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betwene a Cherub and a Cherub: and every Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lion toward the palme tree on the other side: thus was it made through all the house round about.

20 From the ground vnto about the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, and thus to looke vnto was the similitude and forme of the Sanctuary.

22 The Altar of wood was three cubites high, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof were of wood. And hee sayd vnto mee, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, even two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke planks vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other side, by the sides of the porch, and vpon the sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy shings.

Then brought he me into the vtter court by the way toward the North, and hee brought me into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundredth cubites, was the North doore, and it was fiftie cubites broad.

3 Ouer against the twentie cubits which were for the inner court, and ouer against the

pauchment, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers was a gallery of ten cubits wide, and within was a way of one cubite, and their doores toward the North.

5 Now the chambers about were narrower: for those chambers seemed to eate vp these, to wit, the lower, and those that were in the mids of the building,

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, even from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fiftie cubites long.

8 For the length of the chambers that were in the vtter court, was fiftie cubites: and loe, before the Temple were an hundredth cubites.

9 And vnder these chambers was the entrie, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thicke of the wall of the court toward the East, ouer against the separate place, and ouer against the building.

11 And the way before them was after the manner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, even the way directly before the wall toward the East, as one entred.

13 Then sayd hee vnto mee, The North chambers and the South chambers which are before the separate place, they bee holy chambers, wherein the Priests that approach vnto the Lord, shall eate the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, and the trespasse offering: for the place is holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holie, and shall put on other garments, and so shall approach to those things, which are for the people.

15 Now when hee had made an ende of measuring the inner house, hee brought mee forth toward the gate whose prospect is toward the East, and measured it round about.

16 Hee measured the East side with the measuring rod, fise hundredth reedes, even with the measuring reede round about.

17 Hee measured also the North side, fise hundredth reedes, even with the measuring reede round about.

18 And

Verse 16. Hee declareth that whatsoever was of stone works from the bottom to the top, was sieled with wood on the East, South, and North sides.

Verse 4. This gallery appeareth in the great figure by this number 12. Verse 5. These chambers were contrary fashioned to them of the Temple.

Verse 8. So that the wall for the chambers of the outward court and the wall of the inner, was either fiftie cubites, and the whole court an hundredth. Verse 9. Vnder these chambers were entries, or doores to pass from one place to another, which are noted euer by Z. in the great figure. Verse 10. 11. The chambers P. of the East court M. were like to the chambers of the North court.

Verse 13. Which chambers were in the East gate toward the North & South 3. and toward the separate place or backe building 4. which chambers are called holy, because they were by the Temple.

Verse 12. The altar V. which was three cubits high, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof were of wood.

Verse 13. The North chambers and the South chambers which are before the separate place, they bee holy chambers, wherein the Priests that approach vnto the Lord, shall eate the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, and the trespasse offering: for the place is holy.

Verse 1. Having described the length & breadth of the Temple, he commeth to the outward court on the North side T. This appeareth in the great figure. He brought me into the chamber: that is the row of chambers, which were toward the separate place Westward 1. Verse 2. Hee meaneth that the North was an hundredth cubits long X.Y. and in breadth fiftie B.X.

8 **Lcm.* 21.1; 14

b For they ha
brought idola
ters which wer
of other coun
treys, to teach
them their ido
latric, Chap. 2
40.
c Ye haue not
suffered vnto m
according to r
1. 20

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to discerne betweene the vnclane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge according to my iudgements: and they shall keepe my Lawes and my statutes in all mine assemblies, & they shall sanctifie my Sabbaths.

^a Lev. 21. 1, 2, 11

25 * And they shall come at no dead person to defile themselves, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: *in these* may they be defiled.

^g They may be at their buriall, which was a defiling.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuarie vnto the inner court to minister in the Sanctuarie, he shall offer his sinne offering, sayth the Lord God.

^a Deut. 18. 1. num. 18. 30.

28 * And the Priesthood shall be their inheritance, *yea*, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.

29 They shall eat the meat offering, and the sinne offering, and the trespass offering, and euery dedicate thing in Israel shall be theirs.

^a Exod. 13. 2. and 22. 29. and 34. 19. num. 3. 13.

30 * And all the first of all the first borne, and euery oblation, *euery* all of euery sort of your oblations shall be the Priests. Ye shall also giue vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

^a Exod. 22. 31. leuit. 22. 8.

31 The Priests shall not eat of anything, that is dead, or torne, whether it be fowle or beast.

CHAP. XLV.

^a Out of the land of promise are there separated foure portions, of which the first is giuen to the Priests and to the Temple, the second to the Leuites, the third to the city, the fourth to the Prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights and measures. 13 Of the first fruits, &c.

^a Of the land of Israel the Lord onely requireth this portion for the Temple and for the Priests for the cite and for the prince.

Moreouer when yee shall diuide the land for inheritance, ye shall offer an oblation vnto the Lord an ^a holy portion of the land, five and twentie thousand reeds long, and ten thousand broad: this shall be holy in all the borders thereof round about.

2 Of this there shall be for the Sanctuarie five hundredth in length, with five hundredth in breadth, all square round about, and fiftie cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twentie thousand, and the breadth of ten thousand: and in it shall be the Sanctuarie, and the most holy place.

4 The holy portion of the land shall be the Priests, which minister in the Sanctuarie which come nere to serue the Lord: and it shall be a place for their houses, and an holy place for the Sanctuarie.

5 And in the five and twentie thousand of length, and the ten thousand of breadth shall

the Leuites that minister in the house, haue their possession for twentie chambers.

6 Also yee shall appoint the possession of the city, five thousand broad, and five and twentie thousand long ouer against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the city, *euery* before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my Princes shall no more oppress my people, & *thereof* of the land shall they giue to the house of Israel according to their tribes.

9 Thus saith the Lord God, Let it suffice you, O princes of Israel: leaue off crueltie and oppression, and execute iudgment and iustice: take away your exactions from my people, sayth the Lord God.

10 Yee shall haue iust balances, and a true Ephah, and a true Bath.

11 The Ephah and the Bath shall be equal: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shall be after the Homer.

12 * And the shekel shall be twenty Gerahs, and twenty shekels, and ^a five and twenty shekels, and fiftene shekels shall be your Maneh.

13 ¶ This is the oblation that ye shall offer, the fixt part of an Ephah of an Homer of wheate, and ye shall giue the fixt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, *euery* of the Bath of oyle, yee shall offer the tenth part of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer.)

15 And one lambe of two hundredth sheep out of the fat pastures of Israel for a meat offering, and for a burnt offering and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall giue this oblation for the Prince in Israel.

17 And it shall be the Princes part to giue burnt offerings, and meat offerings, and drinke offerings in the solemne feasts and in the new Moones, and in the Sabbaths, and in al the high feasts of the house of Israel: hee shall prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus sayth the Lord God, In the first moneth, in the first day of ^a the moneth, thou shalt take a young bullocke without blemish, and cleanse the Sanctuarie.

19 And the Priest shall take of the blood of the

^b The Prophet sheweth that the heads must be first reformed before any good order can be established among the people.

^c Ephah and Bath were both of one quantity, saue that Ephah contained in drie things, that which Bath did in liquor, Leuit. 5. 11. 1. king. 5. 11.

^d Exod. 30. 13. leuit. 27. 25. num. 3. 47.

^e That is, three score shekels make a weight called Mina: for heioyeth these three parts to a Mina.

^e Which was Nisan, containing part of March and part of April.

the sinne offering, and put it vpon the posts of the house, and vpon the foure || corners of the frame of the altar, and vpon the postes of the gate of the inner court.

20 And so shalt thou doe the seuenth day of the moneth: for euery one that hath erred, and for him that is deceiued: so shal you reconcile the house.

21 In the first moneth, in the fourteenth day of the moneth ye shal haue the Passeouer, a feast of seuen dayes, and ye shall cate vnleavened bread.

22 And vpon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast hee shall make a burnt offering to the Lord, *euens* of seuen bullocks, and seuen rammes without blemish dayly for seuen dayes, and an hee goat dayly for a sinne offering.

24 And he shal prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an Hin of oyle for an Ephah.

25 In the seuenth moneth, in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

The sacrifices of the Sabbaths, and of the new Moones. 8
Wherein which dooeth they must goe in, or come out of the Temple, &c.

Thus saith the Lord God, The gate of the inner court that turneth toward the East, shall be shut the five working dayes: but on the Sabbath it shall be opened, and in the day of the new Moone it shall be opened.

And the Prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate: after, he shall goe forth, but the gate shall not be shut till the evening.

3 Likewise the people of the land shal worship at the entrie of this gate before the Lord on the Sabbaths, and in the new Moones.

4 And the burnt offering that the Prince shall offer vnto the Lord on the Sabbath day, shall be fixe lambs without blemish, & a ramme without blemish.

5 And the meate offering shall be an Ephah for a ramme: and the meate offering for the lambs a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the day of the new Moone it shall be a yong bullocke without blemish, & fixe lambs and a ramme: they shall be without blemish.

7 And he shal prepare a meate offering, *euens* an Ephah for a bullocke, and an Ephah for a ramme, & for the lambs according as his hand shall bring, and an Hin of oyle to an Ephah.

8 And when the Prince shal enter, he shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feasts, he that entreteth in by the way of the North gate to worship, shall goe out by the way of the South gate: and hee that entreteth by the way of the South gate, shall goe forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall goe forth ouer against it.

10 And the prince shall be in the middes of them: he shall goe in when they goe in, & when they goe forth, they shall goe forth *together*.

11 And in the feasts, and in the solemnities the meate offering shall bee an Ephah to a bullocke, and an Ephah to a ramme, and to the lambs, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the Prince shall make a free burnt offering or peace offerings freely vnto the Lord, one shal then open him the gate, that turneth toward the East; and hee shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after, he shall goe forth, and when he is gone forth, one shal shut the gate.

13 Thou shalt dayly make a burnt offering vnto the Lord of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the fixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flour: this meate offering shall be continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus saith the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall bee his to the syce of libertie: after, it shall returne to the Prince, but his inheritance shall remaine to his sonnes for them.

18 Moreouer, the Prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people be not scattered euery man from his possession.

19 ¶ After, he brought me through the entrie, which was at the side of the gate, into the holy chambers of the Priestes, which stood toward the North: and behold, there was a place at the West side of them.

20 Then said he vnto me, This is the place where the Priests shall see the trespasse offering, and the sinne offering, where they shall bake the meate offering, that they should not

Verse 9. He that entreteth in by the North gate, shall goe out by the South gate: and contrary, & in going forth they were shipped in the middes of the

Verse 13. Thou shalt dayly make a burnt offering vnto the Lord of a lambe of one yeere without blemish: thou shalt doe it euery morning.

Which was at the lubie, Leu. 25. 9. d But be content with that porrio that God hath assigned him, as Chap. 45. 8.

Verse 19. He describeth the Priests chambers, which were at the side of the Temple toward the North: and so cometh to the place which was on the West side 8. which, verse 27. is called the vter court, in respect of the inner court, at also where the people were, was the vter court in respect of this inner.

e That the people should not have to do with those things which appertain to the Lord, and think it lawful for them to use them. Verse 21. The little court in every corner, was four cubits long, 7, 8, and thirte broad 9, 9, and 7, 9. Verse 23. About the walls of these little courts, which were as kitchens, were little chambers for cooks 10.

Verse 1. The doore of the Temple 2, and from vnder the threshold issued out waters, which came out of the South side, and ranne toward the East. Look in the grent figure 11. a Whereby are meant the Spirituall graces that should be given to the Church vnder the kingdom of Christ.

b Signifying, that the graces of God should neuer decrease, but ever abound in his Church. c Meaning, the multitude of them that should be refreshed by the spirituall waters. d Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea, or Genezareth, and the Sea called Mediterraneum, Zech. 1. 4. 8. e The waters which of nature are salt and vnwholsome, shalbe made sweete and comfortable.

beare them into the vter Court, to sanctifie the people.

21 Then he brought me forth into the vter Court, and caused me to goe by the foure corners of the Court: and behold, in euery corner of the Court, there was a court.

22 In the foure corners of the Court there were courts ioyned of fourtie cubites long, and thirte broad: these foure corners were of one measure.

23 And there was a wall about them, even about those foure, and kitchens were made vnder the wall round about.

24 Then said he vnto me, This is the kitchen where the ministers of the house shall feede the sacrificers of the people.

CHAP. XLVII.

The vision of the waters that came out of the Temple, 1. The confining of the land of promise, and the diuision thereof by Tribes.

1 Afterward he brought me vnto the doore of the house, and behold, waters issued out from vnder the threshold of the house Eastward: for the forefront of the house stood toward the East, and the waters ran downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he me out toward the North gate, and led me about by the way without vnto the vter gate, by the way that runneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters were to the ancles.

4 Again, he measured a thousand, and brought mee through the waters: the waters were to the knees: againe he measured a thousand, and brought me through the waters: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a riuer, that I could not passe ouer: for the waters were risen, and the waters did flow, as a riuer, that could not be passed ouer.

6 And he said vnto me, Sonne of man, hast thou seene this? Then he brought me, & caused me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer were very many trees on the one side, and on the other.

8 Then said he vnto me, These waters issue out toward the East countrey, and run downe into the plaine, and shall go into one Sea: they shall runne into another Sea, and the waters shall be wholsome.

9 And euery thing that liueth, which moueth, wherefoeuer the riuers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shal come thither: for they shall be wholsome, and euery thing shall liue whither the riuer commeth.

10 And then the fishers shall stand vpon it, and from En-gedi euen vnto En-eqlaim, they shall spread out their nets: for their fish shall be according to their kinds, as the fish of the maine sea, exceeding many.

11 But the myrie places thereof, and the marishes thereof shall not be wholsome: they shall be made salt pits.

12 And by this riuer vpon the brinke thereof, on this side, and on that side shall grow all fruitfull trees, whose lease shall not fade, neither shall the fruit thereof faile: it shall bring forth new fruit according to his months, because their waters runne out of the Sanctuary: and the fruit thereof shall be meat, and the lease thereof shall be for medicine.

13 Thus saith the Lord God, This shall be the border, whereby ye shall inherite the land according to the tribes of Israel: Joseph shall haue two portions.

14 And ye shall inherite it, one as well as another: concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall be the border of the land toward the North side, from the maine sea toward Hethlon as men goe to Zedadah.

16 Hamath, Berothah, Sibrah, which is betwene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shall be the North part.

18 But the East side shall ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iorden, and from the border vnto the East sea: and so shall be the East part.

19 And the South side shall be toward Teman from Tamar to the waters of Meriboth in Kadesh, and the riuer to the inaine sea: so shall be the South part toward Teman.

20 The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shall be the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the countrey among the children of Israel, they shal part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

The lot of the tribes. 9 The parts of the possession of the Priester, of the Temple, of the Lewites, of the ciitie, and of the Prince are rehearsed.

Now

f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many. g Which were cities at the corners of the salt or dead sea. h They shall be here of all sorts, and in as great abundance as in the great Ocean where they are bred. i That is, the wicked and reprobate. j Or, for priests and Jews. k By the land of promise being signified the spirituall land, whereof this was a figure.

l Meaning, that in this spirituall kingdom there should be no difference betwene Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

^a The tribes entered into the land under Joshua, divided the land somewhat otherwize then is here set forth by this vision.

NOW these are the names of the tribes. From the North side, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Bnan, and the border of Damascus Northward the coast of Hamath, euen from the East side to the West shalbe a portion for Dan.

2 And by the border of Dan from the East side vnto the West side, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side a portion for Manassch.

5 And by the border of Manassch from the East side vnto the West side a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah, from the East part vnto the West part ^b shall be the offering which they shall offer of five and twentie thousand reedes broad, and of length as one of the other parts, from the East side vnto the West side, and the Sanctuarie shall be in the mids of it.

9 The oblation that yee shall offer vnto the Lord, shall be of five and twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priests shall be this holy oblation, toward the North five and twenty thousand long, & toward the West, ten thousand broad, and toward the East ten thousand broad, and toward the South five and twentie thousand long, and the Sanctuarie of the Lord shall be in the mids thereof.

11 It shall be for the Priests that are sanctified of the sonnes of * Zadok, which haue kept my charge, which went not astray when the children of Israel went astray as the Leuites went astray.

12 Therefore this oblation of the land that is offered, shall be theirs, as a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests, the Leuites shall haue five and twenty thousand long, and tenne thousand broad: all the length shall be five & twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breadth ouer against the five and twenty thousand, shall be a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the mids thereof.

16 And these shall be the measures thereof, the North part five hundredth and foure thou-

sand, and the South part ^c five hundredth and foure thousand, & the East part five hundredth and foure thousand, & the West part five hundredth and foure thousand.

17 And the suburbs of the citie shall be toward the North two hundredth and fiftie, and toward the South two hundredth and fiftie, and toward the East two hundredth and fiftie, and toward the West two hundredth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shall be ten thousand Eastward, and ten thousand Westward: and it shall be ouer against the oblation of the holy portion, and the increase thereof shall be for food vnto them that serue in the citie.

19 And they that serue in the citie, shall be of all the tribes of Israel that shall serue therein.

20 All the oblation shall be five and twentie thousand with ^d five and twenty thousand: you shall offer this oblation foure square for the Sanctuary, and for the possession of the citie.

21 And the residue shall be for the Prince on the one side and on the other of the oblation of the Sanctuary, and of the possession of the citie, ouer against the five and twenty thousand of the oblation toward the East border, and Westward ouer against the five and twenty thousand toward the West border, ouer against shall be for the portion of the Prince: this shall be the holy oblation, and the house of the Sanctuary shall be in the mides thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the city, that which is in the mides shall be the princes: betweene the border of Iudah, and betweene the border of Benjamin shall be the princes.

23 And the rest of the tribes shall be thus: from the East part vnto the West part, Benjamin shall be a portion.

24 And by the border of Benjamin from the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar, from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward ^e Temath, the border shall be euen from ^f Tamar, vnto the waters of Meribath in Kadesh, and to the ^h riuer that runneth into the maine sea.

29 This is the land, which yee shall distribute vnto the tribes of Israel for inheritance, & these are their portions, saith the Lord God.

30 And these are the bounds of the city, on the North side five hundredth, and foure thousand measures.

31 And the gates of the city shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Levi.

32 And at the East side five hundredth and

^c Meaning, that it should be square.

^d Every way it shall be five and twenty thousand.

^e So that Iudah was on the North side of the Princes and Leuites portions, and Benjamin on the South side.

^f Which is here taken for Idumea.
^g Which was Iericho the city of palme trees.
^h Meaning, Nilus that runneth into the Sea, called Mediterranean.

four thousand, and three gates, and one gate of Ioseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundredth and four thousand measures, and three ports, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side, five hundredth & four thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphthali.

35 It was round about, eighteene thousand measures, and the name of the citie from that day shalbe, [†]The Lord is there.

DANIEL.

THE ARGUMENT.

THe great providence of God, and his singular mercie toward his Church are most liuely heere set forth, who neuer leaueth his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom hee adorned with such graces of his holy Spirit, that Daniel alone all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last ende of the world, and to the generall resurrection, as of the foure Monarchies and Empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because hee should be the accomplishment thereof: moreover hee sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euermolting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth heere that after that Christ is offered, hee will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim king of Iudah. 4 The King chuseth certaine yong men of the Iewes to learne his law. 5 They haue the Kings ordinarie appointed, 8 But they abstaine from it.

a Reade 2. King. 24. 1. and Ierem. 25. 1.

b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

c Who was as master of the wardes.

d Hee calleth them Eunuches whom the King nourished and brought vp to be rulers of other countreys after ward.

e His purpose was to keepe them as hostages, and that he might shewe himselfe victorious, and also by their good in-treatie and learning of his religion, they might fauor rather him then the Iewes, and so be able to serue him as gouernours in their lande: moreover, by

this meanes the Iewes might be better kept in subiection, fearing other wise to procure hurt to these noble men. f The King required three things, that they should bee of noble birth, that they should bee wittie and learned, and that they should bee of a strong and comely nature, that they might doe him better seruice: this hee did for his owne commoditie, therefore it is not to praise his liberalitie: yet in this hee is worthy praise, that hee listened to learning, and knew that it was a necessary meane to gouerne by. g That they might forget their owne religion and countrey fashions, to serue him the better to his purpose: yet it is not to bee thought that Daniel did learne any knowledge that was not godly: in all poynts hee refused the abuse of things and superstition, in so much that hee would not eate the meate that the King appointed him, but was content to learne the knowledge of natural things. h That by their good entertainment they might learne to forget the mediocrity of their owne people. i To the intent that in this time they might both learne the manners of the Caldeans, and also their tongue.

IN the third yeere of the reigne of Iehoiakim king of Iudah, came Nebuchad-nezzar king of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hand, with part of the vessels of the house of God, which he carried into the land of ^b Shinar, to the house of his god, and hee brought the vessels into his gods treasure.

3 And the King spake vnto ^c Ashpenaz the master of his ^d Eunuches, that he should bring certaine of the children of Israel, of the ^e kings seede, and of the princes:

4 Children in whom was no blemish, but well ^f fauoured, and instructed in all wisdom, and well seene in knowledge, and able to vtter knowledge, & such as were able to stand in the Kings palace, and whom they might teach the ^g learning, and the tongue of the Caldeans.

5 And the King appointed them prouision euery day of a ^h portion of the Kings meate, and of the wine which hee dranke, so nourishing them ⁱ three yeere, that at the end thereof,

they might stand ^k before the King.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael and Azariah.

7 Vnto whom the chiefe of the Eunuches gaue other names: for hee called Daniel, Belteshazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

8 **B**ut Daniel had determined in his heart, that he would not ^m defile himselfe with the portion of the Kings meate, nor with the wine which hee dranke: therefore hee required the chiefe of the Eunuches that he might not defile himselfe.

9 (Now God had brought Daniel into fauor, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches sayd vnto Daniel, ⁿ I feare my lord the King, who hath appointed your meate and your drinke: therefore if he see your faces worse liking then the other children, which are of your sort, then shall you make mee lose mine head vnto the King.

11 Then said Daniel to Melzar, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael, and Azariah,

12 Proue thy seruants, I beseech thee, ^o ten dayes, and let them giue vs ^p pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, & the countenances of the children that eat of the portion of the Kings meate: and as thou seest, deale with thy seruants,

contrary to the Babylonians, and therefore herein hee representeth them, which are of no religion: for neither hee would condemne theirs nor maintaine his owne. o Meaning, that within this space hee might haue the triall, and that no man should be able to discern it: and thus he spake, being moued by the Spirit of God. p Not that it was a thing abominable to eat dainty meates, and to drinke wine, as both before and after they did, but if they should haue hereby become wonne to the king, and haue refused their owne religion, that meate and drinke had bene accursed.

⁹ This bare for-
ding and that al-
fo of Moles whē
he fled from the
court of Egypt,
declareth that
we must liue in
such sobriety as
God deeth call
vs vnto, seeing
he will make it
more profitable
vnto vs, then all
dainties: for his
blessing onely
sufficeth.
¹⁰ Elsewhere in Ista-
Meaning, in
the liberal sciē-
ces, and naturall
knowledge, and
not in the magi-
call artes which
are forbidden,
Deut. 18. 10.
¹¹ So that he onely
was a Prophet
and none of the
other: for by
dreames and visi-
ons God appea-
red to his Pro-
phets, Num. 1. 2. 6
¹² Of the three
yeres aboue men-
tioned, verse 5.
¹³ That is, hee
was effermed in
Babylon as a
Prophet so long
as that common
wealth stood.

14 So he consented to them in this matter,
and proued them ten dayes.

15 And at the end of ten dayes, thier⁹ coun-
tenances appeared fairer and in^t better liking
then all the childrens, which did eate the porti-
on of the Kings meate.

16 Thus Melzar tooke away the portion of
their meate, and the wine that they should
drinke, and gaue them pulse.

17 As for these foure children, God gaue
them knowledge, and vnderstanding in all lear-
ning² and wisdome: also he gaue Daniel vn-
derstanding of all³ visions and dreames.

18 Now when the time was⁴ expired, that
the King had appointed to bring them in, the
chiefe of the Eunuches brought them before
Nebuchad-nezzar.

19 And the King communed with them:
and among them all was found none like Dani-
el, Hananiah, Mishael, and Azariah: therefore
stood they before the King.

20 And in all matters of wisdome, and vn-
derstanding that the king enquired of them, he
found them tenne times better then all the in-
chanters and Astrologians, that were in all his
realme.

21 And Daniel was vnto⁵ the first yeere of
king Cyrus.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The king comman-
deth all the wise men of Babylon to bee slaine because they
could not interpret his dreame. 16 Daniel requirerh time
to solute the question. 24 Daniel is brought vnto the king
and sheweth him his dreame and the interpretation thereof.
44 Of the everlasting kingdome of Christ.

And in the⁶ second yeere of the reigne of
Nebuchad-nezzar, Nebuchad-nezzar
dreamed^b dreames wherewith his spirit was
troubled, and his^d sleepe was vpon him.

2 Then the king commaunded to call the
inchanters, and the astrologians and the force-
rers, & the^c Caldeans for to shew the king his
dreams: so they came & stood before the king.

3 And the King sayd vnto them, I haue^e
dreamed a dreame, and my spirit was troubled
to know the dreame.

4 Then spake the Caldeans to the King in
the^f Aramites language, O king liue for euer:
shew thy seruants thy dreame, and we shall
shew the interpretation.

5 And the King answered and said to the
Caldeans, The thing is gone from me. If ye
will not make me vnderstand the dreame with
the interpretation thereof, ye^g shall be drawen
in pieces, and your houses shalbe made a iakes.

6 But if ye declare the dreame & the inter-
pretation thereof, ye shall receiue of me gifts and
rewards, and great honour: therefore shew me
the dreame and the interpretation of it.

7 They answered againe, and said, Let the
King shew^h his seruants the dreame, and wee
will declare the interpretation thereof.

8 Then the king answered, and said, I know
certainly that yeeⁱ would gaine the time, be-
cause ye see the thing is gone from me.

9 But if ye will not declare me the dreame,
there is but one iudgment for you: for ye haue
prepared lying and corrupt wordes to speake
before me til the time be changed: therefore tel
mee the dreame, that I may know if ye can de-
clare me the interpretation thereof.

10 Then the Caldeans answered before the
King, and sayd, There is no man vpon earth,
that can declare the Kings matter: yea, there
is neither king nor prince nor lord that asked
such things at an enchanter or astrologian or
Caldean.

11 For it is a rare thing that the King requi-
reth, and there is none other that can declare it
before the King, except the gods whose dwell-
ing is not with flesh.

12 For this cause the King was angry and
in great fury, and commanded to destroy all the
wise men of Babel.

13 ¶ And when sentence was giuen, the
wise men were slaine: and they^j sought Daniel
and his fellows to be put to death.

14 Then Daniel answered with counsel and
wisdome to Arioch the kings^k chiefe steward,
which was gone forth to put to death the wise
men of Babel.

15 Yea, hee answered and said vnto Arioch
the kings captain, Why is the sentence so ha-
stie from the king? Then Arioch declared the
thing to Daniel.

16 So Daniel went and desired the King
that hee would giue him leasure, and that
hee would shew the King the interpretation
thereof.

17 ¶ Then Daniel went to his house, and
shewed the matter to Hananiah, Mishael, and
Azariah his companions,

18 That they should beseech the God of
heauen for grace in this secret, that Daniel
and his fellows should not perish with the rest
of the wise men of Babel.

19 Then was the secret reuealed vnto Da-
niel in a vision by night: therefore Daniel prai-
sed the God of heauen.

20 And Daniel answered and said, *The
Name of God be praised for euer and euer: for
wisdome and strength are his,

21 And he changeth the times and seasons:
he taketh away kings: he setteth vp kings: he
giueth wisdome vnto the wise, and vnderstand-
ing to those that vnderstand.

22 Hee discouereth the deepe and secret
things: he knoweth what is in the darkenesse,
and the^k light dwelleth with him.

23 I thanke thee and praise thee, O thou
God of my^l fathers, that thou hast giuen mee
wisdome and^m strength, and hast shewed me

7 They answered againe, and said, Let the
King shew^h his seruants the dreame, and wee
will declare the interpretation thereof.

8 Then the king answered, and said, I know
certainly that yeeⁱ would gaine the time, be-
cause ye see the thing is gone from me.

9 But if ye will not declare me the dreame,
there is but one iudgment for you: for ye haue
prepared lying and corrupt wordes to speake
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shewed the matter to Hananiah, Mishael, and
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18 That they should beseech the God of
heauen for grace in this secret, that Daniel
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of the wise men of Babel.

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20 And Daniel answered and said, *The
Name of God be praised for euer and euer: for
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21 And he changeth the times and seasons:
he taketh away kings: he setteth vp kings: he
giueth wisdome vnto the wise, and vnderstand-
ing to those that vnderstand.

22 Hee discouereth the deepe and secret
things: he knoweth what is in the darkenesse,
and the^k light dwelleth with him.

23 I thanke thee and praise thee, O thou
God of my^l fathers, that thou hast giuen mee
wisdome and^m strength, and hast shewed me

^h Herein appea-
red their igno-
rance, that not-
withstanding
their brags, yet
were they not a-
ble to tell the
dreame, except
he entred them
into the matter,
and therefore
they would pre-
tend knowledge
where was but
mere ignorance,
and so as delu-
ders of the peo-
ple, they were
worthy to die.
ⁱ Elsewhere in Ista-
the time.

^j Which decla-
reth that God
would not haue
his seruants ioy-
ned in the com-
panie of these
forceers and
astrologers,
whose arts were
wicked, and
therefore iustly
ought to die,
though the king
did it vpon a
rage and no
zeale.
^k Or, the captain
of the guard.

*Ps. 111. 2.
and 111. 5. 18.
^k He sheweth
that man hath
neither wisdome
nor knowledge,
but very darke
blindnes and ig-
norance of him-
selfe: for it com-
meth onely of
God, that man
vnderstandeth
any thing.
^l To whom thou
madest thy pro-
mise, and who li-
ued in thy feare:
whereby he ex-
cludeth all o-
ther gods.
^m Meaning,
power to in-
terpret it.

now the thing that we desired of thee: for thou hast declared vnto vs the Kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the King had ordeined to destroy the wise men of Babel: he went and said thus vnto him, Destroy not ^a the wise men of Babel, but bring me before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king, and said vnto Daniel, whose name was Belteshazzar, Art thou able to shew mee the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, can neither the wise, the Astrologians, the Inchanters, nor the Soothsayers declare vnto the king.

28 But there is a God in ^o heauen that reueileth secrets, and sheweth the king Nebuchad-nezzar what shall be in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this,

29 O King, when thou wast in thy bed, thoughts came into thy *minde*, what should come to passe hereafter, and he that reueileth secrets, telleth thee, what shall come.

30 As ^p for me, this secret is not shewed me for any wiledome that I haue, more then any other liuing, but onely to shew the king the interpretation, and that thou mightest know the thoughts of thine heart.

31 O king, thou sawest, and behold, there *was* a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof *was* terrible.

32 This images head was of fine ^a gold, his breast, and his armes of siluer, his belly and his thighs of brasse,

33 His legges of yron, and his feet were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without hands, which smote the image vpon his feete, that were of yron and clay, and brake them to peeces.

35 Then was the yron, the clay, the brasse, the siluer, and the gold broken all together, and became like the chaffe of the summer flowers, and the wind caried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the king the interpretation thereof.

37 ¶ O King, thou art a king of kings: for the God of heauen hath giuen thee a kingdom, power, and strength, and glory,

38 And in all *places* where the children of men dwel, the beasts of the field, and the fowles

of the heauen hath hee giuen into thine hand, and hath made thee ruler ouer them all, thou art this head of gold.

39 And after thee shall arise another kingdome, ^a inferiour to thee, of *siluer*, and another ^b third kingdome *shalbe* of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdome shalbe strong as yron: for as yron breaketh in peeces, and subdueth all things, and as yron bruiseth all these things, *so* shall it breake in ^a peeces, and bruisse *all*.

41 Whereas thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shalbe ^a diuided, but there shalbe in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And *as* the toes of the feet were part of yron, and part of clay, *so* shall the kingdome be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay, and earth, they shall mingle themselves with ^a the seede of men: but they shall not ioine one with another, as yron cannot be mixed with clay.

44 And in the dayes of these Kings, shall the God of heauen set vp a kingdome, which ^a shall neuer be destroyed: and this kingdome shal not be giuen to another people, but it shall breake and destroy all these kingdomes, and it shall stand for euer.

45 Whereas thou sawest, that the ^a stone was cut of the mountaine without hands, and that it brake in peeces the yron, the brasse, the clay, the siluer, and the gold: *so* the great God hath shewed the king, what shal come to passe hereafter, and the dreame *is* true, and the interpretation thereof *is* sure.

46 ¶ Then the King Nebuchad-nezzar fell vpon his face, and ^b bowed himselfe vnto Daniel, and commanded that they should offer meat offerings, and sweet odours vnto him.

47 *Also* the King answered vnto Daniel, and said, *I know* of a trueth that your ^c God is a God of gods, and the Lord of kings, and the reuealer of secrets, seeing thou couldest open this secret.

48 So the King made Daniel a great man, and gaue him many and great ^d gifts. He made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboute all the wise men of Babel.

the kingdoms of the world are transitory, and that the kingdome of ^a Christ shall only remaine for euer. a Meaning Christ, who was sent of God, and not let up by man, whose kingdome at the beginning should be small and without beauty to many soules, but should at length growe and fill the whole earth, which hee calleth a great mountaine, as ver. 35. And this kingdome, which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shall be eternal: for the spirit that is in them, is life eternal, Rom. 8. 10. b Though this humbling of the King seemed to deserue commendation, yet because hee ioyed Gods honour with the Prophets, it is to be reprooued, and Daniel herein erreth, hee suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it. c This confession was but a sudden motion, as it was also in Pharaoh, Exodus 9. 27, 28. but his heart was not touched, as appeared loone afterwarde. d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grievously oppressed in this their captiuitie, and also hee receiued them, lest hee should offend this cruell king, which willingly gaue them.

n Whereby appeareth that many were slaine, as ver. 13. and the rest at Daniels offer, were preserved on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie, because the king proceeded according to his wicked affliction, and not considering, if their science were lawfull or no. o He affirmeth that man by reason and arte is not able to attaine to the cause of Gods secrets, but the understanding onely thereof must come of God: whereby he smiteth the king with a certaine feare and reuerence of God, that he might be the more apt to receiue the high mysteries, that should be reueiled. p Because hee had said that God onely must reueile the signification of this dreame, the king might haue asked why Daniel did enterprise to interpret it, and therefore bee sheweth, that he was but Gods minister, and had no gifts, but such as God had giuen him to set forth his glory. q By golde, siluer, brasse, and yron, are meant the Caldean, Persian, Macedonian, and Roman kingdome, which should successively rule all the world till Christ (which is here called the stone) come himselfe, and destroy the last: and this was to assure the Iewes, that their afflictions should not end with the empire of the Caldeans but that they should patiently abide the coming of Messiah, which should be at the ende of this fourth monarchie.

r Daniel lea-
ueth out the
kingdome of the
Assyrians, which
was before the
Babylonian,
both because it
was not a mo-
narchie and ge-
nerall empire,
and also because
he would de-
clare the things
that were to
come, to the com-
ing of Christ,
for the comfort
of the elect a-
mong these
wonderfull al-
terations: and he
callethe the Baby-
lonian king-
dome the golden
head, because in
respect of the o-
ther three, it
was the best,
and yet was of
it selfe wicked
and cruell.
f Meaning, the
Persians which
were not inferi-
our in dignitie,
power and rich-
es, but were
worse touching
ambition, crue-
lty, and all kind
of vice: shew-
ing, that the
world should
grow worse and
worse, till it was
reformed by
Christ.
t That is, of the
Macedonians
shalbe of brasse,
not alluding to
the hardnesse
thereof, but to
the violence in
respect of siluer.
u That is, the
Romane empire
shall subduer all
these other afo-
renamed, which
after Alexander
were diuided in-
to the Macedo-
nians, Grecians,
Syrians and E-
gyptians.
x They shall
haue ciuill wars
and continuall
discord among
themselves.
y They shall
by marriages and
affinities thinke
to make them-
selves strong:
yet that they re-
uer be ioyed
in hearts.
z His purpose is
to shew that all
the kingdoms of
the world shall
remaine for euer.

^e He did not this for their private profit, but that the whole Church, which was then there in affliction, might have some release and ease by this benefite. ^f Meaning, that either hee was a iudge, or that hee had the whole authoritie, so that none could bee admitted to the kings presence, but by him.

49 Then Daniel made request to the king, and hee set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel sat in the gate of the King.

CHAP. III.

¹ The King setteth vp a golden image. ⁸ Certaine are accused because they despised the Kings commandement, and are put into a burning oven. ²⁵ By belife in God they are deliuered from the fire. ²⁶ Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

Nebuchad-nezzar the King made an image of golde, whose height was three-score cubites, and the breadth thereof sixe cubites: he set it vp in the plaine of Dura, in the prouince of Babel.

² Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the receiuers, the counsellors, the officers, and all the gouernors of the prouinces, that they should come to the dedication of the image, which Nebuchad-nezzar the King had set vp.

³ So the nobles, princes and dukes, the iudges, the receiuers, the counsellors, the officers, and all the gouernors of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the King had set vp: and they stood before the image, which Nebuchad-nezzar had set vp.

⁴ Then an herald cryed aloud, Bee it knowne to you, O people, nations, and languages,

⁵ That when yee heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musicke, yee fall downe and worship the golden image, that Nebuchad-nezzar the King hath set vp.

⁶ And whosoever falleth not downe and worshipping, shall the same houre be cast into the middes of an hote fierie furnace.

⁷ Therefore asloone as all the people heard the sound of the cornet, trumpet, harpe, sackbut, psalterie, and all instruments of musicke, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the King had set vp.

⁸ By reason whereof at that same time came men of the Caldeans, and grievously accused the Iewes.

⁹ For they spake and sayd to the King Nebuchad-nezzar, O King, liue for euer.

¹⁰ Thou, O king, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of mu-

sicke, shall fall downe and worship the golden image, ¹¹ And whosoever falleth not downe, and worshipping, that hee should be cast into the middes of an hote fierie furnace.

sicke, shall fall downe and worship the golden image.

¹¹ And whosoever falleth not downe, and worshipping, that hee should be cast into the middes of an hote fierie furnace.

¹² There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, Shadrach, Meshach, and Abednego: these men, O king, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image, that thou hast set vp.

¹³ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the King.

¹⁴ And Nebuchad-nezzar spake, and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image, that I haue set vp?

¹⁵ Now therefore are ye ready when yee heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musicke, to fall downe, & worship the image, which I haue made? for if ye worship it not, ye shall be cast immediately into the middes of an hote fierie furnace: for who is that God, that can deliuer you out of mine hands?

¹⁶ Shadrach, Meshach, and Abednego answered, and said to the King, O Nebuchad-nezzar, we are not carefull to answer thee in this matter.

¹⁷ Behold, our God whom we serue, is able to deliuer vs from the hote fierie furnace, and he will deliuer vs out of thine hand, O king.

¹⁸ But if not, be it knowen vnto thee, O king, that we will not serue thy gods, nor worship the golden image, which thou hast set vp.

¹⁹ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heare the furnace at once seuen times more then it was wont to be heat.

²⁰ And hee charged the most valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fierie furnace.

²¹ So these men were bound in their coats, their hosen and their cloakes, with their other garments, and cast into the middes of the hote fierie furnace.

²² Therefore, because the kings commandement was strait, that the furnace should be exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

²³ And these three men, Shadrach, Meshach and Abednego fell downe bound into the middes of the hote fierie furnace.

²⁴ Then Nebuchad-nezzar the king was astonied

^e It seemeth, that they named not Daniel, because hee was greatly in the Kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel; and this declareth that this policie of erecting this image was inuented by the malicious flatterer, which sought nothing but the destruction of the Iewes, whom they accused of rebellious and ingratitude.

^f Signifying, that he would receive them to grace, if they would now at the length obey his decree.

^g For they should haue done iniury to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolu'd to die for Gods cause.

^h They ground on two points, first on the power, and providence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatrie.

ⁱ This declareth that the more that tyrants rage, and the more wittie they shew themselves in inuventing strange & cruell punishments, the more is God glorified by his seruants to whom he giueth patience and constancie to abide the crueltie of their punishment: for either hee deliuereth them from death, or els for this life giueth them a better.

k For the Angels were called the sonnes of God, because of their excellencie: therefore the king called this Angel, whome God sent to comfort his in these great torments, the sonne of God.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this furnace, till the time appointed, as Noah remained in the Arke till the Lord called him forth. m He was moued by the greatness of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioyned without the which there can be no faith. n If this heathen King moued by Gods Spirit would not see blasphemie vnpunished, but made a lawe and set a punishment to such transgressours, much more ought all they that professe religion, take order that such impietie reigne not, lest according as their knowledge and charge is greater, so they suffer double punishment.

o Meaning, so farre as his dominion extended. p Read Chap. 2. 44.

astonied and rose vp in haste, and spake, and said vnto his counsellors, Did not we cast three men bound into the middes of the fire? Who answered, and said vnto the king, It is true, O king.

25 And hee answered, and said, Loe, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the sonne of God.

26 Then the king Nebuchad-nezzar came neere to the mouth of the hote fierie furnace, and spake and sayd, Shadrach, Meshach, and Abednego, the seruants of the high God, goe forth, and come hither: so Shadrach, Meshach, and Abednego came forth of the middes of the fire.

27 Then the nobles, princes, and dukes, and the Kings counsellors came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the kings commandement, and yeelded their bodies rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree, that euery people, nation, and language, which speake any blasphemie against the God of Shadrach, Meshach, and Abednego, shall be drawn in pieces, and their houses shall be made a iakes, because there is no god that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach, & Abednego in the prouince of Babel.

31 Nebuchad-nezzar King, vnto all people, nations and languages, that dwel in all the world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward me.

33 How great are his signes, and how mightie are his wonders, This kingdome is an euermlasting kingdome, and his dominion is from generation to generation.

CHAP. IIII.

1 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud King hee should become as a beast. 31 After, he confesseth the power of God, and is restored to his former dignitie.

I Nebuchad-nezzar being at rest in mine house, and flourishing in my palace,

2 Saw a dreame, which made me afraid, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.

and what it meant: and here hee onely expoundeth the dreame.

4 So came the inchanters, the astrologians, the Caldeans & the soothsayers, to whom I told the dreame, but they could not shew me the interpretation thereof,

5 Till at the last Daniel came before me, (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I tolde the dreame, saying,

6 O Belteshazzar, chiefe of the inchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed, And behold, I saw a tree in the middes of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruit thereof much, and in it was meate for all: it made a shadow vnder it for the beasts of the field, and the fowles of the heauen dwelt in the boughes thereof, and all flesh fed on it.

10 I saw in the visions of mine head vpon my bed, and behold, a watchman and an Holy one came downe from heauen,

11 And cried alowd, and said thus, Hew downe the tree, and breake off his branches: shake off his leaues, and scatter his fruite, that the beasts may flee from vnder it, and the fowles from his branches.

12 Neuertheless, leaue the stumpe of his rootes in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it be wet with the dew of heauen, and let his portion bee with the beasts among the grasse of the field.

13 Let his heart bee changed from mans nature, and let a beasts heart be giuen vnto him, and let seuen times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the word of the holy ones, the demand was answered, to the intent that liuing men may knowe that the most High hath power ouer the kingdome of men, and giueth it to whomsoever he will, and appointeth ouer it the most abiect among men.

15 This is the dreame, that I King Nebuchad-nezzar, haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 ¶ Then Daniel (whose name was Belteshazzar) held his peace by the space of one houre, and his thoughts troubled him, and the

that lift vp themselves against God. k Hee was troubled for the great iudgement of God which hee saw ordained against the king: and so the Prophets vied on the one part to denounce Gods iudgements for the zeale they bare to his glory: and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements, if hee did not regard them with pitie.

king

c In that that he sent abroad to others who in ignorance in times past had experimented, and left Daniel which was ever ready at hand, it declarereth the nature of the vngodly, which neuer stooke to the seruants of God, but for very necessity, and then they spare no flatterings. d This no doubt was a great griefe to Daniel not only to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did to make him forget the true religion of God. e Which also was a great griefe to the Prophet to be numbered among the forerers and men whose practices were wicked and contrary to Gods word. f By the tree is signified the dignity of a King, whom God ordeineth to be a defence for all kind of men, and whose state is profitable for mankind. g Meaning, the Angel of God, which neither eateth nor sleepeth, but is ever ready to doe Gods will, and is not infected with mans corruption, but is ever holy: and in that that hee commandeth to cut downe this tree, he knewe that it should not be cut down by man, but by God. h Hereby hee meaneth that Nebuchad-nezzar should not onely for a time lose his kingdome, but be like a beast. i God hath decreed this iudgement and the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselves against God. k Hee was troubled for the great iudgement of God which hee saw ordained against the king: and so the Prophets vied on the one part to denounce Gods iudgements for the zeale they bare to his glory: and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements, if hee did not regard them with pitie.

king spake and said, Belshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belshazzar answered, and sayd, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues were faire, and the fruite thereof much, and in it was meate for all, vnder the which the beasts of the field dwelt, & vpon whose branches the fowles of the heauē did sit,

19 It is thou, O king, that art great and mightie: for thy greatness is grown, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king saw a watchman, and an holy one, that came downe from heauen, and said, Hewe downe the tree and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasie binde it among the grasse of the field, and let it be wet with the dewe of heauen, and let his portion be with the beasts of the field, till seuen times passe ouer him,

21 This is the interpretation, O king, and it is the decree of the most High, which is come vpon my lord the king.

22 That they shall driue thee from men, and thy dwelling shalbe with the beasts of the field: they shall make thee to eate grasse as the oxen, and they shall wet thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou know, that the most High beareth rule ouer the kingdom of men, and giueth it to whomsoever he will.

23 Whereas they sayd, that one should leaue the stumpe of the tree rootes, thy kingdom shall remaine vnto thee: after that, thou shalt know, that the heauens haue the rule.

24 Wherefore, O king, let my counsell be acceptable vnto thee, & breake off thy sinnes by righteousness, and thine iniquities by mercie toward the poore: let there be an healing of thine error.

25 All these things shall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue moneths, he walked in the royall palace of Babel.

27 And the king spake and sayd, Is nor this great Babel, that I haue built for the house of the kingdom by the might of my power, and for the honour of my maiestie?

28 While the word was in the kings mouth, a voice came downe from heauen, saying, O king Nebuchad-nezzar, to thee bee it spoken, Thy kingdom is departed from thee.

29 And they shall driue thee from men, and thy dwelling shalbe with the beasts of the field: they shall make thee to eate grasse, as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most High beareth rule

ouer the kingdom of men, and giueth it vnto whomsoever he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driuen from men, and did eate grasse as the oxen, and his body was wet with the dew of heauen, till his haire was grown as Eagles feathers, and his nailes like birds claws.

31 And at the end of these dayes, I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thanks vnto the most High, and I praised and honoured him, that liueth for euer, whose power is an everlasting power, and his kingdom is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his will he worketh in the armie of heauen, and in the inhabitants of the earth, and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto mee, and I returned to the honour of my kingdom: my glory and my beauty was restored vnto me, and my counsellours and my princes sought vnto me, and I was established in my kingdom, and my glory was augmented toward me.

34 Now therefore, I Nebuchad-nezzar praise, and extoll and magnifie the King of heauen, whose workes are all truth, and his wayes iudgement, and those that walke in pride, he is able to abase.

CHAP. V.

5 Belshazzar king of Babylon seeth an hand-writing on the wall. 8 The soothsayers called of the king, cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The king is slaine. 31 Darius enioyneth the kingdom.

King Belshazzar made a great feast to a thousand of his princes, and dranke wine before the thousand.

2 And Belshazzar while hee tasted the wine, commanded to bring him the golden and siluer vessels, which his father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the King and his princes, his wiues and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the lords house at Ierusalem, and the king and his princes, his wiues and his concubines dranke in them.

4 They dranke wine & praised the gods of gold, and of siluer, of brasie, of yron, of wood and of stone.

5 And the same houre appeared fingers of a mans hand, which wrote ouer against the candellsticke vpon the plaister of the wal of the

and vsed excess in their company, which is meant here by drinking wine thus the wicked are most dissolute and negligent, when their destruction is at hand. ¶ Or, overcome with wine. c Meaning, his grandfather. d In contempt of the true God they praised their idoles, nor that they thought, that the gold or siluer were gods, but that there was a certaine vertue and power in them to doe them good, which is a foolish opinion of all idolaters. e That it might the better be scene.

kings

When the terme of these seuen yeeres was accomplished.

* Chap. 7. 14. Mich. 4. 7. Luke 1. 33.

f He confesseth the Gods will to be the rule of all iustice, and a most perfect law whereby he governeth both man and Angels and deuils, so that none ought to murmure, or aske a reason of his doings, but onely to stand content therewith and giue him the glory.

g By whom it seemeth that he had bene put from his kingdom before. u He doth not onely praise God for his deliuerance, but also confesseth his fault: that God may onely haue the glory & man the shame, and that he may be exalted and man cast downe.

a Daniel reciteth this history of king Belshazzar full measure of his sinne, to shewe Gods iudgements against the wicked for the deliuerance of his Church, & how the prophecie of Ieremiah was true, that they should be deliuered after seuentie yeeres.

b The Kings of the East parts then vsed to sit alone commonly, and disdained that any should sit in their company: and now to shew his power, and how little he set by his enemies, which then besieged Babylon, he made a solemn banquet.

kings palace, and the king sawe the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, & his knees smote one against the other.

f So he that before contemned God, was moued by this sight to tremble for feare of Gods iudgements, g Thus the wicked in their troubles seeke many meanes, who draw them from God, because they seeke not to him who is the onely comfort in all afflictions.

7 Wherefore the king cryed loude, that they should bring the Astrologians, the Caldeans and the soothsayers. And the king spake and said to the wise men of Babel, Whosoever can reade this writing, and declare me the interpretation thereof, shall be clothed with purple, and shall haue a chaine of golde about his necke, and shall bee the third ruler in the kingdome.

8 Then came all the Kings wise men, but they could neither reade the writing, nor shew the king the interpretation.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him and his princes were astonied.

h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

10 Now the Queene by reason of the talke of the King and his princes, came into the banquet house, and the Queene spake, and sayd, O king, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisdom like the wisdom of the gods, was found in him: whom the king Nebuchadnezzar thy father, the King I say thy father, made chiefe of the enchanters, astrologians, Caldeans, and soothsayers,

i Reade Chap. 4. 6. and this declareth, that both this name was odious vnto him, and also that he did not vse these vile practises, because he was not among the when all were called.

12 Because a more excellent spirit, and knowledge, and vnderstanding (for he did expound dreames, and declare hard sentences, and dissolved doubts) were found in him, *even* in Daniel; whom the king named Belteshazzar: now let Daniel be called, and hee will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king spake and said vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the King brought out of Iewrie?

k For the idolaters thought that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophesie, and vnderstanding came of them.

14 Now I haue heard of thee, that the spirit of the holy gods is in thee, and that light and vnderstanding and excellent wisdom is found in thee.

15 Now therefore, wise men, and astrologians haue bene brought before mee, that they should reade this writing, and shew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and dissolve doubts: now if thou canst reade the writing, and shewe me the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before

the King. Keepe thy rewards to thy selfe, and giue thy giftes to another: yet I will reade the writing vnto the King, and shew him the interpretation.

18 O king, heareth thou, The most hie God gaue vnto Nebuchadnezzar thy father a kingdome, and maiesty, and honour, and glory.

19 And for the maiestie that he gaue him, all people, nations, and languages trembled, and feared before him: he put to death whom he would: he smote whom he would: whom he would he set vp, and whom he would he put downe.

l Before he reade the writing, he declareth to the King his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderful works toward his grandfather, and so sheweth that he doth not sinne of ignorance, but of malice.

20 But when his heart was puffed vp, and his minde hardened in pride, he was deposed from his kingly throne, and they tooke his honour from him.

21 And hee was driuen from the sonnes of men, & his heart was made like the beasts, and his dwelling was with the wilde asses: they fedde him with grasse like oxen, and his body was wet with the dew of the heauen, till hee knew, that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomsoever he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But hast lift thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and gold, of brasie, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is, and all thy wayes, him hast thou not glorified.

24 ¶ Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that hee hath written, MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, Thou art weighed in the balance, and art found too light.

28 PERES, Thy kingdome diuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar they clothed Daniel with purple, and put a chaine of golde about his necke, and made a Proclamation concerning him that hee should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius of the Medes tooke the kingdome, being threecore & two yeere olde.

m After that God had so long time deferred his anger, and patiently waited for thine amendment. n This word is twice written for the certaintie of the thing: shewing that God had most surely counted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselves against him. [Or, wanting.]

o Cyrus his son in law gaue him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler over the gouernours. 5 An acte against Daniel. 16 He is put into a denne of lions by the commandement of the king. 23 Hee is deliuered by faith in

in God. 24 Daniels accusers are put into the lions. 25 Darius by a decree magnifieth the God of Daniel.

IT pleased Darius to set ouer the kingdome ¹an hundred and twenty gouernours, which should be ouer the whole kingdome.

2 And ouer these three rulers (of whom Daniel was one) that the gouernours might giue accounts vnto them, and the king should haue no damage.

3 Now this Daniel was preferred above the rulers and gouernours, because the spirit was excellent in him, and the king thought to set him ouer the whole realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for hee was so faithfull that there was no blame nor fault found in him.

5 Then sayde these men, Wee shall not finde an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and said thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors and dukes haue consulted together to make a decree for the king, and to establish a statute, that whoso euer shall aske a petition of any god or man for thirty dayes saue of thee, O King, he shall bee cast into the denne of lions.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed according to the lawe of the Medes and Persians which altereth not.

9 Wherefore King Darius sealed the writing and the decree,

10 Now when Daniel vnderstood that he had sealed the writing, he went into his house, and his window being open in his chamber toward Ierusalem, hee kneeled vpon his knees three times a day, and prayed and praised his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the King concerning the kings decree, Hast thou not sealed the decree that euery man that shall make a request to any god or man within thirty dayes saue to thee, O king, shall be cast into the den of lions? The king answered, and said, The thing is true, according to the lawe of the Medes and Persians which altereth not.

13 Then answered they, and sayd vnto the King, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these wordes, hee was sore displeased with himselfe, and set his

heart on Daniel to deliuer him: and he laboured till the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and sayd vnto the King, Vnderstand, O King, that the lawe of the Medes and Persians is, that no decree nor statute which the king confirmeth, may be altered.

16 Then the king commanded, and they brought Daniel, and cast him into the denne of lions: now the King spake, and sayd vnto Daniel, Thy God, whom thou alway seruest, euen he will deliuer thee.

17 And a stone was brought, and laid vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the King went vnto his palace, and remained fasting, neither were the instruments of musick brought before him, and his sleepe went from him.

19 Then the King arose early in the morning, and went in all haste vnto the denne of lions.

20 And when he came to the denne, he cried with a lamentable voice vnto Daniel: and the King spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy God, (whome thou alway seruest) able to deliuer thee from the lions?

21 Then said Daniel vnto the King, O King, liue for euer.

22 My God hath sent his Angel, and hath shut the lions mouthes, that they haue not hurt me: for my iustice was found out before him: and vnto thee, O King, I haue done no hurt.

23 Then was the King exceeding glad for him, and commanded that they should take Daniel out of the den: so Daniel was brought out of the den, and no maner of hurt was found vpon him, because he beleued in his God.

24 And by the commandement of the king these men which had accused Daniel, were brought, and were cast into the den of lions, euen they, their childten, and their wiues: and the lions had the mastery of them, and brake all their bones a pieces or euer they came at the ground of the denne.

25 Afterward King Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree that in all the dominion of my kingdome, men tremble and feare before the God of Daniel: for hee is the liuing God, and remaineth for euer: and his kingdome shall not perish, and his dominion shall be euerlasting.

27 Hee rescueth and deliuereth, and hee worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

confession of Gods power, whereunto he was compelled by this wonderfull miracle. Which hath not onely life in himselfe, but is the only fountaine of life, and quickeneth all things, so that without him there is no life.

f Thus the wicked maintain euill lawes by constancie, and authority, which is y^e times either lightnes, or stubbornnesse, when as the innocents thereby perish, and therefore gouernours neither ought to feare nor bee ashamed to breake such. This declarerh that Darius was not roused with the knowledge of Gods power, because he doubted of his power. In his iust cause, and uprightie in this thing wherein I was charged, is approved of God. For he did obey the kings wicked commandement to obey God, and so did no iniurie to the King, who ought to command nothing whereby God should be dishonoured. k Because hee committed himself wholly vnto God, whose cause he did defend, he was assured that nothing but good could come vnto him: wherein wee see the power of faith, as tiebr. 11. 33. l This is a terrible example against all the wicked, which doe against their conscience make cruell lawes to destroy the children of God, and also admonisheth Princes how to punish such, when their wickednesse is come to light: though not in euery point or with like circumstances, yet to execute true iustice vpon them. m This proueth not that Darius did worship God aright, or else was conuered: for then hee would haue destroyed all superstition and idolatrie, and not onely giuen God the chiefe place, but also haue set him vp, and caused him to be honoured according to his word: but this was a certaine

28. So this Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

CHAP. VII.

3 A vision of foure beasts is shewed vnto Daniel. 8 The tenne hornes of the fourth beast. 27 Of the euermore lasting kingdome of Christ.

a Whereas the people of Israel looked for a continuall quietnes after their fennie years, as Ieremias had declared, he sheweth that this rest shall not be a deliverance from all troubles, but a beginning, and therefore encouraged them to look for a continuall affliction till the Messiah be vntoed, and resurited, by who they should have a spirituall deliverance, and all the promises fulfilled: whereof they should have a certaine token in the destruction of the Babylonian kingdome.

b Which signified that there should be horrible troubles and afflictions in the world in all corners of the world, and at sundrie times.

c Meaning, the Assyrian and Caldean empire, which was most strong and fierce in power, and most soone come to their authoritie, as though they had had wings to flye: yet their wings were pulled by the Persians, and they went on their feete, and were made like other men, which is here meant by mans heart.

d Meaning, the Persians, which were barbarous and cruell. e They were small in the beginning, and were shut vp in their mountaines, and had no bruit. f That is, destroyed many kingdomes, and was insatiable. g To wit, the Angels by Gods commandment, who by this means punished the ingratitude of the world. h Meaning, Alexander the King of Macedonie. i That is, his foure chiefe captaines, which had the Empire among them after his death. Seleucus had Asia the great, Antigonus the lesse, Cassander, and after him Antipater was King of Macedonie, and Ptolemus had Egypt. l It was not of himselfe nor of his owne power, that he gave all these countreys for his arme contained but thirrie thousand men, and hee overcame in one battell Darius, which had tenne hundred thousand, when hee was so heauie with sleepe that his eyes were scarce open, as the stories report: therefore this power was given him of God. 1 That is, the Romane Empire, which was as a monster, and could not be compared to any beast, because the nature of none was able to expresse it. m Signifying the tyrannie and greedinesse of the Romanes. n That which the Romanes could not quietly enjoy in other countreys, they would giue it to other Kings and rulers, that at all times when they would they might take it againe: which liberalitie is here called, the stamping of the rest vnder the feete. o This is, fundrie and diuers provinces which were gouerned by the Deputies and Proconsuls, whereof every one might bee compared to a King. p Which is meant of Iulius Cesar, Augustus, Tiberius, Caligula, Claudi, and Nero, &c. who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernment, therefore this cannot bee applied vnto them: and also in this prophetic the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole bodie of Antichrist. q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole estate was plucked away, For Augustusooke from the Senate the libertie of choosing the deputies to send into the provinces, and took the gouernment of certaine countreys to himselfe.

IN the first yeere of Belshazzar king of Babel, Daniel sawe a dreame, and there were visions in his head, vpon his bed: then hee wrote the dreame, and declared the summe of the matter.

2 Daniel spake and said, I sawe in my vision by night, and behold, the foure windes of the heauen stroue vpon the great sea.

3 And foure great beastes came vp from the sea one diuers from another.

4 The first was as a lion, and had eagles wings: I beheld, till the wings thereof were pluckt off, and it was lifted vp from the earth, and set vpon his feet as a man, and a mans heart was giuen him.

5 And behold, another beast which was the second, was like a beare, and stood vpon the one side: and he had three ribs in his mouth betwene his teeth, and they said thus vnto him, Arise, and deuoure much flesh.

6 After this I behelde, and loe, there was another like a leopard, which had vpon his backe foure wings of a foule: the beast had also foure heads, and dominion was giuen him.

7 After this I sawe in the visions by night, and behold, the fourth beast was fearefull and terrible and very strong. It had great yron teeth: it deuoured and brake in pieces and stamped the residue vnder his feet: and it was vnlike to the beastes that were before it: for it had ten hornes.

8 As I considered the hornes, behold, there came vp among them another little horne, before whome there were three of the first hornes pluckt away: and behold, in this horne

were eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the thrones were set vp, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fierie flame, and his wheelles as burning fire.

10 A fierie streame issued, and came forth from before him: thousand thousands ministered vnto him, and then thousand thousands stood before him: the iudgement was set, and the bookes opened.

11 Then I beheld, because of the voyce of the presumptuous words, which the horne spake: I beheld euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As concerning the other beastes, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 As I beheld in visions by night, behold, one like the Sonne of man came in the cloudes of heauen, and approached vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him dominion, and honour, and a kingdome, that all people, nations, and languages should serue him: his dominion is an euermore lasting dominion, which shall neuer be taken away: and his kingdome shall neuer be destroyed.

15 I Daniel was troubled in my spirit, in the middes of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto one of them that stood by, and asked him the trueth of all this: so he told me, and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure Kings, which shall arise out of the earth.

18 And they shall take the kingdome of the saints of the most High, which shall possesse the kingdome for euer, euen for euer and euer.

19 After this, I would know the trueth of the fourth beast, which was so vnlike to all

Monarchie was subiect to men of other nations. 2 As the three former Monarchies had an ende at the time that God appointed, although they flourished for a time, so shall this fourth have, and they that patiently abide Gods appointment, shall enjoy the promises. a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the sonne of David according to the flesh, as being separate from the common sort of men by manifest signes of his diuinitie. b To wit, when he ascended into the heauens, and his diuine maiestie appeared, and all power was giuen vnto him in respect of that that hee was our Mediatour. c This power is meant of the beginning of Christes kingdome, when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that hee should gouerne his Church in earth continually, till the time that hee brought them to eternall life. d Through the strangenesse of the vision. e Meaning, of the Angels. f Verse 10. f Because Abraham was appointed heire of all the world, Romans 8. 13. and in him all the faithfull, therefore the kingdome thereof is theirs by right: which these foure beastes, or tyrants should invade and vnto the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length. g That is, of the most high things, because God hath chosen them out of this world, that they should looke vp to the heauens, whereon all their hope dependeth. h For the other three Monarchies were gouerned by a King and the Romane Empire by Consuls: the Romanes changed their gouernours yeerely, and the other Monarchies retained them for certaine life: also the Romanes were the strongest of all the other, and were neuer quiet among themselves.

the

the others, very fearefull, whose teeth were of iron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the residue vnder his feete.

20 Also to know of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, &c. of the mouth that spake presumptuous things, whose looke was more frowne then his fellowes.

21 I beheld, and the same horne made battell against the Saints, yea, and preuailed against them.

22 Vntill the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approached, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shall bee the fourth kingdome in the earth, which shall be vnlike to all the kingdomes, and shal deuoure the whole earth, and shall treade it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten kings that shall arise: and another shall rise after them, and he shalbe vnlike to the first, and he shal subdue three kings.

25 And shall speake wordes against the most High, and shall consume the Saints of the most High, and thinke that they may change times and lawes, and they shall be giuen into his hand, vntill a time, and times, and the diuiding of time.

26 But the iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the end.

27 And the kingdome, and dominion, and the greatnesse of the kingdome vnder the whole heauen shalbe giuen to the holy people of the most High, whose kingdome is an euermolting kingdome, and all powers shall serue and obey him.

28 Euen this is the end of the matter, I Daniel had many cogitations which troubled me, and my countenance changed in me: but I kept the matter in mine heart.

And he shal shorten the times for his elects sake, Manth. 24. 22 which is here meant by the diuiding of time. God by his power shal restore things that were out of order, and so destroy this little horne, that it shal neuer rise vp againe. He sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they doe not fully enjoy here, yet they haue it in hope & by the preaching of the Gospel enjoy the beginning thereof, which is meant by these words, vnder the heauen: and therefore he here speaketh of the beginning of Christs kingdome in this world, which kingdome the faithful haue by the participation that they haue with Christ their head. That is, some of euery sort that beare rule. Though he had many motions in his heart, which moued him to and fro to seeke out this matter curiously: yet he was content with that which God revealed, and kept it in memory, and wrote it for the vse of the Church.

CHAP. VIII.

A vision of a battell betwene a ramme and a goat. 20 The vnderstanding of the vision.

IN the third yeere of the reigne of King Belshazzar, a vision appeared vnto mee, when vnto me Daniel, after that which appeared vnto me at the first.

After the general vision he cometh to certain particular visions: as touching the destruction of the Monarchie of the Persians and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the prouince of Elam, and in a vision me thought I was by the riuier of Vlai.

3 Then I looked vp and saw, and behold, there stood before the riuier a ramme, which had two hornes: and these two hornes were hie: but one was higher then another, and the highest came vp last.

4 And I sawe the ramme pushing against the West, and against the North, and against the South: so that no beasts might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, a goat came from the West over the whole earth, and touched not the ground: and this goat had an horn that appeared betwene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuier, and ranne vnto him in his fiercer rage.

7 And I sawe him come vnto the ramme, and being moued against him, he smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goat waxed exceeding great, and when he was at the strongest, his great horn was broken: and for it came vp foure that appeared toward the foure windes of the heauen.

9 And out of one of them came forth a little horne, which waxed very great toward the South, and toward the East, and toward the pleasant land.

10 Yea, it grew vp vnto the hoste of heauen, and it cast downe some of the hoste, and of the stars to the ground, and trode vpon them.

11 And extolled himselfe against the prince of the hoste from whom the dayly sacrifice was taken away, and the place of his Sanctuary was cast downe.

12 And a time shal be given him ouer the dayly sacrifice for the iniquity: and it shal cast downe the trueth to the ground, and thus shal it doe, and prosper.

13 Then I heard one of the Saints speaking, and one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the dayly sacrifice, and the iniquity of the desolation to treade both the Sanctuary and the yarmie vnder foote?

ons, nor any other thing was in him, why he should obtaine this kingdome. That is, toward Egypt. Whereby he meant Ptolemais. That is, Iudea. Antiochus raged against the elect of God, and trode his precious statutes vnder feet, which are so called, because they are separated from the world. That is, God who gouerneth and maintaineth his Church. He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a little corner from all the rest of the world to haue his Name there truly called vpon. He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not suffer vnto to abolish his religion. This horne shall abolish for a time the true doctrine and so corrupt Gods seruice. Meaning that he heard one of the Angels asking this question of Christ, whom he calleth a certaine one or a secret one, or a marvellous one. That is, the lewes sinnes, which were cause of this destruction. That is, which suppresseth Gods religion, and his people.

z Christ answered me for the comfort of the Church.
a That is, vntill for many naturall dayes be past, which make fixe yeeres three months and an halfe: for so long vnder Antiochus was the Temple prophesied.
b Which was Christ, who in this manner declared himselfe to the old fathers how he would be God manifest in the flesh.
c This power to command the Angel, declared that he was God.
d The effect of this vision shall not yet appeare, but a long time after.
e Meaning that great rage which Antiochus should shew against the Church.
f That is, our of Grecia.
g They shal not haue like power as had Alexander.
h Noting that this Antiochus was impudent and cruell, and also craftie that he could not be deceived.
i That is, not like Alexanders strength.
k Both the Gentiles that dwell about him, and also the Iewes.
l Whatsoeuer he goeth about by his craft, he shall bring it to passe.
m That is vnder pretence of peace, or as it were in sport.
n Meaning against God.
o For God would destroy him with a notable plague, and so comfort his Church.
p Reade vers 14.
q For feare and astonishment.

14 And he answered me, Vnto the evening and the morning, two thousand and three hundred: then shall the Sanctuary be cleansed.
15 Now when I Daniel had seene the vision, and sought for the meaning, behold, there stood before me like the similitude of a man.
16 And I heard a mans voice between the banks of Vlai, which called, and said, Gabriel, make this man to vnderstand the vision.
17 So he came where I stood: and when he came, I was afraid, and fell vpon my face: but he said vnto me, Vnderstand, O sonne of man: for in the last time shall be the vision.
18 Now as he was speaking vnto me, I being asleep fell on my face to the ground: but he touched me, and set me vp in my place.
19 And he said, Behold, I will shew thee what shall be in the last wrath: for in the ende of the time appointed it shall come.
20 The ramme which thou sawest hauing two hornes, are the Kings of the Medes and Persians.
21 And the goat is the King of Grecia, and the great horne that is betweene his eyes, is the first King.
22 And that that is broken, and foure stood vp for it, are foure kingdoms, which shal stand vp of that nation, but not in his strength.
23 And in the end of their kingdome, when the rebellious shall bee consumed, a King of fierce countenance, and vnderstanding darke sentences, shall stand vp.
24 And his power shall be mighty, but not in his strength: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people.
25 And through his policie also, hee shall cause craft to prosper in his hand, and hee shall extoll himselfe in his heart, and by peace shall destroy many: he shall also stand vp against the prince of princes, but hee shall be broken downe without hand.
26 And the vision of the evening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shall be after many dayes.
27 And I Daniel was stricken and sicke certaine dayes: but when I rose vp, I did the kings businesse, and I was astonished at the vision, but none vnderstood it.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which hee had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seenty weekes. 24 The anointing of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

In the first yeere of Darius the sonne of Ahashuerosh, of the seede of the Medes, which was made king ouer the Realme of the Caldeans,

a Who was also called Astyages.
b For Cyrus led with ambition, went about warres in other countries, and therefore Darius had the title of the kingdome, though Cyrus was King in effect.

2 I Burn in the first yeere of his reigne, I Daniel vnderstood by bookes the number of the yeeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that he would accomplish seenty yeeres in the desolation of Ierusalem.
3 And I turned my face vnto the Lord God, and I sought by prayer and supplications with fasting and sackcloth and ashes.
4 And I prayed vnto the Lord my God, and made my confession, saying, Oh Lord God, which art great and fearefull, and keepest couenant and mercie toward them which loue thee, and toward them that keepe thy commandments.
5 Wee haue sinned, and haue committed iniquitie, and haue done wickedly: yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements.
6 For we would not obey thy seruants the Prophets, which spake in thy Name to our Kings, to our princes, and to our fathers, and to all the people of the land.
7 O Lord, righteousnesse belongeth vnto thee, and vnto vs open shame, as appeareth this day, to euery man of Iudah, and to the inhabitants of Ierusalem; yea, vnto all Israel, both neere and farre off, through all the countreys, whither thou hast driuen them, because of their offences, that they haue committed against thee.
8 O Lord, vnto vs appertaineth open shame, to our kings, to our princes, and to our fathers, because we haue sinned against thee.
9 Yet compassion and forgiveness is in the Lord our God, albeit we haue rebelled against him.
10 For we haue not obeyed the voyce of the Lord our God, to walke in his lawes, which he had layd before vs by the ministry of his seruants the Prophets.
11 Yea, all Israel haue transgressed thy Law, and are turned backe, and haue not heard thy voyce: therefore the curse is powred vpon vs, and the oath that is written in the Law of Moses the seruant of God, because we haue sinned against him.
12 And hee hath confirmed his wordes, which hee spake against vs, and against our iudges that I iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not been the like, as hath been brought vpon Ierusalem.
13 All this plague is come vpon vs, as it is written in the Law of Moses: yet made we not our prayer before the Lord our God, that wee might turne from our iniquities and vnderstand thy truth.
14 Therefore hath the Lord made ready the plague, & brought it vpon vs: for the Lord our God is righteous in all his workes which he doeth: for we would not heare his voice.
15 And now, O Lord our God, that hast brought

c For though he was an excellent Prophet, yet he daily increased in knowledge by reading of the Scriptures. d He speaketh now of that ordinance prayer, which he vied in his house thre day, but of a rare and vehement prayer, let their times should cause God to delay the time of their deliverance prophesied by Ieremiah. e That is, his all power in his selfe to execute, thy terrible iudgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word and lawe. f Ebr. him. g Hei. eweth that whensoever God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselves there is iust cause why he should so intreat them. h Ebr. confession. i He doth not excuse the Kings because of their authority, but praieth chiefly for them as the chief occasions of their great plagues. k He sheweth that they rebel against God, which serue him not according to his commandment and word. l As Deut. 32. s. or the curse confirmed by an oath. m Or, gathered vs.

brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renowne, as *appeareth* this day, we haue sinned, we haue done wickedly.

15 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy wrath be turned away from thy citie Ierusalem thine holy Mountaine: for because of our finnes, and for the iniquities of our fathers, Ierusalem and thy people *are* a reproch to all *that are about vs*:

17 Now therefore, O our God, heare the praier of thy seruante, and his supplications, and cause thy face to shine vpon thy Sanctuary that lieth waste, for the Lords sake.

18 O my God, incline thine eare & heare: open thine eyes, and behold our desolations, and the citie whereupon thy Name is called: for we do not present our supplications before thee for our owne righteousness, but for thy great tender mercies.

19 O Lord, heare, O Lord, forgieue, O Lord consider, and doe it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And while I was speaking, and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God for the holy Mountaine of my God,

21 Yea, while I was speaking in praier, euen the man * Gabriel, whom I had seene before in the vision, came flying, and touched me about the time of the euening oblation.

22 And hee enformed me, and talked with me, and said, O Daniel, I am now come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commaundement came forth, and I am come to shew thee, for thou art greatly beloved: therefore vnderstand the matter, and consider the vision.

24 Seventy P weekes are determined vpon thy people, and vpon thy holy citie, to finish the wickednes, and to seale vp the finnes, and to reconcile the iniquitie, and to bring in euerm-lasting righteousness, and to seale vp the vision and propheticie, and to anoint the most Holy.

25 Know therefore and vnderstand, that from the going forth of the commaundement to bring againe the people, and to build Ierusalem, vnto Messiah the Prince, shall bee seuen weekes, and threescore and two weekes, and the streete shall be built againe, and the wall euen in a troublous time.

26 And after threescore and two weekes, shall Messiah be slaine, and shall haue nothing, and the people of the Prince that shall come,

shall destroy the Citie and the Sanctuary, and the end thereof shall bee with a flood: and vnto the end of the battell it shall be destroyed by desolations.

27 And hee shall confirme the couenant with many for one weeke: and in the mids of the weeke hee shall cause the sacrifice and the oblation to cease, and for the ouerspreading of the abominations, he shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

destroyed for their rebellion against God, and their idolary: or, as some read, that the plagues shall be so great, that they shall all be astonied at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, which sheweth him wherefore he is sent.

IN the third yeere of Cyrus King of Persia, a thing was reuealed vnto Daniel (whose name was called Belteshazzar) and the word was true, but the time appointed was long, and hee vnderstood the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauinesse for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoint my selfe at all, till three weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the first moneth, as I was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, there was a man clothed in linnen, whose loynes were girded with fine gold of Vphaz.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete were like in colour to polished brasie, and the voice of his words was like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in mee: for my strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voice of his words: and when I heard the voice of his words, I slept on my face: and my face was toward the ground.

10 And behold, an hand touched me, which set me vp vpon my knees, and vpon the palmes of mine hands.

11 And he said vnto me, O Daniel, a man greatly beloved, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when hee had said this word vnto me, I stood trembling.

12 Then said he vnto mee, Feare not Daniel: for from the first day that thou didst set thine heart to vnderstand, and to humble thy

a By the preaching of the Gospel he confirmed his promise, first to the Iewes, and after to the Gentiles.
b Christ accomplished this by his death and resurrection.
c Meaning, that Ierusalem and the Sanctuary should be utterly

a He noteth this third yeere, because at this time the building of the temple began to be hindered by Cambyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.

b Which is to declare that the godly should not hasten too much, but patiently to abide the issue of Gods promise.

c Called Abib, which conteineth part of March and part of April.

d Being caried by the spirit of propheticie to haue the sight of this riuer Tygris.

e This was the Angel of God, which was sent to assure Daniel in this propheticie that followeth.

* Ierem. 10. 9.

f The word also signifieth comeliness, or beautie, so that for feare he was like a dead man for deformitie.

g Which declareth that when we are stricken downe with the maiestie of God, we cannot rise, except he also lift vs vp with his hand, which is his power.

^h Meaning, Cambyfes who reigned in his fathers absence, and did not only for this space hinder the building of the Temple, but would have further ragged if God had not sent me to resist him, & therefore have I stayed for the promise of the Church.

ⁱ Though God could by one Angel destroy all the world, yet to assure his children of his love, he sendeth forth double power, even Michael, that is, Christ Jesus the head of Angels.

^k For though the Prophet Daniel should end and cease, yet his doctrine should continue till the coming of Christ, for the comfort of his Church.

^l This was the same Angel that spake with him before in the similitude of a man.

^m I was overcome with feare and sorow, when I saw the vision.

ⁿ He declareth hereby that God would be merciful vnto the people of Israel.

^o Which declareth that when God smiteth downe his children, he doeth not immediately lift them vp at once (for now the Angel had touched him twice) but by little and little.

^p Meaning, that he would not only himselfe bide the rage of Cambyfes, but also the other Kings of Persia by Alexander the King of Macedonia.

^q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

^a The Angel assured Daniel that God hath given him power to performe these things, seeing he appointed him to assist Darius, when he overcame the Caldeans.

^b Whereof Cambyfes that now reigned, was the first, the second Smerdes, the third Darius the sonne of Hytaspis, and the fourth

Xerxes, which all were enemies to the people of God, and stood against them.

^c For he raised vp all the East countreies to fight against the Grecians: and albeit hee had in his armie nine hundred thousand men, yet in foure battels he was discomfited and fled away with shame.

^d That is, Alexander the great.

^e For when his efface was most flourishing, he overcame himselfe with drinke, and so fell into a disease, or as some write, was poysoned by Callander.

elle before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdome of Persia withstood me one and twentie dayes: but loe, Michael one of the chiefe princes, came to helpe me, and I remained there, by the kings of Persia.

14 Now I am come to shew thee what shall come to thy people in the latter dayes: for yet the vision is for many dayes.

15 And when hee spake these wordes vnto me, I set my face toward the ground, and held my tongue.

16 And behold, one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and said vnto him that stood before me, O my Lord, by the vision my sorrowes are returned vpon me, and I haue retained no strength.

17 For how can the seruant of this my Lord talke with my Lord bring such one? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came againe, and touched me one like the appearance of a man, and hee strengthened me.

19 And said, O man, greatly beloued, feare not: peace be vnto thee: be strong & of good courage. And when he had spoken vnto me, I was strengthened, and sayd, Let my Lord speake: for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of trueth: and there is none that holdeth with me in these things, but Michael your Prince.

CHAP. XI.

A prophacie of the kingdomes which should bee enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

I to I, in the first yeere of Darius of the Medes, when I stood to encourage and to strengthen him.

2 And now will I shew thee the trueth. Behold, there shall stand vp yet three Kings in Persia, and the fourth shall be farre richer then they all: and by his strength, and by his riches he shall stirre vp all against the realme of Grecia.

3 But a mightie King shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

4 And when hee shall stand vp, his king-

dome shall bee broken, and shall be diuided toward the foure windes of heauen: and not to his posteritie, nor according to his dominion which he ruled: for his kingdome shall be pluckt vp, euen so be for others besides these.

5 And the King of the South shall be mightie, and one of his princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

6 And in the end of yeeres they shall be ioyned together: for the Kings daughter of the South shall come to the King of the North to make an agreement, but shee shall not retaine the power of the arme, neither shall he continue, nor his arme: but shee shall be deliuered to death, and they that brought her, and he that begate her, and he that comforted her in these times.

7 But out of the bud of her rootes shall one stand vp in his stead, which shall come with an armie, and shall enter into the fortress of the King of the North, and doe with them as he list, and shall preuaile.

8 And shall also carie captiues into Egypt their gods with their molten images, and with their precious vessels of siluer and of gold, and he shall continue moe yeeres then the King of the North.

9 So the King of the South shall come into his kingdome, and shall returne into his own land.

10 Wherefore his sonnes shall bee stirred vp, and shall assemble a mightie great armie: and one shall come, and overflow, and passe thorough: then shall he returne, and be stirred vp at his fortress.

11 And the King of the South shall be angry, and shall come forth, and fight with him, euen with the King of the North: for hee shall set forth a great multitude, and the multitude shall be giuen into his hand.

12 Then the multitude shall bee proud, and their heart shall be lifted vp: for hee shall cast downe thousands: but hee shall not still preuaile.

13 For the King of the North shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeeres) with a mighty armie and great riches.

15 And at the same time there shall many stand vp against the King of the South:

For his twelue chiefe princes first diuided his kingdome among themselves. After this his Monarchie was diuided into foure for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemee Egypt. Thus God reuenged Alexanders ambition and crueltie in causing his posteritie to be murdered, partly of the fathers chiefe friends, and partly one of another. None of these foure shall be able to be compared to the power of Alexander. That is his posteritie having no part thereof. To wit, Ptolemee King of Egypt. That is, Antiochus the sonne of Seleucus, and one of Alexanders princes that be more mighty: for hee should haue both Asia and Syria. That is, Berenice the daughter of Ptolemee Philadelphus shall bee giuen in marriage to Antiochus Theos, thinking by this alliance that Syria and Egypt should haue a continual peace together. That force and strength shall not continue: for soone after Berenice and her young sonne after her husbands death was slaine of her husband Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake. Neither Ptolemee nor Antiochus. Some reade, feed, meaning the childe begotten of Berenice, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this marriage, were destroyed. Meaning, that Ptolemee Euergetes after the death of his father Philadelphus, should succeed in the kingdome, being of the same stocke that Berenice was. To reuenge his filthers death against Antiochus Calinicus king of Syria. For this Ptolemee reigned sixe and fourey yeeres. Meaning, Seleucus and Antiochus the Great, the sonnes of Calinicus that make warre against Ptolemee Philopater the sonne of Philadelphus. For his elder brother Seleucus died, or was slaine whiles the warres were preparing. That is, Philopater when hee shall see Antiochus take great dominions from him in Syria, and also ready to invade Egypt. For Antiochus had fixe thousand horsemen and threethou thousand footmen. After the death of Ptolemee Philopater, who left Ptolemee Epiphanes his heire. For not onely Antiochus came against him, but also Philip King of Macedonia, and the two brought great power with them.

allo.

d For under O-
nias which fall
alleged that
place of Iſaiah
19. 19. certain
of the lawes re-
uired with him
into Egypte to
fulfill this pro-
phetie also the
Angel ſhoweth
than all cheſt
troubles which
are in the
Church are by
the prouidence
and counſell
of God.
e The Egyptians
were not able to
conſtit Scopas An-
tiochus captaine.
f Hee ſhoweth
that hee ſhall not
only ſubſiſt the
Egyptians, but
also the lawes, &
ſhall enter into
their cuntry,
whereof he ad-
monitheth them
before, that they
may know that
all things come
by Gods prou-
idence.
g This was the
ſecond battell
that Antiochus
fought againſt
Ptolemeus Epi-
phanes.
h To wit, a
beautiful woman,
which was Cleo-
pattre Antiochus
daughter.
i For he re-
gardeth not the
life of his daughter
in reſpect of the
kingdome of
Egypte.
k Shee ſhall
not agree to his
wicked coun-
ſell, but ſhall
loſe her hus-
band as her due-
tie requirerth,
and not ſeek his
deſtruction.
l That is, to-
ward Asia, Gre-
cia, and thoſe
iſles which are
in the Sea, cal-
led Mediterra-
neum: for the
Iewes called
all countries
iſles, which were
taken from
them by Sea,
for whereas
Antiochus was
prouer to con-
querre the Ro-
mans, and put
their Ambaſſa-
dours to ſhame in all places, Attilius the Conſul, or Lucius Scipio put him to flight,
and cauſed his ſhame to turne on his owne head. n By his wicked life, and obeying
of fooliſh counſell. o For feare of the Romans he ſhall flee to his holds. p For
when as vnder the pretence of povertie hee would haue robbed the Temple of Iu-
piter Dodoneus, the country men ſlew him. q That is, Seleucus ſhall ſucceed his father
Antiochus. r Not by forcaine enemies or battell, but by treaſon. f Which was
Antiochus Epiphaneſes, who as is thought, was the occaſion of Seleucus his brothers
death, and was of a vile cruell and flatering nature, and defrauded his brothers ſome
of the kingdome, and viſpered the kingdome without the conſent of the people. t He
meaneth that great forcaine powers ſhall come to helpe the yong ſonne of Seleucus a-
gainſt his vnkle Antiochus, and yet ſhall be ouerthrowen. u Meaning Ptolemeus
Philometor, Philopaters ſonne, who was his childes couſin germane, and is here called
the Prince of the covenant, becauſe he was the chiefe, and all other followed his con-
ſell. x For after the battell, Philometor and his vnkle Antiochus made a league.
y For he came vpon him at vnwares, and when he ſuſpected his vnkle Antiochus no-
ting. z Meaning, in Egypte. a Hee will content himſelfe with the ſmall holds
a time, but euer labour by craft to attaine to the chieft.

also the rebellious children of thy^d people ſhal
exalt themſelues to eſtabliſh the viſion, but
they ſhall fall.

15 So the King of the North ſhall come,
and caſt vp a mount, and take the ſtrong citie:
and the armes of the South ſhall not reſiſt,
neither his choſen people, neither ſhall there be
any ſtrength to withſtand.

16 But hee that ſhall come, ſhall doe vnto
him as he liſt, and none ſhall ſtand againſt him:
and hee ſhall ſtand in the^f pleaſant land, which
by his hand ſhall be conſumed.

17 Again hee ſhall ſet his face to enter
with the power of his whole kingdome, and his
confederates with him: thus ſhall he doe, and
he ſhall giue him the^h daughter of women, to
deſtroy her: but^k ſhe ſhall not ſtand on his ſide,
neither be for him.

18 After this ſhal he turne his face vnto the
Iles, and ſhall take many, but a prince^m ſhall
cauſe his ſhame to light vpon him, beſide that
hee ſhall cauſe his owne ſhame to turne vpon
himſelfe.

19 For hee ſhall turne his face toward the
forts of^o his owne land: but he ſhall bee ouer-
throwen and fall and be no more^p found.

20 ¶ Then ſhall ſtand vp in his place in the
glorie of the kingdome, one that ſhall raiſe tax-
es: but after fewe dayes hee ſhall be deſtroyed,
neither in^r wrath nor in battell.

21 And in his place ſhall ſtand vp a^t vile
perſon, to whom they ſhal not giue the honour
of the kingdome: but he ſhall come in peacea-
bly, and obtaine the kingdome by flatteries.

22 And the^u armes ſhall bee ouerthrowen
with a flood before him, and ſhall bee broken:
and alſo the Prince of the^v covenant.

23 And after^x the league made with him,
he ſhal worke deceitfully: for he ſhal come vp,
and ouercome with a^y ſmall people.

24 He ſhall enter into the quiet and plenti-
full prouince, and hee ſhall doe that which his
fathers^z haue not done, nor his fathers fathers:
he ſhall diuide among them the pray and the
ſpoyle, and the ſubſtance, yea, and he ſhall fore-
caſt his deuices againſt the ſtrong holds, euen
for^a time.

25 Alſo he ſhall ſtirre vp his power and his
courage againſt the king of the South with a
great armie, and the king of the South ſhall be
ſtirred vp to battell with a very great and migh-

tie armie: but he ſhall not^b ſtand: for they ſhall
forecaſt and practiſe againſt him.

26 Yea, they that feed of the portion of^c his
meate, ſhall deſtroy him: and his armie^d ſhall
ouerflow: and many ſhall fall, and be ſlaine.

27 And both theſe Kings hearts ſhall bee to
doe^e miſchiefe, and they ſhall talke of deceite
at one table: but it ſhall not auaille: for yet the
end ſhall be at the time appointed.

28 Then ſhall he returne into his land with
great^f ſubſtance: for his heart ſhall bee againſt
the holy covenant: ſo ſhall he doe and returne
to his owne land.

29 At the time appointed he ſhall returne,
and come toward the South: but the laſt ſhall
not be as the firſt.

30 For the ſhips^h of Chittim ſhall come a-
gainſt him: therefore he ſhall bee ſorie and re-
turne, and fret againſt the holy covenant: ſo
ſhall he doe, hee ſhall euen returneⁱ and haue
intelligence with them that forſake the holy
covenant.

31 And armes^k ſhall ſtand on his part, and
they ſhall pollute the Sanctuarie^l of ſtrength,
and ſhall take away the dayly ſacrifice, and they
ſhall ſet vp the abominable deſolation.

32 And ſuch as wickedly^m breake the co-
uenant, ſhall he cauſe to ſinne by flatterie: but
the people that do know their God, ſhall pre-
uaile and proſper.

33 And they that vnderſtand amongⁿ the
people, ſhall inſtru^oct many: yet they ſhall fall
by ſword, and by flame, by captiuitie and by
ſpoile many dayes.

34 Now when they ſhall fall, they ſhall be
holpen with a^p little helpe: but many ſhall
cleaue vnto them^q ſaindly.

35 And ſome of them^r of vnderſtanding
ſhal fall to trie them, and to purge, and to make
them white, till the time bee out: for there^s is a
time appointed.

36 And the^t King ſhall doe what him liſt:
hee ſhall exalt himſelfe and magnifie himſelfe
againſt all, that is God, and ſhall ſpeake mar-
ueilous things againſt the God of gods, and
ſhall proſper, till the wrath^u be accompliſhed:
for the determination is made.

36 Neither ſhall hee regard the^v God of

this ſecond time by Menelaus. k A great faction of the wicked Iewes ſhall hold
with Antiochus. l So called, becauſe the power of God was nothing diminished,
although this tyrant ſet vp in the Temple the image of Iupiter Olympius, and ſo be-
gan to corrupt the pure ſeruite of God. m Meaning ſuch as bare the name of Iewes
but in deede were nothing leſſe: for they ſold their ſoules, and betrayed their bretheren
for gaine. n They that remaine conſtant among the people ſhall teach others by
their example, and edifie many in the true Religion. o Whereby he exhorteth the
godly to conſtance, although they ſhould periſh at thouſand times, and though their
miſeries endure neuer ſo long. q As God will not leaue his Church deſtitute, yet
will he not deliuer it all at once, but ſo helpe, as they may ſtill ſeeme to fight vnder his
croſſe, as he did in the time of the Maccabees, whereof he here prophetieth. r That
is, there ſhall be euen of this ſmal number many hypocrites. t To wit, of them that
feare God and will loſe their life for the defence of true Religion, ſignifying alſo that
the Church muſt continually be tried and purged, and ought to looke for one perſe-
cution after another: for God hath appointed the time: therefore we muſt obey. f Be-
cauſe the Angels purpoſe is to ſhew the whole courſe of the perſecutions of the Iewes
vnto the coming of Chriſt, hee now ſpeaketh of the Monarchie of the Romans,
which he noteth by the name of a King, who were without all religion, and contem-
ned the true God. u So long the tyrants ſhall preuaile as God hath appointed to
punish his people: but he ſheweth that it is but for a time. v The Romans ſhall ob-
ſerue no certaine forme of Religion as other nations, but ſhall change their gods at
their pleaſures, yea, contemne them, and preferre themſelues to their gods.

M m m 3 his

x Signifying, that they should be without all humanity: for the love of women is taken for singular or great love, as 2 Sam. 13. 26.

y That is, the God of power and riches: they shall esteeme their owne power above all their gods, and worship it.

z Under pretence of worshipping the gods they shall enrich their cities with the most precious jewels of all the world, because that hereby all men should have them in admiration for their power and riches.

a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should have bene despised as Atheists: but this was to increase their fame and riches.

b That is, both the Egyptians and Syrians shall at the length fight against the Romanes, but they shall be overcome.

c The Angel forewarneth the Jewes that when they should see the Romanes invade them and that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods providence, forasmuch as he warneth them of it so long afore, and therefore he would still preferue them.

d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romanes after this reigned quietly through all countreys, and from sea to sea, and in Iudea: but at length for their crueltye God shall destroy them.

his fathers, nor the desires^x of women, nor care for any God: for he shall magnifie himselfe above all.

38 But in his place shall hee honour the god Marzizim, and the god whome his fathers knew not, shall hee honour with^y gold and with siluer, and with precious stones, and pleasant things.

39 Thus shall he do in^z the holes of Mauzizim with a strange god whom he shal acknowledge: he shal increase his glory, and shal cause them to rle ouer many, and shall diuide the land for gine.

40 And at the end of time shal the King of the^a South push at him, and the King of the North shal come against him like a whirlewind with charrets, & with horsemen, and with many ships, and he shal enter into the countreys, and shall ouerflow and passe therow.

41 Hee shall enter also into the^b pleasant land, and many countreys shalbe ouerthrowen: but these shall escape out of his hand, *even* Edom and Moab, and the chiefe of the children of Ammon.

42 Hee shall stretch forth his hands also vpon the countreys, and the land of Egypt shall not escape.

43 But hee shall haue power ouer the treasures of gold and of siluer, and ouer all the precious things of Egypt, and of the Lybians, and of the blacke Mores where he shall passe.

44 But the tydings out of the East and the North shal^c trouble him: therefore hee shall goe forth^d with great wrath to destroy and roote out many.

45 And he shall plant the tabernacles^e of his palace betweene the seas in the glorious and holy mountaine, yet hee shall come to his end, and none shall helpe him.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

a The Angel here noteth two things: first that the Church shall be in great affliction and trouble at Christs comming, and next that God will send his Angel to deliuer them, whom here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel.

At that^a time shall Michael stand vp, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at

that time thy people shall bee deliuered, euery one that shall be found written in the booke,

2 And many^b of them that sleepe in the dust of the earth, shall awake, some to euertlasting life, and some to shame and perpetuall contempt.

3 And they that bee^c wise, shall shine as the brightnesse of the firmament: and they that^d turne many to righteousnesse, shall shine as the starres, for euertlasting.

4 But thou, O Daniel, shut vp the words, and seale the booke^e till the ende of the time: many shall runne to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and behold, there stood other two, the one on this side of the brinke of the^f riuer, and the other on that side of the brinke of the riuer.

6 And one said vnto the man clothed in linnen, which was vpon the waters of the riuer, When shall be the end of these wonders?

7 And I heard the man clothed in linnen, which was vpon the waters of the riuer, when hee held vp his^g right hand, and his left hand vnto heauen, and sware by him that liueth for euertlasting, that it shall^h tarie for a time, two times and an halfe: and when he shall haue accomplishedⁱ to scatter the power of the holy people, all these things shall be finished.

8 Then I heard it, but I vnderstood it not: then said I, O my Lord, what shall be the end of these things?

9 And hee said, Goe thy way, Daniel: for the words are closed vp, and sealed, till the end of the time.

10 Many shall be purified, made white, and tried: but the wicked shall doe wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the^j dayly sacrifice shall bee taken away, and the abomiuable defolation set vp, there^k shall be a thousand two hundred and ninetie dayes.

12 Blessed is he that waiteth and commeth to the thousand, three hundred and^l five and thirtie dayes,

13 But goe^m thou thy way till the end bee: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

his sacrifice shal take away the sacrifice and ceremonies of the Law. m Signifying, that the time shall be long of Christs second comming, and yet the children of God ought not to be discouraged, though it be deferred. n In this number he addeth a moneth and an halfe to the former number, signifying that it is not in mans appointing the time of Christs comming, but that they are blessed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying, that he should depart this life and rise againe with the elect, when God had sufficiently humbled and purged his Church.

b Meaning, all shall rise as the generall resurrection, which thing he here nameth, because the faithfull should haue their respect to that: for in the earth there shalbe no more comfort.

c Who haue kept the true feare of God and his religion.

d Hee chiefly meaneth the ministers of Gods word, and next, all the faithfull which instruct the ignorant, and bring them to the true knowledge of God.

e Though the most part despise this prophesie, yet keepe thou it close, and esteeme it as a treasure.

f Till the time that God hath appointed for the full resolution of these things, and then many shall runne to and fro to search the knowledge of these mysteries, which things they obtaine now by the light of the Gospel.

g Which was Tyrris.

h Which was as it were a double oath, and did the more confirme the thing.

i Meaning, a long time, a longer time, and at length a short time: signifying that their troubles should haue an end.

k When the Church shall be scattered and diminished in such sort as it shall seeme to haue no power.

l From the time that Christ by

HOSEA.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtile counsell of Ieroboam the sonne of Nebat, and in stead of his true seruice commanded by his worde, worshipped him according to their owne fantasies and traditions of men, giuing themselves to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew euill worse and worse, and still abused Gods benefits. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselves to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be ledde away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselves by the sweetnesse of Gods promises, he setteth before them the two principall parts of the Law, which are the promise of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom onely they should haue true deliuerance: and for the second, he vseth threatnings and menaces to bring them from their wicked manners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or else by threatnings of his iudgements to feare them from vice: and albeit that the whole Law containe these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements, and the manner.

CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.



He worde of the Lord that came vnto Hosea the sonne of Beeri, in the daies of Vzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Goe, take vnto thee a wife of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So hee went and tooke a Gomer the daughter of Diblaim, which conceived & bare him a sonne.

4 And the Lord said vnto him, Call his name Izreel: for yet a little, and I will visite the blood of Izreel vpon the house of Iehu, and will cause to cease the kingdome of the house of Israel.

5 And at that day will I also breake the bowe of Israel in the valley of Izreel.

6 She conceived yet againe, and bare a daughter, and God said vnto him, Call her name Lo-ruhamah: for I will no more haue pite

upon the house of Israel: but I will vtterly take them away.

7 Yet I will haue mercy vpon the house of Iudah, and will saue them by the Lord their God, and will not saue them by bowe, nor by sword nor by battell, by horses, nor by horsemen.

8 Now when shee had wained Lo-ruhamah, shee conceived, and bare a sonne.

9 Then said God, Call his name Ammi: for ye are not my people: therefore will I not be yours.

10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shall be said vnto them, Ye are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be gathered together, and appoint themselves one head, and they shall come vp out of the land: for great is the day of Izreel.

the captivity of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should bee the head both of the Iewes and Gentiles.

o The calamitie and destruction of Izreel shall bee so great, that to restore them shall be as a miracle.

CHAP. II.

1 The people is called to repentance. 5 Hee sheweth their idolatrie, and threatneth them except they repent.

Say vnto your brethren, Ammi, and to your sisters, Ruhamah,

2 Plead with your mother: pleade with her: for shee is not my wife, neither am I her husband: but let her take away her fornicati-

ring, that ye are my people on whom I will haue mercie. b God sheweth that the fault was not in him, but in their Synagogue, and their idolatries, that hee tooke them, Isa. 50.1.

i For the Israelites neuer returned, after that they were taken captiues by the Assyrians.

k For after their captiuitie hee restored them miraculously by the means of Cyrus, Ezra 1.1.

l That is, not my people.

m Because they thought that God could not haue been true in his promise except hee had preferred them,

hee declarerth that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iewes and the Gentiles, Rom. 9.26.

n To wit, after the time of Christ, who should bee the head both of the Iewes and Gentiles.

o The calamitie and destruction of Izreel shall bee so great, that to restore them shall be as a miracle.

a Seeing that I haue promised you deliuerance, it remaineth that you encourage one another to embrace the same confidence.

b God sheweth that the fault was not in him, but in their Synagogue, and their idolatries, that hee tooke them, Isa. 50.1.

^c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it. Ezek. 16. 23. ^d For though this people were as an harlot for their idolatries, yet he had left them with their apparell and dowrie, and certaine signes of his fauour, but if they continue still he would vterly destroy them. ^e When I brought her out of Egypt, Ezek. 16. 4. ^f That is, bastards and begotten in adulterie. ^g Meaning the idoles which they serued, and by whom they thought they had wealth and abundance. ^h I will punish thee, that then thou mayest trie whether thine idoles can helpe thee, and bring thee into such straightnesse, that thou shalt haue no lust to play the wanton. ⁱ This he speaketh of the faithfull which are truly conuerted, and also sheweth the vice and profite of Gods rods. ^k This declarereth that idolaters fraude God of his honour when they attribute his benefits to their idoles. ^l Signifying, that God will take away his benefits when man by his ingratitude doth abuse them. ^m That is, all her seruice, ceremonies and inuentions whereby she worshipped her idoles. ⁿ I will punish her for her idolatrie. ^o By shewing how harlots trim themselves to please others, he declarereth how the superstitious idolaters set a great part of their religion in decking themselves on their holy dayes. ^p By my benefits in offering her grace and mercie, euen in that place where shee shall thinke her selfe destitute of all helpe and comfort. ^q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Isth. 7. 26, and is called the doore of hope, because it was a departing from death, and an entrie into life. ^r Shee shall then praise God as he did when shee was deliuered out of Egypt. ^s That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant. ^t That is, my master: which name was applied to their idols.

ons out of her sight, and her adulteries ^c from betweene her breasts,
³ ^d Left I strip her naked, and set her as in the day that shee was borne, and make her as a wilderness, and leaue her like a drie land, and slay her for thirst.
⁴ And I will haue no pitie vpon her children: for they be the ^e children of fornications.
⁵ For their mother hath played the harlot: shee that conceived them, hath done shamefully: for shee said, I will goe after my ^f louers that giue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.
⁶ Therefore behold, I will stop ^h thy way with thornes, and make an hedge that shee shall not find her paths.
⁷ Though she follow after her louers, yet shall she not come at them: though she seeke them, yet shall she not find them: then shall she say, I will goe and returne to my first husband: for at that time was I better then now.
⁸ Now shee did not know that I ^k gaue her corne, and wine, and oyle, and multiplied her siluer and gold, which they bestowed vpon Baal.
⁹ Therefore will I returne, and take away ^l my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe ^l lent, to couer her shame.
¹⁰ And now will I discouer her ^m lewdnesse in the sight of her louers, and no man shall deliuer her out of mine hand.
¹¹ I will also cause all her mirth to cease, her feast dayes, her new moones, and her Sabbaths, and all her ioleme feasts.
¹² And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my louers haue giuen me: and I will make them as a forest, and the wild beasts shall eate them.
¹³ And I will visite vpon her the dayes of ⁿ Baalim, wherein shee burnt incense to them: and shee decked her selfe with her ^o earings and heriewes, and shee followed her louers, and forgate me, saith the Lord.
¹⁴ Therefore behold, I will ^p allure her, and bring her into the wilderness, and speake friendly vnto her.
¹⁵ And I will giue her her vineyards from thence, and the valley ^q of Achor for the doore of hope, and shee shall sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.
¹⁶ And at that day, saith the Lord, thou shalt call me ^r Ishi, and shalt call me no more ^s Baali.
¹⁷ For I will take away the names of Baalim out of her mouth, and they shall bee no more remembred by their ^t names.
¹⁸ And in that day will I make a couenant for them with the ^x wilde beasts, and with the foules of the heauen, and with that that creeperth vpon the earth: and I will break the bow, and the sword, and the battell out of the earth, and will make them to sleepe safely.
¹⁹ And I will marry thee vnto mee for euer: yea, I will marrie thee vnto mee in righteousness, and in iudgement, and in mercie, and in compassion.
²⁰ I will euen marry thee vnto me in ^y faithfulness, and thou shalt know the Lord.
²¹ And in that day I will heare saith the Lord, I will ^z enue heare ^z the heauens, and they shall heare the earth.
²² And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Israel.
²³ And I will sowe her vnto me in the earth, and I will haue mercie vpon her, that was not pitied, and I will say to them which were not my people, ^a Thou art my people. And they shall say, ^a Thou art my God.

CHAP. III.

¹ The Iewes shall bee cast off for their idolatrie. ⁵ Afterward they shall returne to the Lord.

Then said the Lord to mee, ^a Goe yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and ^b loued the wine bottels.
² So ^c I bought her to me for fifteene ^c pieces of siluer, and for an Homer of barley and an halfe Homer of barley.
³ And I said vnto her, Thou shalt abide with ^d me many dayes: thou shalt not play the harlot, and thou shalt be to none other man, and I will be so vnto thee.
⁴ For the children of Israel shall ^e remaine many dayes without a king, and without a ^f Prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.
⁵ Afterward shall the children of Israel conuert, and seeke the Lord their God, and ^g Dauid their King, and shall feare the Lord, and his goodnesse in the latter dayes.

a long time as in thy widowhood, whether thou wilt be mine or no. ^e Meaning, not onely all the time of their captiuitie, but also vnto Christ. ^f That is, they should neither haue policy nor religion, and their idoles also wherein they put their confidence, should be destroyed. ^g This is meant of Christs kingdom, which was promised vnto Dauid to be eternal, Psal. 72. 17.

CHAP. IIII.

A complaint against the people, and the Priests of Israel.

Hear the word of the Lord, yee children of Israel: for the Lord ^a hath a controuersie with the inhabitants of the land, because there is no trueth, nor mercie, nor knowledge of God in the land.

² By swearing, and lying, and killing, and stealing

^u No idolatrie shall once come into their mouth, but they shall serue me purely according to my word. ^x Meaning, that he will forsake them, that all creatures shall fauour them.

^y With a couenant that neuer shall be broken.

^z Then shall the heauen desire raine for the earth, which shall bring forth for the vse of man.

^a Rem. 9. 25. 1 pe. 2. 10.

^a Herein the Prophet representeth the person of God, which loued his Church before he called her, and did not withdraw the same when shee gaue her selfe vnto idoles. ^b That is, gaue themselves wholly to pleasures, and could not take vp, as they that are giuen to drunkenness. ^c Yet I loued her, and payed a small portion for her, left the perceiving the greatness of my loss, should haue abused me, and not been vnder duetie: for fifteene pieces of siluer were but halfe the price of a slave, Exod. 21. 32. ^d I will trie thee

^e Meaning, that because the people would not obey the admonitions of the Prophet, hee citheth them before the iudgement seate of stealing

stealing, and whoring, they breake out, and blood toucheth blood.

3 Therefore shall the land mourne, and every one that dwelleth therein, shall be cut off, with the beastes of the field, and with the foules of the heauen, and also the fishes of the Sea shall be taken away.

4 Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the day, and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: therefore will I change their glory into shame.

8 They ate vp the finnes of my people, and lift vp their mindes in their iniquitie.

9 And there shall bee like people, like Priest: for I will visit their wayes vpon them, and reward them their deedes.

10 For they shall eate, and not haue enough: they shall commit adultery, and shall not increase, because they haue left off to take heed to the Lord.

11 Whoredome, and wine, and new wine take away their heart.

12 My people aske counsell at their stockes, and their staffe teacheth them: for the spirit of fornication hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the toppes of the mountains, & burne incense vpon the hills vnder the oakes, & the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shall bee harlots, and your spouses shall be whores.

14 I will not visite your daughters when they are harlots, nor your spouses, when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doth not vnderstand, shall fall.

15 Though thou, Israel, play the harlot, yet let not Iudah sinne: come not ye vnto Gilgal, neither goe yee vp to Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vnruely heifer.

fer. Now the Lord will feed them as a lambe in a large place.

17 Ephraim is ioyned to idoles: let him alone.

18 Their drunkennesse stinketh: they haue committed whoredome: their rulers loue to say with shame, Bring ye.

19 The winde hath bound them vp in her wings, and they shall be ashamed of their sacrifices.

CHAP. V.

1 Against the Priests and rulers of Israel. 13 The helpe of man is in vaine.

O Yee Priests, heare this, and hearken yee, O house of Israel, and giue yee care, O house of the King: for iudgement is toward you, because ye haue been a snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profound, to decline to slaughter, though I haue bene a rebuker of them all.

3 I know Ephraim, and Israel is not hid from mee: for now, O Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not giue their minds to turne vnto their God: for the spirit of fornication is in the middes of them, and they haue not knowne the Lord.

5 And the pride of Israel doth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes to seeke the Lorde: but they shall not finde him: for hee hath withdrawn himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten strange children: now shall a moneth deuoure them with their portions.

8 Blow ye the trumpet in Gibeah, and the shauime in Ramah: cry out at Beth-auen, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to know the trueth.

10 The Princes of Iudah were like them that remoued the bound: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in iudgement, because hee willingly walked after the commandement.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim saw his sicknesse, and Iudah his wound, then went Ephraim vnto Asshur, and sent vnto king Iareb: yet could he not heale you, nor cure you of your wound.

14 For I will bee vnto Ephraim as a Lyon, and as a Lyons whelp to the house of Iudah: I, euen I will spoile, and goe away: I will

u God wil so disperse them, that they shall not remaine in any certaine place. x They are so impudent in receiving bribes, that they will command men to bring them vnto them. y To carry them suddenly away.

a The Priests and Princes caught the poore people in their snares as the fowles did the birds in these two high mountains. b Notwithstanding they seemed to be giuen altogether to holiness, & to sacrifices, which here he calleth slaughter in contempt. c Though I had admonished them continually by my Prophets.

d They boasted themselves not only to be Israelites, but also Ephraimites, because their king Jeroboam came of that tribe. e Meaning, their contemning of all admonitions. f That is, their children are degenerate, so that there is no hope in them.

g Their destruction is not farre off.

h That is, all Israel comprehended vnder this part, signifying that the Lords plagues should pursue them from place to place, till they were destroyed. i By the successe they shall know that I haue surely determined this.

k They haue turned upside downe all politickall order, and all manner of religion.

l To wit, after king Jeroboams commandement, and did not rather follow God. m In stead of seeking for remedy at Gods hand.

n Who was king of the Assyrians.

b In every place appeareth a liberte to mult hairons vices, so that one followeth in the necke of another. c As though he would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets & Priests, whose office it is chiefly to rebuke them.

d Ye shall perish all together: the one, because he would not obey, & the other because he would not admonish. e That is, the synagogue wherein thou dost live.

f That is, the Priests shall be called off, because that for lacke of knowledge, they are not able to execute their charge, and instruct others. Dnt. 33. 3. malac. 2. 7.

g Meaning, the whole body of people, which were weary with hearing the word of God.

h The more I was beneficiall vnto them.

i To wit, the Priests seeke to eate the peoples offerings, and flatter them in their finnes.

k Signifying, that as they haue sinned together, so shall they be punished together.

l Shewing, that their wickednesse shall be punished on all sorts: for though they think by the multitude of wives to haue many children, yet they shall be deceived of their hope.

m In giuing themselves to pleasures, they become like brutish beasts.

n Thus he speaketh by derision in calling them his people, which now for their finnes they were not: for they sought helpe of stockes and stickes.

o They are caried away with a rage. p Because they take away Gods honour, and giue it to idoles, therefore he will giue them vp to their lusts, that they shall dishonour their owne bodies. Rom. 1. 28.

q I wil not correct your shame to bring you to amendment, but let you runne headlong to your owne damnation. r God complaineth that Iudah is infected, and willett them to learne by their example to returne in time.

s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatrie, he would not that his people should resort thither. t He calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquitie, because of their abominations set vp there, signifying, that no place is holy where God is not purely worshipped.

u Who was king of the Assyrians.

will take away, and none shall rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seeke mee: in the r affliction they will seeke me diligently.

CHAP. VI.

1 Affliction chaſeth a man to turne to God. 9 The wickednesse of the Priests.

Come, and let vs^a returne to the Lord: for he hath spoiled, and he will heale vs: hee hath wounded vs, and he will binde vs vp.

2 After two dayes will^b he reuiue vs, and in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, and endeavour our selues to know the Lord: his going forth is prepared as the morning, and hee shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I entreat thee? for^c your goodnesse is as a morning cloude, and as the morning dewe it goeth away.

5 Therefore haue I^d cut downe by the Prophets: I haue slaine them by the words of my mouth, and thy^e iudgements were as the light that goeth forth.

6 For I desired^f mercy, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they^g like men haue transgressed the couenant: there haue they trespassed against me.

8^h Gilead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as the eues waite for a man, so the company of Priests murder in the way by consent: for they worke mischief.

10 I haue seene villenie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set aⁱ plant for thee, whiles I would returne the captiuitie of my people.

ⁱ That is, doeth imitate thine idolatrie, and hath taken graffes of thy trees.

CHAP. VII.

1 Of the vices and wantonnesse of the people. 12 Of their punishment.

When I would haue healed Israel, then the iniquitie of Ephraim was discovered, and the wickednesse of Samaria: for they haue dealt falsly: and^a the thiefe commeth in, and the robber spoileth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the^b King glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, and as a very^c ouen heated by the baker, which ceaseth from raising vp, and from kneading the dough vntill it be leauened.

^a Meaning that there was no one kind of vice among them, but that they were subiect to all wickednes, both secret and open. ^b They esteeme their wicked King Ieroboam about God, and seeke but how to flatter and please him. ^c He compareth the rage of the people to a burning ouen which the baker heateth still till his dough be leauened and raised.

5 This is the^d day of our King: the Princes haue made him sicke with flagons of wine, he stretcheth out his hand to scorners.

6 For they haue made ready their heart like an ouen whiles they lie in waite: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue deuoured their Iudges: all their Kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath^f mixt himselfe among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his strength, and hee knoweth it not: yea, gray haire is here and there vpon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they do not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a Doue deceived, without^h heart: they call to Egypt: they goe to Asshur.

12 But when they shall goe, I will spread my net vpon them, and draw them downe as the fowles of the heauen: I will chastise them as theirⁱ Congregation hath heard.

13 Woe vnto them: for they haue fled away from me: destruction shall be vnto them, because they haue transgressed against mee: though I haue^k redeemed them, yet they haue spoken lies against me.

14 And they haue not cryed vnto me with their hearts, when they howled vpon their beds: they assemble themselves for corne, and wine, and they rebell against me.

15 Though I haue bound and strengthened their arme, yet doe they imagine mischief against me.

16 They returne, but not to the most High: they are like a deceitfull bow: their Princes shall fall by the sword, for the rageⁿ of their tongues: this shall be their derision in the land of Egypt.

boast of their owne strength, and passe not what they speake against mee and my seruants, Psalm. 73. 9.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatrie.

Set the trumpet to thy^a mouth: he shall come as an Eagle against the house of the Lord, because they haue transgressed my couenant, and trespassed against my Law.

2 Israel shall^b cry vnto me, My God, wee know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They haue set vp a^c King, but not by mee: they haue made Princes, and I knew it not: of their siluer and their golde haue they made them idoles: therefore shall they be destroyed.

5 Thy

^d They vsed all riot and excess in their feasts and solemnities, whereby their king was overcome with flatter, and brought into diseases, and delighted in sinnes.

^e By their occasion God hath deprived them of all good rulers.

^f That is, hee counterfeits the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other, that is, neither thorough hote nor thorough cold, but partly a Leue, and partly a Gentile.

^g Which are a token of his manifold afflictions.

^h That is, without all iudgement, as they that cannot tell whether it is better to cleane only to God, or to seeke the helpe of man.

ⁱ According to my curses made to the whole congregation of Israel.

^k That is, diuers times redeemed them, and deliuered them from death.

^l When they were in affliction and cried out for paine, they sought not vnto me for helpe.

^m They onely seeke their owne commoditie and wealth, and passe not for mee their God.

ⁿ Because they

^a God encourageth the Prophet to signifie the speedy coming of the enemy against Israel, which was once the people of God.

^b They shall cry like hypocrites, but not from the heart, as their deeds declare. ^c That is, Ieroboam, by whom they sought their owne liberty, and not to obey my will.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without^d innocencie!

6 For it came euen from Israel: the workman made it: therefore it is not God: but the calfe of Samaria shall bee broken in pieces.

7 For they haue^f sowne the winde, and they shall reape the whirlewinde: it hath no stalke: the bud shall bring forth no meale: if so bee it bring forth; the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessell, wherein is no pleasure.

9 For they are gone vp to Asshur: they are as a wilde asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them, and they shall forow a little, for the^b burden of the King and the Princes.

11 Because Ephraim hath made many altars to sinne, his altars shall be to sinne.

12 I haue written to them the great things of my Law: but they were counted as a^d strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eate it: but the^k Lord accepteth them nor: now wil he remember their iniquitie, and visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth Temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

Reioyce not, O Israel, forioy^a, as other people: for thou hast gone a whoring from thy God: thou hast loued^b a reward vpon euery corne floore.

2 The floore, and the winepresse shall not feed them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Asshur.

4 They shall not offer^d wine to the Lord, neither shall their sacrifices bee pleasant vnto him: but they shall be vnto them as the bread of mourners: all that eate thereof, shall be polluted: for their house^e for their soules shall not come into the house of the Lord.

5 What will ye doe^f then in the solemne day, and in the day of the feast of the Lord?

6 For loe, they are gone from^g destruction: but Egypt shall gather them vp, and Memphis shall burie them: the nettle shall

possesse the pleasant places of their siluer, and the thorne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of recompence are come: Israel shall knowe it: the Prophet is a foole: the spirituall man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim should be with my God: but the Prophet is the snare of a fowler in all his wayes, and hatred in the House of his God.

9 They^k are deeply set: they are corrupt as in the daies of Gibeah: therefore hee will remember their iniquitie, hee will visit their sinnes.

10 I found Israel like^l grapes in the wilderness: I saw your fathers as the first ripe in the fig tree at her first time: but they went to Baal-Peor, & separated themselves vnto that shame, and their abominations were according to^m their louers.

11 Ephraim their glorie shall flee away like a bird: from the birthⁿ and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, is as a tree^o in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murder.

14 O Lord, giue them: what wilt thou giue them? giue them a^p barren wombe and drie breasts.

15 All their wickednesse is in Gilgal: for there doe I hate them: for the wickednesse of their inuentions, I will cast them out of mine House: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp: they can bring no fruit: yea, though they bring forth, yet will I slay euen the dearest of their bodie.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

destruction is, that they commit idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

1 Against Israel and his Idoles. 14 His destruction for the same.

Israel is an^a emptie vine, yet hath it brought forth fruit vnto it selfe, and according to the multitude of the fruit thereof hee hath increased the altars: according to the^b goodnesse of their land they haue made faire images.

2 Their heart is^c diuided: now shall they be found faultie: hee shall breake downe their altars: he shall destroy their images.

3 For now they shall say, Wee haue no King, because wee feared not the Lord: and

c To wit, from God. d The day shall come that God shall take away their King, and then they shall feeble the fruit of their sinnes, and how they trusted in him in vaine, 2. King. 17. 6, 7.

what

d That is, vpright judgement and godly life.

e Meaning, the calfe was inuentioned by themselves, and of their fathers in the wilderness. f Shewing, that their religion hath been a show, and in it false is but vanity.

g They neuer cease, but run to and fro to tickle helpe.

h That is, for the tributes which the King and the princes shall lay vpon them: which meaneth the Lord visit to bring them to repentance.

i Thus the idolaters count the word of God as strange in respect of their owne inuention.

k Saying, that they offer it to the Lord, but he accepteth no service, which he himselfe hath not appointed.

a For though all other people should escape, yet thou shalt be punished.

b Thou hast committed idolatrie in hope of reward, and to haue thy barnes filled. Jer. 44. 17. as an harlot that had rather lie by playing the whore than to be entered of her owne husband.

c These outward things that thou seekest, shall be taken from thee.

d All their doings both touching policy and religion shall be reiecte as things polluted.

e The meate offering which they offered for themselves.

f When the Lord shall take away all the occasions of seruing him, which shall be the most grievous point of your captiuitie, when ye shall see your selues cut off from God.

g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.

h Then they shall know that they were deluded by them who challenged to themselves to be their prophets and spiritual men.

i The Prophets duty is to bring men to God, and not to be a snare to pull them from God.

k This people is so rooted in their wickednesse, that Gibeah, which was like to Sodom, was neuer more corrupt, Iudg. 19. 23.

l Meaning, that he so esteemed them, and delighted in them.

m They were as abominable vnto me, as their louers the idoles.

n Signifying, that God would destroy their children by these sundry meanes, and so consume them by little and little.

o As they kept tender plants in their houses in Tyrus, to preserve them from the colde aire of the Sea, so was Ephraim at the first vnto me, but now I will give him to the slaughter.

p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather than that this great slaughter should come vpon their children.

q The chiefe cause of their

a Whereof though the grapes were gathered, yet euer as it gathered new strength, it increased new wickednesse, so that the correction which should haue brought them to obedience, did but utter their stubbornnesse.

b As they were rich and had abundance.

e In promising to be faithfull toward God.
f Thus their integrity and fidelity which they pretended, was nothing but bitterness and griefe.
g When the calf shall be carried away.
h Chemarims were certaine idolatrous priests, which did wear blacke apparell in their sacrifices, and cried with a loud voice: which superstition Eliiah decided, 1. King. 18. 27. reads
i This he speake in contempt of Beth-el, reads chap. 4. 15.
* Isa. 2. 19. Luke 23. 30. reuel. 6. 16. and 9. 6.
k In those daies wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deedes were as wicked as theirs.
l To wit, the Israelites remained in that stubbornness from that time.
m The Israelites were not moved by their example to cease from their sins.
n Because they are so desperate, I will delight to destroy them.
o That is, when they haue gathered all their strength together.
p Wherein is pleasure, as in plowing is labour and paine.
q I will lay my yoke vpon her fat necke.
r Reade Ierem. 4. 4.
f That is, Shalmanazzar in the destruction of that citie, spared neither kinde nor age.

what should a King doe to vs?

4 They haue spoken wordes, swearing falsely in making a covenant: thus iudgement groweth as wormewood in the furrows of the field.

5 The inhabitants of Samaria shall feare because of the calf of Beth-auc: for the people thereof shall mourne ouer it, and the Chemarims thereof that reioyced on it for the glorie thereof, because it is departed from it.

6 It shall be also brought to Asshur, for a present vnto King Iareb: Ephraim shall receiue shame, and Israel shall be ashamed of his owne counsell.

7 Of Samaria, the King thereof is destroyed, as the stone vpon the water.

8 The high places also of Auen shall be destroyed: *new* the sinne of Israel: the thorne and thistle shall grow vpon their altars, and they shall say to the mountaines, * Couer vs, and to the hilles, Fall vpon vs.

9 O Israel, thou hast sinned from the daies of Gibeth: there they stood: the battell in Gibeah against the children of iniquitie did not touch them.

10 It is my desire that I should chastise them, and the people shall be gathered against them, when they shall gather themselves in their two furrowes.

11 And Ephraim is an heifer vsed to delight in threshing: but I will passe by her faire necke: I will make Ephraim toride: Iudah shall blowe, and Iacob shall breake his cloddes.

12 Sowe to your selues in righteousness: reape after the measure of mercie: breake vp your fallow ground: for it is time to seeke the Lord, til he come and raine righteousness vpon you.

13 But you haue plowed wickedness: ye haue reaped iniquity: you haue eaten the fruit of lies: because thou diddest trust in thine owne wayes, and in the multitude of thy strong men,

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as Shalman destroyed Beth-arbel in the day of battell: the mother with the children was dashed in pieces.

15 So shall Beth-el doe vnto you, because of your malicious wickedness: in a morning shall the King of Israel be destroyed.

CHAP. XI.

1 The benefits of the Lord toward Israel. 5 Their ingratitude against him.

When Israel was a childe, then I loued him, and called my sonne out of Egypt.

2 They called them, but they went thus

a Whiles the Israelites were in Egypt, and did not prouoke my wrath by their malice and ingratitude, called them to repentance.

b They rebelled, and went a contrary way when the Prophets

from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, as one should beare them in his armes: but they knew not that I healed them.

4 I led them with cords of a man, *even* with bands of loue, and I was to them, as hee that taketh off the yoke from their iawes, and I laid the meat vnto them.

5 Hee shall no more returne into the land of Egypt: but Asshur shall be his king, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsels.

7 And my people are bent to rebellion against mee: though they called them to the most High: yet none at all would exalt him.

8 How shall I giue thee vp, Ephraim? how shall I deliuer thee Israel? how shall I make thee as Admah? how shall I set thee, as Zebaoim? mine heart is turned within mee: my repentings are rowled together.

9 I will not execute the fierceness of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy One in the middes of thee, and I will not enter into the citie.

10 They shall walke after the Lord: hee shall roare like a Lyon: when he shall roare, then the children of the West shall feare.

11 They shall feare as a Sparrowe out of Egypt, and as a Dove out of the land of Asshur, and I will place them in their houses, faith the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Iudah ruleth with God, and is faithfull with the Saints.

receiue thee to mercie: and this is meant of the small number who shall walke after the Lord. k The Egyptians and Assyrians shall be afraide when the Lord maintaineth his people. l Governeth their state according to Gods word, and doeth not degenerate.

CHAP. XII.

He admonisheth by Iakobs example to trust in God, and not in man.

Ephraim is fedde with the winde, and foloweth after the East winde: hee increaseth daily lies and destruction, and they doe make a covenant with Asshur, and boyle is carried into Egypt.

2 The Lord hath also a controuersie with Iudah, and I will visit Iacob, according to his wayes: according to his workes, will hee recompence him.

3 He rooke his brother by the heele in the wombe, and by his strength hee had power with God,

4 And had power ouer the Angel, and preuailed: hee wept and prayed vnto him: hee found him in Beth-el, and there he spake with vs.

and so spake with him there, that the fruit of that speech appertained to the whole body of the people, whereof we are.

c That is, friendly: and not as beasts or flaucs,

d Seeing they contemne all this kindnesse they shall be led captiue into Assyria.

e To wit, the Prophets.

f God confideth with himselfe, and that with a certaine griefe howe punish them. g Which were two of the cities that were destroyed with Sodom, Deut. 29. 23.

h Meaning, that his loue where-with he first loued them, made him betweene doubt and assurance what to doe: and herein appeareth his fatherly affection, that his mercy toward his shall overcome his iudgements, as he declares in the next verse.

i To consume thee, but will cause thee to yeeld, and so

a That is, flattereth himselfe with vaine confidence.

b As the presents to get friendship. c Which in these points was like to Ephraim, but not in idolatries. d Seeing that God did thus preferre Iacob their father, Iudahs ingratitude was the more to be abhorred. e Reade Gen. 32. 31.

f God found Iacob as he lay sleeping in Beth-el, Genes. 28. 12.

5 Yea, the Lord God of hosts, the Lord is himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

7 He is Canaan: the balances of deceit are in his hand: he loueth to oppresse.

8 And Ephraim sayd, Notwithstanding I am rich: I haue found me out riches in all my labours: they shall finde none iniquitie in me, that were wickednesse.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the Tabernacles, as in the dayes of the solemne feast.

10 I haue also spoken by the Prophets, and I haue multiplied visions, and vsed similitudes by the ministry of the Prophets.

11 Is there iniquitie in Gilgal? surely they are vanitie: they sacrifice bullocks in Gilgal, and their altars are as heaps in the furrowes of the field.

12 And Iacob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe.

13 And by a Prophet the Lord brought Israel out of Egypt, and by a Prophet was he reserued.

14 But Ephraim prouoked him with hie places: therefore shall his blood bee powred vpon him, and his reproche shall his Lord reuward him.

Meaning Moses, whereby appeareth, that whatsoever they of Gods free goodnesse.

CHAP. XIII.

1 The abomination of Israel, 9 And the cause of their destruction.

When Ephraim spake, there was a trembling: hee exalted himselfe in Israel, but hee hath sinned in Baal, and is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, and idoles according to their owne vnderstanding: they were all the worke of the craftesmen: they say one to another whiles they sacrifice a man, Let them kisse the calues.

3 Therefore they shall be as the morning cloude, and as the morning dew that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God from the land of Egypt, and thou shalt knowe no God but me: for there is no Sauour beside me.

5 I did knowe thee in the wilderness, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will bee vnto them as a very lyon, and as a leopard in the way of Asshur.

8 I will meeete them, as a beare that is robbed of her whelpes, and I will breake the caule of their heart, and there I will deuoure them like a lyon: the wilde beast shall teare them.

9 O Israel, one hath destroyed thee, but in me is thine helpe.

10 I am: where is thy King, that should helpe thee in all thy cities? and thy iudges, of whom thou saydest, Giue mee a King, and Princes?

11 I gaue thee a King in mine anger, and I tooke him away in my wrath.

12 The iniquitie of Ephraim is bound vp: his sinne is hid.

13 The sorrowes of a trauailing woman shall come vpon him: hee is an vnwise sonne, else would he not stand still at the time, when at the breaking forth of the children.

14 I will redeeme them from the power of the graue: I will deliuer them from death: O death, I will bee my death: O graue, I will be thy destruction: repentance is hidde from mine eyes.

15 Though hee grow vp among his brethren, an East wind shall come, when the winde of the Lord shall come vp from the wilderness, and dry vp his veine, and his fountaine shall be dried vp: hee shall spoile the treasure of all pleasant vessels.

CHAP. XIII.

1 The destruction of Samaria. 2 Hee exhorteth Israel to turne to God, who requirerh praise and thanks.

Samaria shall bee desolate: for she hath rebelled against her God: they shall fall by the sworde: their infants shall bee dashed in pieces, and their women with childe shall be ript.

2 O Israel, returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you words, and turne to the Lord, and say vnto him, Take away all iniquitie, and receiue vs graciously: so will we render the calues of our lips.

4 Asshur shall not saue vs, neither will wee ride vpon horses, neither will wee say any more to the worke of our hands, Yee are our gods: for in thee the fatherlesse findeth mercie.

5 I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will bee as the dew vnto Israel: hee shall grow as the lillie and fasten his rootes, as the trees of Lebanon.

7 His branches shall spread, and his beauty shall be as the oliue tree, and his smell as Lebanon.

8 They that dwel vnder his shadowe, shall returne: they shall reuiue as the corne & flourish as the vine: the sent thereof shall be as the wine of Lebanon.

9 Ephraim shall say, What haue I to doe any

f Thy destruction is certaine, and my benefits declare that it commeth not of me: therefore thine owne malice, idolatry and vaine confidence in men must needs be the cause thereof. I am all one, Iames 1. 7. h It is surely said vp to be punished, as Ier. 17. 1. i But would come out of the wombe, that is, out of this danger wherein he is, and not tary to be stifled. k Meaning, that no power shall resist God when he will deliuer his, but even in death will he giue them life. l Because they will not turne to me, I will not change my purpose.

a He exhorteth them to repentance, to auoide all these plagues, willing them to declare by words their obedience and repentance. b He sheweth them how they ought to confesse their sinnes. c Declaring that this is the true sacrifice, that the faithfull can offer, euen thanks & praise. Heb 13. 15. d Wee will leaue off all vaine confidence & pride. e He declareth how ready God is to reueile them that doe repent.

f Whosoever isme themselves to this people, shall be blessed.

God sheweth
how prompt he
is to heare his
when they re-
pent, and to
offer himselfe
as a protection,

any more with idoles? I haue heard him and
looked vpon him: I am like a greene firs tree:
vpon me is thy fruit found.

and safeguard vnto them as a most sufficient suite and profit.

ro Who is wise, and hee shall vnderstand
these things? and prudent, and he shall knowe
them: for the wayes of the Lord are righte-
ous, and the iust shall walke in them: but the
wicked shall fall therein.

h Signifying
that y true wis-
dome & know-
ledge consisteth
in this, as to
rely vpon God

IOEL.

THE ARGUMENT.

THe Prophet Joel first rebuketh them of Iudah, that being now punished with a great plague of
famine, remaine stubbinate. Secondly, he threatneth greater plagues, because they grewe
daily to a more hardnesse of heart, and rebellion against God, notwithstanding his punishments.
Thirly, hee exhorteth them to repentance, shewing that it must bee earnest, and proceede from
the heart, because they had grievously offended God. And so doing, hee promiscib that God will
bee mercifull, and not forget his covenant that hee made with their fathers: but will sende his
Christ who shall gather the scattered sheepe, and restore them to life and libertie, though they sec-
med to be dead.

CHAP. I.

1 A prophesie against the Iewes. 2 Hee exhorteth the
people to prayer, and fasting, for the miserie that was
at hand.

THe worde of the Lorde that
came to Joel the sonne of
Pethuel.

2 Hears yee this, O El-
ders, and hearken yee, all in-
habitants of the land, whe-
ther such a thing hath been in your dayes, or
yet in the dayes of your fathers.

3 Tell you your children of it, and let
your children shew to their children, and their
children to another generation.

4 That which is left of the palmer worrne,
hath the grasshopper eaten, and the residue of
the grasshopper hath the canker worrne eaten,
and the residue of the canker worrne hath the
caterpillar eaten.

5 Awake yee drunkards, and weepe and
howle: all ye drinkers of wine, because of the
new wine: for it shall bee pulled from your
mouth.

6 Yea, a nation cometh vpon my land,
mighty, and without number, whose teeth are
like the teeth of a lyon, and he hath the iawes
of a great lyon.

7 Hee maketh my vine waste, and pillesh
off the barke of my fig tree: he maketh it bare,
and casteth it downe: the branches thereof are
made white.

8 Mourne like a virgin girded with sacke-
cloth for the husband of her youth.

9 The meate offering, & the drinke offering
is cut off from the House of the Lord: the
Priests the Lords ministers mourne.

10 The field is wasted: the land mourneth:
for the corne is destroyed: the new wine is
dried vp, and the oyle is decayed.

11 Be ye ashamed, O husbandmen: howle,
O ye vine dressers for the wheat, & for the bar-
ley, because the haruest of the field is perished.

12 The vine is dried vp, and the figge tree
is decayed: the pomegranate tree & the palme
tree, and the apple tree, even all the trees of
the field are withered: surely the ioy is with-
red away from the sonnes of men.

13 Girde your selues and lament, yee
Priests: howle yee ministers of the altar: come
and lie all night in sackcloth, yee ministers of
my God: for the meate offering, and the drinke
offering is taken away from the house of your
God.

14 Sanctifie you a fast, call a solemne as-
sembly: gather the Elders, and all the inhabi-
tants of the land into the House of the Lord
your God, and cry vnto the Lord,

15 Alas: for the day, for the day of the
Lord is at hand, and it commeth as a destructi-
on from the Almighty.

16 Is not the meate cut off before our eyes?
and ioy and gladnesse from the house of our
God?

17 The seede is rotten vnder their clods:
the garners are destroyed: the barnes are bro-
ken downe, for the corne is withered.

18 Howe did the beastes mourne, the
herdes of cattell pine away, because they
haue no pasture, and the flockes of sheepe are
destroyed.

19 O Lord, to thee will I crie: for the fire
hath deuoured the pastures of the wilder-
nesse, and the flame hath burnt vp all the trees
of the field.

20 The beastes of the fildes crie also vnto
thee: for the riuers and waters are dried vp, and
the fire hath deuoured the pastures of the
wilderneesse.

CHAP. II.

Hee prophesieth of the coming and cruelty of their enemies.

13 An exhortation to moue them to conuert. 18 The
loue of God toward his people.

Blowe

a Signifying
the Princes, the
Priests, and the
Gouernours.
b Hee calleth the
Iewes to the
consideration of
Gods iudge-
ments, who had
now plagued the
fruits of the
ground for the
space of foure
yeere, which was
for their finnes
and to call them
to repentance.

c Meaning, that
the occasion of
their exesse and
drunkenesse
was taken away.

d This was an-
other plague
wherewith God
had punished
them, when he
stirred vp the
Assyrians against
them.

e Mourne grie-
uously as a wo-
man, which
hath lost her
husband, to
whom shee
hath bene ma-
ried in her
youth.

f The tokens
of Gods wrath
did appeare in
his Temple, inso-
much as Gods ser-
uice was left off.

g All comfort and substance
for nourishment is taken away.

h He sheweth
that the onely
means to avoid
Gods wrath,
and to haue all
things restored,
is vntained re-
pentance.

i We see by this
great plague,
that vnto de-
struction is at
hand.

k That is,
drought.

Blowe the trumpet in Zion, and shout in
mine holy mountaine: let all the inhabi-
tants of the land tremble: for the day of the
Lord is come, for he hath hand.

It is a day of darknesse, and of blacke-
nesse, a day of cloudes and obscuritie, as the
morning spread vpon the mountains, so there
is a great people, and a mightie: there was
none like it from the beginning, neither shall
be any more after it, vnto the yeeres of many
generations.

A fire deuoureth before him, and be-
hinde him a flame burneth vp: the land is
the garden of Eden before him, and behinde
him a desolate wilderness, so that nothing shall
escape him.

The beholding of him is like the sight
of horses, and like the horsemen, so shall they
runne.

Like the noyse of charres in the toppes
of the mountaines, shall they leape, like the
noyse of a flame of fire that deuoureth the
subble, and as a mightie people prepared to
the battell.

Before his face shall the people tremble:
all faces shall gather blackenesse.

They shall runne like strong men, and
goe vp to the wall like men of warre, and eu-
ery man shall go forward in his wayes, and they
shall not stay in their pathes.

Neither shall one thrust another, but
euery one shall walke in his path: and when
they fall vpon the sword, they shall not bee
wounded.

They shall runne to and fro in the ci-
ties: they shall runne vpon the wall: they shall
climbe vp vpon the houses, and enter in at the
windows like the theefe.

The earth shall tremble before him, the
heauens shall shake, the sunne and the moone
shall be darke, and the starres shall withdraw
their shining.

And the Lord shall utter his voyce be-
fore his hoste: for his hoste is very great: for
he is strong that doth his worke: for the day
of the Lord is great and very terrible, and who
can abide it?

Therefore also now the Lord saith,
Turne you vnto mee with all your heart, and
with fasting, and with weeping, and with
mourning.

And rent your heart, and not your
clothes: and turne vnto the Lord your God,
for he is gracious, and mercifull, slow to anger,
and of great kindnesse, and repenteth him of
the euill.

Who knoweth, if he will returne and
repent and leaue a blessing behind him, euen a
meate offering, and a drinke offering vnto the
Lord your God?

Blowe the trumpet in Zion, sanctifie a
fast, call a solemne assembly.

Gather the people: sanctifie the con-
gregation, gather the Elders: assemble the
children, and those that sucke the breasts: let
the bridegroome go forth of his chamber, and
the bride out of her bride chamber.

Let the Priests, the ministers of the
Lord weepe betwene the porch and the al-
tar, and let them say, Spare thy people, O Lord,
and giue not thine heritage into reproche, that
the heathen should rule ouer them. Where-
fore should they say among the people, Where
is their God?

Then will the Lord bee zealous ouer
his land, and spare his people.

Yea, the Lord will answer and say vn-
to his people, Behold, I will send you corne,
and wine, and oyle, and you shall bee satisfied
therewith: and I will no more make you ar-
proch among the heathen,

But I will remooue farre off from you
the Northerne armie, and I will drue him in-
to a land, barren and desolate with his face to-
ward the East sea, and his end to the vniuersal
sea, and his stinke shall come vp, and his cor-
ruption shall ascend, because hee hath exalted
himselfe to doe this.

Fear not, O land, but bee glad,
and reioyce: for the Lord will doe great
things.

Be not afraid ye beasts of the field: for
the pastures of the wilderness are Greene: for
the tree beareth her fruit: the figge tree and the
vine doe giue their force.

Be glad then, yee children of Zion, and
reioyce in the Lord your God: for he hath gi-
uen you the raine of righteousness, and he
will cause to come downe from you the raine,
euen the first raine, and the latter raine in the
first moneth.

And the barnes shall be full of wheate,
and the presses shall abound with wine and
oyle.

And I will render you the yeeres that
the grasshopper hath eaten, the canker worme
and the caterpillar and the palmer worme, my
great hoste which I sent among you.

So shall you eate and be satisfied, and
praise the Name of the Lord your God, that
hath dealt maruiculously with you: & my peo-
ple shall neuer be ashamed.

Yee shall also knowe, that I am in the
mids of Israel, and that I am the Lord your
God, and none other, and my people shall ne-
uer be ashamed.

And afterward will I powre out my
Spirit vpon all flesh: and your sonnes and your
daughters shall prophesie: your old men shall
dreaime dreames, and your yong men shall see
visions.

And also vpon the seruants, and vp-
on the maydes in those dayes will I powre my
Spirit.

That as all
have sinned, so
all may these
fourth signes of
their repentance,
that men seeing
the children,
which are not
free from Gods
wrath might be
the more lively
touched with
the consideration
of their owne
sinner.

But if they re-
pent, God will pre-
serue and defend
them with a
most ardent
affection.

That is, the
Assyrians your
enemies, or
Called the
Sassanians, or Per-
sians, mea-
ning, that though
his army were so
great, that it filled
all from this
sea to the sea
called Mediter-
ranean, yet he
would scatter
them.

That is, such
as should come
by iust measure,
and as was wont
to be sent when
God was recon-
ciled with them.

That is, in
greater abun-
dant and more
generally then
in time past:
and this was
fulfilled vnder
Christ, when as
Gods graces,
and his Spirit
vnder the Gos-
pel was abun-
dantly giuen to
the Church, Isa.
44.3. Acts 2.17.
Ioh. 7.38, 39.

As they had
visions & dreames
in old time, so
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velations.

f He warneth the faithfull what terrible things should come to the intent that they should not looke for continuall quietnes in this world, and yet in all these troubles he would preferre them.
 g The order of nature shall seeme to be changed for the horrible afflictions that shall bee in the world,
 h As 3. 10. Ezek. 32. 7. chap. 3. 15. matth. 24. 29.
 i Gods iudgements are for the destruction of the iniquitie, and to moue the godly to call vpon the Name of God, who will giue them saluation.
 k Meaning hereby the Gentiles, Rom. 10. 13.

30 And I will shewe wonders in the heavens and in the earth: blood and fire, and pillars of smoke.

31 The sunne shall be turned into darkness, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoever shall call on the Name of the Lord, shall be saved: for in mount Zion, and in Ierusalem shall bee deliuerance, as the Lord hath said, and in the remnant, whom the Lord shall call.

CHAP. III.

Of the iudgements of God against the enemies of his people.

For behold, in those dayes, and in that time when I shall bring againe the captiuitie of Iudah and Ierusalem,

I will also gather all nations, and will bring them downe into the valley of Iehoshaphat: and will pleade with them there for my people, and for mine heritage Israel, whom they haue scattered among the nations, and parted my land.

And they haue cast lots for my people, and haue giuen the child for the harlot, and sold the girle for wine, that they might drinke.

Yea, and what haue you to doe with me, O Tyrus and Zidon, and all the coasts of Palestina? will ye render me a recompence? and if yee recompence me, swiftly and speedily will I render your recompence vpon your head:

For ye haue taken my silver and my gold, and haue caried into your temples my goodly and pleasant things.

The children also of Iudah and the children of Ierusalem haue you solde vnto the Grecians, that ye might send them farre from their border.

Behold, I will raise them out of the place where ye haue solde them, and wil render your reward vpon your owne head.

And I will sell your sonnes and your daughters into the hand of the children of Iu-

dah: and they shall sell them to the Sabaeans, to a people farre off: for the Lord hath spoken it.

9 Publish this among the Gentiles: peep, waite, waite, waite, waite: for the day of the Lord is at hand, and he will come vpon the men of warre, drawe them out, and come vpon them.

10 Breake your plowshares into swords, and your fishes into speares: let the weak say, I am strong.

11 Assemble your selues, and come all ye heathen, & gather your selues together round about: there shall the Lord cast downe thy mighties.

12 Let the heathen be wakened and come vpon to the valley of Iehoshaphat: for there will I sit to iudge all the heathen round about.

13 Put in your sickles, for the harvest is ripe: come, get you downe, for the winepresse is full: yea, the wine presses run ouer, for their wickednesse is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is neere in the valley of threshing.

15 The sunne and moone shall be darkened, and the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and vter his voice from Ierusalem; and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall yee know that I am the Lord your God dwelling in Zion, mine holy Mountaine: then shall Ierusalem be holy, and there shall no strangers goe thorow her any more.

18 And in that day shall the mountaines drop downe new wine, and the hilles shall flowe with milke, and all the riuers of Iudah shall runne with waters, and a fountaine shall come forth of the House of the Lord, and shall water the valley of Shittim.

19 Egypt shall be waste, and Edom shall be a desolate wilderness, for the iniuries of the children of Iudah, because they haue shed innocent blood in their land.

20 But Iudah shall dwell for euer, and Ierusalem from generation to generation.

21 For I will cleanse their blood, that I haue not cleansed, and the Lord will dwell in Zion.

f For afterward God solde them by Nebuchadnezzar, and Alexander the great, for the loue he bare to his people, and thereby they were comforted, though the price had been thier.
 g When I shall execute my iudgements against mine enemies, I will cause euery one to be ready, and to prepare their weapons to destroy one another for my Church sake.
 h Thus he shall encourage the enemies when their wickednesse is full ripe to destroy one another, which he calleth the valley of Gods iudgements.
 i God directh his against all troubles, that when he destroyeth his enemies, his children shall be deliuered.
 k The strangers shall no more destroy his Church: which if they doe, it is the people, which by their sinnes make the breach for the enemies.
 l He promitteth to his Church abundance of graces, reade Ezek. 47. 1, which should water and comfort the most barren places, Amos 9. 13.
 m The malicious enemies shall haue no part of this grace.
 n He had lifted his Church hitherto to be in their sickness, but now he promitteth to cleanse them, & to make them pure vnto him.

a When I shall deliuer my Church which standeth of the Iewes, and of the Gentiles,
 b It appeareth that he alludeth to that great victory of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Chron. 20. also he hath respect to this word Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemies of his Church as he did there.
 c That which the enemy gate for the sale of my people, he bestowed vpon harlots and drinke.
 d He taketh the cause of his Church in hand against the enemy, as though the iniurie were done to himselfe.
 e Haue I done you wrong, that ye will render me the like?

AMOS.

AMOS.

THE ARGUMENT.

Among many other Prophets that God raised up to admonish the Israelites of his plagues for their wickednesse and idolatrie, hee stirred up Amos, who was an herdman or shepheard of a poore towne, and gave him both knowledge and constancie to reprove all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had sined as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by unfeigned repentance. And finally, he comforteth the godly with hope of the coming of the Messiah, by whom they should have perfect deliverance and salvation.

CHAP. I.

The time of the prophesie of Amos, 3 The wordes of the Lord against Damascus, 6 The Philistines, Tyrus, Iudaea and Ammon.



The wordes of Amos, who was among the herdmen at ^aTecoa, which he saw vpon Israel, in the dayes of Vzziah King of Iudah, and in the dayes of ^bIeroboam the son of Ioash King of Israel, two yeere before the earthquake.

2 And he said, The Lord shall roare from Zion, and utter his voyce from Ierusalem, and the dwelling places of the shepheards shall perish, and the top of ^dCarmel shall wither.

3 ¶ Thus saith the Lord, For ^ethree transgressions of Damascus, and for foure, I will not turne to it, because they haue ^fthreshed Gilead with threshing instruments of yron.

4 Therefore will I send a fire into the house of Hazael, and it shall deuoure the ^gpalaces of Ben-hadad.

5 I will breake also the barres of Damascus, & cut off the inhabitant of Bikaath-aue: and him that holdeth the scepter out of Betheden, and the people of Aram shall goe into captiuitie vnto ^hKir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they ⁱcaried away prisoners the whole captiuitie to shut them vp in Edom.

7 Therefore will I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistines shall perish, saith the Lord God.

9 ¶ Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remembered the ^kbrotherly couenant,

10 Therefore will I send a fire vpon the wals of Tyrus, and it shall deuoure the palaces thereof.

10 Therefore will I send a fire vpon the wals of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and did [†]cast off all pitie, and his anger spoiled him euermore, and his wrath watched him [‡]alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they ^mhaue ript vp the women with childe of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlwind.

15 And their King shall goe into captiuitie, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah and Israel.

Thus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the ^abones of the King of Edom into lime.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting and with the sound of a trumpet.

3 And I will cut off the iudge out of the middes thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, ^bI will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their lies caufed them to erre, after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

Nnn

6 ¶ Thus

a Which was a towne five miles from Ierusalem in Iudas, hee prophesied in Iudas.

b In his dayes the kingdome of Israel did most flourish.

c Which as Iosephus writeth, was when Vzziah would haue vniuersed Priests offices, and therefore was smitten with the leprosie.

d Whatsoever is fruitful and cleaue in Iuda, shall shortly wither.

e He throweth in the sea all the people round about should be destroyed for their manifold sinnes: which are meant by three and foure, which make seuen, because the Israelites should the more deeply consider Gods iudgements toward them.

f If the Syrians shall not be spared for committing this cruelty against one city, it is not possible that Israel should escape punishment, which hath committed so many and grievous sinnes against God and man.

g The antiquitie of their buildings shall not avoid my iudgements, reade Ier. 49. 27.

h Tiglath Pileser led the Syrians captiue, and brought them to Cyrene, which he calleth heere Kir.

i They ioyned themselves with the Edomites their enemies, and which caried them away captiues.

k For Esau (of whom came the Edomites) and Iacob were brethren: therefore they ought to haue admonished them of their brotherly friendship, and not to haue prouoked them to hatred.

† Ebr. corrupt his compassions.

‡ He was a continuall enemy vnto him.

m He noteth the great cruelty of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the household of Abraham.

a For the Moabites were so cruel against the King of Edom, that they burnt his bones after that he was dead, which declared their barbarous rage, seeing they would reuenge themselves of the dead.

b Seeing the Gentiles that had not so farre knowledge, were thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.

c If he spare not Iudah vnto whom his promises were made, much more he will not spare this degenerate king dom. d They esteemed most vile bribes more then mens liues. e When they haue spoyled him and throwen him to the ground, they gape for his life. f Thinking by these ceremonies, that is, by sacrificing, and being nere mine altar, they may excuse all their other wickedness. g They spoyle others and offer thereof vnto God, thinking that he will dispence with them when he is made partaker of their iniquitie. h The destruction of their enemies and his mercie toward them should haue caused their hearts to melt for loue toward him. i Ye contemned my benefits, and abused my graces, and craftily went about to stop the mouthes of my Prophets. k You haue wearied me with your sinnes, Iſa. 57. 14. l None shalbe deliuered by any meanes.

6 ¶ Thus saith the Lord, For three transgressions of Israel, and for foure, I will not turne to it, because they sold the righteous for siluer, and the poore for shoes.

7 They gape ouer the head of the poore, in the dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a maid to dishonour mine holy Name.

8 And they lie downe vpon clothes laid to pledge by euery altar: and they drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruit from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and ledde you fourtie yeeres thorow the wilderness, to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Prophets, and of your young men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But yee gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophecie not.

13 Behold, I am pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mightie saue his life.

15 Nor hee that handleth the bow, shall stand, and hee that is swift of foote, shall not escape, neither shall hee that rideth the horse saue his life.

16 And he that is of a mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

Heere proneth the house of Israel of ingratitude. 11 For the which God will punish them.

Heare this word that the Lord pronounceth against you, O children of Israel, enemies against the whole familie which I brought vp from the land of Egypt, saying,

2 You onely haue I knowen of all the families of the earth: therefore I will visit you for all your iniquities.

3 Can two walke together except they be agreed?

4 Will a lion roare in the forest, when he hath no pray? or will a lions whelpie crie out of his denning, if he haue taken nothing?

5 Can a bird fall in a snare vpon the earth, where no fowler is? or will hee take vp the snare from the earth, and haue taken nothing at all?

a I haue onely chosen you to be mine among all other people: and yet you haue forsaken me. b Hereby the Prophet signifieth that hee speaketh not of himselfe: but as God guideth and moueth him, which is called the agreement betweene God and his Prophets. c Will God threaten by his Prophets except there be some great occasion? d Can any thing come without Gods prouidence? e Shall his threatnings be in vaine?

6 Or shall a trumpet be blowen in the citie, and the people be not afraid? or shall there bee euill in a citie, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but hee reuealeth his secret vnto his seruants the Prophets.

8 The lyon hath roared: who will not be afraid? the Lord God hath spoken: who can but prophesie?

9 Proclaime in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so behold the great tumults in the mids thereof, and the oppressed in the mids thereof.

10 For they know not to doe right, saith the Lord: they store vp violence, and robbrie in their palaces.

11 Therefore thus saith the Lord God, An aduersary shal come euen round about the countrey, and shall bring downe thy strength from thee, and thy palaces shalbe spoyled.

12 Thus saith the Lord, As the shepheard taketh out of the mouth of the Lyon two legs, or a peece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus as in a couch.

13 Heare, and testifie in the house of Iakob, saith the Lord God, the God of hosts.

14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Beth-el, and the hornes of the altar shall bee broken off, and fall to the ground.

15 And I will smite the winter house with the summer house, and the houses of yuorie shall perish, and the great houses shalbe consumed, saith the Lord.

CHAP. IIII.

Against the gouernours of Samaria.

Heare this word, yee kine of Baschan that are in the mountaine of Samaria, which oppress the poore, and destroy the needie, and they say to their masters, Bring, and let vs drinke.

2 The Lord God hath sworne by his Holinesse, that loe, the dayes shall come vpon you, that hee will take you away with thornes, and your posterity, with fishhookes.

3 And yee shall goe out at the breaches euery low forward: and ye shall cast your selues out of the palace, saith the Lord.

4 Come to Beth-el, and transgresse: to Gilgal, and multiplie transgression, and bring your sacrifices in the morning, and your tithes after three yeeres.

5 And offer a thankesgiuing of leauen, publish and proclaime the free offerings: for

that their great deuotion and good intention had bene sufficient to haue bound God vnto them. e Reade Deut. 14. 28. f Leuit. 7. 13.

this

f Shall the Prophets theream Gods iudgements, and the people not be afraid? g Doeth any seruifice come without Gods appointment? Iſa. 45. 7. h God dealeth not with the Israelites, as hee doth with other people: for he euer warreth them before of his plagues by his Prophets. i Because the people euer murmured against the Prophets. hee with that Gods spirit moued them to speake as they did. k He calleth the strangers, as the Philistines and Egyptians, to be witnesses of Gods iudgements against the Israelites for their cruelty and oppression. l The fruit of their cruelty and their appeareth by their great riches, which they haue in their houses. m When the Lyon hath fau are his hunger, the shepheard findeth a legge or a rip of an eare to shew the sheepe haue bene worried. n Where they thought to haue had a sure hold, and to haue bene in safety.

^g You onely desire in these outward ceremonies and haue none other respect.
^h That is, lacke of bread and meate.

this, & liketh you, O ye children of Israel, saith the Lord God.

⁶ And therefore haue I giuen you ^h cleanliness of teeth in all your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

⁷ And also I haue withholden the raine from you, when there were yet three ⁱ moneths to the harvest, and I caused it to raine vpon one cite, and haue not caused it to raine vpon another cite: one piece was rained vpon, and the piece whereupon it rained not, withered.

⁸ So two or three cities wandered vnto one cite to drinke water, but they were ^k not satisfied: yet haue ye not returned vnto me, saith the Lord.

⁹ I haue smitten you with blasting, and mildew: your great gardens and your vineyards, and your fig trees, and your oliue trees did the palmer worne deuoure: yet haue ye not returned vnto me, saith the Lord.

¹⁰ Pestilence haue I sent among you, after the maner of ^l Egypt: your yong men haue I slaine with the sword, & haue taken away your horses: & I haue made the stinke of your tents to come vp euen into your nostrils: yet haue ye not returned vnto me, saith the Lord.

¹¹ I haue ouerthrowen you, as God ouerthrew Sodom and Gomorah: and ye were as a ^m firebrand pluckt out of the burning: yet haue ye not returned vnto me, saith the Lord.

¹² Therefore, thus will I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to ⁿ meete thy God, O Israel.

¹³ For loe, he that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the hie places of the earth, the Lord God of hostes ^{is} his Name.

CHAP. V.

A lamentation for the captiuitie of Israel.

^Hear ye this word, which I lift vp vpon you, ^{euen} a lamentation of the house of Israel.

² The ^a virgine Israel is fallen, and shall no more rise: she is left vpon her land, and there ^{is} none to raise her vp.

³ For thus saith the Lord God, The cite which went out by a thousand, shall leaue an ^b hundredth: and that which went forth by an hundredth, shall leaue ten to the house of Israel.

⁴ For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

⁵ But seeke not Beth-el, nor enter into Gilgal, and goe not to Beer-sheba: for Gilgal shall goe into captiuitie, and Beth-el shall come to nought.

⁶ Seeke the Lord, and ye shall liue, lest he breake out like fire in the house of Ioseph and deuoure it, and there ^{bee} none to quench it in Beth-el.

⁷ They turne iudgement to wormewood, and leaue off righteousness in the earth.

⁸ He ^r maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, and hee maketh the day darke as night: he calleth the waters of the Sea, and powreth them out vpon the open earth: the Lord ^{is} his Name.

⁹ He strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortresse.

¹⁰ They haue hated him ^f that rebuked in the gate: and they abhorred him that speaketh vprightly.

¹¹ Forasmuch then as your treading ^{is} vpon the poore, and ^s ye take from him burdens of wheate, ye haue built houses of hewed stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

¹² For I know your manifold transgressions, and your mightie sinnes, they afflict the iust, they take rewards, and they oppresse the poore in the gate.

¹³ Therefore ^b the prudent shall keepe silence in that time, for it is an euill time.

¹⁴ Seeke good and not euill, that yee may liue: and the Lord God of hostes shall be with you, as you haue spoken.

¹⁵ Hate the euill, and loue the good, and establish iudgement in the gate: it may be that the Lord God of hostes will be mercifull vnto the remnant of Ioseph.

¹⁶ Therefore the Lord God of hostes, the Lord saith thus, Mourning ^{shall be} in all streets: and they shall say in all the high wayes, Alas, alas: and they shall call the ^{husbandman} to lamentation, and such as can mourne, to mourning.

¹⁷ And in all the vines ^{shall be} lamentation: for I will passe through thee, saith the Lord.

¹⁸ Woe vnto you, that ^k desire the day of the Lord: what haue you to doe with it? the day of the Lord ^{is} darkenesse and not light.

¹⁹ As if a man did flee from a lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

²⁰ Shall not the day of the Lord be darkenesse, and not light? euen darkenesse and no light in it?

²¹ I hate and abhorre your feast dayes, and I will not smell in your solemne assemblies.

²² Though ye offer me burnt offerings and meat offerings, ⁱ I will not accept them: neither will I regard the peace offerings of your fat beasts.

²³ Take thou away from me the multitude of thy songs (for I will not heare the melodie of thy viols.)

²⁴ And let iudgement runne downe as ^m waters, and righteousness as a mightie river.

²⁵ Haue ye offered vnto mee sacrifices and offerings

^d In stead of iudgement and equity, they execute cruelty and oppression.
^e He describeth the power of God, Job 9.9.

^f They hate the Prophets, which reprove them in the open assemblies.

^g Ye take both his money and also his food, wherewith he should liue.

^h God will so plague them, that they shall not suffer the godly once to open their mouths to admonish them of their faults.

ⁱ So that all degrees shall haue matter of lamentation for the great plagues.

^k Thus he speaketh because the wicked & hypocrites said they were content to abide Gods iudgements, whereas the godly tremble and feare, Iere. 30.7. Joel 2. 2, 11. zeph. 1. 15.

^l Because ye haue corrupted my true seruice and remaine obdurate in your vices. Isa. 1. 11.

^m Do your dutie to God and to your neighbour, and so ye shall feeles his grace eternally, if you shew your abundant affections according to Gods word.

offerings in the wilderness, fourtie yeeres, O house of Israel?
 26 But you haue borne ^aSiccuth your king, and Chiun your images, and the starre of your gods, which ye made to your selues, but
 27 Therefore will I cause you to goe into captiuitie beyond Damascus, saith the Lord, whose Name is the God of hosts.

C H A P. VI.

Against the princes of Israel living in pleasure.

Voe to ^athem that are at ease in Zion, and trust in the mountaine of Samaria, ^bwhich were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: bee they better then these kingdomes? or the border of their land greater then your border,

3 Ye that put farre away the ^deuil day, and approch to the seate of iniquitie?

4 They lie vpon beds of yuorie, and stretch themselves vpon their beds, and eate the lambs of the flocke, and the calves out of the stall.

5 They sing to the sound of the viole: they inuent to themselves instruments of musicke like ^eDauid.

6 They drinke wine in bowles, and anoint themselves with the chiefe oynments, but no man is ^fsorie for the affliction of Ioseph.

7 Therefore now shall they goe captiue with the first that goe captiue, and ^gthe sorow of them that stretched themselves is at hand.

8 ^hThe Lord God hath sworne by himselfe, saith the Lord God of hosts, I abhorre the excellencie of Iacob, and hate his palaces: therefore will I deliuer vp the city with all that is therein.

9 And if there remaine tenne men in one house, they shall die.

10 And his vnkle ^kshall take him vp and burne him to carie out the bones out of the house, & shal say vnto him, that is by the ^lsides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, ^mHold thy tongue: for wee may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he wil limate the great house with breaches, and the little house with clefts.

12 Shall horses ⁿrunne vpon the rocke? or wil one plow ^othere with oxen? for ye haue turned iudgement into gall, and the fruit of righteousnesse into ^pwormewood.

13 Ye reioyce in a thing of nought: ye say,

^a The Prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

^b These two cities were famous by their first inhabitants the Canaanites: and seeing beforetime they did nothing auail them that were there born, why should you looke that they should saue you which were brought in to dwell in other mens possessions?

^c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater straitnesse, then yours yet are, thinke you to be better, or to escape?

^d Ye that continue still in your wickednesse and thinke that Gods plagues are not at hand, but give your selues to all idleness, wantonnesse & riot.

^e As he caused diuers kindes of instruments to be made to serue Gods glory, so these did consent to inuent as many to serue their wanton affections and lusts.

^f They pitied not their brethren, whereof now many were slaine and caried away captiue.

^g Some reade, the ioy of them that stretch themselves, shall depart.

^h Reade Iere. 51. 24.

ⁱ That is, riches and pompe.

^k The destruction shall be so great, that none shall almost be left to burie the dead: and therefore they shall burie them at home, to carie out the burnt ashes with more ease.

^l That is, to some neighbour, that dwelleth round about.

^m They shall be so astonished at this destruction, that they shall boast no more of the Name of God, and that they are his people: but they shall be dumbe when they heare Gods Name, and abhorre it, as they that are desperate or reprobate.

ⁿ Hee compareth them to barren rockes whereupon it is in vaine to bestow labour: shewing that Gods benefites can haue no place among them.

^o Reade Chap. 5. 7.

Haue not we gotten vs ^phernes by our owne strength?

14 But behold, I will raise vp against you a nation, O house of Israel, saith the Lord God of hosts: and they shall afflict you, from the entring in of ^qHamath vnto the river of the wilderness.

C H A P. VII.

God sheweth certaine visions, whereby hee signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah. 12 His traisie counsell.

Thus hath the Lord God shewed vnto me, and behold, hee formed ^rgrasshoppers in the beginning of the shooting vp of the latter growth: and loe, ^sit was in the latter growth: ^tbaster the kings mowing.

2 And when they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseech thee: who shall raise vp Iacob? for he is small.

3 So the Lord ^urepented for this. It shall not be, saith the Lord.

4 ^vThus also hath the Lord God shewed vnto me; and behold, the Lord God called to iudgement by fire, ^w& it deuoured the great deepe, and did eat vp a part.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise vp Iacob? for he is small.

6 So the Lord repented for this. This also shall not be, saith the Lord God.

7 ^xThus againe he shewed mee, and behold, the Lord stood vpon a wall made by line, ^ywith a line in his hand.

8 And the Lord said vnto me, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will set a line in the mids of my people Israel, and will passe by them no more.

9 And the high places of Ithak shall be desolate, and the temples of Israel shalbe destroyed: and I will rise against the house of Ieroboam with the sword.

10 ^zThen Amaziah the Priest of Beth-el sent to Ieroboam King of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare all his words.

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shall be led away captiue out of their owne land.

12 Also ^{aa}Amaziah said vnto Amos, O thou the Seer, goe: flee thou away into the land of Iudah, and there eate ^{ab}thy bread, and prophesie there.

13 But prophesie no more at Beth-el: for it is the Kings chappel, and it is the Kings court.

14 Then answered Amos, and said to Amaziah, I was no ^{ac}Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wild figs.

15 And the Lord tooke mee as I followed the flocke, and the Lord said vnto me, Go, prophesie

^p That is, power and glory.
^q From one corner of the countrey to another.

^r To deuoure the land and he alledeth to the invading of the enemies.
^s After the publicke commendement for mowing was giuen: or as some reade, when the Kings scepers were thorne.
^t That is, flatted this plague as my prayer.

^u Meaning, that Gods indignation was inflamed against the stubbornnesse of this people.

^v Signifying, that this should be the last measuring of the people, and that he would deferre his iudgement no longer.

^w That is, when Amos had prophesied that the King should be destroyed: for this wicked Priest more for hatred he bare to the Prophet, then for lost toward the King, thought this accusation sufficient to condemn him, whereas none other could take place.

^x When this instrument of Satan was not able to compass his purpose by the King, hee stirred by another practice: that was, to feare the Prophet, that he might depart, and not reprove their idolatrie there openly, and so hinder his profit.

^y Thus hee breatheth by his extraordinary vocation that God had giuen him a charge which he must needs execute.

phesie vnto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou sayest, Prophecie not against Israel, and speake nothing against the house of Iſhak.

17 Therefore thus saith the Lord, Thy wife shall be an harlot in the cite, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be diuided by line: and thou shalt die in a polluted land, and Israel shall surely goe into captiuitie forth of his land.

CHAP. VIII.

1 Against the rulers of Israel. 7 The Lord sweareth. 11 The famine of the word of God.

Thus hath the Lord God shewed vnto me, and behold, a basket of summer fruit.

2 And hee said, Amos, what seest thou? I said, A basket of summer fruit. Then sayd the Lord vnto me, The ende is come vpon my people of Israel, I will passe by them no more.

3 And the songs of the temple shalbe howlings in that day, sayeth the Lord God: many dead bodies shalbe in euery place: they shal cast them forth with silence.

4 Heare this, O ye that swallow vp the poore, that ye may make the needie of the land to faile,

5 Saying, When wil the new moneth be gone, that we may sell corne? and the Sabbath, that we may set forth wheate, and make the Ephah small, and the shekel great, and falsifie the weights by deceit?

6 That wee may buy the poore for siluer, and the needie for shooes: yea, and tell the refuse of the wheate.

7 The Lord hath sworne by the excellencie of Iakob, Surely I will neuer forget any of their workes.

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shall be cast out, & drowned as by the flood of Egypt.

9 And in that day saith the Lord God, I will euen cause the sunne to goe downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feasts into mourning, and all your songs into lamentation: and I will bring sackcloth vpon all loynes, and baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, & the end thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they run to and fro to seeke the word of the Lord, and shall not finde it.

13 In that day shall the faire virgins and the yong men perish for thirst.

14 They that sweare by the sin of Samaria,

and that say, Thy God, O Dan, liueth, and the manner of Beer-sheba liueth, euen they shall fall, and neuer rise vp againe.

CHAP. IX.

1 Treasuries against the Temple, 2 And against Israel. 11 The restoring of the Church.

I saw the Lord standing vpon the altar, and he said, Smite the lintell of the doore, that the postes may shake: and cut them in pieces, euen the heads of them all, and I will slay the left of them with the sword: hee that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they digge into the hel, thence shal mine hand take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I command the serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, & all that dwell therein shall mourne, and it shall rise vp wholly like a flood, and shalbe drowned as by the flood of Egypt.

6 He buildeth his spheres in the heauen, and hath laid the foundation of his globe of elements in the earth: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians vnto me, O children of Israel, saith the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuertheless, I will not vtterly destroy the house of Iakob, saith the Lord.

9 for loe, I will command and I will sift the house of Israel among all nations, like as corne is sifted in a sieue: yet shall not the least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the Tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it, as in the dayes of old,

12 That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, saith the Lord that doeth this.

k That is, common manner of worshipping and the seruice of religion therewith.

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel. b Both the chiefs of them and also the common people.

c Hee sheweth that God will declare himselfe enemy vnto them in all places, and that his elements and all creatures shalbe enemies to destroy them.

d He declareth by the wonderful power of God, by the making of the heauens and the elements, that it is not possible for man to escape his iudgements when hee punisheth. e Am I more bound to you then to the Ethiopians or Blackmores? yet haue I bestowed vpon you greater benefits. f Reade Iere. 47. 4. g Though he destroy the rebellious multitude, yet he will euer reuerse the remnant his Church to call vpon his Name. h Meaning, that none of his should perish in his wrath. i I will send the Messiah promised by him the spirituall Israel, Actes 1. 5. 10. k Meaning, that the very enemies, as were the Edomites and others, should be ioyned with the Iewes in one societie & body, whereof Christ should be the head.

1 Signifying, that there shall be great plenty of all things, so that when one kinde of fruit is ripe, another should follow, and every one in course. I. xii.

26. 5. m. Reade Joel 2. 18. The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

13 Behold, the dayes come, saith the Lord, that the plowman shall touch the mower, and the treader of grapes him that soweth seed: and the mountaines shall drop sweete wine, and all the hilles shall melt.

14 And I will bring againe the captiuitie

of my people of Israel: and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drinke the wine thereof: they shall also make gaydens, and cate the fruits of them.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land, which I haue giuen them, saith the Lord thy God.

OBADIAH.

THE ARGUMENT.

THe Edomites which came of Esau, were most all enemies alwayes to the Israelites, which came of Iacob, and therefore did not onely vexe them continually with sundrie kindes of crueltie, but also stirred up others to fight against them. Therefore when they were in their greatest prosperitie, and almost triumph against Israel, which was in great affliction and miserie, God raysted up his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set up the Kingdome of Messiah, which he had promised.

a God hath certainly reueiled to his Prophet, that he will raise vp the heathen to destroy their domities, whereof the rumour is now published, Iere. 49. 14.

b Thus the heathen encourage themselves to rise against Edom.

c Which despised all others in respect of thy selfe, and yet art but an handfull in comparison of others and art shut vp among the hills, as separate from the rest of the world.

d God wil so destroy them, that hee will leave none, though theues when they come, take but til they haue enough, & they that gather grapes, euer leave some behinde them, Iere. 49. 9.

e They in whom thou didst trust for to haue helpe and friendship of them, shall bee thine enemies, & destroy thee.

f That is thy familiar friends & guests haue by secret praides destroyed thee. g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whom now he comforteth by punishing their enemies.

He vision of Obadiah. Thus saith the Lord God against Edom. We haue heard a rumour from the Lord, and an Ambassadour is sent among the heathen: arise, and let vs rise vp against her to battel.

2 Behold, I haue made thee small among the heathen: thou art vtterly despised.

3 The pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation is high, that saith in his heart, Who shall bring mee downe to the ground?

4 Though thou exalt thy selfe as the eagle, and make thy nest among the stars, thence will I bring thee downe, saith the Lord.

5 Came theues to thee or robbers by night? how wast thou brought to silence? would they not haue stolen, till they had enough? if the grabe gatherers came to thee, would they not leaue some grapes?

6 How are the things of Esau sought vp, and his treasures searched?

7 All the men of thy confederacie haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed against thee: they that eate thy bread, haue layd a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wife men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afraid, because euery one of the mount of Esau shall be cut off by slaughter.

10 For thy crueltie against thy brother Iacob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that hee was made a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people, in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layd hands on their substance in the day of their destruction.

14 Neither shouldest thou haue stood in the crosse wayes to cut off them, that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day of the Lord is neere, vpon all the heathen: as thou hast done, it shall bee done to thee: thy reward shall returne vpon thine head.

16 For as yee haue drunken vpon mine holy Mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shall be as though they had not bene.

17 But vpon mount Zion shall be deliuerance, and it shall be holy, and the house of Iacob shall possesse their possessions.

18 And the house of Iacob shall be a fire, and the house of Ioseph a flame, and the house of Esau as stubble, and they shall kinde in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possesse the South side of

h When Nebuchadnezzar came against Ierusalem, thou ioyntly with him, and hadst part of the spoile, and so didst reioyce, when my people that is, thy brother, were afflicted, whereas thou shouldest haue pitied and holpen thy brother. i When the Lord deposed them of their former dignity and gaue them to be caried into captiuitie.

k When he will summon all the heathen, & send them to destroy thee. l That is, reioyced and triumphed. m The Edomites shall be utterly destroyed, & yet in despite of all the enemies, I will restore my Church and restore it. n God attributeth this power, to confound his enemies, to his Church, which power is comely proper to himselfe. vsa. 10. 17. deut. 4. 14. hebr. 12. 29.

of the mount of Esau, and the plaine of the Philistims; and they shall possesse the fields of Ephraim, and the fields of Samaria, and Benjamin shall have Gilead.

20 And the captiuitie of this hoste of the children of Israel, which were among the

Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

such as shall rule & gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of this kingdome.

p By the Canaanites the Iewes meane; Dutchmen; and by Zarephath, France; and by Sepharad, Spaine.

q Meaning, that God will raise vp in his Church

IONAH.

THE ARGUMENT.

When Ionah had long prophesied in Israel, and had late profited, God gave him expresse charge to goe and denounce his iudgements against Nineweh the chiefe citie of the Assyrians, because hee had appointed, that they which were of the heathen, should conuers by the mightie power of his word, & that within three dayes preaching, that Israel might see how horribly they had provoked Gods wrath, which for the space of so many yeeves, had not conuerted to the Lord for so many Prophets and so diligent preaching. He prophesied vnder Iosab, and Ieroboam, as 2. King. 14. 25.

CHAP. I.

3 Ionah fled when hee was sent to preach, 4 A tempest arose, and he is cast into the sea for his disobedience.

THe word of the Lord came also vnto Ionah the sonne of Amittai, saying,

2 Arise, and goe to Nineweh, that great citie, and cry against it: for their wickednesse is come vp before me.

3 But Ionah rose vp to flee into Tarshish from the presence of the Lord, and went down to Iapho: and hee found a ship going to Tarshish: so hee paid the fare thereof, and went downe into it, that he might go with them vnto Tarshish, from the presence of the Lord.

4 But the Lord sent out a great winde into the sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried euery man vnto his god, and cast the wares that were in the ship, into the sea to lighten it of them: but Ionah was gone downe into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the ship-master came to him, and said vnto him, What meanest thou, O sleeper? Arise, call vpon thy God, if so be that God will thinke vpon vs, that we perish not.

7 And they sayd euery one to his fellow, Come, and let vs cast lots, that we may know, for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.

8 Then said they vnto him, Tel vs for whose cause this euill is vpon vs? what is thine occupation? and whence comest thou? which is thy countrey? and of what people art thou?

9 He answered them, I am an Ebrew, and I feare the Lord God of heauen; which hath made the sea, and the dry land.

10 Then were the men exceedingly afraid, and said vnto him, Why hast thou done this? (for the men knew, that hee fled from the presence of the Lord, because he had told them.)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought and was troublous.)

12 And he said vnto them, Take mee, and cast me into the sea: so shall the sea be calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuerthelesse, the men rowed to bring it to land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cried vnto the Lord, and said, Wee beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, and the sea ceased from her raging.

16 Then the men feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vows.

17 Now the Lord had prepared a great fish to swallow vp Ionah: & Ionah was in the belly of the fish three dayes, and three nights.

CHAP. II.

1 Ionah is in the fishes belly. 2 His prayer. 3 He is deliuered.

Then Ionah prayed vnto the Lord his God out of the fishes belly;

2 And said, I cried in mine affliction vnto the Lord, and he heard me: out of the belly of hell cried I, and thou heardest my voyce.

3 For thou hadst cast me into the bottome

was able to deliuer him.

b For hee was now in the fishes belly as in a graue or place of darknesse.

a Being nowe swallowed vp of death, and seeing no remedie to escape, his faith brast out vnto the Lord, knowing that out of the very hell he

in the middes of the sea, and the floods compassed me about: all thy furies & all thy waues passed ouer me.

4 Then I said, I am cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed mee about vnto the soule: the depth closed me round about, and the weedes were wrapt about my head.

6 I went downe to the bottome of the mountaynes: the earth with her barres was about me for euer, yet hast thou brought vp my life from the pit, O Lord my God.

7 When my soule fainted within me, I remembered the Lord: and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon lying vanities, forsake their owne mercie.

9 But I will sacrifice vnto thee with the voice of thanksgiuing, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Jonah vpon the drie land.

CHAP. III.

1 *Jonah is sent againe to Nineueh.* 5 *The repentance of the King of Nineueh.*

AND the word of the Lord came vnto ^aJonah the second time, saying,

2 Arise, goe vnto Nineueh that great city and preach vnto it the preaching, which I bid thee.

3 So Jonah arose and went to Nineueh according to the word of the Lord: now Nineueh was a great and excellent citie of three dayes iourney.

4 And Jonah began to enter into the citie a dayes iourney, and hee cryed, and sayd, Yet fourtie dayes, and Nineueh shall be overthrowen.

5 So the people of Nineueh beleued God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For word came vnto the King of Nineueh, and hee rose from his throne, and he layed his robe from him, and couered him with sackcloth, and sate in ashes.

7 And he proclaimed and said through Nineueh (by the counsell of the King and his nobles) saying, Let neither man, nor beast, bullocke nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man and beast put on sackcloth, and crie mightily vnto God: yea, let euery man turne from his euil way, and from the wickednesse that is in their hands.

9 Who can tell if God will turne, and repent and turne away from his fierce wrath, that we perish not?

10 And God saw their works that they turned from their euil wayes: and God repented of the euill that he had sayd that he would doe vnto them, and he did it not.

fruits of their repentance, which did proceed of faith which God had planned by the ministry of his Prophet. i. Reade Iere. 18.8.

CHAP. IIIII.

The great goodnesse of God toward his creatures.

Therefore it displeased ^aJonah exceedingly, and he was angry.

2 And hee prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I preuented it to flee vnto Tarshish: for I knew that thou art a gracious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euill.

3 Therefore now, O Lord, take, I beseech thee, my life from me: for it is better for mee to die then to liue.

4 Then said the Lord, Doeest thou well to be angry?

5 So Jonah went out of the citie and sate on the East side of the citie, and there made him a boothie, and sate vnder it in the shadow: till hee might see what should be done in the citie.

6 And the Lord God prepared a gourd, & made it to come vp ouer Jonah, that it might bee a shadow ouer his head and deliuer him from his griefe. So Jonah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next day, and it smote the gourd that it withered.

8 And when the sunne did arise, God prepared also a feruent East winde: and the sunne beat vpon the head of Jonah, that he fainted, and wished in his heart to die, and said, It is better for me to die then to liue.

9 And God said vnto Jonah, Doeest thou well to be angry for the gourd? And he said, I doe well to be angry vnto the death.

10 Then said the Lord, Thou hast had pitie on the gourd for the which thou hast not laboured, neither made it grow: which came vp in a night, and perished in a night.

11 And should ^anot I spare Nineueh that great citie, wherein are fixe score thousand persons, that can not discerne betweene their right hand, and their left hand, and also much cattell?

shewe his compassion to so many thousand people. i. Meaning, that they were children and infants.

c This declared what his prayer was, and how he laboured betweene hope and despaire, considering the benefit of his vocation and Gods iudgements for the same: but yet in the ende faith gat the victorie.
d Thou hast deliuered me from the belly of the fish, and all these dangers, as it were, raising me from death to life.
e They that depend vpon any thing false on God alone.
f They refuse their owne felicity, and that goodnes which they should esteeme of God.

a This is a great declaration of Gods mercie, that he receiue him againe and sendeth him forth as his Prophet, which had before shewed so great infirmities.
b Read cha. i. 2.
c He went forward one day in the citie, and preached, and so he continued till the citie was conuerted.
d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

e Not that the dumbe beasts had sinned or could repent, but that by their example man might be admonished, considering that for his sinne the anger of God hangeth ouer all creatures.
f He willed that the men should earnestly call vnto God for mercie.

g For partly by the threatening of the Prophet, and partly by the motion of his owne conscience he doubted whether God would shew them mercy.
h That is the

a Because he by he should be taken as a false prophet, and so the Name of God, which he preached, should be blasphemed.
b Reade Chap. i. 1.

c Thus he prayed of griefe, fearing lest Gods Name by this forsworne might be blasphemed, as though he feared his Prophets fourth to denounce his iniquities in vaine.
d Wilt thou be judge when I doe things for my glory, when I doe not?

e For he doubted as yet whether God would shew them mercie or no: and therefore after fourty dayes he departed out of the citie, looking what ill God would send.

f Which was a further means to couer him from the heat of the sunne, as he remained in his boothie.

g This declarereth the great inconueniences wherewith Gods seruants doe fall when they giue place to their own affections, and doe not in all things willingly submit themselves to God.

h Thus God mercifully reprooueth him, which would perie himselfe, and yet would restrainge God to shewe his compassion to so many thousand people.

MICAH.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah served in the worke of the Lord concerning Iudah, and Israel at the least thirtie yeeres: at what time Isaiah prophesied. He declareth the destruction, first of the one kingdome, and then of the other, because of their manifold wickednes, but chiefly for their idolatrie. And to this end he noteth the wickednesse of the people, the cruelty of the princes and governors, and the permission of the false prophets and the delighting in them. Then he setteth fourth the coming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which resisted Ahab and all his false prophets, as 1. King. 22. 8. but another of the same name.

CHAP. I.

1 The destruction of Iudah and Israel because of their idolatrie.

THe word of the Lord, that came vnto Micah the Morashite in the dayes of Iotham, Ahaz, and Hezekiah Kings of Iudah, which hee saue concerning Samaria, and Ierusalem.

2 Heare, ^ball ye people: hearken thou, O earth, and all that therein is, and let the Lord God be witnesse against you, ^ceven the Lorde from his holy Temple.

3 For Behold, the Lord commeth out of his place, and will come downe, and tread vpon the high places of the earth.

4 And the mountaines shalt melt vnder him (so shall the valleys cleave) as waxe before the fire, and as the waters that are powred downeward.

5 For the wickednesse of Iaakob is al this and for the finnes of the house of Israel: what is the wickednesse of Iaakob? Is not ^d Samaria? and which are the ^e high places of Iudah? Is not Ierusalem?

6 Therefore I will make Samaria as an heape of the field, and for the planting of a vineyard, and I will cause the stones thereof to tumble downe into the valley, and I wil discover the foundations thereof.

7 And all the grauen images thereof shall be broken, and all the ^f gifts thereof shall be burnt with the fire, and all the idoles thereof will I destroy: for she gathered it of the hire of an harlot, and they shall returne ^g to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without clothes, and naked: I will make lamentation like the dragons, and mourning as the Ostriches.

9 For her plagues are grievous: for it is come into Iudah: the ^hemie is come vnto the gate of my people, vnto Ierusalem.

10 Declare yee it not at ⁱ Gath, neither weepe yee: for the house of ^j Aphrah ^koule thy selfe in the dust.

11 Thou that dwellest at ^k Shaphir, goe together naked with shame: shee that dwelleth at Zaanan, shall not come forth in the mourning of Beth-ezel: the ^lemie shall receiue of you for his standing.

12 For the inhabitant of Maroth waited for good, but euill came from the Lord vnto the ^mgate of Ierusalem.

13 O thou inhabitant of Lachish, binde the charet to the ⁿ beasts ^o of price: shee ^p is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Moresheth ^q Gath: the houses of Achizib shall be as a lie to the Kings of Israel.

15 Yet will I bring an ^r heire vnto thee, O inhabitant of Mareshah, he shall come vnto Adullam, the glory of Israel.

16 Make thee balde: and shaueth thee for thy delicate children: enlarge thy baldnesse as the Eagle, for they are gone into captiuitie from thee.

hours, but they shall deceiue thee, as well as they of Ierusalem. ^q Hee prophesied against his owne citie. and because it signified an heritage, hee saith that God would send an heire to possesse it. ^r For so they thought themselves for the strength of their citie.

CHAP. II.

1 Threatnings against the wanton and daintie people. 6 They would reach the Prophets to preach.

WOe vnto them that imagine iniquitie and worke wickednesse vpon their beddes: ^a when the morning is light they practise it because their hand ^b hath power.

2 And they couet fields, and take them by violence, and houses, and take them away: so they oppresse a man and his house, ^ceven man and his heritage.

3 Therefore thus sayth the Lord, Behold, against this family haue I deuised a plague, whereout yee shall not plucke your neckes, and yee shall not goe ^d so proudly, for this time is euill.

4 In that day shall they take vp a parable against you, and lament with a dolefull lamentation, and say, ^e Wee be vtterly wasted: hee hath changed the portion of my people: how hath he taken it away to restore it vnto me? he hath diuided our fields.

5 Therefore thou shalt haue none that shall

^a Asloone as they rise, they execute their wicked deuises of the night, and according to their power hurt others. ^b *Curis in power.*

^c Thus the Iewes lament & say that there is no hope of restitution, seeing their possessions are diuided among the enemies.

c Ye shall haue no more lands to diuide as you had in times past, and as you vied to measure them in the iubile.

d Thus the people warne the Prophets that they speake to them no more: for they cannot abide their threatnings.

e God saith that they shall not prophetic, nor receive no more of their rebukes or censures.

f Are these your workes according to his law?

g Doe not the godly finde my wordes comfort?

h That is, foretime.

i The people can haue no commodity by them, but they spoile them as though they were enemies.

k That is, their substance, and liuing, which is Gods blessing, and as it were, part of his glory.

l Ierusalem shall not be your safeguard, but the cause of your destruction.

m That is, shew himselfe to be a Prophet.

n He sheweth what prophets they delight in, that is, in flatterers, which tel them pleasant tales, and speake of their commodities.

o To destroy thee.

p The enemies shall breake their gates and walles, and leade them into Caldea.

q To drue them forward, and to helpe their enemies.

shall cast a cord by lot in the congregation of the Lord.

6 They that propheticd, Prophecies yee not. They shall not prophetic to them, neither shall they take shame.

7 O thou that art named the house of Iakob, is the Spirit of the Lorde shortened? are these his workes? are not my words good vnto him? that walketh vp rightly?

8 But he that was yesterday my people, is risen vp on the other side, as against an enemy: they spoile the beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue yee cast out from their pleasant houses, and from their children haue yee taken away my glory continually.

10 Arise and depart, for this is not your rest: because it is polluted, it shall destroy you, euen with a sore destruction.

11 If a man walke in the Spirit, and would lie falsly, saying, I will prophetic vnto thee of wine, and of strong drinke, he shall euen be the Prophet of this people.

12 I will surely gather thee wholly, O Iakob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, euen as the flocke in the middes of their fold: the cities shall bee full of brute of the men.

13 The breake vp shall come vp before them: they shall breake out, and passe by the gate, and goe out by it, and their king shall goe before them, and the Lord shall be vpon their heads.

which tel them pleasant tales, and speake of their commodities

The enemies shall breake their gates and walles, and leade them into Caldea,

To drue them forward, and to helpe their enemies.

CHAP. III.

1 Against the tyrannie of princes, and false Prophets.

AN I said, Heare, I pray you, O heads of Iakob, and yee princes of the house of Israel: should not ye know iudgement?

2 But they hate the good, and loue the euill: they plucke off their skinned from them, and their flesh from their bones.

3 And they eat also the flesh of my people, and flay off their skinned from them, and they breake their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they crie vnto the Lorde, but he will not heare them: he will euen hide his face from them at that time, because they haue done wickedly in their workes.

5 Thus sayth the Lord, Concerning the prophets that deceiue my people, and bite them with their teeth, and crie peace, but if a man put not into their mouthes, they prepare warre against him,

They deuoure all their substance, and then flatter them, promising that al shall goe well: but if one restraine from their bellies, then they inuent all wayes to mischiefe.

6 Therefore night shall be vnto you for a vision, and darknesse shall be vnto you for a diuination, and the Sunne shall goe downe ouer the prophets, and the day shall be darker ouer them.

7 Then shall the Seers be ashamed, and the Soothsayers contounded: yea, they shall all couer their lippes, for they haue none answer of God.

8 Yet notwithstanding I am full of power by the spirit of the Lord, and of iudgement, and of strength to declare vnto Iakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heads of the house of Iakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewards, and the priests thereof teach for hire, and the prophets thereof prophesie for money: yet will they leane vpon the Lord, and say, Is not the Lord among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake bee plowed as a field, and Ierusalem shall be an heape, and the mountaine of the house, as the high places of the Forrest.

prooue the sinnes of the people, and not to flatter them. h They build them houses by briberie, which bee called blood and iniquitie. i They will say, that they are the people of God, and abuse his Name as a pretence to cloake their hypocisie.

k Reade Ierem. 26. 18.

CHAP. IIII.

1 Of the kingdome of Christ, and felicitie of his Church.

BUt in the last dayes it shall come to passe, that the mountaine of the house of the Lord shall be prepared in the top of the mountaines, and it shall be exalted aboue the hills, and people shall flow vnto it.

2 Yea, many nations shall come and say, Come, and let vs goe vp to the mountaine of the Lord, and to the house of the God of Iakob, and he will teach vs his wayes, and wee will walke in his pathes: for the Law shall goe forth of Zion, and the word of the Lord from Ierusalem.

3 And hee shall iudge among many people, and rebuke mightie nations a farre off, and they shall breake their swords into mattocks, and their speares into fithes: nation shall not lift vp a sword against nation, neither shall they learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his figtree, and none shall make them afraid: for the mouth of the Lord of hostes hath spoken it.

5 For all people will walke in the Name of his God, and we will walke in the Name of the Lord our God, for euer and euer.

6 At the same day, sayth the Lord, will I gather her that halteth, and I will gather her that

e As you haue loued to walke in darknesse, and to prophetic lies, so God shall reward you with griefe blindness and ignorance, so that when all others shall see the bright beams of Gods graces, ye shall as blinde men grope as in the night.

f When God shall discouer them to the world, they shall bee afraid to speake: for all shall know that they were false prophets, and disbeliers of the word of God.

g The Prophet being assured of his vocation by the Spirit of God, Ierem. him selfe done against all the wicked, shewing how God both giue him gifts, abillitie and knowledge, to discern between good and euill, and also constancie to re-

prooue the sinnes of the people, and not to flatter them. h They build them houses by briberie, which bee called blood and iniquitie. i They will say, that they are the people of God, and abuse his Name as a pretence to cloake their hypocisie.

k Reade Ierem. 26. 18.

a When Christ shall come, and the temple shall be destroyed.

b Reade Isa. 2. 3.

c He sheweth that there is no true Church but whereas the people are taught by Gods pure word.

d By his corrections & threatnings he will bring the people into subiection, which are in the vermost corners of the world.

e They shall abstaine from all euill doing, and exercise themselves in godliness and in well doing to others.

f Reade Isa. 2. 4.

g He sheweth that the people of God ought to remaine constant in their religion, altho all the world should giue themselves to their impietie and idolatrie.

h He sheweth that the people of God ought to remaine constant in their religion, altho all the world should giue themselves to their impietie and idolatrie.

i He sheweth that the people of God ought to remaine constant in their religion, altho all the world should giue themselves to their impietie and idolatrie.

that is cast out, and her that I have afflicted.

7 And I will make her that halted, a remnant, and her that was cast farre off, a mightie nation: and the Lorde shall reigne over them in mount Zion, from hencefoorth euen for euer.

8 And thou, O tower of the flocke, the strong holde of the daughter Zion, vnto thee shall it come, euen the first dominion, and kingdome shall come to the daughter Ierusalem.

9 Now, why dost thou cry out with lamentation? there no King in thee? is thy counsellor perished? for sorow hath taken thee, as a woman a trauaile.

10 Sorow and mourne, O daughter Zion, like a woman in trauaile: for now shalt thou go forth of the cite, and dwell in the field, and shalt go into Babel: but there shalt thou bee deliuered: there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shall be condemned, and our eye shall looke vpon Zion.

12 But they know not the thoughts of the Lorde: they vnderstand not his counsell, for hee shall gather them as the sheaues in the barne.

13 Arise, and thresh, O daughter Zion: for I will make thine horne yron, and I will make thine hooves brasse, & thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole world.

hee ouercommeth their enemies: but the accomplishment hereof comming of Christ.

CHAP. V.

1 The destruction of Ierusalem. 2 The excellencie of Beth-lehem.

Now assemble thy garisons, O daughter of garisons: hee hath laid siege against vs: they shall smite the iudge of Israel with a rod vpon the cheek.

2 And thou Beth-lehem Ephrathah art little to be among the thousands of Iudah, yet out of thee shall he come forth vnto mee, that shall be the ruler in Israel: whose goings forth haue bene from the beginning and from euerlasting.

3 Therefore will hee giue them vp, vntill the time that she which shall beare, shall trauaile, then the remnant of their brethren shall returne vnto the children of Israel.

4 And hee shall stand, and feede in the strength of the Lord, and in the Maiestie of the Name of the Lord his God, & they shall dwell

still: for now shall he bee magnified vnto the endes of the world.

5 And he shall be our peace when Asshur shall come into our land: when hee shall tread in our palaces, then shall we raise against him seuen shepheards, and eight principall men.

6 And they shall destroy Asshur with the sword, and the land of Nimrod with their swords: thus shall he deliuer vs from Asshur, when he commeth into our land, and when he shall tread within our borders.

7 And the remnant of Iakob shall be among many people, as a dew from the Lord, and as the shewres vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iakob shall be among the Gentiles in the mids of many people, as the Lyon among the beasts of the forest, and as the lions whelp among the flockes of sheepe, who when he goeth thorow, treadeth downe and reareth in pieces, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shall be cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine horses out of the mids of thee, and I will destroy thy charrets.

11 And I will cut off the cities of thy land, and ouerthrow all thy strong holds.

12 And I will cut off thine enchanterers out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues out of the middes of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath & indignation vpon the heathen, which they haue not heard.

CHAP. VI.

An exhortation to the dumbe creatures to heare the iudgement against Israel being vnkinde. 6 What manner of sacrifices doe please God.

Hearken ye now what the Lord sayth, Arise thou, and contend before the mountaines, and let the hilles heare thy voice.

2 Heare yee, O mountaines, the Lordes quarell, and yee mightie foundations of the earth: for the Lord hath a quarell against his people, and he will plead with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieved thee? rettifie against me.

4 Surely I brought thee vp out of the land of Egypt, and redeemed thee out of the

This Messiah shall be a sufficient safeguard for vs, and though the enemy invade vs for a time, yet shall God stirre vp many which shall be able to deliuer vs. These whom God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians which were the chiefe at that time. By these good uenours will God deliuer vs, when the enemy commeth into our land. This remnant of Church which God shall deliuer, shall onely depend on Gods power and defence, as doeth the grasse of the field, and not on the hope of man. I will destroy all things where in thou puttest thy confidence, as thy vaine confidence and idolatry, and so will helpe thee.

It shall be so terrible that he like hath not bene heard of.

He taketh the hie mountaines and hard rockes to witness against the obstinacie of his people.

I haue not hurt thee, but bestowed infinite benedictions vpon thee.

houe

^c That is, remember my benefits from the beginning, how I delivered you from Kalasur, and also spared you from Shittim, which was in the plains of Moab, till I brought you in to the land promised.

^d That is, the truth of his promise, and his manifold benefits toward you.

^e Thus the people by hypocrites asks how to please God, and are content to offer sacrifices, but will not change their lives.

^f There is nothing so deare to man but the hypocrites will offer it vnto God if they thinke thereby to auoid his anger: but they will neuer be brought to mortifie their owne affections, & to giue themselves willingly to serue God, as he commandeth.

^g The Prophet in few words called them to the obseruation of the second table, to know if they will obey God aright or no, saying that God hath prescribed them to doe this.

^h Meaning that when God speaketh to any city or nation, the godly will acknowledge his maiestie, and consider not the mortal man that bringeth the threatening but God that sendeth it.

ⁱ That is, of Ierusalem.

^k Thou shalt be consumed with inward griefe and euils.

^l Meaning that the ciuile should goe about to saue her men, as they that lay holde on that which they would preferue.

^m You haue receiued all the corruption and idolatrie, wherewith the ten tribes were infected under Omri and Ahab his sonne: and to excuse your doings, you alledge the King's authority by his statute, and also wisdom and policie in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shall your p. agues be accordingly, Luke 12. 47.

house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balaam king of Moab had deuised, and what Balaam the sonne of Beor answered him, from Shittim vnto Gila, that ye may know the righteousnesse of the Lord.

6 Wherewith shall I come before the Lord, and bow my selfe before the high God? Shall I come before him with burnt offerings, and with calves of a yeere old?

7 Will the Lorde be pleased with thousands of rannimes, or with ten thousand riuers of oile? shall I giue my first borne for my transgression, ^uen the fruite of my body, for the sinne of my soule?

8 Hee hath shewed thee, O man, what is good, and what the Lord requireth of thee: surely to doe iustly, and to loue mercie and to humble thy selfe, to walke with thy God.

9 The Lords voice crieth vnto the ^hckie, and the man of wisdom shall see thy name: Heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abominable?

11 Shall I iustifie the wicked balances, and the bagges of deceitfull weights

12 For the rich men thereof are full of crueltie, and the inhabitants thereof haue spoken lies, and their tongue is deceitfull in their mouth,

13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate, because of thy finnes.

14 Thou shalt eate and not be satisfied, and thy casting downe shall be in the middes of thee and thou shalt take holde, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sword.

15 Thou shalt sowe, but not reape: thou shalt tread the oliues, but thou shalt not anoint thee with oile, and make sweet wine, but shalt not drinke wine.

16 For the statutes of Omri are kept, and all the manner of the house of Ahab, and yee walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore yee shall beare the reproch of my people.

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2 The good man is perished out of the earth, and there is none righteous among men: they all lie in wait for blood: every man hunteth his brother with a net.

3 To make good for the euill of their hands, the Prince asked, and the Iudge iudgeth for a reward: therefore the great man he speaketh out the corruption of his soule: so they wrap it vp.

4 The best of them is as a bryar, and the most righteous of them is sharper then a thorne hedge: the day of thy watchmen and thy visitation cometh: then shall be their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counsellor: keepe the doores of thy mouth from her that lyeth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore I will looke vnto the Lord: I will wait for God my Satiour: my God will heare me.

8 Reioyce not against mee, O mine enemy: though I fall, I shall arise: when I shall sit in darknesse, the Lord shall be a light vnto me.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill he pleade my cause, and execute iudgement for me: then will he bring me forth to the light, and I shall see his righteousnesse.

10 Then shee that is mine enemy, shall looke vpon it, and shame shall couer her, which said vnto mee, Where is the Lord thy God? Mine eyes shall behold her: now shall shee be troden downe as the myre of the streetes.

11 This is the day, that thy walles shall be built: this day shall driue farre away the decree.

12 In this day also they shall come vnto thee from Asshur, and from the strong cities, and from the strong holdes euen vnto the riuer, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shall be desolate because of them that dwell therein, and for the fruits of their inuentions.

14 Feed thy people with thy rodde, the flocke of thine heritage (which dwell solitarie in the wood) as in the middes of Carmel let them feede in Baschaan in Gilead, as in olde time.

15 According to the dayes of thy coming out of the land of Egypt, wil I shew vnto him marueilous things.

16 The nations shall see, and bee confounded for all their power: they shall lay their

to be mercifull vnto his Church, when they should be scattered abroad as in solitarie places in Babylon, and to be beneficiall vnto them as in time past. God promiseth to be fauourable to his people, so he had bene a foretime. They shall be as

^b He sheweth that the Prince, the Iudge, and the rich man are linked together, all to doe euill, and to cloke the doings of one of another.

^c That is the rich man that is able to giue money, abstinence from no wickednesse nor iniurie.

^d These men agree among themselves, and conspire with one consent to doe euill.

^e They that are of most illumination, and are counted most honest among them, are but thornes and briars to prick.

^f Meaning, of the Prophets and gouernours.

^g The Prophet sheweth that the onely remedie for the godly in desperate euils, is to trust vnto God for succour.

^h This is spoken in the person of the Church, which calleth the malignant Church her enemy.

ⁱ To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.

^k Meaning, the cruell enuie of the Babylonians.

^l When the Church shall be restored, they that were enemies afore shall come out of all the corners of the world vnto her, so that neither holds, riuer, sea nor mountaine shall be able to let them.

^m Afore this grace appeares, he sheweth how grievously the hypocrites themselves shall be punished, seeing that the earth is full, which can not surmount.

ⁿ The Prophet prayeth to God that all her fruits are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to crueltie and deceit, so that none speaketh his owne brother.

^o God promiseth to be fauourable to his people, so he had bene a foretime.

^p They shall be as

They shall be afraid to hear his voice, for they shall be afraid of the Lord our God, and shall feare because of thee. **17** They shall lick the dust like a serpent: they shall moue out of their holes like wormes: they shall be afraid of the Lord our God, and shall feare because of thee. **18** Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage! Hee

reteineth not his wrath for euer, because mercie pleaseth him.

19 Hee will turne againe, and haue compassion vpon vs: hee will subdue our iniquities, and cast all their sinnes into the bottome of the sea.

20 Thou wilt performe thy truth to Iacob, and mercie to Abraham, as thou hast sworne vnto our fathers in olde time.

¹ Meaning, of his elect. ² The Church is assured, that God will declare in effect faith of his merciful promise which hee had made of olde to Abraham, & to all that should apprehend the promise by faith.

NAHVM.

THE ARGVMENT.

As they of Nineueh shewed themselves prompt and ready to receive the word of God at Ionahs preaching, and so turned to the Lorde by repentance: so after a certaine time, rather giuing themselves to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begonne, they cast off the care of Religion, and so returned to their vomite, and provoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the Empire of the Assyrians. But because God hath continuall care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should bee for their consolation. And as it seemeth, hee prophesied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THE burden of Nineueh. ^a The booke of the vision of Nahum the ^b Elkeshite. ^c God is ^d ielous, and the Lorde reuengeth, the Lorde reuengeth: euen the Lord of anger, the Lord will take vengeance on his aduerfaries, and he reserueth wrath for his enemies.

3 The Lord is slowe to anger, but hee is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirlewinde, and in the storme, and the cloudes are the dust of his feete.

4 He rebuketh the sea, and drieth it, & he drieth vp all the riuers: Baschan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hills melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

6 Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rocks are broken by him.

7 The Lord is good ^h and as a strong hold in the day of trouble, and he knoweth them that trust in him.

8 But passing ouer as with a flood, he will vtterly destroy the place thereof, and darkenesse shall pursue his enemies.

9 What doe yee ^k imagine against the Lord? he will make an vtter destruction: af-

fliction shall not rise vp the second time.

10 For hee shall come as vnto ^l thornes fol- den one in another, and as vnto drunkards in their drunkennesse: they shall be deuoured as stubble fully dried.

11 There ^m commeth one out of thee that imagineth euill against the Lord, euen a wicked counsellor.

12 Thus saith the Lord, Though they be ⁿ quiet, and also many, yet thus shall they be cut off when hee shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in funder.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be ^o sown: out of the house of thy gods will I cut off the grauen and the molten image: I will make it thy graue for thee, for thou art vile.

15 Behold vpon the mountaines the feet of him that declareth and publisheth ^p peace: O Iudah, keepe thy solemne feasts, performe thy vowes: for the wicked shall no more passe thorow thee: he is vtterly cut off.

^o Meaning Saneherib, who should haue no more children, but be slaine in the house of his gods, 2. King 19. 36. 37. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

CHAP. II.

Hee describeth the victories of the Caldeans against the Assyrians.

THe destroyer is come before thy face: keepe the munition: looke to the way: make thy loines strong: increase thy strength mightily.

2 For the Lorde hath turned away the glory of Iacob as the glory of Israel: for the

^a Tharis, Nebuchad-nezzar is in a readinesse to destroy the Assyrians: & the Prophet derideth the enterprises of the Assyrians which prepared to resist him.

^b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom he scourged them, reade Isa. 10. 12.

emptiers

c Signifying that the life-lives were verily destroyed.

d Both to feare the enemy, and also that they themselves should not so soone epi- blood one of another to discourage them.

e Meaning, their speares should shake and crash together.

f Then the Assyrians shall seeke by meanes to gather their power, but all things shall faile them.

g The Assyrians will flatter themselves, and say, that Nineueh is so ancient that it can neuer perish, and is as a fish-pool, whose waters they that walke on the banks cannot touch, but they shall be scattered, and shall not looke backe, though men would cal them.

h God commandeth the enemies to spoile Nineueh and promitteth them infinite riches and treasures.

i That is Nineueh, and the men thereof shall be after this sort.

k Reade Ioei, 2, 6.

l Meaning, Nineueh, whose inhabitants were cruell like the Lions, and giuen to all oppression, and spared no violence or tyrannie to provide for their wines and children.

m That is, as soone as my wrath beginneth to kindle.

emptiers haue emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red: the valiant men are in skarlet: the charrets shall be as in the fire, and flames in the day of his preparation, and the firre trees shall tremble.

4 The charrets shall rage in the streetes: they shall runne to and fro in the high wayes: they shall seeme like lampes: they shall shoot like the lightning.

5 Hee shall remember his strong men: they shal stumble as they goe: they shal make haste to the walles thereof, and the defence shall be prepared.

6 The gates of the riuers shall be opened, and the palace shall melt.

7 And Huzzab the Quene shall be led away captiue, & her maids shall lead her as with the voice of doves, siming vpon their breasts.

8 But Nineueh is of olde like a poole of water: yet they shall flee away. Stand, stand, shall they crye: but none shall looke backe.

9 Spoile yee the siluer, spoile the golde: for there is none end of the store, and glory of all the pleasant vessels.

10 Shee is emptie and void and waste, and the heart melteth, and the knees smite together, and sorowe is in all loines, and the faces of them all gather blacknesse.

11 Where is the dwelling of the lions, and the pasture of the lions whelps? where the lion and the lionesse walked, and the lions whelpes, and none made them afraid.

12 The lion did teare in pieces ynough for his whelpes, and worried for his lionesse, and filled his holes with pray, and his denes with spoile.

13 Behold, I come vnto thee, sayth the Lord of hostes, and I will burne her charrets in the smoke, and the sword shall deuoure thy young lions, and I will cut off thy spoile from the earth, and the voice of thy messengers shal no more be heard.

n Signifying the herales, which were accustomed to proclaime warre. See reade, of thy gummeteeth wherewith Nineueh was wont to bruisethe bones of the poore.

CHAP. III.

1 Of the fall of Nineueh. 8 No power can escape the hand of God.

O Bloodie citie, it is all full of lies, and roberie: the pray departeth not:

2 The noise of a whip, and the noise of the mooing of the wheelles, and the beating of the horses, and the leaping of the charrets.

3 The horseman listeth vp both the bright sword, and the glittering speare, and a multitude is slaine, and the deadbodies are many: there is none end of their corpses: they stumble vpon their corpses,

4 Because of the multitude of the forni-

cations of the harlot that is beautifull, and is a mistresse of witchcraft, and selleth the people through her whoredome, and the nations throw her witchcrafts.

5 Behold, I come vpon thee, saith the Lord of hostes, and will discover thy skirts vpon thy face, and will shew the nations thy filthinesse, and the kingdomes thy shame.

6 And I will cast filth vpon thee, and make thee vile, and will set thee as a gasing stocke.

7 And it shall come to passe, that all they that looke vpon thee, shall flee from thee, and say, Nineueh is destroyed, who will haue pitie vpon her? where shall I seeke comforters for thee?

8 Art thou better then No, which was full of people? that lay in the riuers, and had the waters round about it? whose ditch was the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength, and there was none ende: Put and Lubim were her helpers.

10 Yet was she caried away, and went into captiuitie: her yong children also were dashed in pieces at the head of all the streets: and they cast lots for her noble men, and all her mighty men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy selfe, and shalt seeke helpe, because of the enemy.

12 All thy strong cities shall bee like figgetrees with the first ripe figges: for if they be shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are women: the gates of thy land shalbe opened vnto thine enemies, and the fire shall deuoure thy barres.

14 Draw thee waters for the siege: fortifie thy strong holds: goe into the clay, and temper the morter: make strong bricke.

15 There shall the fire deuoure thee: the sword shall cut thee off: it shall eat thee vp like the locusts, though thou be multiplied like the locusts, and multiplied like the grasshopper.

16 Thou hast multiplied the merchants aboute the starres of heauen: the locust spolieth and flieth away.

17 Thy princes are as the grasshoppers, and thy captaines as the great grasshoppers which remaine in the hedges in the colde day: but when the sunne ariseth, they flee away, and their place is not knowen where they are.

18 Thy shepheards doe sleepe, O king of Asshur: thy strong men lie downe: thy people is scattered vpon the mountaines, and no man gathereth them.

19 There is no healing of thy wound: thy plague is grievous: all that heare the brute of thee, shall clap the hands ouer thee: for vpon whom hath not thy malice passed continually?

c He compared Nineueh to an harlot, which by her beautie and subtiltie enticeth yong men, and bringeth them to destruction.

d Meaning, Alexandria, which was in league with so many nations, and yet was now destroyed.

|| Or, thine.

e Signifying, that Gods iudgements should suddenly destroy the Assyrians as these vermines are with raine or change of weather.

f Thy Princes and counsellors.

g Meaning, that there was no people to whom the Assyrians had not done hurt.

a It neuer ceaseth to spoile and robbe.

b He sheweth how the Caldeans shall halte, and how courageous their horses shall be in beating the ground, when they come against the Assyrians.

HABAKKUK.

THE ARGUMENT.

THe Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which indure all kinde of affliction and crueltie, and yet can see none end. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubbornnesse and rebellion against the Lord. And lest the godly should despaire, seeing this horrible confusion, he comforteth them by this, that God will punish the Caldeans their enemies, when their pride and crueltie shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer wherewith they should comfort themselves.

CHAP. I.

A complaint against the wicked that persecute the iust.

He burden, which Habakkuk the Prophet did see.

O Lord, how long shall I crie & thou wilt not heare! *eu*en cry out vnto thee for violence, & thou wilt not help!

Why doest thou shew me iniquity, and cause me to behold sorow? for spoiling, and violence are before me: and there are that raise vp strife and contention.

Therefore the Lawe is dissolued, and iudgement doeth neuer goe forth: for the wicked doeth compassie about the righteous: therefore wrong iudgement proceedeth.

Behold among the heathen, and regard, and wonder, and marueill: for I will worke a worke in your dayes: *d*ye will not beleuee it, though it be told you.

For loe, I raise vp the Caldeans, that bitter and furious nation, which shall goe vpon the breadth of the land to possesse the dwelling places that are not theirs.

They are terrible and fearefull: *e* their iudgement and their dignitie shall proceede of themselves.

Their horses also are swifter then the leopards, and are more fierce then the wolues in the evening: and their horsemen are many: and their horsemen shall come from farre: they shall flee as the eagle hastning to meat.

They come all to spoile: before their faces shall be an East winde, and they shall gather the captiuitie, *g* as the sand.

And they shall mocke the Kings, and the princes shall be a scorn vnto them: they shall deride euery strong holde: for they shall gather *h* dust, and take it.

Then shall they take a courage, and transgresse and doe wickedly, *i*mputing their power vnto their god.

Art not thou of olde, O Lord my God, mine holy one? wee shall *k* not die: O Lord, thou hast ordeined them for iudgement, and O God, thou hast established them for correction.

Thou art of pure eyes, and canst not see euil: thou canst not behold wickednes: wherefore doest thou looke vpon the transgressours, & holdest thy tongue when the wicked deuou-

reth the man, that is more righteous then he?

14 And makest men as the fishes of the sea, and as the creeping things, that haue no ruler ouer them?

15 They take vp all with the angle: they catch it in their net, & gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their net, and burne incense vnto their yarne, because by them their portion is fat, and their meat plentiful.

17 Shall they therefore stretch out their net and not spare continually to slay the nations?

CHAP. II.

A vision, 5 Against pride, couetousnesse, drunkennesse, and idolatrie.

I will stand vpon my watch, and set me vpon the tower, and will looke and see what he would say vnto me, and what I shall answer to him that rebuketh me.

2 And the Lord answered mee, and said, Write the vision, and make it plaine vpon tables, that he may runne that readeth it.

3 For the vision is yet for an appointed time, but at the last it shall speake, and not lie: though it tarie, waite: for it shall surely come, and shall not stay.

4 Behold, *d* he that lifteth vp himselfe, his minde is not vpriight in him, but the iust shall liue by his faith,

5 Yea, indeed the proud man is as *e* he that transgresseth by wine: therefore shall hee not endure, because hee hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parab'e against him, and a taunting prouerbe against him, and say, Ho, hee that increaseth that which is not his? *f* how long? and hee that ladeth himselfe with thicke clay?

7 Shall they not rise vp suddenly, that shall bite thee? & awake, that shall stirre thee? and thou shalt be their pray?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoile thee,

a drunkard that is without reason and sense, whom God will punish and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans. *f* Signifying, that all the world shall with the destruction of tyrants, and that by their oppression and couetousnesse, they heape but vpon themselves more heauie burdens: for the more they get the more are they troubled, *g* That is, the Medes and Persians, that should destroy the Babylonians.

because

1 So that the great deuoureth the small, and the Caldeans destroy all the world.

m Meaning, that the enemies flatter themselves, and glorie in their own force, power and wit. *n* Meaning, that they should not.

a I will renounce mine owne iudgement, and onely depend on God to be instructed what I shall answer them that abuse my preaching, and to be armed against all temptations.

b Write it in great letters, that hee that runneth may reade it.

c Which contained the destruction of the enemy, and the comfort of the Church: which thing though God execute not according to mans hasty affections, yet the issue of both is certaine at his time appointed.

d To trust in himselfe, or in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by faith, Rom. 1. 17. gal. 3. 11. heb. 10. 38.

e He compareth the proud, and couetous man to

^h Signifying that the covetous man is the ruine of his own house, when as he thinketh to enrich it by cruelty and oppression.

ⁱ The stones of the house shall cry and say, that they are built of blood, and the wood shall answer and say the fame of it selfe.

^k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire.

^l In the destruction of the Babylonians his glory shall appear through all the world. ^m He reproacheth thus the king of Babylon, who as he was drunken with couetousnes and cruelty, so he provoked others to the same, and inflamed them by his rage, and so in the end brought them to shame.

ⁿ Whereas thou thoughtest to have glory of these thy doings they shall turne to thy shame for thou shalt drinke of the same cup with others in thy turne.

^o Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like cruelty shall be executed against them. ^p He sheweth that the Babylonians gods could nothing availe them: for they were but blockes or stones, read Ier. 10. 8. q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

because of mens blood, and for the wrong *done* in the land, in the citie, and vnto all that dwell therein.

9 He, he that coueteth an euill couetousnes to his house, that he may set his nest on hie to escape from the power of euill.

10 Thou ^h hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the ⁱ stone shall cry out of the wal, & the beam out of the timber shall answer it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the ^k Lord of hostes that the people shall labour in the very fire? the people shall even wearie themselves for very vanitie.

14 For the earth shall ^l be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour ^m drinke: thou ioynest thine heate, and makest ⁿ him drunken also, that thou mayest see their priuities.

16 Thou art filled with shame ^o for glorie: drinke thou also, and be made naked: the cup of the Lords right hand shall be turned vnto thee & shameful spewing shall be for thy glory.

17 For the ^p cruelty of Lebanon shall couer thee: so shall the spoile of the beasts, which made them afraid, because of mens blood, and for the wrong *done* in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the Pimage? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumbe idoles.

19 Woe vnto him that saith to the wood, Awake, and to the dumbe stone, Rise vp, it shall teach thee: ^q behold, it is laid ouer with golde and silver: and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

CHAP. I. I.

2 A prayer for the faithfull.

A Prayer of Habbakkuk the Prophet for the ignorances.

2 ^b O Lord, I haue heard thy voice, and was afraid: O Lord, reuiue thy ^c worke in the mids of the people, in the middes of the yeeres make it known: in wrath remember mercy.

3 God commeth from ^d Teman, and the Holy one from mount Paran, Selah. His glory couereth the heauens, and the earth is full of his praise,

4 And his brightnesse was as the light:

^a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.

^b Thus the people were afraid when they heard Gods threatenings & prayed.

^c That is, the state of thy Church which is now ready to perish before it come to halfe a perfect age, which should be vnder Christ.

^d Teman & Paran were neere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now, as it was then,

he had hornes *comming* out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, & burning coales went forth before his feete.

6 Hee flood and measured the earth: hee beheld & dissolued the nations, and the euil-lasting mountaines were broken, and the ancient hills did bow: his ^e wayes are euil-lasting.

7 For his iniquitie I saw the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the ^f priuers? or was thine anger against the floods? or was thy wrath against the sea, that thou didst ride vpon thine horses? thy charrets brought saluation.

9 Thy ^g bow was manifestly reueiled, and the ^h othes of the tribes were a sure word, Selah. thou ⁱ diddest cleaue the earth with riuers.

10 The mountaines saw thee, & they trembled: the streame of the water ^j passed by: the deepe made a noise, and lift vp his hand on hie.

11 The ^k sunne and moone stood still in their habitation: ^l at the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger, and diddest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, ^m even for saluation with thine ⁿ Anointed: thou hast woundest the head of the house of the wicked, and discoveredst the foundations vnto the ^o necke, Selah.

14 Thou diddest ^p strike thorow with his own stauers the heads of his villages: they came out as a whirlewind to scatter me. their reioicing was as to deuoure the poore secretly.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I heard, my belly trembled: my lips shooke at the voice: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in ^q the day of trouble: for when he commeth vp ^r vnto the people, he shall destroy them.

17 For the figtree shall not flourish, neither shall fruit be in the vines: the labour of the Olive shall faile, & the fields shall yeeld no meat: the sheepe shall be cut off from the folde, and there shall be no bullocke in the stables.

18 But I will reioyce in the Lord: I will ioy in the God of my saluation.

19 The Lord God is my strength: he will make my feete like Hindes feete, and hee will make me to walke vpon mine hie places. ^s To the chiefe finger on Neginothai.

to the toe thou hast destroyed the enemies. ^t God destroyed his enemies both by great and small with their owne weapons, though they were neuer so fierce against his Church. ^u Hee returneth to that which he spake in the second verse, and sheweth how he was afraid of Gods iudgements. ^v He sheweth that the faithfull can never haue true rest, except they feele before the weight of Gods iudgements. ^w Thus the enemy: but the godly shall be quiet, knowing that all things shall turne to good vnto them. ^x He declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared. ^y The chiefe finger vpon the instruments of musike shall haue occasion to prayse God for this great deliuerance of his Church.

^e Wherby it meant a power, that was ioynt with his brightnesse, which was hid to the rest of the world, but was reueiled in mount Sinai to his people, P sal. 3. 1. 6.

^f Signifying, that God had wonderful meanes, and had a marvellous power when he would deliuer his Church. ^g The iniquities of this king of Syria in vexing thy people was made manifest by thy iudgements, to the comfort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed chemiseles, Iudg. 7. 12.

^h Meaning, that God was not angry with the waters, but that by this means he would destroy his enemies and deliuer his Church.

ⁱ And so diuine all the elements as instruments for the destruction of thine enemies.

^k That is, thy power.

^l For he had not only made a covenant with Abraham, but renewed it with his posterity.

^m Reade Num. 10. 11.

ⁿ He alludeth to the red sea, and Jordan, which gaue passage to Gods people, and shewed signes of their obedience, as were by lifting vp of their hands.

^o As appeareth, Iudg. 10. 12.

^p According to thy commandment the sinne was directed by the weapons of thy people, that sought in thy cause, as though it durst not goe forward.

^q Signifying, that there is no saluation, but by Christ.

^r From the top of the toe thou hast destroyed the enemies. ^s God destroyed his enemies both by great and small with their owne weapons, though they were neuer so fierce against his Church. ^t Hee returneth to that which he spake in the second verse, and sheweth how he was afraid of Gods iudgements. ^u He sheweth that the faithfull can never haue true rest, except they feele before the weight of Gods iudgements. ^v Thus the enemy: but the godly shall be quiet, knowing that all things shall turne to good vnto them. ^w He declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared. ^x The chiefe finger vpon the instruments of musike shall haue occasion to prayse God for this great deliuerance of his Church.

ZEPHANIAH.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great judgement of God, which was at hand, shewing that their countrey should be utterly destroyed, and they caried away captives by the Babylonians. Yet for the comfort of the faithfull, hee prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians, and others, to assure them that God had a continuall care over them: And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to Gods mercy by reason of the free promise of God made unto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the ende they should be gathered unto him, and counted as his people and children.

CHAP. I.

The word of the Lord, which came unto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the daies of Iosiah, the sonne of Amon King of Iudah.

I will surely destroy all things from off the land, saith the Lord.
I will destroy man and beast: I will destroy the fowles of the heaven, and the fishes of the sea, and ruine Babel to the wicked, and I will cut off man, from off the land, sayth the Lord.

I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the Priests,

And them that worship the host of heaven vpon the house tops, and them that worship and sweare by the Lord, and sweare by Malcham,

And them that are turned backe from the Lord, and those that haue not sought the Lord nor inquired for him.

Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his guests.

And it shal be in the day of the Lords sacrifice, that I will visite the princes and the kings children, and all such as are clothed with a strange apparell.

In the same day also will I visite all those that daunce vpon the thresholds so proudly, which fill their masters houses by cruelty and deceit.

And in that day, sayth the Lord, there shall be a noife, and crie from the fifth gate, and an howling from the second gate, and a great destruction from the hilles.

And in that day, sayth the Lord, there shall be a noife, and crie from the fifth gate, and an howling from the second gate, and a great destruction from the hilles.

Howe ye inhabitants of the slow place: for the companie of the merchants is destroyed: all they that beare siluer, are cut off.

And at that time will I search Ierusalem with lights, and visite the men that are frozen in their dregs, & say in their hearts, The Lord will neither doe good nor doe euill.

Therefore their goods shal be spoyled, and their houses waste: they shall also build houses, but not inhabite them, and they shall plant vineyards, but not drink the wine therof.

The great day of the Lord is neere: it is neere, & hasteth greatly, euen the voyce of the day of the Lord: the strong man shall crie therebitterly.

That day is a day of wrath, a day of trouble and heauines, a day of destruction and desolation, a day of obscuritie and darkenesse, a day of clouds and blacknesse,

A day of the trumpet and alarme against the strong cities, and against the high towers,

And I will bring distresse vpon men, that they shall walke like blind men, because they haue sinned against the Lord, and their blood shall be powred out as dust, and their flesh as the dung.

Neither their siluer nor their golde shall be able to deliuer them in the day of the Lords wrath, but the whole land shall be deuoured by the fire of his ielousie: for hee shall make euen a speedy riddance of all them that dwell in the land.

CHAP. II.

He moueth to returne to God, & Prophecying destruction against the Philistims, Moabites and others.

Gather your selues, euen gather you, O nation not worthy to be loued,

Before the decree come fourth, and yee bee as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you.

Seeke yee the Lord all the meeke of the earth, which haue wrought his iudgement: seeke righteousness, seeke lowliness, if so bee that yee may bee hid in the day of the Lords wrath.

ooo

4 For

This is meant of the streets of the merchants which was lower then the rest of the place: about it. So that nothing shall escape me. By their profession they are hardened in their wickedness. Dist. 18. 30. amos 5. 11. They that trusted in their own strength and contemned the Prophets of God. Ier. 30. 7. ier. 2. 11. amos 5. 18. Ezech. 7. 19. Chap. 3. 8. That is, which haue lived vprightly and godly according as he prescribed by his word.

The carelesse citie. Zephaniah. The Church comforted.

c He comforteth the faithfull in that, that God would change his punishments from them vnto the Philistines their enemies and other nations. d That is, Galilee: by these nations he meaneth the people that dwell nere to the Iewes, and in stead of friendship were their enemies: therefore he calleth them Canaanites whom the Lord appointed to be slaine. e He sheweth why God would destroy their enemies, because their country might be a resting place for his Church. f These nations presumed to take from the Iewes that country which the Lord had giuen them.

g When he shall deliuer his people and destroy their enemies and idoles, his glory shall shine throughout all the world.

h Reade Isa. 34. 11. || Or, hedgehog.

i Meaning, Nineueh, which reioycing so much of her strength and prosperitie, should be thus made wast and Gods people deliuered.

a That is, Ierusalem.

* Ezek. 22. 25, 27. mch. 3. 11.

* Habak. 1. 8. b They are so greedy that they eate vp bones and all.

4 For Azzah shall be forsaken, and Ashkelon desolate: they shall drive out the Canaanites at the noone day, and Ekron shall be rooted vp.

5 Woe vnto the inhabitants of the sea coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistines, I will euen destroy thee with out an inhabitant.

6 And the sea coast shall be dwellings and cottages for shepherds and shepfoldes.

7 And the coast shall be for the remnant of the house of Iudah to feed thereupon in the houses of Ashkelon shall they lodge toward night: for the Lord their God shall visite them, and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, where by they vbraided my people, and magnified themselves against their borders.

9 Therefore, as I haue, saith the Lord of hostes the God of Israel, Surely Moab shall bee as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles and salt pits, and a perpetual desolation: the residue of my folke shall spoile them, and the remnant of my people shall possess them.

10 This shall they haue for their pride, because they haue reproched, and magnified themselves against the Lord of hostes people.

11 The Lord will be terrible vnto them: for he will consume all the gods of the earth, and euery man shall worship him from his place, euen all the Iles of the heathen.

12 Yet Morians also shall bee slaine by my sword with them.

13 And hee will stretch out his hand against the North, and destroy Asshur, and will make Nineueh desolate, and waste like a wilderness.

14 And flockes shall lie in the mids of her, and all the beasts of the nations, and the pellicane, and the owle shall abide in the vpper postes of it: the voice of birds shall sing in the windowes, and desolations shall be vpon the postes: for the cedars are vncovered.

15 This is the reioycing citie that dwelt carelesse, that said in her heart, I am, and there is none besides mee: how is shee made waste, and the lodging of the beasts! euery one that passeth by her, shall hiss and wagge his hand.

CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

Woe to her that is filthy and polluted, to the robbing citie.

2 Shee heard not the voyce: shee receiued not correction: shee trusted not in the Lord: shee drew not neere to her God.

3 Her princes within her are as roaring lions: her iudges are as wolues in the euening, which leaue not the bones till the morrow.

4 Her prophets are light and wicked persons: they haue polluted the Sanctuary: they haue written the Law.

5 The iust Lord is in the mids thereof: hee will doe none iniquitie: euery morning doeth he bring his iudgements to light, hee faileth not: but the wicked will not learne to be ashamed.

6 I haue cut off the nations: their towers are desolate: I haue made their streeces waste, that none shall passe by: their cities are destroyed without man, and without inhabitant.

7 I said, Surely thou wilt feare mee: thou wilt receiue instruction: so their dwelling should not bee destroyed howeuer I visited them, but they rose carely and corrupted all their workes.

8 Therefore, saith the Lord, vntill the day that I rise up to the pray, for I am determined to gather the nations, and then I will assemble the kingdomes to powre vpon them mine indignation, and all my fierce wrath: for all the earth shall be deuoured with the fire of my ielousie.

9 Surely when will I turne to the people a pure language, that they may all call vpon the Name of the Lord, to serue him with one consent.

10 From beyond the riuers of Ethiopia, the daughter of my dispersed, praying vnto mee, shall bring me an offering.

11 In that day shalt thou not be ashamed, for all thy workes wherein thou hast transgressed against mee: for then I will take away out of the mids of thee them that reioice of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then will I leaue in the mids of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lies: neither shall a deceitfull tongue bee found in their mouth: for they shall be fed, and lie downe, and none shall make them afraid.

14 Reioice, O daughter Zion: be yce ioyfull, O Israel: be glad and reioyce with all thine heart, O daughter Ierusalem.

15 The Lord hath taken away thy iudgements: he hath cast out thine enemy: the King of Israel, euen the Lord is in the mids of thee: thou shalt see no more euill.

16 In that day it shall bee said to Ierusalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the mids of thee is mightie: hee will saue, hee will reioyce ouer thee with ioy: hee will quiet himselfe in his loue: hee will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare the reproch for it,

17 Behold,

c The wicked thus offered that God was euer among them, but the Prophet answereth that they cannot escape their wickednes: relief for God will not leaue with their sinnes: yet that he did patiently abide and sent his Prophets continually to call them to repentance, but hee proceeed nothing. d By the destruction of other nations he sheweth that the Iewes should haue learned to feare God. e They were most earnest and ready to doe wickedly. f Seeing ye will not repent, yet shall I look for my vengeance as well as other nations. g Let any should thinke then that Gods glory should haue perished when Iudah was destroyed, he sheweth that he will publish his grace through all the world. h Elr. with ex. I shall as they. i That is, the Iewes shall come as well as the Gentiles: which is to be vnderstood vnder the time of Gospel. k For they shall haue full remission of their sinnes: and the hypocrites which boasted of the Temple, which was also thy pride in times past, shall be taken from thee. l That is, the punishment for thy sinnes. m As the Assyrians, Chaldeans, Egyptians, and other nations. n To defend thee as by thy sinnes thou hast put him away and left thy self naked as, Exod. 32. 35. o Signifying: that God delighteth to shew his loue and great affection toward his Church. p That is, them that were had in haered and troubled for Church and because of their religious.

I will deliver
Church which
now is afflicted
as Micah 4. 6.

g As among the
Africans and
Catholics which
did mocke them
and put them to
shame.

19 Behold, at that time I will bruite all that
afflict thee, and I will Psaue her that haltech,
and gather her that was cast out, and I will get
them prayse and fame in all the lands of their
shame.

HAGGAI

THE ARGUMENT.
When the time of the seventy yeres captiuitie prophecied by Iheremias, was expired, God raised
up Haggai, Zechariah, and Malachi to comfort the Leues, and to exhort them to the build-
ing of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection
and excellencie stood in Christ. And because that all were giuen to their owne pleasures and commodi-
ties, he declareth that that plague of famine, which God then sent among them, was a iust reward of
their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet hee comforteth
them, if they will returne to the Lord, with the promise of greater felicity: forasmuch as the Lord will
finishe his worke that he hath begunne, and send Christ whom he had promised, and by whome they
should attaine to perfect ioy and glory.

CHAP. I.

1 The time of the prophetic of Haggai. 8 An exhortation to
build the Temple againe.

IN the second yeere of King
Darius, in the sixt moneth,
the first day of the moneth,
came the word of the Lord
(by the ministry of the Pro-
phet Haggai) vnto Zerub-
babel the sonne of Shealtiel, a prince of Iudah,
and to Iehoshua the sonne of Iehozadak the
hie Priest, saying,

2 Thus speaketh the Lord of hostes, saying,
This people say, The time is not yet come, that
the Lords house should be builded.

3 Then came the word of the Lord by
the ministrie of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your
sieved houses, and this House lie waste?

5 Now therefore thus sayth the Lord of
hostes, Consider your owne wayes in your
hearts.

6 Yee haue sown much, and bring in
little: yee eate, but yee haue not enough: yee
drinke but yee are not filled: yee clothe you,
but yee bee not warme: and hee that ear-
neth wages, putteth the wages in a broken
bagge.

7 Thus saith the Lord of hostes, Consider
your owne wayes in your hearts.

8 Goe vp to the mountaine and bring
wood, and build this House, and I will bee
fauourable in it, and I will bee glorified, saith
the Lord.

9 Yee looked for much, and loe, it came to
little, and when yee brought it home, I did
blow it vpon it. And why, saith the Lord of
hostes? Because of mine House that is waste, and
ye runne euery man to his owne house.

10 Therefore the heauen ouer you stayed

20 At that time I will bring you againe, and
then will I gather you: for I will giue you a
name and praise among all people of the earth,
when I turne backe your captiuitie before your
eyes, saith the Lord.

it selfe from deaw, and the earth stayed her
fruite.

11 And I called for a drouge vpon the land,
and vpon the mountaines, and vpon the corne,
and vpon the wine, and vpon the oyle, vpon all
that the ground bringeth forth: both vpon
men and vpon cattell, and vpon all the labour
of the hands.

12 When Zerubbabel the sonne of Sheal-
tiel, and Iehoshua the sonne of Iehozadak the
hie Priest with all the remnant of the people,
heard the voice of the Lord their God, and
the words of the Prophet Haggai (as the Lord
their God had sent him) then the people did
feare before the Lord.

13 Then spake Haggai the Lords messen-
ger in the Lords message vnto the people, say-
ing, I am with you, saith the Lord.

14 And the Lord stirred vp the spirit of Ze-
rubbabel, the sonne of Shealtiel, a prince of Iu-
dah, and the spirit of Iehoshua the sonne of Ie-
hozadak the hie Priest, and the spirit of all the
remnant of the people, and they came, and did
the worke in the House of the Lord of hostes
their God.

CHAP. II.

Hee sheweth that the glory of the second Temple shall exceede
the first.

IN the foure & twentieth day of the sixt mo-
neth, in the second yeere of King Darius,

2 In the seventh moneth, in the one and
twentieth day of the moneth, came the word
of the Lord by the ministry of the Prophet
Haggai, saying,

3 Speake now to Zerubbabel the sonne of
Shealtiel prince of Iudah, and to Iehoshua the
sonne of Iehozadak the hie Priest, and to the
residue of the people, saying,

4 Who is left among you, that sawe this
House in her first glory, and how doe you see
it now? Is it not in your eyes, in comparison of
it as nothing?

5 Yet now be of good courage, O Zerub-
babel,

a For the peo-
ple according as
Isa. 32. 11. and
Ezek 4. 1. had
prophecied, that
this Temple should
haue bene more
excellent then
Salomons Tem-
ple which was
destroyed by the
Babylonians, but
the Prophets
meant the spiri-
tuall Temple, the
Church of Christ

Who was the
sonne of Shealtiel,
and the hie Priest
King of the Per-
sians, as some
think. b Because the
building of the
Temple by an
oracle by reason
that the people
were discou-
raged by their
enemies and
if these two no-
table men had
needed to be stir-
red vp and ad-
moued of
their deuities
what shall we
thinke of other
gouernours
whose doings are
either against
God, or very
cold in his
cause?

c Not that they
condemned the
building there-
of, but they pre-
ferred pollicie
and priuate pro-
fit: o religion,
being content
with small be-
ginnings.
d Shewing that
they sought not
only their ne-
cessities, but
their very plea-
sures before
Gods honour.
e Consider the
plagues of God
vpon you for
preferring your
pollicies to his
religion, and be-
cause ye seek not
him first of all,
f Meaning, that
they should leaue
off their owne
commodities,
and goe forward
in the building of Gods Temple, and in the setting forth of his religion. g That
is, I will heare your prayers according to my promise, 1 King. 8. 21. 29. h That
is, my glory shall be set forth by you. i And so bring it to nothing.

g That
is, I will
heare your
prayers
according
to my pro-
mise, 1
King. 8.
21. 29.

h That
is, my
glory shall
be set forth
by you.

i And so
bring it to
nothing.

babel, saith the Lord, and be of good comfort, O Iehoshua, sonne of Iehozadak the hie Priest: and be strong, all yee people of the land, saith the Lord, and doe it: for I am with you, saith the Lord of hostes.

6 According to the word that I couenanted with you, when ye came out of Egypt: so my Spirit shall remaine among you, feare ye not.

7 For thus saith the Lord of hostes, Yet a litle while, and I will shake the heauens and the earth, and the sea, and the drie land.

8 And I will moue all nations, and the desire of all nations shall come, and I will fill this House with glory, saith the Lord of hostes.

9 The silver is mine, and the gold is mine, saith the Lord of hostes.

10 The glory of this last House shall bee greater then the first, saith the Lord of hostes: and in this place will I giue peace, saith the Lord of hostes.

11 In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hostes, Aske now the Priests concerning the Law, and say,

13 If one beare holy flesh in the skirt of his garment, and with his skirt doe touch the bread, or the pottage, or the wine, or oyle, or any meate, shall it be holy? And the Priests answered, and sayd, No.

14 Then said Haggai, If a polluted person touch any of these, shall it bee vncleane? And the Priests answered, and said, It shall bee vncleane.

15 Then answered Haggai, and sayd, So is this people, and so is this nation before mee, saith the Lord: and so are all the workes of contrarie hee that is vncleane, and not pure of heart, doeth corrupt those things and make them detestable vnto God, which els are good and godly.

their hands, and that which they offer here is vncleane.

16 And now, I pray you consider in your minds: from this day, and afore, *even* afore a stone was laid vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of twentieth measures, there were but ten: when one came to the winepresse for to draw out fifty vessels out of the presse, there were but twentieth.

18 I smote you with blasting, and with mildew, and with haile, in all the labours of your hands: yet you turned not to me, saith the Lord.

19 Consider, I pray you, in your minds, from this day, and afore from the foure and twentieth day of the ninth moneth, *even* from the day that the foundation of the Lords Temple was layd: consider it in your mindes.

20 Is the seed yet in the barne? as yet the vine, and the figge tree, and the pomegranate, and the oliue tree hath not brought forth: from this day will I blesse you.

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I will shake the heauens and the earth.

23 And I will ouerthrowe the throne of Kingdomes, and I will destroy the strength of the kingdomes of the heathen, and I will ouerthrowe the charrets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sword of his brother.

24 In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, saith the Lord, and wil make thee as a signet: for I haue chosen thee, saith the Lord of hostes.

b That is, goe forward in building the Temple.

c He exhorts them to patience though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ by whom all things should be renewed.

d Meaning, Christ whom all ought to look for and desire: or by desire, he may signifie all precious things, as riches and such like.

e Therefore when his time cometh, he can make all the treasures of the world to serue his purpose: but the glory of this second Temple doeth not stand in material things, neither can be built.

f Meaning, all spirituall blessings and felicitie purchased by Christ, Phil. 4. 7.

g That is, the flesh of the sacrifices whereby he signifieth that that thing which of it self is good cannot make another thing so, and therefore they ought not to iustifie themselves by their sacrifices and ceremonies: but contrarie hee that is vncleane, and not pure of heart, doeth corrupt those things and make them detestable vnto God, which els are good and godly.

h Consider how God did plague you with famine afore you began to build the Temple.

i That is, before the building was begun.

k From the time they began to build the Temple, he promised that God would blesse them: and albeit as yet the fruit was not come forth, yet in the gathering they should haue plentie.

l He exhorts them to patience and to abide till the harvest.

m I will make a change and renew all things in Christ, of whom Zerubbabel here is a figure.

n Hereby he sheweth that there shall be no let or hindrance when God will make this wonderful restitution of his Church.

o Signifying that his dignitie should be most excellent, which thing was accomplished in Christ.

ZECHARIAH.

THE ARGUMENT.

TWOMONETHS after that Haggai had begunne to prophesie, Zechariah was also sent of the Lord to bepe him in the labour, and to confirme the same doctrine. First therefore hee putteth them in remembrance, for what cause God had sore punished their fathers: and yet comforteth them, if they will repent vnfainedly, and not abuse this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne by Christ. But because they still remained in their wickednesse, and coldnesse to set forth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, hee mixeth the promise of grace, that they might by this meanes bee prepared to receiue Christ, in whom all should be sanctified to the Lord.

C H A P. I.

^a He exhorteth the people to returne to the Lord, and to shew the wickednesse of their fathers. ¹⁶ He signifieth the restitution of Ierusalem and the Temple.

IN the eight moneth of the second yeere of ^a Darius, came the word of the Lord vnto ^b Zechariah the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,

² The Lord hath bene sore displeased with your fathers.

³ Therefore say thou vnto them, Thus saith the Lord of hostes, ^d Turne yee vnto mee, saith the Lord of hostes, and I will turne vnto you, saith the Lord of hostes.

⁴ Bee yee not as your fathers, vnto whom the former ^e Prophets haue cried, saying, Thus saith the Lord of hostes, Turne you now from your euil wayes, and from your wicked works: but they would not heare, nor harken vnto me saith the Lord.

⁵ Your fathers, where ^e are they? and doe the Prophets liue for euer?

⁶ But did not my words and my statutes, which I commaunded by my seruants the Prophets, take hold of ^e your fathers? and ^e they returned, and said, As the Lord of hostes hath determined to doe vnto vs, according to our owne wayes, and according to our workes, so hath he dealt with vs.

⁷ Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth ^b Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

⁸ I ⁱ sawe by night, and behold ^k a man riding vpon a red horse, and hee stood among the myrre trees, that were in a bottome, and behinde him were there ⁱ red horses speckled and white.

⁹ Then said I, O my Lord, what are these? And the Angel that talked with mee, said vnto me, I will shew thee what these be.

¹⁰ And the man that stood among the myrre trees, answered and said, These are they whom the Lord hath sent to goe thorow the world.

¹¹ And they answered the Angel of the Lord, that stood among the myrre trees, and said, We haue gone thorow the world: and behold, all the world sitteth still, and is at rest.

¹² Then the ^m Angel of the Lord answered and said, O Lord of hostes, how long wilt thou be vnmmercifull to Ierusalem, and to the cities of

Iudah, with whom thou hast been displeased now these threescore and ten yeeres?

¹³ And the Lord answered the Angel that talked with me, with good words and comfortable words.

¹⁴ So the Angel that communed with me, said vnto me, Crie thou, and speake, Thus saith the Lord of hostes, I am ⁿ ielous ouer Ierusalem, and Zion with a great zeale.

¹⁵ And am greatly angry against the carelesse heathen: for I was angry but ^a a little, and they helped forward the affliction.

¹⁶ Therefore thus saith the Lord, I will returne vnto Ierusalem with tender mercie: mine house shall bee builded in it, saith the Lord of hostes, and a line ^p shall bee stretched vpon Ierusalem.

¹⁷ Crie yet and speake, Thus saith the Lord of hostes, My cities shall yet ^q bee broken with plentie: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

¹⁸ Then lift I vp mine eyes and saw, and behold, ^r foure hornes.

¹⁹ And I said vnto the Angel that talked with me, What be these? And he answered me, These are the hornes which haue scattered Iudah, Israel, and Ierusalem.

²⁰ And the Lord shewed mee foure ^s carpenters.

²¹ Then said I, What come these to doe? And hee answered, and sayd, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah to scatter it.

Church, East, West, North, South. ^f These Carpenters or Smithes are Gods instruments, which with their mallets and hammers breake these hard and strong hornes which would ouerthrow the Church, & declare that none enemies horne is so strong; but God hath an hammer to breake it in pieces.

C H A P. II.

The restoring of Ierusalem and Iudah.

ILift vp mine eyes againe and looked, and behold, a ^a man with a measuring line in his hand.

² Then said I, Whether goest thou? And he said vnto me, To measure Ierusalem, that I may see what is the bredth thereof, and what is the length thereof.

³ And behold, the Angel that talked with me, went forth: and another Angel went out to meeet him,

⁴ And said vnto him, Runne, speake to this ^b yong man, and say, ^c Ierusalem shall bee inhabited without wals, for the multitude of men and cattell therein.

⁵ For I, saith the Lord, will bee vnto her a wall of ^d fire round about, and will ^e be the glory in the mids of her.

⁶ Ho, ho, come ^f forth, and flee from the

land. ^a That is, the Angel who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternal essence, is God and so called. ^b Meaning himselfe Zechariah, ^c Signifying, the spirituall Ierusalem and Church vnder Christ, which should be extended by the Gospel through all the world and should neede no materiall wals, nor trust in any worldly strength, but should be safely preferred, and dwell in peace among all their enemies. ^d To defend my Church, so feare the enemies, and to destroy them if they approach neere. ^e In mee they shall haue their full felicitie, and glory. ^f He calleth to them which partly for feare, and partly for their owne ease, remained still in captiuitie, and so preferred their owne priuate commodities to the benefits of God promised in his Church.

g As it was I that scattered you, so have I power to restore you.
 h By flying from Babylon and coming to the Church.
 i Seeing that God hath begun to shewe his grace among you by deli- uering you he con- tinueth the same still toward you, and therefore sendeth me his Angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.
 k Ye are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal. 17. 8.
 l Vpon the hea- then your ene- mies.
 m They shall be your seruants as you haue bene theirs. n This must necessarily bee vnderstood of Christ, who being God equall with his Father, was sent as he was Mediatour to dwell in his Church, and to gouerne therein.

land of the North, saith the Lord: for I haue scattered you into the foure winds of the hea- uen, saith the Lord.

7 ^h Save thy selfe, O Zion, that dwellest with thy daughter of Babel.

8 For thus saith the Lord of hostes, After ^{this} glory hath hee sent mee vnto the nations, which spoiled you: for he that toucheth you, toucheth the ^{apple} of his eye.

9 For behold, I will lift vp mine hand ^l vp- on them: and ^m they shall bee a spoyle to those that serued them, and ye shall know that the Lord of hostes hath ⁿ sent me.

10 Reioyce and be glad, O daughter Zion: for loe, I come, and will dwell in the middes of thee, saith the Lord.

11 And many nations shall bee ioyned to the Lord in that day, and shall be my people: and I will dwell in the middes of thee, and thou shalt know that the Lord of hostes hath sent me vnto thee.

12 And the Lord shall inherite Iudah his portion in the holy land, and shall chuse Ieru- salem againe.

13 Let all flesh be still before the Lord: for he is raised vp out of his holy place.

CHAP. III.

A prophesie of Christ and of his kingdom.

And he shewed me Iehoshua the hie Priest, ^a standing before the Angel of the Lord, and ^b Satan stood at his right hand to resist him.

2 And the Lord said vnto Satan, The Lord reprocue thee, O Satan: euen the Lord that hath chosen Ierusalem, reprocue thee. Is not this a ^d brand taken out of the fire?

3 Now Iehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake vnto those that stood before him, saying, Take away the ^e filthy garments from him. And vnto him he said, Behold, I haue ^f caused thine iniquitie to depart from thee, and I will clothe thee with change of raiment.

5 And I said, Let them ^g set a faire diademe vpon his head. So they set a faire diademe vp- on his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified vn- to Iehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also ^h iudge mine House, and shalt

a He prayed to Christ the Medi- ator for the state of the Church.
 b Which decla- reth that the faithful haue not onely warre with flesh and blood, but with Satan himselfe and spi- rituall wicked- nesses, Eph. 6. 12.
 c That is, Christ speaketh to God as the Mediatour of his Church, that he would reuke Satan: and here hee sheweth himselfe to be the conti- nual preferuer of his Church.
 d Meaning, that Iehoshua was wonderfully preferred in the captiuitie, and now Satan sought to afflict and trouble him when he was do- ing his office.
 e In respect of the glorious gar- ments and preci- ous stones that the Priests did weare before the captiuitie: and by this contemptible state the Pro- phet signifieth that these small beginings should be made excellent when Christ shall make the full restitution of his Church.
 f Hee sheweth of what apparell he spea- keth, which is when our filthy finnes are taken away and we are clad with Gods mer- cies, which is meant of the spirituall restitution.
 g The Prophet prayeth that be- sides the raiment, the Priest might also haue tye for his head accordingly, that is, that the dignitie of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content them- selues with any meane reformation in religion, seeing the Prophet desireth the perfe- ction, and obtaineth it.
 h That is, haue rule and gouernement in my Church, as thy predecessors haue had.

also keepe my courts, and I will giue thee ⁱ place among ^k these that stand by.

8 Heare now, O Iehoshua the hie Priest, thou and thy fellows that sit before thee: for they ^l are monstrous persons: but behold, I will bring forth the ^m Branch my seruant.

9 For loe, the ⁿ stone that I haue layd be- fore Iehoshua: vpon one stone shall bee seuen eyes: behold, I will ^o cut out the graving there- of saith the Lord of hostes, and I will take ^p away the iniquitie of this land in one day.

10 In that day saith the Lord of hostes, shall yee call euery man his neighbour vnder the vine, and vnder the figgetree.

For Iehoshua, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 53. 3, and 53. 14, 15. n Hee sheweth that the mi- nisters cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him, Chap. 4. 10. o That is, I will make it perfect in all points, as a thing wrought by the hand of God. p Though I haue punished this land for a time, yet I will euen now be pacified, and visite their finnes no more. q Ye shall then liue in peace and quietnes, that is, in the kingdome of Christ, Isa. 3. 3. micah 4. 4. hag. 2. 10.

CHAP. III.

The vision of the golden Candlestick, and the Exposition thereof.

And the Angel that talked with me, came againe and waked me, as a man that is rai- ted out of his sleepe.

2 And said vnto me, What seest thou? And I said, I haue looked, and behold, a ^a candle- stick all of gold with a bowle vpon the toppe of it, and his seuen lampes therein, and seuen ^b pipes to the lampes, which were vpon the top thereof.

3 And two olue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered, and spake to the Angel that talked with mee, saying, What are these, my Lord?

5 Then the Angel that talked with me, an- swered and said vnto mee, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto mee, saying, This is the word of the Lord vnto ^c Zerubbabel, saying, Neither by ^d an armie nor strength, but by my Spirit, saith the Lord of hostes.

7 Who art thou, O ^e grear mountaine, be- fore Zerubbabel? thou shalt bee a plaine, and ^f he shall bring forth the head stone thereof, with shoutings, crying, Grace, grace vnto it.

8 Moreover, the word of the Lord came vnto me, saying,

9 The hands of Zerubbabel haue laide the foundations of this house: his hands shall also finish it, and ^g thou shalt know that the Lord of hosts hath sent me vnto you.

the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the ene- mies dayly labour to let, in the building of his spirituall Temple, but all in vaine. f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that hee would continue his grace and fauour toward the Tem- ple. g Meaning, the Prophet, that I am Christ sent of my Father for the building and preferuation of my spirituall Temple.

10 For who hath despised the day of the
h small things? but they shall reioyce, and shall
 see the stone of ⁱ tin in the hand of Zerubbabel:
 these seuen are the eyes of the Lord, which
 goe thorow the whole world.

11 Then answered I, and said vnto him,
 What are these two oliue trees vpon the right
 and vpon the left side thereof?

12 And I spake moreouer, and said vnto
 him, What be these two oliue branches, which
 shorow the two golden pipes emptie them-
 selues into the gold?

13 And he answered me, and said, Know-
 est thou not what these bee? And I said, No,
 my Lord.

14 Then said he, These are the two ^l oliue
 branches, that stand with the ruler of the whole
 earth.

h That is, God hath seuen eyes; meaning, a continual prouidence, so that neither Satan nor any pow-
 er in the world can go about or bring any thing to passe to hinder his worke, cha. 3. 9
^l Which were cutt graine and full of oyle, so that still they powred forth oyle into
 the lampes; signifying that God will continually maintaine and prelerue his Church,
 and indue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of
 thineues, and such as abuse the Name of God. 6 By the vi-
 sion of the measure is signified the bringing of Iudahs af-
 flictions into Babylon.

Then I turned me, and lifted vp mine eyes
 and looked, and behold, a flying booke.

2 And he said vnto me, What seest thou?
 And I answered, I see a flying booke: the
 length thereof is twenty cubits, and the bredth
 thereof ten cubites.

3 Then said hee vnto mee, This is the
 curse that goeth forth ouer the whole earth:
 for euery one that ^bstealeth, shall be cut off ^aaf-
 well on this side, as on that: and euery one
 that ^dsweareth, shall be cut off ^aafwell on this
 side, as on that.

4 I will bring it forth, saith the Lord of
 hostes, and it shall enter into the house of the
 chiefe, and into the house of him, that falsely
 sweareth by my Name: and it shall remaine in
 the mids of his house, and shal consume it, with
 the timber thereof, and stones thereof.

5 Then the Angel that talked with mee,
 went forth, and said vnto mee, Lift vp now
 thine eyes, and see what is this that goeth
 forth.

6 And I sayd, What is it? And he sayd,
 This is an ^e Ephah that goeth forth. He sayd
 moreouer, This is the ^f fight of them through
 all the earth.

7 And behold, there was lift vp a ^g talent
 of lead: and this is a ^h woman that sitteth in the
 mids of the Ephah.

8 And hee sayd, This is ⁱ wickednesse,
 and hee cast it into the middes of the Ephah,
 and he cast the weight of lead vpon the mouth
 thereof.

a Because the Iewes had prouoked Gods plagues by con-
 tinuing his word, & casting off all iudgement and equi-
 tie, he sheweth that Gods cur-
 ses written in this booke had
 indly light both on them, and
 their fathers: but now if they
 would repent, God would send
 the same among the Caldeans
 thir former enemies.
^b That is, vnto
 any iniurie toward his neigh-
 bour.
^c Meaning, where-
 soeuer he be in the world.
^d He that tran-
 gresseth the first
 Table, and ser-
 ueth not God
 aright, but a-
 buls Gods Name.
^e Which was a
 measure, in drie
 things contain-
 ing about ten
 pottels.
^f That is, all the
 wickednesse of
 the vngodly is
 in Gods fight,
 which hee kee-
 peth in a mea-
 sure, and can shut it or open it at his pleasure.
^g To couer the measure.
^h Which
 representeth iniquitie, as in the next verse.
ⁱ Signifying, that Satan should not haue
 such power against the Iewes to tempt them, as hee had in time past, but that God
 would shut vp iniquitie in a measure as in a prison.

9 Then lift I vp mine eyes, and looked:
 and behold, there came out two ^k women, and
 the wind ^{was} in their wings (for they had wings
 like the wings of a storke) and they lift vp the
 Ephah betwene the earth and the heauen.

10 Then said I to the Angel that talked with
 me, Whither doe these beare the Ephah?

11 And hee said vnto mee, To build it
 an house in the land of Shinar, and it shall
 bee established and set there vpon her owne
 place.

CHAP. VI.

By the foure charers he describeth the foure monarchies.

Againe I turned and lift vp mine eyes,
 and looked: and behold, there came
 foure ^a charers out from betwene two ^b moun-
 taines, and the mountaines were mountaines
 of brasse.

2 In the first charer were ^c red horses, and
 in the second charer ^d blacke horses.

3 And in the third charer ^e white horses,
 and in the fourth charer, horses of ^f diuers co-
 lours, and reddish.

4 Then I answered, and said vnto the An-
 gel that talked with mee, What are these, my
 Lord?

5 And the Angel answered, and said vnto
 me, These are the ^g foure spirits of the heauen,
 which goe forth from standing with the Lord
 of all the earth.

6 That with the blacke horse went forth
 into the land of the North, and the white went
 out after them, and they of diuers colours went
 forth toward the ^h South country.

7 And the ⁱ reddish went out, and required
 to goe, and passe through the world, and hee
 said, Goe passe through the world. So they
 went throughout the world.

8 Then cried he vpon me, and spake vnto
 me, saying, Behold, these that goe toward the
 North country, haue pacified my ^k spirit in the
 North country.

9 And the word of the Lord came vnto
 me, saying,

10 Take of them of the captiuitie, ^{each} of
 Heldai and of Tobiah, and Iedaiah, which are
 come from Babel, and come thou the same day,
 and go vnto the house ^l of Ioshiah, the sonne of
 Zephaniah.

11 Take euen siluer, and gold, and make
 crownes, and set ^m them vpon the head of Ieho-
 shua, the sonne of Iehozadak the high Priest,

12 And speake vnto him, saying, Thus
 speaketh the Lord of hostes, and saith, Behold
 the man whose name is the ⁿ Branch, and hee

h That is, toward Egypt, and other countreys there about. ⁱ That is, they of
 diuers colours, which alke leave, to signifie that Satan hath no power to hurt or at-
 tect till God giue it him, Job 1. 12. ^k By punishing the Caldeans, mine anger cea-
 sed, and you were deliuered. ^l To receiue of him and the other three, money to
 make the two crownes: which were men of great authoritie among the Iewes, and
 doubted of the restitution of the kingdome and of the Priesthood, and hurt others by
 their example. ^m Because this could not be attributed to any one according to the
 Law, therefore it followeth that Iehoshua must represent the Messiah, who was both
 Priest and King. ⁿ Meaning Christ, of whom Iehoshua was the figure: for in
 Greeke they were both called Iesus.

k Which decla-
 red that God
 would execute
 his iudgements
 by the meanes of
 weake and in-
 firme meanes.

^l To remoue
 the iniquity and
 afflictions that
 came for the
 same from Iu-
 dah, to place it
 for ever in Ba-
 bylon.

^a By charers
 here, as by horses
 afore, hee mean-
 eth the swift
 messengers of
 God, to execute
 and declare his
 will.

^b By the brazen
 mountaines he
 meaneth the eter-
 nall counsell and
 prouidence of
 God, whereby he
 hath from before
 all: eternitie de-
 creed what shall
 come to passe,
 and that which
 neither Satan nor
 all the world
 can alter.

^c Which signi-
 feth the great
 cruelty and per-
 secutions that
 the Church had
 endured vnder
 diuers enemies.
^d Signifying, g.
 that they had
 endured great
 afflictions vnder
 the Babylo-
 nians.

^e These repre-
 sented their state
 vnder the Per-
 sians, which re-
 stored them to
 libertie.

^f Which signi-
 fied that God
 would sometime
 giue his Church
 rest, and powre
 his plagues vpon
 their enemies, as
 hee did in de-
 stroying Nine-
 ueh and Baby-
 lon, and other
 their enemies.

^g Meaning, all
 the actions, and
 motions of Gods
 Spirit, which
 according to his
 inchangeable
 counsell hee cau-
 seth to appeare
 through all the
 world.

^o That is, of himselfe without the helpe of man.

^p Which declarereth that none could build this Temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Hagg. 2. 10.

^p Whereof Iehoshua had but a shadow.

^r The two offices of the kingdome and Priesthood shall bee so ioyned together, that they shall bene more diffused. ^f Who was also called Haldai. ^e Hee was also called Ieshiah. ^u That they may acknowledge their infirmitie, which looked that all things should haue bene reformed incontinently: and of this their infidelitie these two crownes shall remaine as tokens, Act. 1. 6. ^x That is, the Gentiles by the preaching of the Gospel shall helpe to ward the building of this Spirituall Temple. ^y If ye will beleue and remaine in the obedience of faith.

shall grow up out of his place, and hee shall build the Temple of the Lord.

13 Euen hee shall build the Temple of the Lord, and hee shall beare the glory, and shall sit and rule vpon his throne, and he shall bee a Priest vpon his throne, and the counsell of peace shall be betwene them both.

14 And the crownes shall bee to Helem, and to Tobijah, and to Iedaiah, and to Hen the sonne of Zephaniah, for a memoriall in the Temple of the Lord.

15 And they that are farre off, shall come and build in the Temple of the Lord, and yee shall know, that the Lord of hostes hath sent me vnto you. And this shall come to passe, if yee will obey the voice of the Lord your God.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

And in the fourth yeere of King Darius, the word of the Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in Chisleu.

2 For they had sent vnto the House of God Sharezer, and Regem-melech, and their ment o pray before the Lord,

3 And to speake vnto the Priests, which were in the house of the Lord of hostes, and to the Prophets, saying, Should I weepe in the fift moneth, and separate my selfe as I haue done these so many yeeres?

4 Then came the worde of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, and to the Priests, and say, When ye fasted, and mourned in the fift and seuenth moneth, euen these seuentie yeeres, did ye fast vnto me? doe I approve it?

6 And when ye did eate, and when ye did drinke, did yee not eate for your selues, and drinke for your selues?

7 Should yee not heare the words, which the Lord hath cryed by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South & the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, Execute true iudgement, and shew mercy. For the thought they had deferred toward God because of this fast, which they inuented of themselves: and though fasting of it selfe bee good, yet because they thought it a seruice toward God, and trusted therein, it is heere reprooued. b Did yee not eate, and drinke for your owne commoditie and necessitie? and so likewise ye did obtaine according to your owne fantasies, and not after the precept of my Law. c Hereby he condemneth their hypocrisie, which thought by their fasting to please God, and by such things as they inuented, and in the meane season would not serue him as he had commaunded. k He sheweth that they did not fast with a sincere heart, but for hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared that they were godly, Matth. 23. 23.

and compassion euery man to his brother,

10 And oppress not the widow, nor the fatherlesse, the stranger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an Adamant stone, lest they should heare the Law and the words which the Lord of hostes sent in his Spirit by the ministry of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as hee cried, and they would not heare, so they cried, and I would not heare, sayeth the Lord of hostes.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate after them, that no man passed thither nor returned: for they layed the pleasant land waste.

ⁿ That is, after they were caried captiue. ^o By their sinnes, whereby they prouoked God to anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercie of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

Againe the word of the Lord of hostes came to me, saying,

2 Thus saith the Lord of hostes, I was ialous for Zion with great ielousie, and I was ialous for her with great wrath.

3 Thus saith the Lord, I will returne vnto Zion, and will dwell in the midst of Ierusalem: and Ierusalem shall be called a citie of trueth, and the mountaine of the Lord of hostes, the holy Mountaine.

4 Thus sayeth the Lord of hostes, There shall yet old men and old women dwell in the strettes of Ierusalem, and euery man with his staffe in his hand for very age,

5 And the strettes of the citie shall be full of boyes and girles, playing in the strettes thereof.

6 Thus saith the Lord of hostes, Though it be vnpossible in the eyes of the remnant of this people in these dayes, should it therefore bee vnpossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Behold, I will deliuer my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shall dwell in the midst of Ierusalem, and they shall be my people, and I will be their God in trueth, and in righteousness.

9 Thus sayeth the Lord of hostes, Let your hands be strong, yee that heare in these dayes these words by the mouth of the Pro-

phets, f Let neither respect of your priuate commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant, and obey the Prophets which encourage you thereto.

1 And would not carie the Lords burden, which was sweet and easie, but would beare their owne, which was heauie and grievous to the flesh, thinking to merite thereby: which multitude is taken of oxe, which drinke at the yoke, Nehem. 9. 19.

m Which declareth that they rebelled not only against the Prophets, but against the Spirit of God, that spake in them.

ⁿ That is, after they were caried captiue. ^o By their sinnes, whereby they prouoked God to anger.

a I loved my citie with a singular loue, so that I could not abide that any should doe her any iniurie. b Because these shall be faithful and loyal toward me her husband. c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserve them so long as nature would suffer them to liue, and increase their children in great abundance. d He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised, though it seeme neuer so vnpossible to man. Rom. 4. 10. Gen. 18. 14. e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shall be sure and stable.

phets,

phers, which were in the day, that the foundation of the house of the Lord of hosts was layd that the Temple might be builded.

10 For before these dayes there was no hire for man, nor any hire for beast, neither was there any peace to him that went our or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now, I will not intreate the residue of this people as aforetime, sayth the Lord of hostes.

12 For the seede shall bee prosperous: the vine shall giue her fruite, and the ground shal giue her increase, and the heauens shall giue their dew, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as yee were a curse among the heathen, O house of Iudah, and house of Israel, so wil I deliuer you, and ye shal be a blessing: feare not, but let your hands be strong.

14 For thus sayth the Lord of Hostes, As I thought to punish^h you, when your fathers prouoked mee vnto wrath, sayth the Lorde of hostes, and repented not.

15 So againe haue I determined in these dayesⁱ to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that yee shall doe, Speake ye euery man the truth vnto his neighbour: execute iudgement truly and vprightly in your gates.

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false oath: for all these are the things that I hate, sayth the Lord.

18 And the word of the Lord of hosts came vnto me, saying,

19 Thus sayth the Lord of hostes, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, and the fast of the tenth, shall be to the house of Iudah ioy and gladnes, and prosperous high feastes: therefore loue the truth and peace.

20 Thus sayth the Lord of hosts, That there shall yet comeⁱ people, and the inhabitants of great cities.

21 And they that dwell in one citie, shal go to another, saying, * Vp, let vs go and pray before the Lord, and seeke the Lord of hostes: I will goe also.

22 Yea, great people, and mighty nations shall come to seeke the Lord of hosts in Ierusalem, and to pray before the Lord.

23 Thus sayth the Lord of hostes, In those dayes shall ten men take holde out of all languages of the nations, *euery* take holde of the skirt of him that is a Iewe, and say, Wee will goe with you: for we haue heard, that God is with you.

CHAP. IX.

¹ The threatening of the Gentiles. ⁹ The coming of Christ.

The burden of the word of the Lord in the lande of * Hadrach: and Damascus shall bee his^b rest: when the eyes of man, *euery* of all the tribes of Israel shall bee toward the Lord.

2 And Hamath also shall border^d thereby: Tyrus also and Zidon, though they be^e very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and gold as the myre of the streetes.

4 Behold, the Lord will spoile her, and he will swite her^f power in the Sea, and she shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorowful, and Ekron: for her countenance shal be ashamed, and the King shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the stranger shal dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, & his abominations from betweene his^h teeth: but he that remaineth, euery shall be for our God, and he shal be as a Prince in Iudah, but Ekron shall be as a lebuseite.

8 And I will campe about^k mine house against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now^l haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shoute for ioy, O daughter Ierusalem: behold, thy King commeth vnto thee: he is iust and saued himselfe, poore and riding vpon an^m asse, and vpon a colt the foale of an asse.

10 And I will cut off the charers from Ephraim, and the horse from Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion shall bee from^p sea vnto sea, and from the Riuer to the end of the land.

11 Thou also shalt bee^q saned through the blood of thy couenant, I haue loosed thy prisoners out of the pit wherein is no water.

12 Turne you to the strong hold, ye prisoners of hope: euery day doe I declare, that I will render the^r double vnto thee.

13 For Iudah haue I^s bent as a bowe for mee: Ephraims hand haue I filled, and I haue

^a Whereby he meaneth Syria. ^b Gods anger shall abide vpon their chiefe citie, and not spare so much as that.

^c When the Iewes shall conuert and repent, then God will destroy their enemies.

^d That is, by Damascus, meaning, that Hamath or Antiochia should bee vnder the same rod and plague.

^e Hee secretly shewethⁱ cause of their destruction, because they deuiued all other by their craft and subtiltie, which they cloaked with this name of wisdom.

^f Though they of Tyrus thinke themselves invincible by reason of the sea, that compasseth them round about, yet they shal not escape Gods iudgments.

^g Meaning, that all should be destroyed save a very few, that should remaine as strangers.

^h He promitteth to deliuer the Iewes when he shal take vengeance on their enemies for their cruelty, and wrongs done to them.

ⁱ As the Iebusites had bene destroyed, so should Ekron & all the Philistims.

^k He sheweth that Gods power only shalbe sufficient to defend his Church against all aduersaries, be they neuer so cruel, or asseemble their power neuer so often.

^l That is, God hath now scene the great iniuries and afflictions wherewith they haue been afflicted by their

enemies. ^m That is, he hath righteousness and saluation in himselfe for the vie and commoditie of his Church. ⁿ Which declareth that they should not looke for such a king as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his: & this is meant of Christ, as Mat. 21. 5.

^o No power of man or creature shall be able to let this kingdome of Christ, and hee shall peaceably gouerne the by his word. ^p That is, from the red sea to the sea called Syriacum: and by these places which the Iewes knew, he meane an infinite space and compasse ouer the whole world. ^q That is, from Euphrates.

^r Meaning, Ierusalem or the Church, which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, & left it with them for the loue that he bare vnto them. ^s God sheweth that he will deliuer his Church out of all daungers, seeme they neuer so great.

^t That is, into the ho'y land where the citie and the Temple are, where God will defend you. ^u Meaning, the faithfull, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie.

^x That is, double benefites, and prosperitie in respect of that which your fathers enioyed from Dauids time to the captiuitie. ^y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he becometh by the Grecians.

raised

raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a giants sword.

34 And the Lord shall be scene ouer them, and his arrow shall goe forth as the lightning: and the Lord God shall blowe the trumpet, and shall come forth with the whirlwindes of the South.

35 The Lord of hostes shall defend them, and they shall deuoure them; and subdue them with sling stones, and they shall drinke, and make a noyse as thorow wine, and they shall be filled like bowles, and as the hornes of the altar.

36 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shall be as the stones of the crowne lifted vp vpon his land.

37 For how great is his goodnesse, and how great is his beautie? come shall make the yong men cheerefull, and new wine the maides.

declared of Alexander the great when he met Iadi the high Priest.

CHAP. X.

1 The vanitie of idolatrie. 3 The Lord promiseth to visite and comfort the house of Israel.

Aske you of the Lord raine in the time of the later raine, so shall the Lord make white cloudes, and giue you shewes of raine, and to euery one grasse in the field.

2 Surely the idoles haue spoken vanitie, and the soothsayers haue scene a lye, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepherds, and I did visite the goates: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as his beautiful horse in the battell.

4 Out of him shall the corner come forth: out of him the naile, out of him the bowe of battell, and out of him euery appointer of tribute also.

5 And they shall bee as the mightie men, which treade downe their enemies in the mire of the streets in the battell, and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Iudah, and I will preferue the house of Ioseph, and I will bring them againe, for I pitie them: and they shall be as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a giant, and their heart shall reioyce as thorow wine: yea, their children shall see it, and be glad: and their heart shall reioyce in the Lord.

That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.

8 I will hisse for them, and gather them: for I haue redeemed them: and they shall encrease, as they haue encreased.

9 And I will sowe them among the people, and they shall remember me in farre countries: and they shall liue with their children and turne againe.

10 I will bring them againe also out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

11 And he shall goe into the sea with affliction, and shall smite the waues in the sea, and all the depthes of the riuier shall drie vp: and the pride of Asshur shall be cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, sayth the Lord.

ned in one faith, by the doctrine of the Gospel. m Hee alludeth to the deliuerance of the people out of Egypt, whereas the Angel smote the floods and riuers.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithful is committed to Christ. 7 A grievous vision against Ierusalem and Iudah.

Open thy doores, O Lebanon, and the fire shall deuoure thy cedars.

2 Howle, fire trees: for the cedar is fallen, because all the mighty are destroyed: howle ye, O oakes of Bashan, for the defenced Forrest is cut downe.

3 There is the voice of the howling of the shepherds: for their glory is destroyed: the voice of the roaring of Lyons whelpes: for the pride of Iorden is destroyed.

4 Thus saith the Lord my God, Feed the sheepe of the slaughter.

5 They that possesse them, slay them: and sinne not: and they that sell them, say, Blessed bee the Lord: for I am rich, and their owne shepherds spare them not.

6 Surely I will no more are those that dwell in the land, sayth the Lord: but loe, I will deliuer the men euery one into his neighbors hand, and into the hand of his King: and they shall smite the land, and out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, euen the poore of the flocke, and I tooke vnto mee two staues: the one I called Beautie, and the other I called Bandes, and I fed the sheepe.

8 Three shepherds also I cut off in one moneth, and my soule lothed them, and their soule abhorred mee.

the hypocrites, which euer haue the Name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods blessing, which cometh of the spoyle of their brethren. h I will cause one to destroy another. i Their gouernours shall execute cruelty ouer them. k That is, the final remnant whom he thought worthy to shew mercie vnto. l God sheweth that is great benefice toward his people to conuince them of greater ingratitude, which would neither be ruled by his most beautifull order of gouernement, neither continue in the bandes of brotherly vnity, and therefore he brake both the one and the other. Some read, for Bands, Destroyers, but in the 14. verse the first reading is confirmed. m Wherby he sheweth his care and diligence that he would suffer them to liue no euill rulers because they should consider his great loue. n Meaning the people, because they would not acknowledge these great benefices of God.

9 Then said I, I will not feed you: that that dieth, let it die: and that that perissheth, let it perish: and let the remnant eat, euery one the flesh of his neighbour.

10 And I tooke my staffe, *euery* Beauty, and brake it, that I might disanull my couenant which I had made with all people.

11 And it was broken in that day: and so the poore of the sheep that waited vpon me, knew that it was the word of the Lord.

12 And I said vnto them, If yee thinke it good, giue me my wages: and if no, leaue off: so they weighed for my wages thirtie *pieces* of siluer.

13 And the Lord said vnto me, Cast it vnto the potter: a goodly price, that I was valued at of them. And I tooke the thirtie *pieces* of siluer, & cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, *euery* the Bands, that I might dissolue the brotherhood betweene Iudah and Israel.

15 And the Lord said vnto me, Take to thee yet the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feed that that standeth vp: but he shall eate the flesh of the fatte, and teare their clawes in pieces.

17 O idole shepheard that leaueth the flocke: the sword shall be vpon his arme, and vpon his right eye. His arme shall be clean dried vp, & his right eye shal be vterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

The burden of the word of the Lord vpon Israel, saith the Lord, which spred the heauens, and laid the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem a *b* cup of poyson vnto all the people round about: and also with Iudah will he bee, in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heauie stone for all people: all that lift it vp, shal be torne, though al the people of the earth be gathered together against it.

4 In that day, saith the Lord, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindness.

5 And the princes of Iudah shall say in their hearts, The inhabitants of Ierusalem shall be my strength in the Lord of hostes their God.

6 In that day will I make the princes of Iudah like coles of fire among the wood, and like a firebrand in the sheafe, and they shal deuoure all the people round about on the right hand, and on the left: and Ierusalem shall be inhabited againe in her own place, *euery* in Ierusalem.

7 The Lord also shall preserue the tents of Iudah, as afore time: therefore the glorie of the house of David shall not boast, nor the glorie of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and hee that is feeble among them, in that day shall be as David: and the house of David shall be as Gods house, and as the angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of David, and vpon the inhabitants of Ierusalem the Spirit of grace and of compassion, and they shall looke vpon mee, whom they haue feared, and they shall lament for him, as one mourneth for his onely sonne, and bee sorie for him as one is sorie for his first borne.

11 In that day shall there be a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shal bewaile euery familie apart, the familie of the house of David apart, and their wiues apart: the familie of the house of Nathan apart, and their wiues apart:

13 The familie of the house of Leui apart, and their wiues apart: the familie of Shimeon apart, and their wiues apart.

14 All the families that remaine, euery familie apart, and their wiues apart.

the name of a towne and place neere to Megiddo where Iosiah was slaine, 1. Chro. 35. 22. k That is, in all places where the Iewes shall remaine. l Signifying that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefe shall lament. m Vnder these certaine families hee containeth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes pierced Christ. n Called also Simeon. o To wit, which were elect by grace, and preferred from the common destruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleere riddance of idolatrie. 3 The Zeale of the godly against false prophets.

In that day there shall be a fountaine opened to the house of David, & to the inhabitants of Ierusalem, for sinne and for vnclannesse.

2 And in that day, saith the Lord of hostes, I wil cut off the names of the idoles out of the land: and they shall no more be remembered: and I will cause the prophets, and the vnclane spirit to depart out of the land.

3 And when any shall yet prophesie, his father and his mother that begat him, shall say vnto him, Thou shalt not liue: for thou speakest lies in the Name of the Lord: and his father and his mother that begat him, shall thrust him through when he prophesieth.

4 And in that day shal the prophets be ashamed euery one of his vision, when hee hath prophesied: neither shall they weare a rough garment to deceiue.

6 But hee shall say, I am no Prophet:

is the author of truth, a cloke thereunto. e He sheweth what zeale the godly shall haue vnder the kingdom of Christ, Deut. 13. 6. 9. f God shall make them ashamed of their errors and lies, and bring them to repentance: and they shall no more weare Prophets apparell to make their doctrine seeme more holy. g They shall confesse their former ignorance, and be content to labour for their living.

I am

d The people which are now as it were dispersed by the fields, & lie open to their enemies, shall be no lesse preferred by my power, then if they were vnder their Kings, (which is meant by the house of David) or in their defended cities.

e They shall haue the feeling of my grace by faith, and know that I haue compassion on them.

f That is, whom they haue continually vexed with their obstinacie and grieued my spirit, Iohn 1. 9. 37.

g That is, referred to Christs bodie, which here is referred to the spirit of God.

h They shall turne to God by true repentance, whom before they had so grievously offended by their ingratitude.

i They shall lament and repent exceedingly for their offences against God, which was

what shall be the fruit of their repentance, o wit, remission of sinnes, by the blood of Christ, which shall be a continual running fountaine and purge them from all vnclannesse.

b He promisseth that God will also purge them from all superstition, & that their religion shal be pure.

c Meaning the false prophets & teachers, who are the corrupters of all religion, whom the Prophet here calleth vnclane spirits.

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I am an husbandman: for man taught me to be an herdsman from my youth vp.

6 And one shall say vnto him, What are these wounds in thine hands? Then shall hee answer, Thus was I wounded in the house of my friends.

7 ¶ Arise, O sword, vpon my shepherd, and vpon the man, that is my fellow, sayth the Lord of hostes: smite the shepherd and the sheepe shall be scattered: and I will turne mine hand vpon the little ones.

8 And in all the land, saith the Lord, two parts there in shall be cut off, and die: but the third shall be left therein.

9 And I will bring that third part thorow the fire, and wil fine them as the siluer is fined, and will trie them as gold is tried: they shall call on my Name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

10 And the Lord shall be King over all the earth, and the Lord shall be King over all the earth, and the Lord shall be King over all the earth.

11 And men shall dwell in it, and there shall be no more destruction, but Ierusalem shall be safely inhabited.

12 And this shall be the plague, wherewith the Lord shall smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feet, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 But in that day, a great tumult of the Lord shall be among them, and euery one shall take the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Iudah shall fight also against Ierusalem, and the arme of all the heathen shall be gathered round about, with gold and siluer, and great abundance of apparel.

15 Yet this shall be the plague of the horse, of the mule, of the camel and of the asse, & of all the beasts that be in these tents as this plague.

16 But it shall come to passe that euery one that is left of all the nations, which came against Ierusalem, shall goe vp from yeere to yeere to worship the King the Lord of hostes, and to keepe the feast of Tabernacles.

17 And who so will not come vp of all the families of the earth vnto Ierusalem, to worship the King the Lord of hostes, euen vpon them shall come no raine.

18 And if the familie of Egypt goe not vp, and come not, it shall not raine vpon them. This shall be the plague wherewith the Lord will smite all the heathen, that come not vp to keepe the feast of Tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there be written vpon the bridles of the horses, The holinesse vnto the Lord, and the pots in the Lords house shall be like the bowles before the altar.

21 Yea, euery pottle in Ierusalem and Iudah shall be holy vnto the Lord of hostes, and all they that sacrifice, shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the House of the Lord of hostes.

h Hereby hee sheweth that though their parents and friends deale more gently with them, & put them not to death, yet they would to punish their children, that became false prophets, that the markes and signes should remaine for euer. i The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible dissolution among the people: for their gouernours and pastours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applyeth this to Christ, because he was the head of all Pastours, Math. 26. 31. k The greatest part shall haue no portion of these blessings, and yet they that shall enjoy them, shall be tried with great afflictions, so that it shall be known that only Gods power and his mercie doe preserve them.

a He armethe the godly against the great tentations that should come before they enioied this prosperous estate promised vnder Christ, that when these dangers should come they might know that they were warned of them afore. b As your fathers and you haue had experience both at the red sea, and at all other times. c By this manner of speech the Prophet sheweth Gods power and care ouer his Church, and how he wil as it were, by miracle saue it. d So that out of all the parts of the world, they shall see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spiritual Ierusalem the Church. e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountaines. f Reade Amos 1. 1. g Because they did not credit the Prophets words, he turneth to God, and comforteth himself in that that he knew that these things should come, and saith, Thou, O God, with thine Angels wilt come to performe this great thing. h Signifying, that there should be great troubles in the Church, and that the time herof is in the Lords handes, yet at length (which is here meant by the euening) God would send comfort.

i That is, the spiritual graces of God, which should euer continue in most abundance. k All idolatrie and superstition shall be abolished, and there shall be one God, one faith, & one religion. l This new Ierusalem shall be seen through all the world, and shall excell the first in excellencie, wealth and greatness.

m God will not only raise vp warre with them, but sedition at home to trie them. n To burn, and oppress him. o The enemies are rich, & therefore shall not come for a pray, but to destroy and shed blood. p As the men should be destroyed, yet hee.

q By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles. r Signifying, that to whose service they were put now (whether to labour, or to seruice in warre) they were now holy, because the Lord had sanctified them. s As precious the one as the other, because they shall be sanctified. t But all shall be pure & cleane, and there shall neither be hypocrite, or any that shall corrupt the true seruice of God.

CHAP. XIII.

8 Of the doctrine that shall proceed out of the Church, and of the resurrection thereof.

Behold, the day of the Lord commeth, and thy spoyle shall be diuided in the middes of thee.

2 For I will gather all nations against Ierusalem to battell, and the citie shall be taken, and the houses spoiled, and the women defiled, and halfe of the citie shall goe into captiuitie, and the residue of the people shall not be cut off from the citie.

3 Then shall the Lord goe forth, and fight against those nations, as when he fought in the day of battell.

4 And his seete shall stand in that day vpon the mount of oliues, which is before Ierusalem on the East side, & the mount of oliues shall cleaue in the middes thereof: toward the East and toward the West there shall be a very great valley, and halfe of the mountaine shall remooue toward the North, and halfe of the mountaine toward the South.

5 And ye shall flee into the valley of the mountaines: for the valley of the mountaines shall reach vnto Azal: yea, yee shall flee like as yee fled from the earthquake in the daies of Vzziah King of Iudah: & the Lord my God shall come, and all the Saints with thee.

6 And in that day shall there be no cleere light, but darke.

7 And there shall be a day (it is knowne to the Lord) neither day nor night, but about the euening time it shall be light.

MALACHI.

THE ARGUMENT.

THis Prophet was one of the three, which God raised up for the comfort of his Church after the captivity, and after him there was no more untill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more fervent desires looke for the coming of Messiah. Hee confirmeth the same doctrine, that the two former doe, but chiefly hee reprooveth the Priests for their countenance, and for that they served God after their owne fantasies, and not according to the prescript of his word. Hee also noteth certaine peculiar sinnes, which were then among them, as marrying of Idolatrous and many wives, murmuring against God, impatiencie, and such like. Notwithstanding, for the comfort of the godly, hee declareth that God would not forget his promise made unto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and joy unto the godly.

CHAP. I.

A complaint against Israel, and chiefly the Priests.

THe burden of the word of the Lord to Israel by the ministration of Malachi.

2 I have loved you, saith the Lord: yet ye say, Wherein hast thou loved vs? Was not Esau Iakobs brother, saith the Lord? yet I loved Iakob.

3 And I hated Esau, and made his mountaines waste, and his heritage a wilderness for dragons.

4 Though Edom say, Wee are impoueri- shed, but wee will returne and build the desolate places, yet saith the Lord of hostes, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people, with whom the Lord is angry for ever.

5 And your eyes shall see it, and yee shall say, The Lord will be magnified vpon the border of Israel.

6 A sonne honoureth his father, and a ser- vant his master. If then I be a father, where is mine honour? and if I be a master, where is my feare, saith the Lord of hostes vnto you, O Priestes, that despise my Name? and yee say, Wherein haue we despised thy Name?

7 Ye offer vncleane bread vpon mine al- tar, and you say, Wherein haue wee polluted thee? In that yee say, The table of the Lord is not so to be regarded.

8 And if yee offer the blinde for sacrifice, it is not euill: and if yee offer the lame and sick, it is not euill: offer it now vnto thy prince: wil he be content with thee, or accept thy per- son, saith the Lord of hostes?

9 And now, I pray you, I pray before

God, that hee may haue mercie vpon vs: this hath beene by your meanes: will hee regard persons, saith the Lord of hostes?

10 Who is there euen among you, that would shut the doores, and kindle not fire on mine altar in vaine? I haue no pleasure in you, saith the Lord of hostes, neither will I accept an offering at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is great among the Gentiles, and in euery place incense shall be offered vnto my Name, and a pure offer- ing: for my Name is great among the hea- then, saith the Lord of hostes.

12 But yee haue polluted it in that yee say, The table of the Lord is polluted, and the fruit thereof, euen his meate is not to be regar- ded.

13 Yee said also, Behold, it is a wearie- nesse, and ye haue snuffed at it, saith the Lord of hostes, and ye offered that which was torne, and the lame and the sicke: thus yee offered an offering: should I accept this of your hand, saith the Lord?

14 But cursed be the deceiuer, which hath in his flocke a male, and voweth, and sacrifi- ceth vnto the Lord a corrupt thing: for I am a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

Both the Priests and the people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the leane as with the fat: but in the meane season they shewed not that obedience to God, which he required, and so committed both impiety, and also shewed their con- tempt of God, and countenance. The Priests and people were both weary with serving God, and passed not what manner of sacrifice and seruice they gaue to God, for that which was least profitable, was thought good enough for the Lord. That is, hath abilitie to serue the Lord according to his word, and yet will serue him ac- cording to his countous minde.

CHAP. II.

Threatnings against the Priests, being seducers of the people.

ANd now, O yee Priests, this commaun- dement is for you.

2 If ye will not heare it, nor consider it in your heart, to giue glory vnto my Name, saith the Lord of hostes, I will euen send a curse vpon you, and wil curse your blessings: yea, I haue cursed them already, because yee doe not con- sider it in your heart.

3 Behold,

Will God con- sider your office and state, seeing you are so couetous & wicked?

1 Because the Levites, who kept the doores did not trie whe- ther the sacrifi- ces that came in, were according to the Law, God wiseth that they would ra- ther shut the doores, then to receive such as were not perfec- m God sheweth that their ingra- titude, and neg- lect of his true seruice shall be the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law framed his words to the capacite of the people, and by the altar and sac- rifice he meaneth the spiri- tual seruice of God, which should be vnder the Gospel, when an ende should be made to all these legall ce- remonies by Christs onely sa- crifice.

11 For from the rising of the sunne vnto the going downe of the same, my Name is great among the Gentiles, and in euery place incense shall be offered vnto my Name, and a pure offer- ing: for my Name is great among the hea- then, saith the Lord of hostes.

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2 To serue me according to my word.

c That is, the abundance of Gods benefits.

3 Behold,

d Your feede
fowen shal come
to no profit.
e You boast of
your holinesse,
sacrifices and
feasts, but they
shall turne to
your shame, and
be as vile as
dung.
f The Priests
obscured against
the Prophet that
he could not re-
prooue them, but
he must speake
against the
Priesthood, and
the office estab-
lished of God by
promise, but he
sheweth that
the office is no-
thing stande-
red when their
villaines and
dung are called
by their owne
names.

g He sheweth
what were the
two conditions
of the covenant
made with the
tribe of Leui:
on Gods part,
that he would
giue them long
life and felicitie,
and on their
part that they
should faithfully
serue him ac-
cording to his
word.

h I prescribed
Leui a certaine
law to serue
mee.

i He serued me
and set forth
my glory with
all humilitie
and submission.
k He sheweth
that the Priest
ought to haue
knowledge to
instruck other
in the word of
the Lord.

l He is as the
treasure house
of Gods word,
and ought to
giue to euery
one according
to their neces-
sities, and not
to refuse it for
himselfe.

m Shewing,
that whosoever
doeth not de-
clare Gods will,
is not his mes-
senger and Priest.

n The Prophet
accuseth the in-
gratitude of the
Iewes toward
God and man:
for seeing they
were all borne of one father Abraham, and God had elected them to be his holy peo-
ple, they ought neither to offend God nor their brethren. o Whereby they had
bound themselves to God to be an holy people. p They haue ioyned themselves
in marriage with them that are of another religion. q That is, the Priests.
r Yee cause the people to lament, because that God doeth not regard their sacrifi-
ces, so that they seeme to sacrifice in vaine. s This is another fault, whereof he ac-
cuseth them, that is, that they brake the lawes of marriage. t As the one halfe of
thy selfe. u Shee that was ioyned to thee by a solemnne covenant, and by the
innocation of Gods Name. x Did not God make man and woman as one flesh,
and not many? y By his power and vertue he could haue made many women
for one man. z Such as should be borne in lawfull and moderate marriage,
wherein is no excede of lust.

3 Behold, I will corrupt^a your seed, and
cast dongue vpon your faces, ^{euē} the^c dongue
of your solempne feasts, and you shall be like vn-
to it.

4 And yee shall knowe, that I haue^e sent
this commaundement vnto you, that my coue-
nant, which I made with Leui, might stand,
saith the Lord of hostes.

5 My^e covenant was with him of life and
peace, and I gaue him feare, and he feared me,
and was aff^{id} before^{id} my Name.

6 The law of^a truth was in his mouth,
and there was no iniquitie found in his lippes:
hee walked with me in peace and equitie, and
did turne any away from iniquitie.

7 For the Priests^l lippes should preferue
knowledge, and they should seeke the Law at
his mouth: for hee is the^m messenger of the
Lord of hostes.

8 But yee are gone out of the way: yee
haue caused many to fall by the Lawe: yee haue
broken the covenant of Leui, saith the Lord
of hostes.

9 Therefore haue I also made you to bee
despised, and vile before all the people, because
ye kept not my wayes, but haue bene partiall
in the Lawe.

10 Haue we not all one^a father? hath not
one God made vs? why doe we transgresse eu-
ery one against his brother, and breake the
covenant of^o our fathers?

11 Iudah hath transgressed, and an abomi-
nation is committed in Israel and in Ierusalem:
for Iudah hath defiled the holines of the Lord,
which he loued, and hath married the^p daugh-
ter of a strange god.

12 The Lord will cut off the man that
doeth this: both the master and the seruant
out of the Tabernacle of Iakob, and him
that offereth an offering vnto the Lord of
hostes.

13 And this haue ye done againe, and^r cou-
ered the altar of the Lord with teares, with
weeping and with mourning: because the of-
fering is no more regarded, neither receiued
acceptably at your hands.

14 Yet yee say, 'Wherein? Because the
Lord hath bene^s witness betweene thee and
the wife of thy youth, against whom thou hast
transgressed: yet is shee thy^t companion, and
the wife of thy^u covenant.

15 And did not^v he make one? yet had he
abundance of spirit: and wherefore one?
because he sought a godly^w seede: therefore

keepe your selues in^x spirit, and let none tres-
pass against the wife of his youth.

16 If thou hatest^y her, put her away, saith
the Lord God of Israel, yet hee couereth^z the
inurie vnder his garment, saith the Lord of
hostes: therefore keepe your selues in your
spirit, and transgresse not.

17 Yee haue^a wearied the Lord with your
words: yet ye say, 'Wherein haue we wearied
him? When ye say, euery one that^b doth e-
uill, is good in the sight of the Lord, and hee
delighteth in them. Or where is the God of
iudgement?

d Returned against God, because he heard not you as those as ye called. e In
thinking that God fauoured the wicked, and had no respect to them that feare him.
f Thus they blasphemed God in condemning his power and iustice, because hee
iudged not according to their fantasies.

CHAP. III.

1 Of the messenger of the Lord Iohn Baptist, and of Christ^g
office.

Behold, I will send my^a messenger, and
he shall prepare the way before mee: and
the Lord whom ye seeke, shall speedily come
to his Temple: euē the^b messenger of the co-
venant whom ye desire: behold, he shall come
saith the Lord of hostes.

2 But who^c may abide the day of his
comming? and who shall endure, when he ap-
peareth? for he is like a purging fire, and like
Fullers sope.

3 And hee shall sit downe to trie and fine
the siluer: he shall euē fine the sonnes^d of Le-
ui and purifie them as gold and siluer, that
they may bring offerings vnto the Lord in righ-
teousnesse.

4 Then shall the offerings of Iudah and
Ierusalem be acceptable vnto the Lord, as in
olde time and in the yeeres afore.

5 And I will come neere to you to iudge-
ment, and I will bee a swift witness against
the soothsayers, and against the adulterers, and
against false swearers, and against those that
wrongfully keepe backe the hirelings wages,
and vex the widowe, and the fatherlesse, and
oppresse the stranger, and feare not me, saith
the Lord of hostes.

6 For I am the Lord: I change nor, and ye
sonnes of Iakob^e are not consumed.

7 From the dayes of your fathers, yee are
gone away from mine ordinances, and haue
not kept them: s returne vnto mee, and I will
returne vnto you, saith the Lord of hostes: but
ye said, 'Wherein shall we returne?

8 Will a^h man spoyle his gods? yet haue
yee spoyled mee: but ye say, 'Wherein haue we
spoyled thee? Inⁱ tythes, and offerings.

9 Ye are cursed with a curse: for ye haue
spoyled mee, euē this whole nation.

10 Bring yee all the tythes into the store-
house, that there may be meat in mine House,

uer change. g Reade Zechar. 1.3. h There are none of the heathen so bar-
barous, that will defile their gods of their honour, or deale deceitfully with them.
i Whereby the seruice of God should haue bene maintained, and the Priests and
the poore relieued.

a Containe your
selues within
your boundes,
and be sober in
minde, and be-
dle your ali-
sions.
b Not that hee
doeth allow di-
uorcement, but
of the two faultes
hee sheweth
which is the
lesse.
c Hee thinketh
it sufficient to
keepe his wife
still, albeit he
take others, and
so as it were co-
uereth his fault.
d In
calling them that
feare him.
e In
calling them that
feare him.

a This is meane
of Iohn Baptist,
as Christ ex-
poundeth it.
b Meaning Ioh.
1.9. and Ioh.
1.23.

c That is,
Christ by whom
the covenant
was made and
ratified, who is
called the An-
gel or messen-
ger of the co-
venant, because
he reconciled
vs to his Father
and is Lord or
King, because
he hath the go-
uernment of his
Church.

d He sheweth
that the hypo-
crites, which
will to much
for the Lords
comming, will
not abide when
hee draweth
neere: for hee
will consume
them, and purge
his and make
them cleane.

e He beginneth
at the Priests
that they might
be lightes and
shine vnto o-
thers.

f They mur-
red against God
because they
saw not his help
euer present to
defend them:
and therefore
he accuseth them
of ingratitude,
and sheweth
that in charity
are not duly
consumed, in a
token that he
doeth still de-
fend them: and
so his mercy to-
ward them ne-
uer change.

g Reade Zechar. 1.3. h There are none of the heathen so bar-
barous, that will defile their gods of their honour, or deale deceitfully with them.
i Whereby the seruice of God should haue bene maintained, and the Priests and
the poore relieued.

C H A P. IIII.

The day of the Lord, before the which Eliiah should come.

and proue me now herewith, sayth the Lord of hostes, if I will not open the windowes of heauen vnto you, and powre you out a blessing without measure.

11 And I will rebuke the deuourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine be barren in the field, sayth the Lord of hostes.

12 And all nations shall call you blessed: for yee shall be a pleasant land, sayth the Lord of hostes.

13 Your words haue beene stout against me, sayth the Lord: yet ye say, What haue we spoken against thee?

14 Ye haue said, It is in vaine to serue God: and what profite is it that wee haue kept his commandement, and that we walked humbly before the Lord of hostes?

15 Therefore we count the proud blessed: euen they that worke wickednesse are set vp, and they that tempt God, yea, they are deliuered.

16 Then spake they that feared the Lord, every one to his neighbour, and the Lorde hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shall be to me, sayth the Lord of hostes, in that day that I shall doe this, for a flocke, and I will spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discern betweene the righteous and wicked, betweene him that serueth God, and him that serueth him not.

Before my Church according to my promise, they shall be as mine owne proper goods: That is, forgive their sinnes, and gouerne them with my Spirit.

For behold, the day commeth that shall burne as an ouen, and all the proud, yea, and all that doe wickedly, shall be stubble, and the day that commeth, shall burne them vp, sayth the Lord of hostes, and shall leaue them neither roote nor branch.

2 But vnto you that feare my Name, shall the sunne of righteousnesse arise, and health shall be vnder his wings, and ye shall go forth, and grow vp as fat calves.

3 And ye shall tread downe the wicked: for they shall be dust vnder the soles of your feete in the day that I shall doe this, sayth the Lord of hostes.

4 Remember the Law of Moses my seru-ant, which I commanded vnto him in Horeb, for all Israel, with the statutes and iudgements.

5 Behold, I will send you Eliiah the Prophet before the comming of the great and fearefull day of the Lord.

6 And he shall turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.

Spirit, 2. Cor. 3. 17. d Because the time was come that the Iewes should be d. stitute of Prophets vntill the time of Christ, because they should with more seruent mindes desire his comming, the Prophet exhorteth them to exercise themselves diligently in studying the Law of Moses in the meane season, whereby they might con- expoundeth of Iohn Baptist, Math. 11. 13, 14 who both for his zeale, and testifying of religion, is aptly compared to Elijah. f Which as it is true for the wicked, so doeth it waken the godly, and call them to repentance g Hee sheweth wherein children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is conuerted vnto Christ, and the sonne shall embrace the faith of the true fathers, Abraham, Isaac, and Iacob. h The second point of his office was to denounce Gods iudgements against them that would not receiue Christ.

a He prophesieth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restoration of his Church. b Meaning, Christ, who with his wings, or beames of his grace should lighten & comfort his Church, Ephes. 5. 14. and he is called the sunne of righteousnesse because in himselfe he hath all perfection, and also the iustice of the Father dwelleth in him, whereby he regenerateth vs into righteousness, cleanse- seth vs from the filth of this world, and reformeth vs to the image of God. c Ye shall be set at libertie and increase in the ioy of the

The end of the Prophets.





APOCRYPHA.

THE ARGUMENT.

THese bookes that follow in order after the Prophets unto the New Testament, are called Apocrypha, that is, bookes, which were not received by a common consent to be read and expounded publicly in the Church, neither yet served to proove any point of Christian religion, save in as much as they had the consent of the other Scriptures called Canonick to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were received to be read for the advancement and furtherance of the knowledge of the historie, and for the instruction of godly manners: which Bookes declare that at all times God had an especiall care of his Church, and left them not utterly destitute of teachers and meanes to confirme them in the hope of the promised Messias, and also witnesseth that those calamities that God sent to his Church, were according to his providence, who had both foretold by his Prophets, and so brought it to passe for the destruction of their enemies, and for the trial of his children.

I. ESDRAS.

CHAP. I.

1 Iosias appointeth Priests, and keepeth the Pasche. 7 Offerings for the Priests and the people. 11 The order of the Levites. 23 The upright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Iosias appointed King. 53 The destruction of Jerusalem.



And Iosias kept the Pasche to his Lord in Jerusalem, and offered the Pasche in the fourteenth day of the first moneth,

2 And appointed the Priests according to their dailie courses, being clothed with long garments in the Temple of the Lord.

3 And hee spake to the Levites the holy Ministers of Israel, that they should sanctifie themselves to the Lord, to set the holy Arke of the Lord in the House, which Solomon the sonne of King David had built,

4 And said, Yee shall no more beare the Arke vpon your shoulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid King of Israel, and according to the maiestie of Solomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Levites) which were appointed before your brethren the children of Israel.

6 Offer in order the Pasche, and make ready the sacrifices for your brethren, and keepe the Pasche after the Lords commaundment

gauen to Moses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kids with three thousand calues.

8 These were giuen of the kings possessions according to the promise, to the people, and to the Priests, and to the Levites. Then gaue Helkias and Zecharias and Syelus the gouernours of the Temple, to the Priests for the Pasche two thousand sixe hundred sheepe, and three hundred calues.

9 Furthermore, Iechonias, and Samaias, and Nathanael his brethren, and Sabias, and Chielus, and Ioram captaines gaue to the Levites for the Pasche fixe thousand sheepe, and seuen hundred calues.

10 And when these things were done, the Priests and the Levites stood in order, hauing unleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the bookes of Moses: and thus they did in the morning.

12 And they roasted the Pasche with fire as appertained, and they sod their offerings with perfumes in caldrons and pots,

13 And set it before all them that were of the people, and afterward they prepared for themselves, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fat vnto the Euening, and the Levites did make ready for themselves, and for the Priests their brethren the sonnes of Aaron.

Or, Iehiel.

Or, Hefabias.
Or, Iehiel.
Or, Cheraba.

*Exod. 12. 8.

15 And the holy fingers the sonnes of Asaph, were in their order, according to the appointed ordinances of Dauid, *to wit*, Asaph, and Azarias, and Eddinus, which was of the Kings appointment.

¶ Or, Iedunim.

16 And the porters were at euery gate, so that it was not lawfull, that any should passe his ordinary watch: for the brethren the Leuites made redy for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished that they might offer the Passecouer,

18 And offer sacrifices vpon the altar of the Lord, according to the commaundement of King Iosias.

19 So the children of Israel, which were present at that time, kept the Passecouer and the feast of unleauened bread seuen dayes,

20 And there was not such a Passecouer kept in Israel, since the time of Samuel the Prophet.

21 And all the kings of Israel did not offer such a Passecouer, as did Iosias, and the Priests, and the Leuites, and the Iewes, and all Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yere of the reigne of Iosias was this Passecouer kept.

23 The workes of Iosias were vpright before his Lord with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, *to wit*, of those that sinned and did wickedly against the Lord, about euery nation and kingdom, and grieued him with ¶ sensible things, so that the words of the Lord stood vp against Israel.

¶ Or, by worship-
ping sensible
creatures.

25 ¶ Now after all these acts of Iosias, it came to passe that when Pharaos king of Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against him.

26 But the King of Egypt sent to him, saying, What haue I to doe with thee, O king of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, & now the Lord is with me, and the Lord hath neth me forward: depart from me, and be not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the words of Ieremias the Prophet by the mouth of the Lord.

29 But he set himselfe in battell aray against him in the field of Megiddo, and the Princes came downe to king Iosias.

30 And the King said to his seruants, Conuey me out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So he gat vpon his second chariot, and being come againe to Ierusalem he changed his life, and was buried in his fathers graue.

32 And in all Iudea was Iosias bewayled, yea, Ieremias the Prophet did lament for Iosias,

and the gouernors and their wiues did lament him vnto this day: and this was ordeined in all the kinred of Israel, to be done continually.

33 But these things are written in the booke of the stories of the kings of Iudea, and euery one of the actes that Iosias did, and his glory, and his knowledge in the Law of the Lord, and the things which he did before, and the things now rehearsed are registred in the booke of the kings of Israel and Iudea.

34 Then they of the nation tooke * Ioachaz the sonne of Iosias, and made him king in stead of his father Iosias, when he was three & twentie yeere old.

* 2. Chron. 33. 18
2. Chron. 34. 1.

35 And he reigned in Iudea and in Ierusalem three moneths: for the king of Egypt deposed him from reigning in Ierusalem.

36 He taxed also the people of an hundred talents of siluer, and one talent of gold.

37 And the king of Egypt made Ioachim his brother king of Iudea and Ierusalem.

38 And he bound Ioachaz and his gouernours: but when he had taken Zaraces his brother, he led him away into Egypt.

39 Twenty and fiue yeere old was Ioachim, when he reigned in Iudea and Ierusalem, and he did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor king of Babylon, who when hee had bound him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them away, and set them in his Temple at Babylon.

42 But all his acts, and his profanation, and his reproch are written in the booke of the Chronicles of the Kings.

43 And Ioachim his sonne reigned for him: and when he was made king, he was eightene yeere old.

44 And he reigned three moneths and ten dayes in Ierusalem, and he did euill in the sight of the Lord.

45 ¶ So a yere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And hee made Zedecias king of Iudea and Ierusalem, when hee was one and twenty yeere old, and he reigned eleuen yeeres.

47 And hee did euill in the sight of the Lord, neither did he feare the wordes spoken * by Ieremias the Prophet from the mouth of the Lord.

* Ierem. 1. 11.

48 For after that hee was sworne to King Nabuchodonosor, he forswore himselfe by the Name of the Lord and fell away, and hardened his necke and his heart, and transgressed the lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priests committed many things against the Lawes, and passed all the pollutions of all nations, & polluted the Temple of the Lord which was sanctified in Ierusalem.

50 Neuerthelesse the God of their fathers sent his messenger to call them backe, because he spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day that the Lord spake vnto them, they mocked his Prophets,

52 So that hee, being moued to anger against his people for their great wickednesse, commanded the kings of the Chaldeans to invade them.

53 These killed their yong men with the sword round about their holy Temple, neither did they spare yong man, nor maiden, neither old man, nor child among them.

54 But hee deliuered them all into their hands, and all the holy vessels of the Lord, both great and small with the vessels of the Arke of God: and they tooke, & caried away the Kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake downe the wals of Ierusalem, and burnt their towers with fire.

56 They consumed also all the precious things thereof; and brought them to nought; and those that were left by the sword he caried away into Babylon.

57 And they were seruants to him, & to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of * Ieremias,

58 And that the land might enjoy her Sabbaths all the time, that it was desolate, till seuentie yeeres were accomplished.

CHAP. II.

1 Cyrus gaue leave to the Iewes to returne. 10 He sent the holy vessels. 13 The names of them that returne. 16 Their aduersaries did let their building, and the Kings letters for the same.

IN *the first yere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Ieremias,

2 The Lord raised vp the spirit of Cyrus king of the Persians, and hee made proclamation throughout all his kingdome, euen by expresse letters,

3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel, euen the most high Lord, hath made me king ouer y whole world,

4 And hee hath commanded me to build him an house in Ierusalem, which is in Iudea.

5 If there be any therfore of you of his people, let the Lord, euen his lord be with him, and let him go vp to Hierusalem, which is in Iudea and build the house of the Lord of Israel, he is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe him with gold and siluer,

7 With gifts, with horses and cattell, and other things, which shalbe brought according to the vowes into the Temple of the Lord, which is in Hierusalem.

8 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Benjamin, and

the Priests and Leuites, and all whose minde the Lord had moued to go vp, and build an house to the Lord in Hierusalem.

9 And those that were about them, helped them in all things with siluer and gold, horses, and cattell, and with diuers rowes of many whose minds were stirred vp.

10 Also king Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had caried out of Hierusalem; and had consecrated them in the Temple of his idoles.

11 Now when Cyrus king of the Persians had brought them out, hee deliuered them to Mithridates his treasurer.

12 By whom they were giuen to ¶ Abassar the gouernour of Iudea.

¶ Or, Shaphbazar
or Sanabassar.

13 Whereof this was the number: a thousand golden cups, and a thousand siluer cups, basins of siluer for the sacrifices nine and twentie, viols of gold thirtie, and of siluer two thousand, foure hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and siluer, which they caried away, were fise thousand, foure hundred, threescore and nine.

15 They were brought by Sanabassar with them of the captiuitie of Babylon to Ierusalem

16 ¶ But * in the time of Artaxerxes king of the Persians, ¶ Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and ¶ Semellius the secretarie, and others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this Epistle here following against them, that dwelt in Iudea and Ierusalem, To the King Artaxerxes our lord.

* Ezra. 4. 6.
¶ Or, Bischemus.

¶ Or, Shimsi.

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretarie and the rest of their counsell, and the iudges which are in Coelosyria and Phenice.

18 Be it now therefore knowen to our lord the king, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked citie, and build the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie bee built, and the wals be finished, they wil not onely not endure to pay tribute, but will also resist kings.

20 And because the things pertaining to the Temple, goe forward, we thought it not meete to passe ouer such a thing,

21 But to declare it to our lord the king that if it be thy pleasure, it may bee sought out in the bookes of thy fathers,

22 And thou shalt find in the Chronicles the writings concerning these things, and shalt know that this citie did alwayes rebell, and did trouble both kings and cities,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also this citie was made desolate.

24 Now therefore, O lord the king, we declare

* Ier. 35. 11.
and 39. 10

* 1 Chron. 36. 23
and 34. 1. 1

* Ierem. 38. 21.

clark it, that if this citie be built, and the walles thereof repaired, you shall haue no more passage into Coelosyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Belesethmus, and to Semellius the secretary, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, these things that follow.

26 I haue read the Epistle, which you sent to me: therefore I commanded, that it should be sought out, and it was found, that this citie hath alwayes practised against kings.

27 And that the men thereof were giuen to rebellion and warres, and how the mighty kings and fierce haue reigned in Ierusalem, which toke tribute of Coelosyria, & Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the citie, and that it be taken heed that no more be done.

29 And that those wicked things, which should molest the king, goe not forward.

30 Then when Rathumus, and Semellius the secretary and the rest, which were ioyned with them, had read the things, which king Artaxerxes had written, they mooued their tents with speede to Ierusalem with horses and men in aray,

31 And began to let them which build, so that the building of the Temple in Ierusalem ceased vnto the second yeere of the reigne of Darius king of the Persians.

CHAP. III.

1 The feast of Darius. 16 The three wise sentences.

NOW when Darius reigned, hee made a great feast to all his subiects and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernors and captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twenty prouinces.

3 And when they had eaten and drunke, and were satisfied, they departed, and king Darius went into his chamber, and slept, till he wakened againe.

4 ¶ In the meane time three yong men of the gard, keepers of the kings body, said one to another,

5 Let euery one of vs speake a sentence, and he that shal ouercome, and whose sentence shal appeare wiser then the others, Darius the king shal giue him great gifts, and great things in token of victory,

6 As to weare purple, and to drinke in gold, and to sleepe in gold, and a chariot with bridles of gold, an head tyre of fine linen, and a chaine about his necke.

7 And he shall sit next to Darius for his wise home, and shall be called Darius cousin.

8 Then euery man wrote his sentence & sealed it, & put it vnder the pillow of king Darius,

9 And sayd, when the King rose, they

would giue him the writing, and whose sentence the king and the three Princes of Persia should iudge to bee wisest, to him should the victorie be giuen as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but trueth ouercometh all things.

13 ¶ And when the king rose, they tooke the writings and gaue them to him, and hee read them.

14 And sent and called all the noble men of Persia and of Media, and the gouernours and the captaines, and lieutenants, and the consuls,

15 And fate him downe in the counsell, and the writing was read before them.

16 Then hee said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine;

18 And said on this manner, O yee men, how strong is wine! it deceiueth all men that drinke it.

19 It maketh the minde of the King and of the fatherlesse both one, of the bond man and of the free man, of the poore man, and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no manner of sorrow, nor debt.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernour, and causeth to speake all things by talents.

22 When men haue drunke, they haue no minde to loue either friends or brethren, and a little after they draw out swords.

23 But when they are from the wine, they doe not remember what they haue done.

24 O yee men, is not wine strongest, which compelleth to do such things? and he held his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women. 34 Of the strength of Trueth, which sentence is approved, 47 And his petition granted.

THEN the second which had spoken of the strength of the King, began to say,

2 O yee men, are not men strongest, which beare rule by land and by Sea, & ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, and is lord of them, so that they doe all things which he commandeth them.

4 If hee bid them make warre one against another, they do it: if he send them out against the enemies, they goe and breake down mountaines and wals and towres.

5 They kill and are killed, and doe not passe the commandment of the king: if they ouercome, they bring all to the King, as well the spoyles as all other things,

6 And those also which goe not to warre & battel, but till the earth: for when they haue sowne it againe, they reape it, and bring it to the king, and compell one another to pay tribute to the king.

7 Yet hee is but one man: if hee bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if hee bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh, and sleepeeth.

11 For these keepe him round about: neither can any one goe and doe his owne businesse, neither are they disobedient vnto him.

12 O ye men, how should not the king be strongest, seeing he is thus obeyed! So he held his tongue.

13 ¶ Then the third which had spoken of women and of the trueth (this was Zorobabel) began to speake.

14 O yee men, neither the mightie king, nor many men, nor wine is strongest: who then ruleth them, or hath dominion ouer them? are they not women?

15 Women haue borne the King and all the people which beare rule by sea and by land.

16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.

17 They also make mens garments, and make men honourable, neither can men bee without women.

18 And if they haue gathered together gold, and siluer, or any goodly thing, doe they not loue a faire and beautifull woman?

19 Doe they not leaue all those things and giue themselves wholly vnto her, and gaze and gaze vpon her, & all men desire her more then gold, or siluer, or any precious thing?

20 A man leaueth his owne father which hath nourished him, and his owne countrey, and is ioyned with his wife.

21 And for the woman hee ieopardeth his life, and neither remembreth father nor mother nor countrey.

22 Therefore by this ye may know that the women beare rule ouer you: do ye not labour and trauel, and giue & bring all to the women?

23 Yea, a man taketh his sword and goeth forth to kill and to steale, and to faile vpon the sea, and vpon riuers,

24 And he seeth a Lion, and goeth in darkenesse, and when he hath stollen, rauished and spoyled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea, many haue runne mad for women, and haue been seruants for them,

27 Many also haue perished and haue erred

and sinned for women.

28 Now therefore doe you not beleeeue me? is not the king great in his power? doe not all regions feare to touch him?

29 Yet I saw him and Apame, the kings concubine, the daughter of the famous Bartacus, sitting on the right hand of the king;

30 And shee took the crowne off the kings head, and put it vpon her own, and strooke the king with her left hand.

31 Yet in the meane season the king gaped and gazed on her: and if she laughed at him, hee laughed: and if she were angrie with him, hee did flatter her that hee might bee reconciled with her.

32 How then, O yee men, are not women more strong, seeing they doe thus?

33 ¶ Then the King and the princes looked one vpon another, and hee began to speake of the trueth.

34 O yee men, are not women stronger? great is the earth, and the heauen is his, and the Sunne is swift in his course: for hee turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not hee great that maketh these things? therefore the Trueth is greater and stronger then all.

36 All the earth calleth for Trueth, and the heauen blesteth it: and all things are shaken and tremble, neither is there any vniust thing with it.

37 The wine is wicked, the King is wicked; women are wicked, and all the children of men are wicked, and all their wicked works are such, and there is no Truth in them, and they perish in their iniquitie.

38 But trueth doth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but shee doeth the things which are iust, and abstaineth from vniust and wicked things, and all men fauour her workes.

40 Neither is there any vniust thing in her iudgement, and shee is the strength and the kingdome; and the power, and maiestie of all ages. Blessed be the God of trueth.

41 So hee ceased to speake, all then and the people cried and sayd, Trueth is great and strongest.

42 Then the King said vnto him, Aske what thou wilt besides that which is appointed, and we will giue it thee, because thou art found the wisest, and thou shalt haue liberty to sit by me, and shalt be called my cousin.

43 ¶ Then he said to the king, Remember the vow that thou hast vowed to build Ierusalem, in the day that thou tookest the kingdom,

44 And to send againe all the vessels that were taken out of Ierusalem, which Cyrus set apart when he made a vow to cut off Babylon, and vowed to send them thither.

45 Thou also hast vowed to build the Temple,

ple, which the Idumeans burnt when Iudea was destroyed by the Chaldeans.

46 And now, O lord the king, this is that which I desire and require of thee, & this is the magnificence, which I require of thee: I require thee, that thou wouldest accomplish the vowe which thou hast vowed with thine owne mouth to doe to the King of heauen.

47 Thir King Darius rising vp, kissed him, and wrote him letters to all the stewards and lieutenants, and captaines, and gouernours, that they should bring on the way both him, and all that were with him, which went vp to build Ierusalem.

48 And hee wrote letters to all the lieutenants in Coelosyria and Phenice, and to them that were in Libanus, that they should bring Cedar wood from Libanus to Ierusalem, and build the citie with him.

49 And he wrote for all the Iewes, which went vp out of his kingdome vnto Iudea, concerning their liberty, that no Prince, nor lieutenant, nor gouernour, nor steward should enter into their dootes.

50 And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Iewes, which they held.

51 And that euery yeere there should bee giuen for the building of the Temple twentie talents vntill it were built.

52 And to maintaine the burnt offerings ypon the altar euery day (as they had a commandment to offer seuentene) othertent talents euery yeere.

53 And that all they which went from Babylon to build the citie, should haue libertie, as well they as their posteritie, and all the Priests that went away.

54 He wrote also touching the charges and the Priests garment, wherein they should minister.

55 And he wrote that they should giue the Lewies their charges vntill the house were finished, and Ierusalem built.

56 Also hee wrote that they should giue pensions & wages to them that kept the citie.

57 And hee sent away all the vessels which Cyrus had set apart out of Babylon, and whatsoever Cyrus had commanded to doe, hee also commanded to do it, and to send to Ierusalem.

Or, Zorobabel.

58 And when the young man was gone forth, he lift vp his face to heauē towards Ierusalem, and gaue thanks to the king of heauen,

59 Saying, Of thee is the victory, and of thee is wisdom, and of thee is glory, and I am thy seruant.

60 Blessed bee thou which hast giuen mee wisdom: for vnto thee I acknowledge it, O Lord of our fathers.

61 So he tooke the letters and went out and came to Babylon, and told all his brethren.

62 And they blessed the God of their fa-

thers, because hee had giuen them freedome and libertie.

63 To goe vp and to build Ierusalem, and the Temple, where his Name is renowned, and they reioiced with instruments of musicke and ioy, seuen dayes.

CHAP. V.

The number of them that returned from the captivity. 44. Their voves and sacrifices. 54. The Temple begun to be built. 66. Their enemies would gladly ioyne with them.

After these things, the chiefe of the houses of their fathers were chosen after their tribes, and their wives, and their sonnes, and their daughters, and their seruants, and their maides, and their cattell.

And Darius sent with them a thousand horsemen, till they were restored to Ierusalem in safetie, and with musical instruments, with tabrets and flutes.

And all their brethren played: thus hee caused them to goe vp together with them.

¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

The Priests. The sonnes of Phinees, the sonne of Aaron, Iesus sonne of Iosedec, sonne of Saraia, and Ioachim the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kindred of Phares, of the tribe of Iuda.

¶ Whospeake wife, words to Darius the king of the Persians in the second yeere of his reigne, in the moneth Nisan, which is the first moneth.

¶ And these are they of Iudea, which came out of the captiuitie where they dwelt, whom Nabuchodonosor king of Babylon had caried away into Babylon.

8 And returned vnto Ierusalem and to the rest of Iudea, euery one into his owne citie: which came with Zorobabel, and Iesus, Nehemias, Zacharias, Reefaias, Enenius, Mardocheus, Beelsarus, Aspharafus, Reelius, Roimus and Baana their guides.

9 The number of them of the nation and their gouernors: the sons of Phares two thousand an hundreth seuentie and two, the sonnes of Saphat foure hundreth seuentie and two.

10 The sonnes of Ares seuen hundreth, fiftie and sixe.

11 The sonnes of Phaath Moab, two thousand eight hundreth and twelue.

12 The sonnes of Elam, a thousand, two hundreth fiftie and foure: the sonnes of Zathui nine hundreth fourtie and foue: the sonnes of Corbe seuen hundreth and foue: the sonnes of Bani fixe hundreth, fortie and eight.

13 The sonnes of Bibe fixe hundreth, twentie and three: the sonnes of Sadas three thousand two hundreth twentie and two.

14 The sonnes of Adonikan, fixe hundreth sixty and seuen: the sonnes of Bagoi, two thousand sixty and sixe: the sonnes of Adinu, foure hundreth fiftie and foure.

Or, Aterbazacia

15 The sonnes of || Aterbazacia, ninetie and two: the sonnes of Cusan and Azotus, sixtie and seven: the sonnes of Azucan, four hundredth thirtie and two.

Or, the sonnes of

Anania an hundred

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16 The sonnes of Ananias, an hundredth and one: the sonnes of Arom, and the sonnes of Bassa, three hundredth twenty and three: the sonnes of Arphurith, an hundredth and two.

17 The sonnes of Meterus, three thousand and five: the sonnes of Bethlomon, an hundredth twenty and three.

18 They of || Netophas, fiftie and five: they of || Anaboth, an hundredth fifty and eight: they of Bethfamos, fortie and two.

19 They of || Cariathiatrus, twenty and five: they of Gaphiras and Beroth, seven hundredth forty and three: they of || Piras, seven hundredth.

20 They of Chadias and Ammidioi, five hundredth twenty and two: they of || Citama and Chabdes, six hundredth twenty and one.

21 They of || Macalon, an hundredth twenty and two: they of || Berolius, fiftie and two: the sonnes of || Nephis, an hundredth fiftie and six.

22 The sonnes of Calamolus and Orius, seven hundredth twenty and five: the sonnes of Ierechus, three hundredth fortie and five.

23 The sonnes of || Annaas, three thousand three hundredth and thirtie.

24 The Priests, the sonnes of Iedu, the sonne of Iesus which are counted among the sonnes of Sanassib, nine hundredth seventy and two: the sonnes of Meruth, a thousand fifty and two.

25 The sonnes of || Phassaros, a thousand forty and seven: the sonnes of || Carme, a thousand and seuentene.

26 ¶ The Leuites. The sonnes of Iessue, Cadmiel, Bannu and Suiu, seuentie and foure.

27 ¶ The sonnes which were holy fingers. The sonnes of Afaph, an hundredth fourty and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Iatal, the sonnes of || Tolman, the sonnes of Dacobi, the sonnes of Iera, the sons of Sami: all were an hundredth thirtie and nine.

29 The ministers of the Temple. The sons of Esau, the sonnes of Asipha, the sonnes of Tabaoth, the sonnes of || Ceras, the sons of || Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of || Agraba,

30 The sonnes of || Acrua, the sons of || Outa, the sonnes of Cetab, the sonnes of || Agaba, the sonnes of || Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of || Geddur.

31 The sonnes of || Airus, the sons of Daisan, the sons of || Noeba, the sonnes of Chafaba, the sonnes of || Gazera, the sonnes of Azias, the sonnes of Phinees, the sonnes of Afara, the sonnes of || Basthai, the sonnes of Afana, the sonnes of || Meani, the sonnes of || Naphisi, the sonnes of || Acub, the sonnes of || Acipha, the sonnes of || Afur, the sonnes of Pharacim, the sonnes of || Basaloth.

32 The sonnes of || Meeda, the sonnes of

Courtha, the sonnes of || Corea, the sonnes of || Charcus, the sonnes of Aferar, the sonnes of || Thomo, the sonnes of || Nafith, the sonnes of || Alpha.

33 The sonnes of the seruants of Salomon. The sonnes of || Asaphion, the sonnes of || Phazim, the sonnes of || Ieeli, the sonnes of || Lizon, the sonnes of || Isdael, the sonnes of || Sappeth.

34 The sonnes of Agia, the sons of || Phachthreth, the sonnes of || Sabie, the sonnes of Sathothie, the sonnes of Masias, the sonnes of Gan, the sonnes of || Addus, the sonnes of || Subas, the sonnes of Apherra, the sonnes of || Barodis, the sonnes of Sabar, the sonnes of Allom.

35 All the ministers of the Temple and the sonnes of the seruants of Salomon, were three hundredth seuentie and two.

36 These came vp from || Thermieeth and Theleras: Carathalat & Aalar leading them.

37 Neither could they shew their families nor their stocke how they were of Israel, the sonnes of || Ladan the sonne of || Ban, the sons of || Necodan, six hundredth fifty and two.

38 And of the Priests those which exercised the office of Priests, and were not found, the sonnes of || Qbdia, the sonnes of || Agos, the sonnes of Abdus, * which had taken for wife Augia, one of the daughters of || Berzelaius.

39 And was called after his name: & when the description of the kindred of these men had been sought in the register, and could not be found, they were set apart from the office of Priests.

40 For || Neemias and Atharias sayde to them, that they should not be partakers of the holy things, till there arose an high Priest clothed with doctrine and trueth.

41 So all they of Israel from them of twelue yeere old and little children, were || forty thousand, besides men seruants & women seruants, two thousand three hundredth and sixtie.

42 Their seruants and handmaids were seven thousand three hundredth forty and seven: the singing men and women, two hundredth fourtie and five:

43 Camels, four hundredth thirtie and five: and horses, seven hundredth thirtie and six: mules, two hundredth fortie and five: || beastes that bare the yoke, five thousand five hundredth twenty and five.

44 And there were of the gouernours after their families, which when they were come to the Temple in Ierusalem, vowed to builde the house in his owne place according to their power,

45 And to giue to the treasure of the works, || a thousand pound in gold, and five thousand pound in siluer, and an hundredth Priestly garments.

46 And the Priests and the Leuites and the people dwelt in Ierusalem, and in the country, and the holy fingers and the porters and all Israel in their || villages.

47 ¶ But

Or, Charescha.
Or, Barcus.
Or, Thomath.
Or, Nafib.

Or, Hazaphereth.
Or, Pharada.
Or, Ieclah.
Or, Siaphelia.
Or, Phacareth.
Or, Sabim.
Or, Spartia.

Or, Adda.
Or, Subah.

Or, Thelmelah.
and Thelarsa.
Carathalar and Aalar.

Or, Dalsar.
Or, Twiz.
Or, Necoda.

Or, Hobia.
Or, Heceta.
Ezra 2. 61.
Or, Barzelaius.

Or, Nehemias.
and Atharias.

Or, forty and two thousand three hundredth and sixtie.

Or, affa.

Or of gold 12.
thousand pound,
and of siluer five,
etc.

Or, quarters.

47 ¶ But when the seventh moneth was neere, and when the children of Israel were every one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

48 Then Iesus the sonne of Iosedec and his brethren the Priests, with Zorobabel the sonne of Salathiel and his brethren, rising vp, made ready the Altar of the God of Israel.

49 To offer burnt offerings vpon it according as it is written in the booke of Moyses the man of God.

50 Whither also there were gathered a gainst Ierusalem of all nations of the land: but they dressed the Altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offerings to the Lord, morning and euening.

51 They kept also the feast of Tabernacles, as it is ordained in the Law, and offered sacrifices every day, as was requisite.

52 And afterward the continual oblations and offerings of the Sabbaths and of the new moneths and of all holy feasts.

53 ¶ And all they which had made any vow to God, began to offer sacrifice vnto God in the first day of the seventh month, although the Temple of God was not yet built.

54 They gave also money to the masons and to the workemen, and meate and drinke with gladnesse,

55 And charets to the Sidonians & to those of Tyris to bring Cedar wood out of Libanus, which should be brought by fiores to the haue of poppe according to the commandement giuen vnto them by Cyrus king of Persia.

56 And in the second yere and second moneth came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec, & their brethren, and the Priests and Leuites, and all they that came out of captiuitie into Ierusalem,

57 And laide the foundation of the house of God in the first day of the second moneth of the second yeere after their returne into Iudea and Ierusalem.

58 And they appointed the Leuites from twentie yeere old ouer the works of the Lord, and Iesus and his sonne, and his brethren, and his brother Cadmiel, and the sonnes of Madiabon with the sonnes of Ioda, the sonne of He-liadun, with their sonnes, and brethren, euen all the Leuites with one accord did follow after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priests stood clothed with their long garments with muscall instruments and trumpets, and the Leuites the sonnes of Asaph with cymbals,

60 Singing & blessing the Lord, according to the ordinance of Dauid king of Israel.

61 And they sung with loude voice songs to the praise of the Lord, because his mercy and glory is for euer in all Israel.

62 Then all the people blew trumpets, and cried with a loude voice, praising the Lord for the raising vp of the House of the Lord.

63 Also some of the Priests and Leuites, and chiefe men, to wit, the Ancients which had seene the former house.

64 Came to see the building of this with weeping and great crying, and many with trumpets, and roys, and with loude voice.

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Iuda and Benjamin heard it, they came to know what noise of trumpets it was,

67 And they knew that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherefore they comming to Zorobabel, and Iesus, and the chiefe of the families, said vnto them, Let vs build also with you.

69 For we obey your Lord, as you doe, and sacrifice vnto him since the dayes of Asbasereth king of the Assyrians, which brought vs hither.

70 Then Zorobabel, and Iesus, and the chiefe of the families of Israel said to them, It doeth not appertaine to vs, and to you to build an house to the Lord our God.

71 For wee alone will build it to the Lord God of Israel, as it becommeth vs, and as Cyrus the king of the Persians bade vs.

72 Howbeit the people of the land made them sluggish that were in Iudea, and letted them to build the worke, and by their ambushments and seditions and conspiracies hindered the finishing of the building.

73 All the time of king Cyrus life: so that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple.
3 Sisinnes would let them. 7 His Epistle to Darius. 23
The Kings answer to the contrary.

¶ **B**Vt in the second yeere of the reigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophets prophesied to the Iewes, euen vnto them that were in Iudea and Ierusalem, in the Name of the Lord God of Israel, which they called vpon.

2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stood vp, and began to build the house of the Lord, which is in Ierusalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Sisinnes the gouernor of Syria and Phenice, and Sathrabouzan with his companions came vnto them,

4 And said vnto them, By whose commandement build you this house and this building, and

* Lxxij. 33. 34.

* Esdr. 3. 6.

* Esdr. 4. 12.

10r. After Esdr. 3. 6.

* Esdr. 5. 1.

† Greek, vpon them.

and enterprise all these other things? and who are the builders that enterprise such things?

5 But the ancients of the Iewes had grace of the Lord, after that he had visited the captiuitie,

6 That they were not letted to build vntill it was signified vnto Darius of these matters, and an answer was receiued.

7 ¶ The copie of the Epistle, which he did write and send to Darius: SISINNES gouernour of Syria and of Phenice, and Sathrabouzanes, and their companions, presidents in Syria and Phenice, salute king Darius.

8 It may please the king our Master plainly to vnderstand, that when wee came to the countrey of Iudea, and entred into the city of Ierusalem, wee found in the citie of Ierusalem the Ancients of the Iewes that were of the captiuitie,

9 Building an house to the Lord, great and new, of hewen stones, and of great price; and the timber already laide vpon the walles.

10 And these workes are done with great speede, yea, and the worke hath good successe in their hands, so that it will be finished with all glory and diligence.

11 Then we asked their Ancients, saying, By whose commandement builde you this house, and lay the foundation of these workes?

12 We asked them these things to the intent to notifie them to thee, & to write to thee the men that gouerned it: therefore we demanded the names of the gouernours in writing.

13 But they answered, saying, We are the seruants of the Lord, which hath created the heauen and the earth.

14 And this house was built vp many yeres agoe by a king of Israel great and strong, and was finished.

15 But when our fathers, prouoking God to wrath, sinned against the Lorde of Israel which is in heauen, he deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans,

16 Who brake downe the house, and burnt it, and caried the people captiue to Babylon.

17 But in the first yere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this house should be built vp.

18 And the holy vessels of gold and of siluer, which Nabuchodonosor had caried out of the house at Ierusalem, and had dedicated them in his owne Temple, Cyrus the king tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to Sanabassar ruler.

19 And a commandement was giuen vnto him, that he should cary away those vessels, and put them in the Temple at Ierusalem, and that this Temple of the Lord should be built in this place.

20 Then the same Sanabassar, being come hither, laid the foundations: of the house of the Lord at Ierusalem, and since that time till now,

it is in building, and is not finished.

21 Now therefore if it please the King, let it be sought vp in the kings Libraries concerning Cyrus.

22 And if it be found that the Building of the house of the Lord at Ierusalem hath beene done by the consent of king Cyrus, and if it seeme good to the Lord our king, let him make vs answer concerning these things.

23 Then king Darius commanded to search in the Kings Libraries, that were in Babylon, and there was found in Ecbarane, which is a tower in the region of Media, a place where such things were laid vp for memory.

24 In the first yeere of the reigne of Cyrus, King Cyrus commanded the house of the Lord at Ierusalem to be builded, where they did sacrifice with the continuall fire.

25 Of which the height should be of threescore cubits, the breadth of threescore cubites with three rowes of hewen stones, and one row of new wood of that countrey, and that the costs should be payed out of the house of King Cyrus.

26 And that the holy vessels of the house of the Lord, as well those of golde as of siluer, which Nabuchodonosor had caried out of the house in Ierusalem, and brought into Babylon, should bee restored to the house, which is in Ierusalem, and set in the place where they were afore.

27 Also he commanded that Sisinnes, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and those which were constitute capitaines in Syria and Phenice, should take heede to refraine from that place, and to suffer Zorobabel the seruant of the Lord and gouernour of Iudea, and the Elders of the Iewes to build that house of the Lord in that place.

28 And I also haue commanded to build it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Iewes, till the house of the Lord be finished,

29 And that some part of the tribute of Coelosyia and Phenice should bee diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Also corne, and salt, and wine, and oyle continually euery yeere without faile, as the Priests, which are in Ierusalem, shall testifie to be spent euery day,

31 That offerings may be made to the high God for the king and his children, and that they may pray for their liues.

32 Furthermore he commanded that whosoever should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should bee taken out of his possession, and he be hanged thereon, & that his goods should be the kings.

33 And therefore let the Lord whose Name is

is there called vpon, destroy euery king and nation, which stretcheth out his hand to hinder or doe euill to that house of the Lord which is in Ierusalem.

*Esdras 6.12.

34 *Darius the king haue ordained that it should be diligently executed according to these things.

CHAP. VII.

1 Sisinnes and his companions follow the Kings commandment, and helpe the Iewes to build the Temple: 5 The time that it was built. 10 They keepe the Passouer.

*Esdras 6.13.

Then Sisinnes the *gouernour of Coelosyria and Phenice, and Sathrabouzanes, and their companions, obeying king Darius commandements,

2 Assisted diligently the holy works, working with the Ancients and gouernours of the Sanctuarie.

3 And the holy works prospered by Aggeus and Zacharias the Prophets which prophecied.

4 So they finished all things by the commandment of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes kings of the Persians.

5 Thus the holy House was finished in the three and twentieth day of the moneth Adar in the sixt yee of Darius king of the Persians.

6 ¶ And the children of Israel, and the Priests and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyse.

7 And they offered for the dedication of the Temple of the Lord, an hundred bulles, two hundred rammes, foure hundred lambs,

8 And twelue goates for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priests, and the Leuites stood according to their kinreds clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moyse, and also the porters in euery gate.

10 And the children of Israel offered the Passouer together with them of the captiuitie, in the fourteenth day of the first moneth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Passouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

13 Then all the children of Israel which were of the captiuitie did eat, *euery* all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of vneleavened bread seuen dayes, reioycing before the Lord,

15 Because hee had turned the counsell of

the king of the Assyrians towards them to strengthen their handes in the workes of the Lord God of Israel.

CHAP. VIII.

1 Esdras cometh from Babilon to Ierusalem. 10 The copie of the commission given by Artaxerxes. 29 Esdras giueth thanks to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

And after these things, when Artaxerxes king of the Persians reigned, Esdras the sonne of Saraias, the sonne of Ezerias, the sonne of Helcias, the sonne of Salum,

2 The sonne of Sadoe, the sonne of Achitob, the sonne of Amarias, the sonne of Hezias, the sonne of Memeroth, the sonne of Zariaas, the sonne of Sauias, the sonne of Boccas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron was the high Priest.

3 This Esdras went out of Babylon, and was a Scribe well taught in the Law of Moyse, giuen by the Lord God of Israel.

4 Also the king gaue him great honour, & he found grace in his sight in all his requests. With him also there departed some of the children of Israel, and of the priests and Leuites, and of the holy Singers, and of the porters, and of the ministers of the Temple vnto Ierusalem,

5 In the seventh yee of the raigne of Artaxerxes, and in the sixt moneth: this was the seventh yee of the king (for they went out of Babylon in the first day of the first moneth,

6 And came to Ierusalem according as the Lord gaue them speed in their journey)

7 For Esdras had gotten great knowledge so that he would let nothing passe that was in the Law of the Lord, and in the Commandements, and he taught all Israel all the ordinances and iudgements.

8 So the commission written by King Artaxerxes was giuen Esdras the Priest and Reader of the Law of the Lord: the copie thereof followeth.

9 King Artaxerxes to Esdras the Priest and reader of the Law of the Lord, Salutation.

10 Forasmuch as I consider things with pittie, I haue commanded that they that will and desire of the nation of the Iewes, and of the Priests and Leuites which are in our kingdom, should goe with thee vnto Israel.

11 Therefore as many as be willing, let them depart together as it hath seemed good to me and my friends the counsellors,

12 That they may visit the things that are in Iudea and Ierusalem diligently, as it is contained in the Law of the Lord,

13 And carie the gifts to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also all the gold and siluer, which shall bee found in the countrey of Babylon appertaining to the Lord in Ierusalem,

14 With that which is giuen of the people

to the Temple of the Lord their God, that it might be brought to Ierusalem, as well silver as gold, for bulles, and rammes, and lambes, and things thereunto pertaining.

16 That they may offer sacrifices to the Lord vpon the Altar of the Lord their God, which is in Ierusalem.

17 And whatsoever thou and thy brethren wil do with the gold or silver, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things soeuer thou shalt remeber for the vse of the Temple of thy God, thou shalt giue it out of the kings treasure.

20 And I also King Artaxerxes haue commaunded the Treasurers of Syria and Phenice, that whatsoever Esdras the Priest and Reader of the Law of the Highest God, shal send for, they should giue it him with all speed, euen to the summe of an hundred talents of silver.

21 And likewise vnto an hundred cores of corne, and an hundred pices of wine, and other things in abundance.

22 Let all things be done to the hiest God according to the Law of God with diligence, that wrath come not vpon the kingdom of the king and of his sonnes.

23 Also to you it is commaunded, that of none of the Priests or Leuites, or holy fingers, or porters or ministers of the Temple, or of the workemen of this Temple, no tribute nor tax be taken, nor that any haue power to taxe them in any thing.

24 Thou also Esdras, according to the wisdom of God, ordeine Iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, and teach those which are not instructed.

25 And let all those which shall transgresse the Lawe of God and the King, bee diligently punished, either with death, or other punishment, either with penalty of money, or banishment.

26 ¶ Then Esdras the Scribe said, Blessed bee the onely Lord God of my fathers, which hath put this in the heart of the king to glorifie his house which is in Ierusalem,

27 And hath honoured me before the king and the counsellors, and all his friends, and gouernours.

28 ¶ * Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to goe vp with me.

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the King.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of

Dauid, ¶ Lettus.

31 Of the sonnes of Sechenias, of the sons of Phares, Zacharias, and with him were counted an hundreth and fifty men.

32 Of the sonnes of ¶ Salomon, Abeliacnias the sonne of Zacharias, and with him two hundreth men.

33 Of the sonnes of Zathoe, Sechenias the sonne of ¶ Iezolus, and with him three hundreth men: of the sonnes of Adin, ¶ Obeth sonne of Ionathas, and with him two hundreth and fifty men.

34 Of the sonnes of Elam, ¶ Iefias sonne of Gotholias, and with him seuentie men.

35 Of the sonnes of Saphatias, Zarias sonne of ¶ Machael, and with him seuentie men.

36 Of the sonnes of Ioab, ¶ Badias, sonne of Iezelus, and with him two hundreth & twelue men.

37 Of the sonnes of ¶ Banid, Affalimoth sonne of Iosaphias, and with him an hundreth and threescore men.

38 Of the sonnes of Babi, Zacharias sonne of Bebi, and with him twenty and eight men.

39 Of the sonnes of ¶ Attath, Iohannes sonne of Acatan, and with him an hundreth and ten.

40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalar, ¶ Ieouel and ¶ Maias, and with them seuentie men: of the sonnes of ¶ Bagouthi sonne of Isacourus, and with him seuentie men.

41 ¶ And I gathered them together to the flood called * Theras, and pitched our tents there three dayes, and numbred them.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and beholde, there came ¶ Maafman, and Alnathan, and Sarnaiian, and ¶ Ioribon, and Nathan, Ennatan, Zacharian and Mosollamon the chiefe, and best learned.

44 And I bade them to go to Daddeus the captain, which was in the place of the treasury.

45 With charge to bid Daddeus and his brethren, and the treasures that were there, to send to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie hand of our lord, learned men of the sonnes of Moli, the sonne of Leui, the sonne of Israel, to wit, ¶ Cisebebran and his sonnes, & his brethren being eightene.

47 And Afebia, and ¶ Annon, and Ofaian his brethren of the sonnes of ¶ Canaineus with their sonnes twenty persons.

48 And of the ministers of the Temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, to wit ministers of the Temple, two hundreth and twenty of whom all the names were registred.

49 ¶ And * there I proclaimed a fast for the yong men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our children, & for our cattel.

50 For

¶ Or, Hattim.

¶ Or, Pahath Moab, Elioenai.

¶ Or, Ieziel.

¶ Or, Obed.

¶ Or, Jefaias.

¶ Or, Michael.

¶ Or, Obadias, sonne of Iechiel.

¶ Or, Baniah, Esolomst.

¶ Or, Afsad, Iohanan sonne of Ezerthan.

¶ Or, Iehel.

¶ Or, Semasac.

¶ Or, Bagui, Vti, sonne of Isacuri.

¶ Or, Masma,

Aluathian. ¶ Or, Iorib, Elman than Zacharie, and Mosollam.

¶ Or, Serecia.

¶ Or, Anom.

¶ Or, Canaanien.

* Ezra 8. 21.

* Ezra 8. 1.

50 For I was ashamed to aske the King footmen, or horsemen, or conduct for safegard against our enemies:

51 Because wee had sayd to the King, that the power of our Lord should bee with them that fought him, to direct them in all things.

52 Wherefore we prayed our Lord againe, according to these things, whom we found fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priests, twelue men, *as wit,*
 || Or, Serubias. || Esdras and Asanias, and with them ten of their brethren.

54 And I weighed them the siluer and the gold, and the holy vessels of the house of our Lord, which the King and his counsellors, and his princes, and all Israel had giuen.

55 And I weighed them fixe hundreth and fiftie talents of siluer, and siluer vessels of an hundreth talents, and an hundreth talents of gold.

56 And twentie golden basins, and twelue vessels of brasce, of fine brasce shining like gold.

57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the gold, and the siluer is a vowe to the Lord of our fathers.

58 Watch and keepe *them*, till that you giue them to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Ierusalem, in the chambers of the house of our God.

59 So the Priests and Leuites toke the siluer and the gold, and the vessels, and caried them to Ierusalem to the Temple of the Lord.

60 And we departed from the flood Thera, in the twelfth day of the first moneth, and came to Ierusalem, according to the mighty power of our Lord with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies. So we came to Ierusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the gold was deliuered in the House of our Lord to || Marmoth the Priest, the sonne of Iouri,

|| Or, Marimoth, the sonne of Iouri of Vrie.

62 And with him to Eleazar the *sonne* of Phinees: and there were with them, Iosabad the *sonne* of Iesus, and || Moeth *sonne* of Sabbanus, Leuites: all *was deliuered them* by number and weight.

|| Or, Noedia, sonne sonne of Bannus.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, *euē* twelue bulles for all Israel, rammes fourescore and sixteene,

65 Lambes threescore and twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the comandements of the King to the Kings stewards, and to the gouernors of Coelosyria and Phenice who honoured the people, and the Temple of God.

* Ezra 9. 1.

67 ¶ When these things were done, the

gouernours came to me, saying, The people of Israel, the Princes and the Priests, and the Leuites haue not separated from *them* the strange people of the land,

68 Nor the pollutions of the Gentiles, *to wit,* of the Canaanites, and the Chetites, and Pherefites, and Iebusites, and Moabites, and Egyptians, and Idumians:

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seed is mixed with the strange people of the land, and the gouernours and rulers haue been pattakers of this wickednesse from the beginning of the thing.

70 And as soone as I had heard these things, I rent my clothes, and the holy garment, and I pulled the hair off mine head, & off my beard, and sate me downe sorrowfull and very sad.

71 Then also all they that were mouied with the word of the Lord God of Israel, came to me whiles I wept for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I rose fro the fast with my clothes torne, and the holy garment, and bowed my knees, and stretched forth *mine* hands to the Lord,

73 And said, * O Lord, I am ashamed, and *confounded* before thy face.

74 For our finnes are increased about our heads, & our ignorāces are lifted vp to heauen,

75 Yea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our finnes therefore, and our fathers wee with our brethren, with our kings and Priests haue been giuen vp to the kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercie bin, O Lord, that *there* should be left vs a root, and name in the place of thy holinesse!

78 And that thou shouldest reueale to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when wee were in bondage, wee were not left of our God, but hee gaue vs fauour before the kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, & giue vs assurance in Iudea & Ierusalem.

81 And now, O Lord, what shal we say, ha- uing these things? for we haue transgressed thy commandements, which thou hast giue by the hands of thy seruants the Prophets, saying,

82 * Because the land, which ye goe to in- herite, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filchinesse,

83 Therefore now ye shall not ioyn *their* daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that yee may bee made strong,

strong, and ease the good things of the land, and let us be for an inheritance to your children for ever.

85 Therefore all that is come to passe, was done for our wicked workers, and for our great sinnes: yet Lord thou hast forgiven our sinnes.

86 And hast given us such a tober, that we againe haue turned backe to transgresse thy Law, and to mixe with the uncleannesse of the people of the land.

87 Mightest thou not be angry with vs to destroy vs, for that thou shouldst neither leave vs roote, nor seed, nor name?

88 O Lord of Israel, thou art true: for there is a roote left, and into this day.

89 Behold, wee are now before thee with our iniquities, neither can we tride before thee for these things.

90 And as Esdras prayed and confessed and wept, and lay vpon the ground before the Temple, a very great multitude was gathered vnto him out of Ierusalem of men and women, and young children: for there was great lamentation among the multitude.

91 Then Isacharias the sonne of Ioseph of the sonnes of Israel, crying out, said, O Esdras, we haue sinned against the Lord God: we haue taken in marriage strange women of the nations of the land.

92 And now all Israel is doubtfull therefore let vs make an oath concerning this to the Lord, to put away all our wiues, which are strange, which thib children.

93 If it seeme good to thee, and to all others that obey the law of the Lord, rise vp and put it in execution.

94 For to thee doeth it appertaine, and we are with thee to make thee strong.

95 Then Esdras arose, and made all the chiefe of the families of the Priests and Leuites of all Israel to sweare, that they would do thus: and they swore.

96 And Esdras rose from the court of the Temple, and went to the chamber of Iorannan the sonne of Eliasib.

97 And being lodged there, he did eate no bread nor dranke water, but mourned for the great iniquities of the multitude.

98 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the captiuitie, that they should be gathered to Ierusalem.

99 And that all they which should not meet there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattel confiscate to the Temple, and bee cast out from among them of the captiuitie.

1 Then all they which were of the tribe of Iuda and Benjamin, came together within three dayes into Ierusalem: this was the fourth month, and twentieth day of the moneth.

2 And all the multitude like in the broad place of the Temple shaking, because of the extreme winter.

3 Then Esdras rose and said to them, Yee haue sinned: for ye haue married strange wiues, so that ye haue augmented the sinnes of Israel.

4 Now therefore confesse and glorifie the Lord God of our fathers.

5 And doe his will, and separate your selves from the people of the land, and from the strange wiues.

6 Then all the multitude cried out and said with a loud voyce, We will doe so as thou hast said.

7 But because the multitude was great, and the time is winter, so that wee cannot stand without, and the worke is more of one day nor of two, seeing that many of vs haue sinned in this matter.

8 Let the chiefe men of the multitude and all they which haue strange wiues of our families, tarie:

9 And let the Priests and Iudges come out of all places at the day appointed, till they haue appealed the wrath of the Lord against vs for this matter.

10 Then Ionathas Afaels sonne, and Ezechias sonne of Ioseph were appointed concerning these things, and Mosollam and Sabates us did helpe them.

11 And they which were of the captiuitie, did after all these things.

12 Esdras the Priest also chose him certaine men, chiefe of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.

13 And they made an ende of the things pertaining to them that had married strange wiues, in the first day of the first moneth.

14 And there were found of the Priests, which had married strange wiues,

15 Of the sonnes of Iesus, the sonne of Iosedec, and of his brethren, Mathelas, and Eleazar, and Ioribus, and Ionadan.

16 Who also gaue their hands to cast out their wiues, and offered a ramme for their reconciliation in their purgation.

17 And of the sonnes of Emmer, Ananias, and Zabdeus, and Cane, and Sameius, & Hiercel, and Azarias.

18 And of the sonnes of Phaisu, Ellionas, Mathias, Esmaelus, and Nathanael, and Ocide-lus, and Talsas.

19 And of the Leuites, Iorabadus, and Semmis, and Collius, who was called Calcas, and Partheus, and Ooudas, and Ionas.

20 Of the holy singers, Eliazurus, Bacchurus.

|| Or, Salomon.

|| Or, Remias.

|| Or, Banadai.

|| Or, Elam.

|| Or, Ishid.

|| Or, Ieremias.

|| Or, Zathen.

|| Or, Eliadas.

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and to all the Priests; that they might hear the

Law the first day of the seventh moneth.

41 And hee read in the first broad place of

the gate of the Temple, from morning to mid-

day, before the men and the women; and all the

multitude hearkened unto the Law.

42 So Esdras the Priest and reader of the

Law, stood vpon a pulpit of wood that was

prepared.

43 And there stood by him Margathias,

Sammus, Ananias, Azarias, Ourias, Ezecias,

Balaianus at his right hand;

44 And at his left hand Phaldaius, and Sail,

Melchias, Aothasaphus, Nabarias,

45 Then Esdras took the booke of the Law

before the multitude (for hee saue honourably

before them all)

46 And they all stood vpright when he ex-

pounded the Law, and Esdras blessed the Lord

the most high God; the most mighty God of

hosts.

47 And the whole multitude cried, Amen.

48 Then Iesus and Anus, and Sarabias, and

Adimus, and Iacobus, Sabataias, Autanias, Ma-

ianias and Calitas, Azarias, and Iozabudus and

Ananias, and Barias the Leuites lift vp their

hands, and fell downe on the ground, and wor-

shipped the Lord.

49 And taught the Lawe of the Lord; and

stood also earnestly vpon the reading.

50 Then said Artathates to Esdras the

chiefe Priest and reader, and to the Leuites, that

taught the multitude in all things: This day is

holy vnto the Lord; and all haue wept in hea-

ring of the Law,

51 Go therefore and eate the fat meates,

and drinke the sweet dringes, and send presents

to them that haue not.

52 For this day is holy to the Lord, and

be not sorie: for the Lord God will glorifie

you.

53 So the Leuites commaunded all these

things to the people, saying, This day is holy

to the Lord: be not sad.

54 Then they departed all to eat and drink,

and to reioyce, and to giue presents to them

that had not, and to make good cheare.

55 For they were yet filled with the words

wherewith they were instructed, when they

were assembled together.

II. ESDRAS.

CHAP. I.

8 The people is reprooued for their unfaithfulness. 30 God will haue another people, if these will not be reformed.

* Esdras 7.1.



He second booke of the Prophet
* Esdras, the sonne of Saraias, the
sonne of Azarias, the sonne of Hel-
cias, the sonne of Sadanias, the

sonne of Sadoc, the sonne of Achitob,

2 The sonne of Achias, the sonne of Phi-
nees, the sonne of Heli, the sonne of Amerias,
the sonne of Arie, the sonne of Marimoth, the
sonne of Arua, the sonne of Ozias, the sonne of
Borith, the sonne of Abisei, the sonne of Phi-
nees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Le-
ui)

ui.) which *Ephraim* was prisoner in the land of Medes, in the reigne of Artaxerxes King of Persia.

1. And the word of the Lord came vnto me, saying,

2. Goe, and shew my people their sinnes, and their children their wickednesse, which they haue committed against me: that they may tell their childrens children.

3. For the sinnes of their fathers are increased in them, because they haue forgotten mee, and haue offered vnto strange gods.

4. Haue not I brought them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and despised my counsels.

5. Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Law, but they are a rebellious people.

6. How long shall I forbear them, vnto whom I haue done so much good?

7. Many Kings haue I destroyed for their sake: Pharaoh with his seruants and all his army haue I smitten downe.

8. All the nations haue I destroyed before them: I haue destroyed the East, the people of the two countreys Tyrus & Sidon, and haue slaine all their enemies.

9. Speake thou therefore vnto them, saying, Thus saith the Lord,

10. I haue led you thorow the Sea, and haue giuen you a sure way, since the beginning: I gaue you Moyses for a guide, and Aaron for a Priest.

11. I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lord.

12. Thus saith the Almighty Lord, The quailles were a token vnto you: I gaue you tents for safegard, wherein ye murmured:

13. And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmure still.

14. Where are the benefits, that I haue done for you? when yee were hungry in the wilderness, did yee not crie vnto me,

15. Saying, Why hast thou brought vs into this wilderness, to kill vs? it had bene better for vs to haue serued the Egyptians, then to die in this wilderness.

16. I had pitie vpon your mournings, and gaue you Manna to eate: so ye did eate Angels foode.

17. When ye were thirstie, did not I cleave the stone, and waters did flow out to satisfie you? from the heate I couered you with the leaues of the trees.

18. And I gaue you fat countreys: I cast out the Canaanites, the Pheresites, and Philistims before you: what shall I doe more for you, saith the Lord?

19. Thus saith the Almighty Lord, When

ye were in the wilderness at the bitter waters, being athirst, and blaspheming my Name,

20. I gaue you not fire for the blasphemies, but cast a tree into the water, and made the water sweet.

21. What shall I doe vnto thee, O Iacob? thou Iuda wouldst not obey: I will turne me to other nations, and vnto those will I giue my Name, that they may keepe my Lawes.

22. Seeing ye haue forsaken mee, I will also forsake you: when ye aske mercy of mee, I will not haue pitie vpon you.

23. When ye call vpon me, I will not heare you: for ye haue defiled your hands with blood, and your feet are swift to commit murder.

24. Although ye haue not forsaken me, but your owne selues, saith the Lord.

25. Thus saith the Almighty Lord, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, and as a nurse her young babes,

26. That yee would bee my people, as I am your God, and that yee would be my children, as I am your Father?

27. I gathered you together, as a henne gathereth her chickens vnder her wings: but now what shall I doe vnto you? I will cast you out from my sight.

28. When you bring gifts vnto mee, I will turne my face from you: for your solemne feast dayes, your new moones, and your circumcisions haue I forsaken.

29. I sent vnto you my seruants the Prophets, whom yee haue taken and slaine, and torne their bodies in pieces, whose blood I will reuenge, saith the Lord.

30. Thus saith the Almighty Lord, Your house shall be desolate: I wil cast you out as the wind doeth the stubble.

31. Your children shall not haue generation: for they haue despised my commandement, and done the thing that I hate, before me.

32. Your houses wil I giue vnto a people to come, who shal belecue me, though they heare mee not, and they, vnto whom I neuer shewed miracles, shall doe the things that I command them.

33. Though they see no Prophets, yet shall they hate their iniquities.

34. I will declare the grace that I wil doe for the people to come, whose children reioyce in gladnesse, and though they haue not seene me with bodily eyes, yet in heart they belecue the things that I say.

35. Nowe therefore brother, behold what great glory, and see the people that come from the East.

36. Vnto whom I will giue for leaders, Abraham, Isaac, Iacob, Oseas, Amos, Micheas, Joel, Abdias, Ionas,

37. Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias, (which is called also the messenger of the Lord.)

C H A P. II.
The Synagogue findeth fault with her own children. 18. The Gentiles are called.

THUS saith the Lord, I brought this people out of bondage: I gaue them also my commandements by my seruants the Prophets, whom they would not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Goe you away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnes, but with sorrow and heauinesse haue I lost you: for yee haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I now doe vnto you? I am a widow and forsaken: goe ye, O my children, and aske mercy of the Lord.

5 And thee, O Father, I call for a witnesse for the mother of these children, which would not keepe my couenant,

6 That thou bring them to confusion, and their mother to a spoile, that their kinned be not continued.

7 Let their names be scattered among the heather: let them be put out of the earth, for they haue despised my couenant.

8 **Gen. 19. 24.* Woe vnto thee, Assur: for thou hidest the vnihtous in thee: O wicked people, remember what I did vnto Sodom and Gomorrah.

9 Whose land is mixed with cloudes of pitch and hapes of ashes: so will I doe vnto them, that haue me not, saith the Almighty Lord.

10 Thus saith the Lord vnto Esdras, Tell my people, that I will giue them the kingdome of Ierusalem, which I would haue giuen vnto Israel.

11 And I will get me glory by them, and giue them the euerlasting Tabernacles, which I had prepared for those.

12 They shall haue at will the tree of life, smelling of oyntment: they shal neither labour nor be wearie.

13 Goe ye, and yee shall receiue it: pray that the time, which is long, may be shortned: the kingdome is alreadie prepared for you: watch.

14 Take heauen and earth to witnesse: for I haue abolished the euill, and created the good: for I lue, saith the Lord.

15 Mother embrace thy children, and bring them vp with gladnesse: make their feete as fast as a pillar: for I haue chosen thee, saith the Lord.

16 And those that be dead, will I raise vp from their places, and bring them out of the graues: for I haue knowen my Name in Israel.

17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.

18 I wil send thee my seruants Esay and Ieremie to helpe thee, by whose counsell I haue

sanctified and prepared for thee twelue trees laden with diuers fruits,

19 And as many fountaines, flowing with milke & honey, and seuen mighty mountaines, whereupon there grow roses and lilies, whereby I will fill thy children with ioy.

20 Execute iustice for the widowe: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.

21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the creeple, and let the blind come into the light of my clearenesse.

22 Keep the old and the yong that are within thy wals.

23 *Wherefoer thou findest the dead, **Isa. 27.* take them and burie them, and I will giue thee the first place in my resurrection.

24 Abide still, O my people, and rest: for thy quietnesse shall come.

25 Nourish thy children, O thou good nurse: stablish their feet.

26 None of the seruants that I haue giuen thee, shall perish: for I will seake them from among thy number.

27 Be not weary: for when the day of trouble and heauinesse commeth, other shall weepe and be sorrowfull, but thou shalt be merrie and haue abundance.

28 The heathen shall enuie thee, and shall doe nothing against thee, saith the Lord.

29 Mine hands shall couer thee, so that thy children shall not see hell.

30 Bee ioyfull, O thou mother, with thy children: for I will deliuer thee, sayeth the Lord.

31 Remember thy children, that sleepe: for I will bring them out of the sides of the earth, and will shew mercy vnto them: for I am mercifull, saith the Lord Almighty.

32 Embrace thy children, vntill I come and shew mercy vnto them: for my fountaines run ouer, and my grace shall not faile.

33 I Esdras receiued a charge of the Lord vpon the mount Horeb, that I should goe vnto them of Israel, but when I came to them, they cast me off, and despised the commandement of the Lord.

34 And therefore I say vnto you, O yee heathen, that heare and vnderstand, Waite for your shepheard, who shal giue you euerlasting rest: for hee is neere at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom: for the euerlasting light shall shine vpon you for euermore.

36 Flee the shadow of this world: receiue the ioy of your glory: I testifie my Sauour openly.

37 Receiue the gift that is giuen you, and be glad, giuing thanks vnto him, that hath called you to the heauenly kingdome.

38 Arise, and stand vp, and behold the number

ber of those that are sealed for the seat of the Lord,

39 Which are departed from the shadow of the world, & haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whom thou longest for, is fulfilled: beseech the power of the Lord, that thy people which haue bene called from the beginning, may be sanctified.

42 * I Esdras saw vpon mount Sion a great people whom I could not number, and they all prayed the Lord with songs.

43 And in the middes of them there was a yong man higher in stature then them all, and vpon euery one of their heads he set crownes, and was higher then the others, which I much marueiled at.

44 So I asked the Angel, and said, Who are these, my Lord?

45 Who answered, and said vnto me, These be they, that haue put off the mortal clothing, and haue put on the immortall, and haue confessed the Name of God: now are they crowned, and receiue the palmes.

46 Then said I vnto the Angel, What yong man is it, that setteth crownes on them, and giueth them the palmes in their hands?

47 And he answered and said vnto me, It is the Sonne of God, whom they haue confessed in the world. Then beganne I greatly to commend them, that had stood so strongly for the Name of the Lord:

48 Then the Angel said vnto me, Goe thy way, and tell my people, what, and how great wonders of the Lord God thou hast seene.

CHAP. III.

4 The wonderful workes which God did for the people, are recited. 31 Esdras marueileth that God suffereth the Babylonians to haue rule ouer his people, which are yet sinners also.

IN the thirtieth yere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to mine heart,

2 Because I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my spirit was sore moued, so that I beganne to speake fearefull words to the most High, and said,

4 O Lord, Lord, thou spakest at the beginning, when thou alone plantedst the earth, and gauest commandement vnto the people,

5 * And a body vnto Adam, without soule, who was also the workmanship of thine hands, and hast breathed in him the breath of life, so that he liued before thee,

6 And leddest him into Paradise, which thy right hand had planted, or euer the earth brought forth.

7 Euen then thou gauest him commandement to loue thy way: but he transgressed it,

and immediatly thou appointedst death to him and his generations, of whome came nations, tribes, people and kinreds out of number.

8 * And euery people walked after their owne will, and did wonderfull things before thee, and despised thy commandements. **Gen. 6.12.*

9 * But at the time appointed thou broughtest the flood vpon those that dwelt in the world, and destroyedst them. **Gen. 7.10.*

10 So that by the flood that came to euery one of them, which came by death vnto Adam.

11 Yet thou ledest one, *emen* *Noe, with his household, of whom came all righteous men. **1. Pet. 3.20.*

12 And when they that dwelt vpon the earth, began to multiply, and the number of the children, people and many nations were increased, they began to be more vngodly then the first.

13 Now when they liued wickedly before thee, *thou diddest chuse thee a man from among them, whose name was *Abraham. **Gen. 12.1.*

14 Whom thou louedst, and vnto whom onely thou shewedst thy will. **Gen. 17.5.*

15 And madest an euerlasting couenant with him, promising him that thou wouldest neuer forsake his seed.

16 * And vnto him thou gauest Isaac, *vnto Isaac also thou gauest Iacob and Esau, *and diddest chuse Iacob, and cast off Esau, and so Iacob became a great multitude. **Gen. 21.2,3. *Gen. 25.25,26. *Mala. 1.2,3. *Rom. 9.13.*

17 And when thou ledst his seed out of Egypt, *thou broughtst them vp to mount Sina, **Exod. 19.1.*

18 And enclinedst the heavens, and bowedst downe the earth, and diddest moue the ground, and cause the depths to shake, and didst astonish the world. **Dan. 4.10.*

19 And thy glory went thorow foure gates of fire, with earthquakes, winde and cold, that thou mightest giue the Lawe vnto the seed of Iacob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Law might bring forth fruit in them.

21 For *Adam first hauing a wicked heart, was overcome and vanquished, and al they that are borne of him. **Gen. 3.6.*

22 Thus remained weakenesse ioyned with the Law in the hearts of the people, with the wickednesse of the roote: so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeeres were brought to an end, *till thou diddest raise thee vp a seruant called Dauid, **1. Sam. 16.13.*

24 *Whom thou commandedst to build a citie vnto thy Name, to call vpon thee therein with incense and sacrifice. **2. Sam. 5.1. and 7.5,13.*

25 When this was done many yeeres, the inhabitants forsooke thee,

26 Following the waies of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

Qq q 3 28 But

*2. Cor. 7.9.

*Gen. 2.7.

|| Or, vnto forward

28 But doe they that dwell at Babylon any better, that they should haue the dominion of Sion?

29 For when I came thither, and saw their wicked deedes without number (for this is the thirtieth yeere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, & preserved thine enemies, and thou hast not shewed it.

31 I cannot perceiue how this cometh to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleueed thy testimonies, as Iacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I haue gone here and there throughout the heathen, and I see them flourish, and thinke not vpon thy Commandements.

34 Weigh thou therefore our wickednesse now in the balance, and theirs also that dwell in the world, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hath so kept thy Commandements?

36 Thou shalt surely find that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 The Angel reprimeth Esdras, because he seemed to enter into the profound iudgements of God.

And the Angel that was sent vnto mee, whose name was Vriel, answered,

2 And sayd, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then said I, Yea, my Lord. And he answered mee, and sayd, I am sent to shew thee three wayes, and to set forth three similitudes before thee,

4 Whereof if thou canst declare me one, I will shew thee also the way, that thou desirest to see, and I will shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my Lord. Then said he vnto me, Go thy way: weigh me the weight of the fire, or measure me the blast of the wind, or call me againe the day that is past.

6 Then answered I, and said, What man is borne, that can doe that, which thou requierest me, concerning these things?

7 And he sayd vnto me, If I should aske thee how deepe dwellings are in the middes of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peradventure thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to

the hee, neither did I ever climbe vp to heauen.

9 But now haue I asked thee but of fire and winde, and of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me none answer of them.

10 He said moreover vnto me, Thine owne things, and such as are growen vp with thee, canst thou not knowe?

11 How should thy vessel then bee able to comprehend the wayes of the Highest, & now outwardly in the corrupt world, to vnderstand the corruption, that is euident in my sight?

12 Then said I vnto him, It were better that we were not at all, then that wee should liue in wickednesse, and to suffer, and riot to know wherefore.

13 And he answered me, & said, I came to a forest in the plaine, where I trees a counsell.

14 And said, Come, Let vs goe fight against the sea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the sea tooke counsell and said, Come, let vs goe vp and fight against the trees of the wood, that we may get another countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sand flood vp & stopped them.

18 If thou were iudge betweene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and said, Verely it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he mee, and said, Thou hast giuen a right iudgement: but why iudget thou not thy selfe also?

21 For like as the ground is appointed for the wood, and the sea for his floods, so they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are about the height of the heauens.

22 Then answered I, and said, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to enquire of thine high things, but of such as we dayly meddle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people, whom thou hast loued, is giuen ouer to wicked nations, and why the Law of our fathers is abolished, and the written ceremonies are come to none effect.

24 Why wee are tossed to and fro through the world as the grasshoppers, and our life is a very feare, and wee are not thought worthy to obtaine mercy.

25 But what wil he doe to his Name, which is called vpon ouer iys? Of these things haue I asked the question.

26 Then

26 Then answered hee mee, and sayd, The more thou searcest, the more thou shalt maruell: for the world hasteth fast to passe away,

27 And cannot comprehend the things, that are promised to the righteous in time to come: for this world is full of vnrighteousnesse and weakenesse.

28 But to delare thee the things whereof thou askest, the euill is sowen, but the destruction thereof is not yet come.

29 If the euill now that is sowen, be not turned vpside downe, and if the place wher the euill is sowen, passe not away, then cannot the thing come, that is sowen with good.

30 For the corne of euill seede hath beene sowen in the heart of Adam from the beginning, and how much vngodlinesse hath hee brought vp vnto this time? and how much shal he bring forth vntill the haruest come?

31 Ponder with thy selfe, how much fruit of wickednesse the corne of euill seed bringeth forth.

32 And when the stalkes shal be cut down, which are without number, how great an haruest must be prepared.

33 Then I answered and sayd, How, and when shall these things come to passe? wherefore are our yeeres few and euill?

34 And he answered me, saying, Hastenot to be aboute the most High: for thou labourest in vaine to bee aboute him, though thou endeavour neuer so much.

35 Did not the foules also of the righteous aske question of these things in their chambers saying, How long shall I thus hope? and when commeth the fruit of my barne and our wages?

36 And vpon this Ieremiel the Archangel answered, and said, When the number of the seedes is filled in you: for he hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number, and they shal not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and sayd, O Lord, Lord, we are all euen full of sinne,

39 And for our sake peraduenture the haruest of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered me, and sayd, Goe, and aske a woman with childe, when she hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then said I, No, Lord, thee cannot. And he said vnto me, In the graue the places of foules are like the wombe.

42 For as she that is with child, hasteth to escape the necessitie of the trauell, so doe these places haste to deliuer those things that are committed vnto them,

43 That which thou desirest to see, shall be shewed thee from the beginning.

44 Then answered I, and sayd, If I haue

found grace in thy sight, and if it be possible, and if I be meete therefore,

45 Shew mee whether there be more to come then is past, or moe things past, then are to come.

46 What is past, I know, but what is to come, I know not.

47 And he said vnto me, Stand on the right side, and I will expound thee this by example.

48 So I stood, and behold, a hote burning ouen passed before mee: and when the flame was gone by, I looked, and behold, the smoke had the vpper hand.

49 After this there passed before me a watric cloude, and sent downe much raine with a storme: and when the stormie raine was past, the drops came after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand. And the drops, and the smoke were much.

51 Then I prayed, and sayd, May I liue, thinkest thou, vntill that time? or what shall come to passe in those dayes?

52 He answered mee, and said, Of the tokens whereof thou askest mee, I can tell thee a part: but I am not sent to shew thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times truth shall bee hid. 10 Vnrighteousnesse and all wickednesse shall reigne in the world. 23 Israel is reiected, and God deliuereth them. 35 God doeth all things in season.

Neuerthelesse, concerning the tokens, behold, the times shall come, that they which dwell vpon earth, shalbe taken in a great number, and the way of the trueth shall be hid, and the land shall be barren from faith,

2 And iniquitie shall be increased more then thou hast scene now, or hast heard in time past.

**Matth. 24. 12.*

3 And it shall come to passe, that one shall set in foote, and thou shalt see the land desolate which now reigneth.

4 Yea, if God grant thee to liue, thou shalt see after the third trumpet, that the Sunne shall suddenly shine againe in the night, and the Moone three times a day.

5 Blood shal droppe out of the wood, and the stone shall giue his voice, and the people shall be moued.

6 And he shall rule, of whom they hope not that dwell vpon earth, and the foules shall change place.

7 And the sea of Sodome shal cast out fish, and make a noise in the night, which many shal not knowe, but they shall all heare the voice thereof.

8 There shall be a confusion in many places, and the fire shall oft breake forth, and the wilde beastes shall change their places, and menstruous women shall beare monsters.

9 And

9 And salt waters shall bee found in the sweete, and all friends shall fight one against another: then shall wit hide it selfe, and vnderstanding depart into his secret chamber.

10 It shall be sought of many, and yet not be found: then shall vnrighteousnesse and voluptuousnes haue the vpper hand vpon earth.

11 One land shall also aske another, and say, Is righteous iustice gone thorow thee? And it shall say, No.

12 At the same time shall men hope, but not obtaine: they shall labour, but their enterprises shall not prosper.

13 To shew thee such tokens I haue leaue, and if thou wilt pray againe and weepe as now and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorow all my body, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, held me, comforted me, and set me vp vpon my feete.

16 And in the second night, Salathiel the captaine of the people came vnto mee, saying, Where hast thou been? and why is thy countenance so heauy?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 Vp then and eate, and forsake vs not, as the shepheard that leaueth his flocke in the hands of the cruell wolues.

19 Then sayd I vnto him, Goe thy wayes from me, and come not neere me: and when he heard it, he went from me.

20 And I fasted seuen dayes, mourning and weeping, as Vriel the Angel had commaunded me.

21 And after seuen dayes the thoughts of mine heart were very grievous vnto me againe.

22 And I had a desire to reason againe, and I began to talke with the most High againe,

23 And said, O Lord, Lord: of euery forest of the earth, and of al the trees thereof thou hast chosen thee one onely vineyard.

24 And of all lands of the world thou hast chosen thee one pit, and of al the flowers of the ground thou hast chosen thee one Lillie.

25 And of al the depths of the sea thou hast filled thee one riuer, & of al builded cities thou hast sanctified Sion vnto thy selfe.

26 And of al the foules that are created, thou hast named thee one doue, and of all the cattel that are made, thou hast appointed thee one sheepe.

27 And among all the multitude of people thou hast gotten thee one people, and vnto this people whom thou louedst, thou gauest a law, that is prooued of all.

28 And now, O Lord, why hast thou giuen this one people ouer vnto many? and vpon one root thou hast set others, and hast scattered thine onely people among many.

29 They treade them downe, which haue withstand thy promises, and beleue not thy testimonies.

30 And if thou didst so much hate thy people, they should haue bin punished with thine owne hands.

31 ¶ Now when I had spoken these words, the Angel that came to me the night afore, was sent vnto me,

32 And sayd vnto me, Heare me, and I will teach thee, and hearken, that I may instruct thee further.

33 And I sayd, Speake on, my Lord. Then said he vnto me, Thou art sore vexed and troubled for Israels sake. Louest thou them better, then he doth that made them?

34 And I said, No, Lord: but of very sorrow haue I spoken: for my reines paine me euery houre, while I labour to comprehend the way of the most High, and to seeke out part of his iudgement.

35 And he sayd vnto me, Thou canst not. And I said, Wherefore, Lord, wherefore was I borne: or why was not my mothers wombe then my graue? so had I not seene the trouble of Iacob, and the griefe of the stocke of Israel.

36 And he said vnto me, Number vnto me the things that are not yet come, or gather me the drops that are scattered, or make me the withered flowers greene againe.

37 Open me the places that are closed, and bring mee forth the windes that are shut vp therin: shew me the image of a voice, and then will I declare thee the thing that thou askest, and labourest to know.

38 And I said, O Lord, Lord, who can know these things, but he that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things whereof thou askest me?

40 Then said he vnto mee, Like as thou canst doe none of these things that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite that I haue promised vnto my people.

41 Then I sayd, Behold, O Lord, the last things are present vnto thee, and what shall they doe that haue been before me, or we that be now, or they that shall come after vs?

42 And he sayd vnto me, I wil compare my iudgement vnto a ring: as there is no slacknesse of the last, so is there no swiftnesse of the first.

43 Then I answered, & sayd, Couldst thou not make at once those that haue been, those that are now, & those that shall come, that thou mightest shew thy iudgement the sooner?

44 Then answered he me, The creature, sayd he, cannot prevent the Creator, neither can the world hold them at once that shall be created therein.

45 And I sayd, As thou hast taught thy seruant, that thou which giuest strength to all, hast giuen life at once to all the worke created by thee,

thee, and hast sustained it, so might it now also
containe all men at once.

46 And he said vnto mee, Aske the wombe
of a woman, and say vnto her, Why must thou
haue done before thou bringest forth? require
her to bring forth tenne at once.

47 And I sayd, Surely she cannot, but by
distance of time.

48 Then said he vnto me, So haue I diuided
the number of the earth by times, when seede is
sown ypon it.

49 For as a yong childe begetteth not, that
that belongeth to the age, so haue I ordeined
the time which I haue created.

50 ¶ I asked againe, and sayd, Seeing thou
hast now shewed me the way, I wil proceed to
speake before thee: for our mother, whome
thou hast told me is yong, draweth thee neere
vnto age?

51 He answered me, and said, Aske a wo-
man that trauelleth, and she will tell thee.

52 Say vnto her, Wherefore are not they
(whom thou hast now brought forth) like
those that were before thee, but lesse of stature?

53 And she shall answer thee, Some were
borne in the flower of youth, others were born
in the time of age, when the wombe failed.

54 Consider now thy selfe, how that ye are
lesse of stature, then those that were before you.

55 And so are they that come after you, lesse
then ye, as the creatures which now begin to
be olde, and haue passed ouer the strength of
youth.

56 Then said I Lord, I beseech thee, if I
haue found fauour in thy sight, shewe thy ser-
uant by whom doest thou gouerne thy worke-
manship?

CHAP. VI.

*God hath for seene all things in his secret counsell, and is au-
thor thereof, and hath created them for his children: 25
The felicitie of the age to come.*

AND hee said vnto mee, In the beginning
when the round world was made, & be-
fore the borders of the world were set, and be-
fore the windes blew one against another.

2 Before the noise of thunders founded,
before the bright lightning did shine forth, be-
fore the foundations of Paradise were layd:

3 Before the faire flowers did appeare,
before the moueable powers were established,
before the innumerable armies of Angels were
gathered:

4 Before the heights of the aire were lifted
vp, before the measures of the heauens were
named, before the chimneys in Sion were hot:

5 Before the present yeeres were sought
out, & before the affections of them that now
sinne were turned away, and they that haue
layd vp the treasure of faith were sealed,

6 Then did I purpose these things, and
they were made by me alone, and by none o-
ther: by mee also they shall bee ended, and by
none other.

7 Then answered I, and said, What shall
be the diuision of times? or when shall be the
end of the first, and the beginning of it that
followeth?

8 And he sayd vnto me, From Abraham
vnto Isaac, when Jacob and Esau were borne of
him, * Jacobs hand held first the heele of Esau. * Gen. 25. 26.

9 For Esau is the end of this world, and Ia-
cob is the beginning of it that followeth.

10 The hand of man is betwixt the heele &
the hand. Other thing, Esdras, aske thou not.

11 ¶ I answered then, and said, O Lord,
Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an end to shew thy
seruant thy tokens, whereof thou shewedst me
part the last night.

13 So he answered me, and said, Stand vp
vpon thy feete, and heare a mighty sounding
voyce.

14 There shall come as an earthquake, but
the place where thou standest, shall not bee
moued.

15 And therefore when he speaketh, be not
afraid: for of the end shalbe the word, & of the
foundation of the earth shall it be vnderstood.

16 Therefore while one speaketh of them,
it trembleth and is moued: for it knoweth,
that it must be changed at the end.

17 And when I had heard it, I stood vp vp-
on my feet, and hearkened, and behold, there
was a voyce that spake, and the sound of it was
like the sound of many waters:

18 And it said, Behold, the dayes come that
I will come and enquire of them that dwell vp-
on the earth,

19 And when I begin to enquire of them,
who by their vnrighteousnes haue hurt others,
and when the affliction of Sion shalbe fulfilled,

20 And the world, that shall vanish away,
shall bee sealed, then will I shew these signes:
the bookes shall be opened before the heauen,
and they shall see all it together.

21 And the children of a yeece olde shall
speake with their voyces: the women with
childe shall bring forth vntimely children of
three or foure moneths old, and they shal liue
that are raised vp.

22 Then suddenly shall the sown places
appeare as the vn-sown, and the full store hou-
ses shall suddenly be found empty.

23 And the trumpet shall sound, and all
they that heare it, shall be suddenly afraid.

24 At that time shall friendes fight with
friends, as with enemies, and the earth shall
feare with them: the springs of the welles shall
stand still, and in three houres they shall not
runne.

25 Whoseouer remaineth from all these
things that I haue told thee, shall be saued, and
see my saluation, and the end of your world.

26 And the men that are receiued, shal see
it: they that haue not tasted death from their
birth, and the heart of the inhabitants shall bee
changed

changed, and turned to another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 But faith shall flourish: corruption shall be overcome, and the truth which hath been so long without fruit, shall come forth.

29 And when hee talked with mee, he holde, I look'd a little vpon him before whom I stood.

30 And these wordes sayd he vnto me, I am come to thee when the time of the night is come.

31 If thou wilt pray againe, and fast seuen dayes more, I will tell thee more things, and greater then these, which I haue heard in the day.

32 For thy voice is heard before the Highest: surely the mighty hath seene thy righteousness dealing: hee hath seene also thy chastity, which thou hast kept since thy youth.

33 Therefore hath he sent me to shew thee all these things, & to say vnto thee, Be of good comfort, and feare not.

34 And haue not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe and fasted seuen dayes in like maner, that I might fulfil the three weekes, which he had appointed me.

36 And in the eight night was mine heart vexed within me againe, and I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse.

38 And I said, O Lord, thou spakest expressly in the first creatiō (euen the first day) and commandedst that the heauen & the earth should be made, and the worke followed thy word.

39 And then was there the spirit, and the darkenes was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heavenly aire, and commandedst it, that going betweene, it should make a diuision betweene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commandedst that the waters should be gathered together in the seuenth part of the earth: sixe parts diddest thou drie, and kept them, to the intent that of these there should bee that should serue thee, being sowed of God and tilled.

43 As soone as thy word went forth, the worke was incontinently made.

44 For immediately great and innumerable fruit did spring vp, and many diuers pleasures for the taste, and flowers of vchangeable colour, and odours of a most wonderful smell, and these things were created the third day.

45 Vpon the fourth day thou createdst

the light of the Sunne, and of the Moone, and the order of the starres.

46 And gauest them charge, to doe their duty, euen vnto man that was first to be made.

47 And vpon the fift day thou saydest vnto the seuenth part, where the waters were gathered, that it should bring forth beastes, as foules and fishes: and it was so.

48 For the dumbe waters, and without life brought forth liuing things at the commandement of God, that the nations might praise thy wondrous workes.

49 Then diddest thou prepare two liuing things: the one thou calledst Behemoth, and the other thou calledst Leviathan.

50 And diddest separate the one from the other: for the seuenth part, where the water was gathered, could not hold them.

51 Vnto Behemoth thou gauest one part, which was dried vp the third day, that hee should dwell in the same part, wherein are a thousand hilles.

52 But vnto Leviathan thou gauest the seuenth part, that is wet, and hast prepared him to deuoure what thou wilt and when thou wilt.

53 Vpon the first day thou gauest commandement vnto the earth, that before thee it should bring forth beastes, cattell and creeping things.

54 And besides this, Adam whom thou madest lord ouer all the workes, which thou hast created, of him come we all, and the people also whom thou hast chosen.

55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but bee like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And wee thy people (whom thou hast called the first borne, the onely begotten, and thy seruient louer) are given into their hands:

59 If the world then bee created for our sakes, why haue wee not the inheritance thereof in possession? or how long shall wee suffer these things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God aduertiseth all in time. 28 The comming and death of Christ. 32 The resurrection and last iudgement. 43 After the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodness of God.

And when I had made an ende of these words, there was sent vnto me an Angel, which had been sent downe to mee the nights afore.

2 And hee sayd vnto mee, Vp Esdras, and heare the words that I am come to tell thee.

3 And I sayd, Speake on, my God. Then sayd

* Gen. 1. 1.

* Gen. 1. 14.

sayd he vnto me, The sea is set in a wide place, that it might be deepe and great; but

4 But presuppose that the entrance thereof were narrow, and like the riuer's

5 Who could go into the sea to looke vpon it, and to rule it, if he went not thotow the narrow, how could he come into the broad?

6 There is also another thing: a citie is builded and set vpon a broad field, and is ful of all good things;

7 The entrance thereof is narrow and in a dangerous place: to fall, that there is fire at the right hand, and a deepe water at the left;

8 And there is but one path betwixt them, even betwixt the fire and the water, so that there could but one man goe there;

9 If this citie were giuen vnto a man for an inheritance, if he neuer went thotow the peril before it, how could he receiue his inheritance?

10 And I sayd, Is it so, Lord? Then sayd he, So is the portion of Israel.

11 Surely for their sakes haue I made the world: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the worlde made narrow, full of sorrow and trauaile: they are but few, and euil, and full of perils, and very painefull.

13 For the entrances of the fore world were wide and sure, and brought in mortall fruit:

14 If then they that are liuing labour not to enter by these straight and brittle things, they can not attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

17 Then said I, O Lord, Lord? seeing thou hast ordeined in thy Lawe, that the righteous should inherite these things, and that the vngodly should perish;

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffered straitnesse, shall not see the large things.

19 Then he said vnto me, There is no iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, and what they should obserue, to auoid punishment.

22 Neuertheless, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselves by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his Law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his workes,

25 And therefore, Esdras, vnto the emptie are emptie things, and to the full, full things.

26 Behold, the time shall come, that these tokens which I haue told thee, shall come to passe, and the hide shall appeare, and she shall come forth, and be seche that now is vnder the earth.

27 And whosoever shall escape these euils, he shall see my wonders.

28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure hundred yeeres.

29 After these same yeeres, shall my sonne Christ die, and all men that haue liued.

30 And the world shall be turned into the old silence for seuen dayes, as in the fore iudgements, so that no man shall remaine.

31 But after seuen dayes, the world that is yet asleepe, shall be raised vp: and that shall die that is corrupt.

32 Then the earth shall restore those that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of iudgement, and miseries shall vanish away, and long suffering shall haue an end.

34 Iustice onely shall continue: the truth shall remaine, and faith shall be strong.

35 The worke shall follow, and the reward shall be shewed: the good deedes shall be of force, and vnrighteousnes shall beare no more rule.

36 Then said I, * Abraham prayed first for the Sodomites, and * Moyses for the fathers that sinned in the wilderness.

37 And they that came after him, for Israel in the time of Achaz, and Samuel,

38 And * David for the destruction, * and Salomon for them that came into the Sanctuary.

39 * And Elias for those that receiued raine, and for the dead that he might liue,

40 * And Ezechias for the people in the time of Sennacherib, and diuers others for many.

41 Euen so now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect follow also now?

42 Then hee answered me, and said, This present life is not the end: oft times honour is retained in it: therefore haue they prayed for the weak.

43 But the day of iudgement shall be the ende of this world, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44. Insuperancie shall passe away in fidelitie shall haue out offe righteousnesse that grow vp, and the vertue shall spring vnto him.

45. Then shall no man bee able to smite him that is destroyed, nor oppresse him that hath gotten the victorie.

46. I answered then, and said, This is my first and last saying, that it had beene better not to haue giuen the earth vnto Admy, or when it was giuen him, to haue kept him that he should not haue sinned.

47. For what profite is it for men in this present life to see in heauynesse, and after death to see punishment?

* Rom. 5. 18.

48. O Lord, what hast thou done? for in that thou hast sinned, thou art not fallen alone, but the fall hath reached vnto vs that come of thee.

49. For what profite is it vnto vs, if there be promised an immortal life, when wee doe the workes that bring death?

50. And that an euertlasting hope should be promised vs, seeing that wee decide our selues to deadly vanitie?

51. And that these should be appointed vs dwellings of health and safetie, if we haue liued wickedly?

52. And that the glory of the most High should be kept to defend them which haue led a patient life, if wee haue walked in the wicked way?

53. And that an eternall Paradise should be shewed whose fruit remaineth incorruptible, wherein is safety and health, if we will not enter into it?

54. (For we haue been conuersant in vnpleasant places.)

55. And that the faces of them, which haue abstained, should shine more then starrs, if our faces be blacker then darkenesse?

56. For while we liued, we did not remember when we did vnrighteously, that we should suffer after death.

57. Then answered he me, and sayd, This is the manner of the battell, which man, that is borne in the earth, shall fight,

58. That if he be overcome, hee should suffer as thou hast said: but if he get the victorie, he should receiue the thing that I said.

59. For this is the life, whereof Moyse spake vnto the people while hee liued, saying,

* Deut. 30. 19.

* Chuse thee life that thou mayest liue. 60. Neuerthelesse, they beleued him not, neither the Prophets after him, nor mee also which haue sayd vnto them,

61. That heauynesse should not so be to their destruction, as ioy should come vnto them, to whom saluation is perswaded.

62. I answered then, and said, I know, Lord, that the most High is called mercifull, in that he hath mercie vpon them, which are not yet come to that world,

63. And that hee hath pitie on those that

walk in his law,

64. And that he is patient: for he long suffereth those that haue sinned at his treasures,

65. And that he is libell: for hee will giue as much as needeth.

66. And that he is of great mercy: for hee outcometh in incopiable that are present, and that are past, and them which are to come.

67. For if he were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68. He pardonech also: for if he gaue not of his goodnesse, that they which haue done euill, might be deliued from their wickednesse, the teene thousand part of men should not remaine aliue.

69. And if hee, being Iudge, forgue not those that be headed with his sword, and tooke away the multitude of sinners.

70. There should peradventure be very few left in an innumerable multitude.

CHAPTER VIII.

1. The number of the world is thank, & the workes of God are revealed. 2. Esdras prayeth for him and for his people. 3. The promise of saluation is shewed. 4. The promise of the reuenge.

And he answered mee, saying, The most High made this world for many, but the world to come for fewe.

I will tell thee a similitude, O Esdras, As when thou askest the earth, it shall say vnto thee, that it giueth much earthly matter to make pots, but little dust that gold cometh of, so is it with the workes of this world.

3. There be many created, but few shall be saved.

4. Then answered I, and said, Then swallow vp the wit, O my soule, and deuoure vnderstanding.

5. For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6. O Lord, if thou suffer not thy seruant, that wee may intreate thee, that thou mayest giue seede vnto our heart, and prepare our vnderstanding, that there may come fruit of it, whereby euery one which is corrupt, may liue, who can set himselfe for man?

7. For thou art alone, and we all are one workmanship of thine hands, as thou hast said.

8. For when the body is fashioned now in the wombe, & thou hast giuen it members, thy creature is preferred by fire and water, and the worke created by thee, doeth suffer nine moneths the creature which is fashioned in it.

9. But the thing that containeth, and that which is contained, shall both bee preferred, and when time is come, the wombe being preferred, deliuereth the things that grew in it.

10. For thou hast commaunded the members, euen the breasts, to giue milke vnto the fruit appointed to the breasts.

11. That the thing which is created, may be

be nourished for a time, till thou disposeth it to thy mercie.

13 Thou bringest it vp with thy righteousness, nuturest it in thy law, and reformatest it with thy iudgement.

14 Thou slayest it as thy creature, and givest it life as thy worke.

15 Seeing then that thou destroyest him, which with so great labours is fashioned, it is an easie thing to appoint by thy commaundement that the thing also which is made, might be preferred.

16 Now therefore, O Lord, I will speake (as touching men in general) thou shalt rather prouide) but concerning thy people, for whose sake I am forie,

17 And for thine inheritance, for whose cause I mourne, for Israel, for whom I am wofull, and for Iacob, for whose sake I am grieved.

18 For them will I pray before thee, as wel for my selfe, as for them: for I see our faults that dwell in the land.

19 But I haue heard the sudden coming of the Iudge, which is to come.

20 Therefore heare my voice, and vnderstand my words, which I will speake before thee. I be beginning of the words of Esdras, before he was taken vp.

21 O Lord, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

22 Whose throne is inestimable, and his glory incomprehensible, before whom the host of the Angels stand with trembling,

23 Whose keeping is turned in winde and fire, whose word is true, and sayings stedfast: whose commaundement is strong, and gouernment terrible.

24 Whose looke drieth vp the depths, and wrath maketh the mountaines to melt away as the thing beareth witness.

25 Heare the prayer of thy seruant, & receiue into thine eares the petition of thy creature.

26 For while I liue, I will speake, and so long as I haue vnderstanding, I will answere.

27 Looke not vpon the finnes of thy people, rather then thy faithfull seruants.

28 Haue not respect vnto the wicked deeds of men, rather then to them that haue thy testimonies in afflictions.

29 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

30 Let it not be thy will to destroy them, which haue liued like beasts, but looke vpon them that haue clearly taught thy Law.

31 Take not displeasure with them, which appeare worse then beasts, but loue them that alway put their trust in thy righteousness and glory.

32 For we and our fathers haue all the same sicknesse: but because of vs that are sinners, thou shalt be called mercifull.

33 If therefore thou wilt haue mercie vpon vs, thou shalt bee called mercifull towards vs which haue no workes of righteousness.

34 For the righteous which haue layd vp many good workes, let them receiue the reward of their owne deedes.

35 But what is man, that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest be so grieved towards it?

36 * For verely there is no man among them that be borne, but he hath done wickedly, nor any that doth confesse thee, which hath not done amisse. ^{1. King. 3. 46.} ^{2. Chron. 6. 36.}

37 For in this, O Lord, thy righteousness and thy goodnesse shall be payed, if thou bee mercifull vnto them, which haue not the substance of good workes.

38 I then answered he me, and said, Some things hast thou spoken aright, and according vnto thy words it shall be.

39 For I will not verely consider the works of them, before the death, before the iudgement, before destruction:

40 But * I will reioyce in the wayes of the righteous, and I wil remember the pilgrimage, the saluation & the reward that they shal haue. ^{Gen. 4. 4.}

41 Like as I haue spoken now, so shall it come to passe.

42 For as the husbandman soweth much seed vpon the ground, & planteth many trees, and yet alway the thing that is sown cometh not vp in time, neither yet doth all that is planted, take roote: so neither shal they all that are brought into the world, be saued.

43 I answered then and said, If I haue found grace, let me speake.

44 Like as the husbandmans seede perissheth, if it come not vp, and receiue not raine in due season, or if it bee destroyed with too much raine:

45 So perissheth man, which is created with thine hands, and thou art called his patterne, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

46 Bee not wroth with vs, O Lord, but spare thy people, and haue mercie vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

47 Then answered he mee, and said, The things present, are for the present, and the things to come for such as be to come.

48 For thou art far off, that thou shouldest loue my creature aboue mee: but I haue oft times drawn neere vnto thee and vnto it, but neuer to the vnrighteous.

49 In this also thou art marueilous before the Highest,

50 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries & calamities remaine for them that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is plained: the time to come is prepared, plenteousnesse made ready: the citie is builded, and rest is prepared, perfect goodnesse and absolute wiselome.

53 The roote of euil is sealed vp from you: the weaknes and moth is destroyed from you, and into he lieth corruption to be forgotten.

54 Sorowes are vanished away, and in the end is shewed the treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had libertie, they despised the most High: they contemned his Lawe and forsooke his wayes.

57 Moreover, they haue troden downe his righteous,

* Psal. 14. 1.
and 53. 1.

58 Saying in their heart, that there was no God: though they knew that they should die.

59 For is the thing that I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God would not that man should perish.

60 But they, after that they were created, haue defiled the Name of him that made them, and are vnto ankefull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and said,

63 Behold now, O Lord: thou hast shewed me the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this world haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Lewes ingratitude. 36 Therefore they perish. 38 The vision of a woman lamenting.

HE answered me then, and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand that it is the time wherein the most High will begin to visit the world which he made.

* Matt. 24. 7.

3 Therefore when there shall be seene an earthquake in the world, and an vprore of the people,

4 Then shalt thou vnderstand that the most High spake of those things from the dayes that were before thee, euen from the beginning.

5 For at all that is made in the world hath a beginning and an end, and the end is manifest:

6 So the times also of the most High haue

plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euery one that shall escape safe, and shall be deliuered by his works, and by the faith wherein ye haue beleueed,

8 Shall be preserved from the said perils, and shall see my saluation in my land, and within my borders: for I haue kept mee holy from the world.

9 Then shall they haue pity of themselves, which now haue abused my wayes: and they that haue cast them out despitefully, shall dwell in paines.

10 For such as in their life haue received benefits, and haue not knowen me,

11 But haue abhorred my law, while they were yet in liberty, and when they had yet leasure of amendment, and would not vnderstand but despised it,

12 They must bee taught it after death by paine.

13 And therefore be thou no more careful, to know how the vngodly shall bee punished, but enquire how the righteous shall be saued, & whose the world is, & for whom it is, & when.

14 Then answered I, and said,

15 I haue afore said that which I say now, and will speake it hereafter, that there be many more of them which perish, then of them that shall be saued.

* Chap. 1. 3.
math. 20. 16.

16 As the flood is greater then a drop.

17 And hee answered me, saying, As the field is, so is also the seede: as the flowers be, so are the colours also: such as the workman is, such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now liue, no man spake against me.

19 For then euery one obeyed, but now the manners of them that are created in this world, that is made, are corrupted by a perpetuall seede, and by a Law, whereout they cannot rid themselves.

20 So I considered the world, and behold there was perill, because of the deuises, that were sprung vp into it.

21 Yet when I saw it, I spared it greatly, and haue kept mee one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuerthelesse, if thou wilt cease seuen dayes more (but thou shalt not fast in them,

24 But shalt goe into a faire field, where no house is builded, and shalt eate onely of the floures of the field, and eat no flesh, nor drinke wine, but the floures onely,

25 And pray vnto the most High continually) then I will come, and talke with thee.

26 So I went my way, as he had com-
manded me, into the field, which is called Ardath,
and there I sate among the flowers, and did eat
of the herbes of the field, and the meate of the
same satisfied me.

27 And after seven dayes, as I sate vpon the
grasse, and mine heart was vnto within mee,
as afore,

28 I reported my birth, and began to talke
before the most High, and so say,

29 O Lord, when thou wouldst shew thy
selfe vnto vs: I thou declaredst thy selfe vnto
our fathers in the wilderness, in a place, where
no man dwelleth, in a barren place, when they
came out of Egypt.

30 And expressly spakest vnto them, saying,
Hear me, O Israel, and make my words, thou
seed of Jacob.

31 For behold, I sowe my Law in you, that
it may bring forth fruit in you, and that ye may
be honoured by it for ever.

32 But our fathers which receiued the Law,
kept it not, neither obserued thine ordinances,
neither did the fruit of the Law appeare, nei-
ther could it, for it was thine.

33 For they that receiued it, perished, be-
cause they kept not the thing that was sown
in them.

34 And lo, it is a custome when the ground
receiueh seed, or the sea a ship, or a vessel meat
and drinke; if that perish wherein a thing is
sown, or wherein any thing is put;

35 Likewise the thing that is sown, or is
put therein, and the things that are receiued,
must perish: so the things that are receiued, do
not remaine with vs: but in vs it cometh not
so to passe.

36 For wee that haue receiued the Law pe-
rish in sin, and our heart also which receiued it.

37 But the Law perisheth not, but remai-
neth in his force.

38 And when I spake these things in mine
heart, I looked about me, and vpon the right
side I saw a woman, which mourned sore, and
lamented with a lowde voice, and was grieved
in heart, and rent her clothes; and shee had
ashes vpon her head.

39 Then I lest my thoughts, wherein I was
occupied, and turned me vnto her,

40 And said vnto her, Wherefore weepest
thou? why art thou so sory in minde?

41 And she said vnto me, Sir, let me alone,
that I may bewaile my selfe, and increase sor-
row: for I am sore vexed in my minde, and
brought very low.

42 Then I said vnto her, What aileth thee?
tell me.

43 And she said vnto me, I thy seruant haue
been barren, and haue had no child, having an
husband thirtie yeeres.

44 And every houre, and every day these
thirtie yeeres I pray to the most High day and
night.

45 And after thirtie yeeres God heard mee
thine handmaide, and looked vpon my misery,
considered my trouble, and gaue me a sonne,
and I was glad of him, so was mine husband al-
so, and all they of my countrey, and we gaue
great honour vnto the Almighty.

46 And I nourished him with great traile.

47 So when he grew vp, and came to take a
wife, I made a feast.

CHAP. X.

And the woman that appeareth vnto him, commune
together.

When my sonne went into his cham-
ber, he fell downe, and died.

2 Then we all ouerthrew the lights, and
all my neighbours rose vp to comfort me: so I
rested vntill the second day at night.

3 And when they had all left off to com-
fort me, that I should bee quiet, then I rose vp
by night, and fled, and am come into this field
as thou seest.

4 And am not purposed to returne into
the citie, but to remaine here, and neither to
eat nor drinke, but continually to mourne and
fast vntill I die.

5 Then left I my purpose wherein I was,
and spake to her angerly, and said,

6 Thou foolish woman about all other,
seest thou not our heavinesse, and what com-
meth vnto vs?

7 For Sion our mother is all wofull and is
sore afflicted; and mourneth extreemly.

8 Seeing we be all now in heavinesse, and
make our mone (for wee be all sorrowfull) art
thou sory for one sonne?

9 Demanded the earth, and shee shall tell
thee that it is shee which ought to mourne for
the fall of so many that grow vpon her.

10 For from the beginning al men are borne
of her, and other shall come, and behold, they
walke almost all into destruction, and the mul-
titude of them shal be destroyed.

11 Who should then rather mourne, shee
that hath lost so great a multitude, or thou
which art sory but for one?

12 But if thou wouldst say vnto me, My
mourning is not like the mourning of the earth
(for I haue lost the fruit of my wombe, which
I brought forth with heavinesse, and bare with
sorowes,

13 But the earth is according to the maner
of the earth; and the present multitude retur-
neth into her as it came)

14 Then say I vnto thee, As thou hast borne
with traile, so the earth also from the begin-
ning giueth her fruit vnto man, euen to him
that laboured her.

15 Now therefore withhold thy sorrow in
thy selfe, and beare constantly that which com-
meth vnto thee.

16 For if thou allowest Gods purpose, and
receiuest his counsell in time, thou shalt bee
commended therein.

17 Go thy way then into the citie to thine husband.

18 Then shee said vnto mee, I will not, I will not go into the citie, but here will I die.

19 So I continued to speake more with her, and said,

20 Doe not so, but be counselled: for how many fals hath Sion? Bee of good comfort because of the sorrow of Ierusalem.

21 For thou seest that our Sanctuary is laid waste: our altar is broken downe: our Temple is destroyed.

22 Our psalterion faimeth, and the song cealeth, and our mirth is vanished away, and the light of our Candlesticke is quenched, and the Arke of our covenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, & our Priests are burnt, and our Leuites are caried into captiuitie, and our virgines are defiled, and our wiues rauished, and our righteous men spoyled, and our children destroyed, and our yong men are brought in bondage, and our strong men are become weake,

23 And which is the greatest of all, Sion the seale hath lost her worship: for she is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great beaunesse, and put away the multitude of sorrowes, that the Almighty may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beauty shined suddenly, and her countenance was bright, so that I was afraid of her and nused what it might be.

26 And behold, immediatly she cast out a great voyce, very fearefull, so that the earth shooke at the noyse of the woman.

27 And I looked, and behold, the woman appeared vnto me no more: but there was a citie builded, and a place was shewed from the ground and foundation. Then was I afraid, and cried with a lowde voyce, and said,

28 Where is Vriel the Angel* which came to mee at the first? for hee hath caused mee to come into many and deepe considerations, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and hee tooke me by the right hand and comforted me, and set mee vpon my feete, and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sorry?

32 And I said, Because thou hast forsaken me, & I haue done* according vnto thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse.

33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnes.

35 For I haue seene that I knew not, and heare that I doe not know.

36 O is mine vnderstanding deceiued, or doeth my minde, being haury, erre?

37 Now therefore I beseech thee that thou wilt shew thy seruant of this wonder.

38 Then he answered me, and said, Heare me, and I will informe thee, and tel thee wherefore thou art afraid: for the most High hath reuealed many secret things vnto thee.

39 He hath seene thy good purpose, that thou art forie continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while agoe.

41 Thou sawest a woman mourning, and thou beganest to comfort her.

42 But now seest thou the likenesse of the woman no more; but there appeared vnto thee a citie builded.

43 And whereas she told thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, shee is Sion: and whereas she told thee (euen she which thou seest now as a citie builded)

45 And as touching that she said vnto thee, that shee was barren thirtie yeeres, this was concerning that, there was euen thirtie yeeres wherein there was no offring offred in her.

46 But after thirtie yeeres, Salomon built the citie, and offred offerings: then bare the barren a sonne.

47 And whereas she told thee, that she nourished him with labour, that was the inhabiting of Ierusalem.

48 But whereas shee tolde thee that her sonne, as his chance was, died when shee came into her chamber, that is the fall that is come to Ierusalem.

49 And when thou sawest her like one that mourned for her son, thou beganest to comfort her: of these things which haue chanced these are to be opened vnto thee.

50 For now the most High seeth, that thou art forie in thy mind, and because thou sufferest with all thine heart for her, he shewed thee the clearenesse of her glory, and the fairenesse of her beauty.

51 And therefore I bad thee remaine in the field where no house was built.

52 For I knew that the most High would shew these things vnto thee.

53 Therefore I commanded thee to goe into the field, where no foundation nor building is.

54 For the worke of mans building cannot stand in that place where the citie of the most High should be shewed.

55 And

* Chap. 4. 1.

* Chap. 3. 20.

55 And the forest are not, neither let thing be afraid, but go in, and see the beaute and greatness of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eyes may comprehend.

57 For thou art blessed about many, and art called with the most High among the sages.

58 But to morrow at night thou shalt remaine here.

59 And the most High shall shew thee visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another as he had commanded mee.

CHAP. XI.

The vision of an Eagle climbing fowles of the skie, and of bee fowlers. 37. Of a Lion running out of the forest.

Then saw I a dreame, and behold, there came vp from the sear an Eagle, which had twelue feathered wings and three heads.

2 And I saw and behold, shee spread her wings ouer all the earth, & all the winds of the ayre blew on her, and gathered themselves.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became little feathers and small.

4 But her heads remained still, & the head in the mids was greater then the other heads, yet rested it with them.

5 Moreover, I saw that the Eagle flew with his fethers and reigned vpon earth, and ouer them that dwell therein.

6 And I saw that all things vnder heauen were subiect vnto her, & no man spake against her, nor no one creature vpon earth.

7 I saw also that the Eagle stood vp vpon her clawes, and spake to her feathers, saying,

8 Watch not altogether: sleepe euery one in his owne place, and watch by course.

9 But let the heads be preserued for the last.

10 Neuerthelesse, I sawe that the voyce went not out of her heads, but from the midst of her body.

11 Then I numbered her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came, and the place thereof appeared no more. So the next stood vp, and reigned: it continued a long time.

14 And when it had reigned, the end of it came also, & as the first, so it appeared no more.

15 Then there came a voice vnto it, and said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more,

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third and reigned as the other before, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, and behold in processe of time the feathers that followed, stood vpon the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, and behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the Eagles body, but two heads that rested and six wings.

24 Then saw I also that two wings diuided themselves from the fixe, and remained vnder the head that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnder wings thought to set vp themselves, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and loe, the two that remained, thought also in themselves to reigne.

29 And when they so thought, behold, there awaked one of the heads that were at rest, which was in the middes: for that was greater then the two.

30 And then I sawe, that the two heads were ioyned therewith.

31 And behold, the head was turned with them that were with it, and did eat vp the two vnderwings that would haue reigned.

32 But this head put the whole earth in feare and bare rule in it, ouer all those that dwell vpon earth with much labour, and it had the gouernance of the world, more then all the wings that had been.

33 After this I looked, and behold, the head that was in the middes suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwell therein.

35 And I beheld, and loe, the head vpon the right side deuoured it that was vpon the left side.

36 ¶ Then I heard a voice which said vnto me, Looke before thee, and consider the thing that thou seest.

37 So I sawe, and behold as it were a Lion that roareth, running hastily out of the woods: and I saw that he sent out a mans voice vnto the Eagle, and spake and said,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that that of the foure beasts remainest, whom I made to reign in my world, that by them the end of times might come,

40 And the fourth is come, and hath overcome all the beasts that were past, & hath power over the world with great fearefullnesse, and over the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit.

41 For thou hast not iudged the world with truth.

42 Seeing thou hast troubled the mecke, thou hast hurt the peaceable, and thou hast loosed liars, and destroyed the dwellings of them that brought forth fruit, and hast cast downe the wals of such as did thee no harme.

43 Therefore is thy wrongfull dealing come vp to the most High, and thy pride vnto the Mighty.

44 The most high also hath looked vpon the proud times, and behold, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Egle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine body.

46 That all the earth may be refreshed, and come againe as one deliuered from thy violence, and that she may hope for the iudgment and mercie of him that made her.

CHAP. XII.

The declaration of the former vision.

And when the Lion spake these words to the Egle, I saw,

2 And behold, the head that had the vpper hand, appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselves to reigne, whose kingdome was small and full of vprores.

3 And I sawe, and behold, they appeared no more, and the whole body of the Egle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and from the great feare, and said vnto my spirit,

4 Loe, this hast thou done vnto me in that thou searchest out the wayes of the most High.

5 Loe, yet am I weary in my minde, and very weak in my spirit, & litle strength is there in me, for great feare that I receiued this night.

6 Therefore now will I beseech the most High that he will comfort me vnto the end.

7 And I said, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deede be come vp before thy face,

8 Comfort me, and shew mee thy seruant the interpretation and difference of this horrible sight, that thou maiest perfectly comfort my soule.

9 Seeing thou hast iudged me worthy to shew me the last times.

10 ¶ Then he said vnto me, This is the interpretation of this vision,

11 The Egle whom thou sawest come vp from the sea, is the * kingdome which was

seene in the vision of thy brother Daniel.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Behold the dayes come that there shall rise vp a kingdome vpon the earth, and it shall be feared before all kingdomes that were before it.

14 In it shall twelue Kings reigne one after another.

15 Whereof the second shall begin to reigne, and shall haue more time then the twelue.

16 And this doeth the twelue wings, signifye which thou sawest.

17 As for the voice that thou heardest speake, and that thou sawest not goe out from the heads, but from the mids of the bodie thereof, this is the interpretation.

18 That after the time of that kingdome there shall arise great strife, and it shall be in danger to fall, but it shall not then fall, but shall be restored againe to his beginning.

19 Concerning the eight vnder-wings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him shall arise eight Kings, whose time shall be but small, and their yeeres swift, and two of them shall perish.

21 But when the mid time commeth, there shall be foure kept a time; whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the end.

22 And whereas thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most High raise vp three kingdomes, and shall call again many things into them, and they shall haue the dominion of the earth.

24 And of those that dwell therein, with much grieve about all those that were before them: therefore are they called the heads of the Egle:

25 For they shall accomplish his wickednesse, and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remaine, the sworde shall deuoure them.

28 For the sword of the one shall deuoure the other: but at the last shall hee fall by the sword himselfe,

29 And whereas thou sawest two vnder-wings, that went off toward the head, which was on the right side, this is the interpretation.

30 These are they whome the most High hath preferred for their end, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lion whom thou sawest rising vp out of the wood & roaring, & speaking vnto the Egle, and rebuking her for her vnrighteousnesse with all the words that thou hast heard,

32 This is the winde which the most High hath kept for them, and for their wickednesse.

nesse vnto the end, and he shall reprove them, and cast before them their spoiles.

33 For he shall set them alive in the iudgement, and shall rebuke them and correct them.

34 For he wil deliuer the residue of my people by affliction, which are preserved vpon my borders, and he shall make them ioyfull, vntill the coming of the day of iudgement, wherof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou only hast bene meet to know this secret of the most High.

37 Therefore write all these things that thou hast seene in a booke, and hide them.

38 And teach them the wife of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But wait thou here yet seuen daies more, that it may be shewed thee whatsoener it pleaseth the most High to declare vnto thee, and with that he went his way.

40 And when all the people perceived that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto me, and spake vnto me, saying,

41 What haue we offended thee? or what euil haue we done against thee, that thou forsakest vs, and sittest in this place?

42 For of all the people thou only art left vs as a grape of the vine, and as a candle in a darke place, and as a hauen or ship preserved from the tempest.

43 Are not the euils which are come vnto vs, sufficient?

44 If thou then forsake vs, how much better had it been for vs, that we had bene burnt also as Sion was burnt?

45 For we are no better then they that died there: and they wept with a loud voyce. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heavy, thou house of Iacob.

47 For the most High hath you in remembrance, and the Almighty hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, that I might seeke mercy for the low estate of your Sanctuary.

49 And now go your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie as I commanded them:

51 But I remained still in the field seuen dayes, as he had commanded me, and did eate onely of the flowers of the field, and had my meate of the herbes in thole dayes.

CHAP. XIII.

The vision of a winde coming forth of the sea, 3 Which became a man. 5 His property and power against his enemies. 21 The declaration of this vision.

AND after the seuen dayes I dreamed a dreame by night.

2 And behold, there arose a wind from the sea, and it moued all the waies thereof.

3 And I looked, and beholde, there was a mightie man with the thousands of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voyce went out of his mouth, all they burned that heard his voyce, as the earth faileth when it feelleth the fire.

5 After these things I sawe, and beholde, there was gathered together a multitude of men out of number, from the four windes of the heauen, to fight against the man that came out from the sea.

6 And I looked, and beholde, he graued him selfe a great mountaine, and flew vp vpon it.

7 But I would haue seene the Countrey or place whereout the hill was grauen, and I could not.

8 I sawe after these things, and beholde, all they which came to fight against him, were sore afraid, and yet they durst fight.

9 Neuerthelesse, when hee saw the fiercenesse of the multitude that came, he listed not vp his hand: for hee held no sword, nor any instrument of warre.

10 But onely as I sawe, hee sent out of his mouth, as it had bene a blast of fire, and out of his lippes the winde of the flame, and out of his tongue he cast out sparkes and stormes.

11 And they were all mixt together, when this blast of fire, the winde of the flame, and the great storme, and fell with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust, and smel of smoke. When I saw this, I was afraid.

12 Afterward sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offred: and I was sicke thow great feare, and awaked, and said,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted me worthy to receiue my prayer.

15 Shew me now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, woe vnto them that shall be left in those dayes, and much more woe vnto them that are not left behind.

17 For they that were not left, were in heuineffe.

18 Nowe vnderstand I the things that are laid vp in the later daies, which shall come both vnto them, and to those that are left behind.

19 There-

19 There bre are they come into great perils and many necessities; as these dreames declare.

20 Yet is it easier, that he that is in danger, should fall into these, and foresee the things to come hereafter, then to passe away as a cloude out of the world.

21 ¶ Then answered he me, and sayd; The interpretation of the vision will I shewe thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation.

23 Hee that shall beere the danger in that time, he shall keepe himselfe. They that be fallen into danger, are such as haue workes and faith toward the most Mightie.

24 Know therefore, that they which be left behinde, are more blessed then they that bee dead.

25 These are the meanings of the vision, Whereas thou sawest a man comming vp from the mids of the sea.

26 The same is hee whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and hee shall order them that are left behinde.

27 ¶ And whereas thou sawest, that out of his mouth there came as a blast with fire and storme,

28 And that he neither held sword nor weapon, but that by his fiercenesse hee destroyed the whole multitude, that came to fight against him, this is the interpretation.

29 Behold, the dayes come that the most High will begin to deliuer them that are vpon the earth:

30 And hee shall astonish the hearts of them that dwell vpon the earth:

31 And one shall prepare to fight against another, citie against citie, and place against place, * and nation against nation, and realme against realme.

* Math. 24. 7.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then shall my sonne be reueiled, whom thou sawest goe vp as a man.

33 And when all the people heare his voice, euery man shall in their owne land leaue the battell that they haue one against another.

34 And an innumerable multitude shall be gathered as one, as they that bee willing to come, and to fight against him.

35 But hee shall stand vpon the top of mount Sion,

36 And Sion shall come, and shall be shewed to all, being prepared and builded, as thou sawest the hill grauen foorth without any hands.

37 And this my sonne shall rebuke the wicked inuengions of those nations, which for their wicked life are fallen into the tempest,

38 And into torments like to flame where-by they shall be tormented: and without any

labour will he destroy them, euen by the Law, which is compared vnto the fire.

39 And whereas thou sawest that hee gathered another peaceable people vnto him,

40 Those are the ten tribes which were carried away captiues out of their owne land, in the time of Oseas the king, whom Salmanasar the king of the Assyrians tooke captiue, and carried them beyond the River: so were they brought into another land.

41 But they tooke this counsell to themselves, that they would leaue the multitude of the heathen, and goe forth into a further countrey, where neuer mankinde dwelt;

42 That they might there keepe their statutes, which they neuer kept in their owne land.

43 And they entred into the narrow passages of the River Euphrates.

44 For the most High then shewed them signes, * and stayed the springs of the flood till they were passed ouer.

* Esd. 14. 11.
Isa. 3. 15, 16.

45 For thorow the countrey there was a great Iourney, euen of a yeere and a halfe, and the same region is called Assareth.

[Or, Arach]

46 Then dwelt they there vntill the later time: and when they come forth againe,

47 The most High shall hold still the springs of the River againe, that they may goe thorow: therefore sawest thou the multitude peaceable.

48 But they that be left behind of thy people, are those that be found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, hee shall defend the people that remaine,

50 And then shall he shew great wonders vnto them.

51 Then said I, O Lord, Lord, shew me this, wherefore haue I seene the man comming vp from the middes of the sea?

52 And he said vnto me, As thou canst neither seeke out, nor know these things, that are in the deepe of the sea, so can no man vpon earth see my Sonne, or those that be with him, but in the time of that day.

53 This is the interpretation of the dreame which thou sawest, and whereby thou onely art lightened.

54 For thou hast forsaken thine owne Law, and applied thy diligence vnto mine, and sought it.

55 Thy life hast thou ordered in wisdom, and hast hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewards with the most High: and after three other dayes I will speake other things vnto thee, and will declare vnto thee great and wondrous things.

57 Then went I forth vnto the field, glorifying and praising the most High for the wonders which he did in time,

58 Which he gouerneth, and such things

as come in their seasons: and there I sate three dayes.

C H A P. XIIII.
How God appeared to Daniel in the bush. All things decline to age. 15 The later times worse than the former. 20 The ingratitude of Israel. 31 The resurrection and judgement.

Vpon the third day I sate vnder an oke, and behold, there came forth a voice vnto me out of the bush, and said, Esdras, Esdras.

And I said, Heare am I, Lord, and stood vp vpon my feete.

Then said hee vnto me, In the bush I reuealed my selfe, and spake vnto Moyses, when my people serued in Egypt.

And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long season.

And I tolde him many wonders, and shewed him the secrets of the times, and the end, and commanded him, saying,

These wordes shalt thou declare, and these shalt thou hide.

And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.

For thou shalt be taken away from all, and thou shalt remaine hencefoorth with my counsell, and with such as be like thee, vntil the times be ended.

For the world hath lost his youth, and the times begin to waxe olde.

For the world is diuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

And there remaineth that which is after the halfe of the tenth part.

Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

Let goe from thee mortall thoughts: cast away from thee the burdens of men, and put off now the weake nature,

And set aside thy most grievous thoughts, and hast thee to depart from these times.

For greater euils then those which thou hast seene now shall they commit.

For the weaker that the world is by reason of age, the more shall the euils be increased vpon them that dwell therein.

For the trueth is fledde farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.

¶ Then answered I, & said before thee,

Behold, O Lord, I will goe as thou hast commanded me, and reforme the people which are present: but they that shall be borne afterward, who shall admonish them?

Thus the world is set in darkenesse, and they that dwell therein are without light.

For thy Law is burnt, therefore no man

knoweth the things that are done of thee, or the workes that shall be done.

But if I haue found grace before thee, send the holy Ghost into me, and I will write all that hath beene done in the world since the beginning, which was written in thy Law, that men may finde the path, and that they which will liue in the latter dayes may liue.

And he answered me, saying, Goe, and gather the people, and say vnto them, that they seeke thee not for fortie dayes.

But prepare thee many booke tables, and take with thee these five, Sares, Dabria, Selema, Ecanus, and Afiel, which are ready to write swiftly.

And come higher, and I will light a candle of vnderstanding in thine heart, which shall not bee put out till the things be perfourmed which thou shalt begin to write.

And then shalt thou declare some things openly vnto the perfect men, and some things shalt thou shew secretly vnto the wise: to morrow this houre shalt thou begin to write.

Then went I forth, as he commanded me, and gathered all the people together, and said,

Heare these wordes, O Israel,

Our fathers at the beginning were strangers in Egypt; from whence they were deliuered,

And receiued the Law of life, which they kept not, which ye also haue transgressed after them.

Then was the land, euen the land of Sion parted among you by lot: but your fathers and ye also haue done vnrighteously, and haue not kept the wayes, which the most High commanded you.

And for so much as hee is a righteous Iudge, hee tooke from you in time the thing that he had giuen you.

And now are ye here, and your brethren among you.

Therefore if so be that you will subdue your owne vnderstanding, and reforme your heart, yee shall be kept aliue, and after death shall ye obtaine mercy.

For after death shall the iudgement come, when we shall liue againe: and then shall the names of the righteous be manifest, and the workes of the vngodly shall be declared.

Let no man therefore come now vnto me, nor seeke me these fourtie dayes.

So I tooke the five men, as he commanded me, and we went into the field, and remained there.

The next day, behold, a voice called me, saying, Esdras, open thy mouth, and drinke that I giue thee to drinke.

Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water: but the colour of it was like fire.

And I tooke it, and dranke, and when I had

had drunken mine heart vnderstanding, and wisdom grew in my breast: for my spirit was strengthened in memory.

41 And my mouth was opened, and shut no more.

42 The most High gave vnderstanding vnto the five men, that they wrote the like things of the night, which they vnderstood not.

43 But in the night they did eate bread, but spake by day, & held not my tongue by night.

44 In fourtie dayes they wrote two hundred and foure booke.

45 And when the fourtie dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthy and vniuersal may readie.

46 But keepe the secretie fast, that thou mayst giue them to the wise among the people.

47 For in this is the veine of vnderstanding, and the fountaine of wisdom, and the riuier of knowledg: and I did so.

CHAPTER. XV.

1 The prophete of Esdras is certayne. 2 The oules that shall come on the world. 3 The Lord will avenge the innocent blood. 4 Egypt shall lament. 5 Sedition. 6 And punishment vpon the Kings of the earth. 7 Cursed are they that sime. 8 Troubles and warres vpon the whole earth. 9 God is the avenger of his self.

BEhold, speake thou in the eares of my people the words of prophecie, which I will put in thy mouth, saith the Lord:

1 And cause them to be written in letters for they are faithfull and true.

2 Feare not the imaginations against thee: let not the vnfaithfulness of the speakers trouble thee, that speake against thee.

3 For euery vnfaithfull shall die in his vnfaithfulness.

4 Behold, saith the Lord, I will bring plagues vpon all the world, the sword, famine, death and destruction:

5 Because that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

6 Therefore, saith the Lord, I will holde my tongue no more for their wickednes (they doe vngodly) neither will I suffer them in the things that they doe wickedly.

7 Behold, the innocent and righteous blood crieth vnto me, and the soules of the iust cry continually.

8 I will surely auenge them, saith the Lord, and receiue vnto mee all the innocent blood from among them.

9 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt,

10 But I will bring them out with a mighty hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

11 Egypt shall mourne, and the foundations thereof shall be smitten with the plague and punishment, that God shall bring vpon it.

12 The ploughmen shall till the ground, shall mourne: for their seeds shall faile through the blasting and haile, and by an horrible starre.

13 Woe to the world, and to them that dwell therein.

14 For the sword & their destruction draweth neere, and one people shall stand vp to fight against another with swords in their hands.

15 For there shall be sedition among men, and one shall smite another: they shall not regard their King, and the princes shall measure their doings by their power.

16 A man shall desire to go into a citie, and shall not be able.

17 Because of their pride the cities shall be troubled, the houses shall be afraid, and men shall feare.

18 A man shall haue no pity vpon his neighbour, but shall destroy their houses with the sword, and their goods shall be spoiled for lacke of bread, and because of great trouble.

19 Behold, saith God, I haue gathered all the Kings of the earth to reuerend me, which are from the East, and from the South, from the East, and from Libanus, to come vpon them, and to repay the things that they haue done to them.

20 As they doe yet this day vnto my chosen, so will I doe also, and recompence them in their bosome: thus saith the Lord God.

21 My right hand shall not spare the sinners, neither shall the sword cease from them, that shed innocent blood vpon earth.

22 The fire is gone out from his wrath and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

23 Woe to them that sinne, and keepe not my commandements, saith the Lord.

24 I will not spare them: depart, O children, from the power: defile not my Sanctuary.

25 For the Lord knoweth all them that sin against him, and therefore deliuereth hee them vnto death and destruction.

26 For now are the plagues come vpon the world, and ye shall remaine in them: for God will not deliuer you, because yee haue sinned against him.

27 Behold, an horrible vision cometh from the East,

28 Where generations of Dragons of Arabia shall come out with many charrets, and the multitude of them shall be caried as the winde vpon the earth, that all they which heare them, may feare and tremble.

29 Euen the Carmanians, raging in wrath, shall goe forth as the bores of the Forrest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

30 But after this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, & conspire to consume them with a great power.

32 Then these shall be troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall theemie besiege them, and consume some of them, and in their hoste shall be feare and dread, and strife among their kings.

34 Behold clouds from the East, and from the North vnto the South, & they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another: and they shall smite downe a great multitude of barres vpon the earth, euen their owne starre, and the blood shall bee from the sword vnto the belly.

36 And the dung of man vnto the Camels litter.

37 And there shall bee great fearefulnesse and trembling vpon earth, and they that see the wrath, shall be afraid, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shall winds arise, and shall open it with the cloud, which he raised vp in wrath, and the starre, raised to feare the East and West winde, shall be destroyed.

40 And the great and mighty cloudes shall be lift vp full of wrath, and the starre, that they may make all the earth afraid, and them that dwell therein, and that they may powre out ouer euery high place, and lifted vp, an horrible constellation.

41 As fire and haile, and flying swordes, and many waters, that all fields may be full, and all riuers with the abundance of great waters.

42 And they shall breake downe the cities, and walles, and mountaines, and hilles, and the trees of the wood, and the grasse of the me-dowes, and their corne.

43 And they shal goe with a straight course vnto Babylon, and make it afraid.

44 They shall come to her, and besiege her, and shal powre forth the constellation, and all the wrath against her: then shall the dust and smoke go vp vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall do seruice vnto them that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her perfon,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glory in thy louers, which haue alway desired to commit whoredom with thee.

48 Thou hast followed her that is hated in all her workes, and in her inentions: therefore saith God,

49 I will send plagues vpon thee, widow-hood, pouertie, and famine, and the sword, and pestilence, to waste thine houses with destruction and death.

50 And the glory of thy power shalbe dried vp as a flower when the heate riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wite that is plagued and beaten of women, so that the mightie and the louers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alway slaine my chosen, exalting the stroke of thine hands, and said ouer their death, when thou wast drunken,

54 Set forth the beautie of thy countenance?

55 The reward of thy whoredome shall be in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shall fall by the sword in the field.

58 And they that bee in the mountaines shall die of hunger, and eate their owne flesh, and drinke their own blood for want of bread and thirst of water.

59 And thou as vnhappy, shalt come thorow the sea, and receiue plagues againe.

60 In the passage they shall cast downe the slaine citie, and shall roote out one part of thy land, and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall be to thee as fire.

62 And they shall destroy thee, and thy cities, thy lande, and thy mountaines: all thy woods, and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they cary away captiue, and shall spoile thy substance, and marre the beautie of thy face.

CHAP. XVI.

1 Against Babylon, Asia, and Egypt, and Syria. 18. 38 Of the euils that shall come vpon the world, with admonitions how to gouerne themselves in afflictions. 54 To acknowledge their sinnes, and to commit themselves to the Lord. 55 Whose mightie providence and iustice is to be reuerenced.

Woe to thee, Babylon and Asia: woe to thee, Egypt and Syria.

2 Gird your selues with sacke and haire-cloth, and mourne your children, and be sory: for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungry lyon in the wood? or quench the fire in stubble when it hath once begun to burne? may one

turne

turne againe the arrow, that is shot of a strong archer?

6 The mighty Lord sendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shall not feare? He shall thunder, and who shall not be afraid?

8 The Lord shall threaten, and who shall not utterly be broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea riseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord, and the glory of his power.

9 For strong is his right hand, that bendeth the bow: his arrowes that hee shooteth, are sharpe, and shall not misse, when they begin to be shot into the ends of the world.

10 Behold, the plagues are sent, and shall not turne againe, till they come vpon earth.

11 The fire is kindled, and shall not bee put out, till it consume the foundations of the earth.

12 As an arrow which is shot of a mighty archer, returneth not backward: so the plagues that shall be sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in these dayes?

14 The beginning of sorrowes, and great mourning: the beginning of famine, and great dearth: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plague come?

15 Behold, famine and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they will not turne from their wickednesse, nor bee alway mindfull of the scourges.

17 Behold, vitayles shall be so good cheape vpon earth, that they shall thinke themselves to be in good case: but then shall the euils bud forth vpon earth, euen the sword, the famine and great confusion.

18 For many of them that dwel vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shall bee no man left to till the earth, and to sow it: the trees shall giue fruit, but who shall gather them?

21 The grapes shall be ripe, but who shall tread them? for all places shall be desolate, so that one man shall desire to see another, or to heare his voice.

22 For of one city there shall be tenne left, and two of the field, which shall hide them-

selues in the thicke woods, and in the clefts of rockes.

23 As when there remaine three or foure olives in the place where olives grow, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those dayes there shall be three or foure left by them that search their houses with the sword.

26 And the earth shall be left waste, and the fields thereof shall waste old, and her wayes, and all her paths shall grow full of thornes, because no man shall trauell thither any more.

27 The virgines shall mourne, hauing no bridgemen: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the warres shall their bridgemen be destroyed, and their husbands shall perish with famine.

29 But, ye seruants of the Lord, heare these things, and marke them.

30 Behold the word of the Lord, receiue it: beleeue not the gods of whom the Lord speaketh: behold, the plagues draw neere, and are at hand.

31 As a travelling woman which is in the ninth month bringeth forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her body, & when the childe commeth to the birth, they tary not a whit:

32 So shall not the plagues bee slacke to come vpon the earth, and the world shall mourne, and sorrowes shall come vpon it on euery side.

33 O my people, heare my worde: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 Hee that selleth, let him be as hee that selleth his way: and hee that buyeth as one that will lose.

35 Who so occupieth merchandise, as hee that winneth not: and hee that buildeth, as hee that shall not dwell therein:

36 Hee that soweth, as one that shall not reape: hee that cutteth the vine, as hee that shall not gather the grapes:

37 They that marrie, as they that shall get no children: and they that marrie not, so as the widowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shall reape their fruits, and spoile their goods, and ouerthrow their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their owne persons,

41 So much more will I be angry against them for their finnes, saith the Lord.

42 As a whore enuies an honest and ver-
gious woman.

43 So shall righteousnesse hate iniquitie, when she decketh her selfe, and shal accuse her openly, when he shall come that shal bridle the author of all sinne vpon earth.

44 And therefore be ye not like thereunto, nor to the works thereof: for or euer it be long iniquitie shall be taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his head, which saith, I have not sinned before the Lord God and his glory.

46 Beholde, the Lord * knoweth all the workes of men, their imaginations, their thoughts and their hearts.

47 For as soone as he said, Let the earth be made, it was made: let the heauen be made, and it was created.

48 By his word were the starres estab-
lished, and he * knoweth the number of them.

49 Hee searcheth the depth, and the trea-
sures thereof: hee hath measured the sea, and what it containeth.

50 Hee hath shut the sea in the mids of the waters, and with his word hath he hangd the earth vpon the waters.

51 He spreadeth out the heauen like a vau:
vpon the waters hath he founded it.

52 In the desert hath hee made springs of water, and pooles vpon the top of the moun-
tains, to powre out floods from the high rocks to water the earth.

53 Hee made man, and put his heart in the mids of the body, and gaue him breath, life, and vnderstanding.

54 And the Spirit of the Almighty God, which made all things, and hath searched all the hid things in the secrets of the earth,

55 He knoweth your inuentions, and what ye imagine in your heart when yee sinne and would hide your finnes.

56 Therefore hath the Lord searched and sought out all your works, and will put you all to shame.

57 And when your finnes are brought forth before men, ye shall be confounded, and your owne finnes shall stand as your accusers in that day.

58 What will ye doe, or how will ye hide your finnes before God and his Angels?

59 Behold, God himselfe is the iudge: feare him: keepe from your finnes, and forget your iniquities, & meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all troubles.

60 For behold, the heare of a great multi-
tude is kindled against you, and they shall take away certaine of you, and shall say, you for-
meate to the idoles.

61 And they that consent vnto them, shall be had in derision and in reproch, and troden vnder foot.

62 For in euery place and cities that are neere, there shall be great insurrection against those that feare the Lord.

63 They shall be like mad men: they shall spare none: they shall spoile and waste such as yet feare the Lord.

64 For they then shall waste and spoile their goods, and cast them out of their houses.

65 Then shall the triall of my chosen ap-
peare, as the gold is tried by the fire.

66 Heare, O ye my beloued, saith the Lord: behold, the dayes of trouble are at hand, but I will deliuer you from them: be not ye afraid: doubt not, for God is your Captaine.

67 Who so keepeth my commandements and precepts, saith the Lord God, let not your finnes weigh you downe, and let not your in-
quities lift themselves vp.

68 Woe vnto them that are bound with their finnes and couered with their iniquities, as a field is hedged in with bushes, and the path thereof couered with thorns, whereby no man may trauel: it is shut vp, and is appointed to be deuoured with fire.

TOBIT.

CHAP. I.

1 Tobit's parentage. 3 His godlinesse. 6 His equitie. 8 His charitie and prosperitie. 19 He fleeth, and his goods are confiscated. 22 And after restored.

THe booke of the wordes of Tobit sonne of Tobiel, the sonne of Ananeel, the sonne of Adiel, the sonne of Gabael, of the seed of Afahel, and of the tribe of Nephthalim,

2 Who in the time of Sennacherib king of the Assyrians was * ledde away captiue out of Thisbe, which is at the right hand of that citie, which is called properly Nephthalim, in

Galilee about Afer.

3 I Tobit haue walked all my life long in the way of trueth and iustice, and I did many things liberally to the brethren, which were of my nation, and came with mee to Nineue into the land of the Assyrians.

4 And when I was in mine owne countrey in the land of Israel, being but yong, al the tribe of Nephthalim my father fel from the house of Ierusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacri-
fice there, where the temple of the Tabernacle of the most High was consecrated, and built vp for all ages.

Stt

5 *Now

Tobias was
mercifull.

Tobit being
captiue amongst
the Assyrians,
did not leave the
way of trueth.

Tobit being
captiue amongst
the Assyrians,
did not leave the
way of trueth.

*1 King. 12. 30.

5 Now all the Tribes which fel from God, yea, and my father Nephthalims house offered to the heifer called Baal.

He fled from
idols.
*Exod. 32. 35.
*Deut. 12. 6.

6 But I (as it was ordeined to all Israel by an everlasting decree) went alone often to Jerusalem, at the feasts * bringing the first fruits, and the tenths of beasts, with that which was first thome, and offered them at the Altar to the Priests the children of Aaron.

7 The first tenth part I gave to the Priests the sonnes of Aaron, which ministered in Jerusalem: the other tenth part I sold, and came and bestowed it every yere at Jerusalem.

8 The third tenth part I gave unto them to whom it was due, as Deborah my fathers mother had commanded me: for my father left me as a pupill.

He married to
wife Anna,
which beareth
him Tobias.
*Num. 36. 7.

9 Further more when I was come to the age of a man, I married Anna of * mine owne kinred, and of her I begate Tobias.

*Gen. 43. 31.

10 But when I was led captive to Nineue, all my brethren, & those which were of my kinred, did eate of the * bread of the Gentiles.

11 But I kept myself from eating;

He found grace
in the sight of
Salmesar.

12 Because I remembered God with all mine heart.

13 Therefore the most High gaue me grace and fauour before Enemessar, so that I was his purveyour.

Or, sonne.
Or, in Rayes a
cassin Media.

14 And I went into Media, and I deliuered ten talents; silver to Gabael the brother of Gabrias in the land of Media.

Or, Salmesar.
The chatitie of
Tobias.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I could not goe into Media.

*2. King. 19. 35.
36. 37. 38. 39.
*Isaiah. 48. 18. 22.
1. macc. 7. 41.
2. macc. 8. 19.

16 But in the time of Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungry,

17 And my clothes to the naked: and if I saw any of my kinred dead, or cast about the walles of Nineue, I buried him.

Tobit fleeth
from the face of
Sennacherib.

18 And if the king Sennacherib had slaine any, when he * was come and fled from Iudea, I buried them priuily (for in his wrath he killed many) but the bodies were not found when they were sought for of the king.

19 Therefore when a certaine Nineuite had accused mee to the King, because I did burie them, I hid my selfe: and because I knew that I was sought to be slaine, I withdrew my selfe for feare.

*1. King. 19. 37.
2. Chron. 32. 21.

20 Then all my goods were spoiled, neither was there any thing left mee besides my wife Anna and my sonne Tobias.

21 Neuerthelesse * within fise and fiftie dayes, two of his sonnes killed him, and they fled into the mountaines of Ararath, and Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accompts and ouer all his domestical affaires Achiacharus my brother Anaels sonne.

Tobit returneth.

22 And when Achiacharus had made a re-

quest for me, I came againe to Nineue: now Achiacharus was cup-bearer and keeper of the signet, and steward, and ouersaw the accounts: so Sarchedonus appointed him vnto him, and he was my brothers sonne.

CHAPTER II
Tobit calleth the faithful to his table. 3. How he teacheth the
feast to his wife Anna. 10. How he becometh blind. 13
His wife laboureth for her living. 14. She reprocheth him
for his blindness.

Now when I was come home againe, and my wife Anna was restored vnto me with my sonne Tobias in the feast of Pentecost, which is the holy feast of the seven weekes, there was a great dinner prepared mee, in the which I sate downe to eat.

And when I saw abundance of meate, I said to my sonne, Goe, and bring what poore man soeuer thou shalt finde of our brethren which doeth remember God; and loe, I will care for thee.

Tobit doth bid
to dinner those
which feare
God.

3 But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meate, I start vp, and brought him into mine house vntill the going downe of the sunne.

Tobit leueth
his guests, ta-
keth vp the dead
body into his
house to bury it.

5 Then I returned and washed, and ate my meate in heavinesse.

6 Remembering that prophecie of * Amos, which had said, Your solemne feasts shall be turned into mourning, and your ioyes into wailing.

* Amos 8. 10.
3. macc. 2. 41.

7 Therefore I wept, and after the going downe of the sunne I went and made a graue and buried him.

8 But my neighbours mocked mee, and said, Doeth hee not feare to die for this cause, who * fled away, and yet, loe, hee burieth the dead againe?

Tobit is rebo-
ked of his
neighbours.
* Chap. 1. 19.

9 The same night also when I returned from the buriall, and slept at the wall of mine house because I was polluted, and hauing my face vncouered,

10 And I knew not that sparrows were in the wall, and as mine eyes were open, the sparrows cast downe warme dung into mine eyes, and a whitnesse came in mine eyes, and I went to the Physicians, but they helped mee not. Moreover, Achiacharus did nourish mee vntill I went into Helimais.

He is made blind
for an example
of patience
to his poster-
itie.

11 And my wife Anna did take womens works to doe.

The wife of To-
bit laboureth
for her living.

12 And when she had sent them home to the owners, they payed the wages, and gaue a kid.

13 Which when it was at mine house, and began to bleat, I said vnto her, From whence is this kid? is it not stollen? render it to the owners: * for it is not lawfull to eat any thing that is stollen.

The innocencie
of Tobit.
* Deut. 22. 1.

14 But she said, It was giuen for a gift more then the wages: but I did not beleue, & bade her to render it to the owners, and I did blush, because

* 1. 2. 3.

her selfe. Then further she said, Where
were thine eyes, and thy right hand, when thou
sawest this? she said, when thou sawest this?

CHAP. III.

The prayer of Tobit. *Sarra Raguel daughter, and
the things that she said to her father Raguel.*

Then I, being sorrowfull, did weep, and
in my sorrow prayed, saying,

O Lord, thou art iust, and all thy works,
and all thy wayes are merite and truth, and
thou iudgeth truly and iustly for euer.

Remember me, and looke on me, neither
punish me according to my sinnes, nor in the
scales, or thy fathers, which haue sinned be-
fore thee.

For they haue not obeyed thy command-
ments: wherefore thou hast deliuered vs
from spoyle, and into captiuitie, or to death,

and for a prouerbe of a reproch to all them
among whom we are dispersed: and now thou
hast many and iust causes.

To doe with me according to my sinnes,
and my fathers: because we haue not kept thy
commandments, neither haue walked in
thy wayes before thee.

Now therefore deale with me as see-
meth best vnto thee, and commaund my spirit
to be taken from me, that I may be dissolved,

and become earth: for it is better for me to die
then to liue, because I haue heard false repro-
ches, and am very sorrowfull: commaund there-
fore that I may be dissolved out of this distres-
se, and goe into the euerlasting place: turne not
thy face away from me.

It came to passe the same day, that in
Ecbatane a cite of Media, Sarra the daughter
of Raguel was also reproched by her fathers
maides.

Because she had bene married to seuen
husbands, whom Asmodeus the euill spirit had
killed before that they had lien with her. Doe-
st thou not know, said they, that thou hast stran-
gled thine husbands? thou hast had now seuen
husbands, neither wast thou named after any
of them.

Wherefore dost thou beare vs for them?
if they be dead, goe thy wayes hence to them,
that we may neuer see of thee either sonne or
daughter.

When she heard these things, she was
very sorrowfull, so that she thought to haue
strangled her selfe. And she said, I am the on-
ly daughter of my father, and if I doe this, I
shall slander him, and shall bring his age to the
grauel with sorrow.

Then she prayed toward the window,
and said, Blessed art thou, O Lord my God,
and thine holy and glorious Name is blessed,
and honourable for euer: let all thy workes
praise thee for euer.

And now, O Lord, I set mine eyes, and
my face toward thee,

And say, Take me out of the earth, that
I may haue no more any reproch.

Thou knowest, O Lord, that I am pure
from all sinne with man,

And that I haue neuer polluted my
name, nor the name of my father in the land
of my captivity: I am the only daughter of my
father, neither hath hee any man-child to be-
come of him, neither any I haue known, or
child borne of him, to whom I may keepe
my selfe for a wife: my seuen husbands are
now dead, and why should I liue? But if it
please thee, that I should die, commaund to
looke on me, and to pity me, that I doe no more
heare reproch.

To the prayers of them both were heard
before the mặttie of the great God.

And Raphael was sent to heale them both,
that he might take away the whitenesse of Tobits
eyes, and to giue Sarra the daughter of Raguel
for a wife to Tobias the sonne of Tobit, and to
binde Asmodeus the euill spirit, because shee
belonged to Tobias by right. The selfe same
time came Tobit home, and entred into his
house, and Sarra the daughter of Raguel came
downe from her chamber.

CHAP. III.

Precepts and exhortations of Tobit to his sonne.

In that day Tobit remembered the silver
which hee had deliuered to Gabael in Rages
a cite of Media.

And sayd with him selfe, I haue wished
for death: wherefore doe I not call for my son
Tobias that I may admonish him before I die?

And when hee had called him, hee said,
My sonne, after that I am dead, burie mee, and
despise not thy mother, but honour her all
the dayes of thy life, and doe that which shall
please her, and anger her nor.

Remember, my sonne, how many dan-
gers shee sustained when thou wast in her
wombe.

And when she dieth, bury her by me in
the same graue.

My sonne, set our Lord God alwayes
before thine eyes, and let not thy will bee set
to sinne or to transgresse the commandments
of God. Doe vprightly all thy life long, and
follow not the wayes of vnrighteousnesse: for
if thou deale truly, thy doings shall prosper-
ously succede to thee, and to all them which
liue iustly.

Giue almes of thy substance: and when
thou giuest almes, let not thine eye be enuious,
neither turne thy face from any poore, lest that
God turne his face from thee.

Giue almes according to thy substance:
if thou haue but a little, be not afraid to giue a
little almes.

For thou layest vp a good store for thy
selfe against the day of necessity.

Stt 2 10 * Because

The innocencie
of Sarra.

Her chastitie.

Greekes pitie
brother.The prayers of
Tobit, and Sar-
ra are heard
both at a time.

* Chap. i. 14.

Tobits exhorta-
tion to his sonne,
what he thought
he should die.The mother is
to be reuerenced.* Exod. 20. 12.
eccles. 7. 27.God must be in
our hearts.

Almes.

Prouerbs 3. 9.
eccles. 4. 1. and
14. 13.

Luke 14. 13.

Eccles. 35. 12.

19 For that which God hath given vs to liue with, doeth suffice vs.

20 Then said Tobie, Bee not carefull, my sister: he shall returne in safetie, and thine eyes shall see him.

21 For the good Angel doeth keepe him company, and his iourney shall be prosperous, and he shall returne safe.

22 Then she made an end of weeping.

CHAP. VI.

Tobias delivered from the fish. 7. Raphael sheweth him certaine medicines. 10. He conducteth him toward Sarra.

And as they went on their iourney, they came at night to the flood Tygris, and there abode.

3 And when the yong man went to wash himself, a fish leaped out of the riuer, & would haue deuoured him.

4 Then the Angel said vnto him, Take the fish. And the yong man tooke the fish, and drew it to land.

5 To whom the Angel said, Cutt the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

6 So the yong man did, as the Angel commanded him: and when they had rosted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

7 Then the yong man said to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

8 And he said vnto him, Touching the heart, and the liuer, if a deuill or an euill spirit trouble any, we must make a perfume of this before the man or the woman, and he shall be no more vexed.

9 As for the gall, any one a man that hath whitenesse in his eyes, and he shall be healed.

10 And when they were come neere to Rages,

11 The Angel said to the yong man, Brother, to day we shall lodge with Raguel, who is thy cousin: he also hath one onely daughter named Sarra: I will speake for her that she may be giuen thee for a wife.

12 For to thee doeth the right of her pertaine, seeing thou hast art the reuenger of her kinned.

13 And the maide is faire and wise: now therefore heare me, and I will speake to her father, that wee may make the marriage when we are returned from Rages: for I know that Raguel cannot marry her to another according to the Law of Moyses: els he should deserve death, because the right doth rather appertaine to thee then to any other man.

14 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maide hath bin giuen to seven men, who all died in the marriage chamber:

15 And I am the onely begotten sonne of my father, and I am affraide, lest I goe in to

her, and die as the other before: for a wicked spirit loueth her, which hurteth no body but those which come in to her: wherefore I also feare lest I die, and bring my fathers and my mothers life because of mee, in the grave with sorrow: for they haue no other sonne to burie them.

16 Then the Angel said vnto him, Dost thou not remember the precepts which thy father gaue thee, that thou shouldst marrie a wife of thine owne kinned? wherefore beate mee, O my brother: for she shall be thy wife, neither be thou carefull of the euill spirit: for this same night shall she be giuen thee in marriage.

17 And when thou shalt goe into the marriage chamber, thou shalt take of the hot coales for perfume, and make a perfume of the heart, and of the liuer of the fish.

18 Which if the spirit do smell, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, and pray to God which is mercifull, who will haue pitie on you, and save you: feare not, for she is appointed vnto thee from the beginning, and thou shalt keepe her, and she shall go with thee: moreover, I suppose that shee shall beare thee children: Now when Tobias had heard these things, he loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

And when they were come to Ecbatane, they came to the house of Raguel, and Sarra met them, and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethren? To whom they said, that they were of the tribe of Nephtalim, and of the captiues that dwelt at Ninus.

4 Then he said to them, Doe ye know Tobit our kinsman? And they said, Wee know him: Then said he, Is he in good health?

5 And they said, He is both aliue, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped and kissed him, and wept.

7 And blessed him, and said vnto him, Thou art the sonne of an honest and good man: but when he had heard that Tobit was blinde, hee was sorrowfull and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreover, they received them with a ready mind, & after that they had killed a ram of the flocke, they set rich meat on the table. Then said Tobias to Raphael, Brother Azarias, put forth these things whereof thou spakest in the way, that this businesse may be dispatched.

9 So he communicated the matter with

Raphael and Tobias come to Raguel.

Tobias asketh Raguel's daughter to wife.

Raguel, and Raguel said to Tobias, Eat, and drinke and make merry.

10 For it is meete that thou shouldest marrie my daughter: neuertheless, I will declare vnto thee the truth.

11 I have giuen my daughter in marriage to seuen men, who died that night which they came in vnto her: neuertheless, be thou of a good courage and merry. But Tobias said, I will eate nothing here, vntill yee bring her hither, and betroth her to me.

12 Raguel said then, Marry her then according to the custome: for thou art her cousin, and she is thine. God which is mercifull, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, and she came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Behold, take her after the Law of Moyses, and leade her away to thy father: and he blessed them.

14 And called his wife Edna, and he tooke a booke and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done, as hee had bidden her, she brought her thither: then Sarra wept, & her mother wiped away her daughters teares.

18 And said vnto her, Be of good comfort, my daughter: the Lord of heauen and earth giue thee ioy for this thy sorow: bee of good comfort my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 Hee prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesteth the Lord.

And when they had supped, they brought Tobias in vnto her.

2 And as hee went, hee remembered the words of Raphael, & tooke coles for perfumes, and put the heart & the liuer of the fish thereupon, and made a perfume.

3 The which smell when the euill spirit had smelled, he fled into the utmost parts of Egypt, whom the Angel bound.

4 And after that they were both shut in, Tobias rose out of the bed, and said, Sister, arise, and let vs pray, that God would haue pitie on vs.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, & blessed is thine holy and glorious Name for euer: let the heauens blesse thee, and all thy creatures.

6 Thou madest Adam, and gauest him Eua his wife for an helpe, and stay: of them came mankind: thou hast said, It is not good, that a man should be alone: let vs make vnto him an ayde like vnto himselfe.

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore

grant me mercy, that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come to his house,

12 Hee said to his wife Edna, Send one of the maids, and let them see whether he be aliue: if not, that I may bury him, and none know it.

13 So the maid opened the doore, and went in, and found them both asleepe,

14 And came foorth, and told them that he was aliue.

15 Then Raguel praised God, and sayd, O God, thou art worthy to bee praised with all pure, and holy praise: therefore let thy Saints praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

16 Thou art to bee praised, O Lord: for thou hast made me ioyful, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercy.

17 Thou art to be praised because thou hast had mercie of two that were the onely begotten children of their fathers: grant them mercie, O Lord, and finish their life in health with ioy and mercy.

18 Then Raguel bade his seruants to fil the graue.

19 And he kept the wedding feast fourteene dayes.

20 For Raguel had said vnto him by an oath, that he should not depart before that the fourteene dayes of the mariage were expired,

21 And then he should take the halfe of his goods and returne in safetie to his father, and should haue the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Tobias to Tobias marriage.

Then Tobias called Raphael, and said vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and goe to Rages of the Medes to Gabael, and bring mee the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the dayes: and if I tary long, he will be very sory.

5 So Raphael went out and came to Gabael, & gaue him the hand writing, who brought forth bags which were sealed vp, & gaue them to him.

6 And in the morning they went foorth, both together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

1 Tobias and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

Now

Raguel giueth his daughter Sarra to Tobias.

*Numb. 36, 6.

Tobias followeth Raphaels counsell, as Chap. 6, 7.

Or, vpon vs.

Tobias prayer.

*Gen. 2, 7, 18, 22.

Raguel thinking Tobias was dead, made a graue for him.

Raguel praiseth God for Tobias.

Raguel giueth halfe of his goods toward the marriage of his daughter to Tobias.

Tobias care for his sonne.

The Angel goeth on Tobias message.

The Angel sendeth Tobias.

NOW Tobit his father counted every day and when the dayes of the journey were expired, and they came not,

2 Tobit sayd, Are they not mocked? or is not Gabriel dead, and there is no man to giue him the money?

3 Therefore he was very sory.

4 Then his wife said to him, My sonne is dead, seeing he tarieth: and she began to bewaile him, and said,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peace: be not carefull, for he is safe.

7 But she said, Hold thy peace, and deceiue me not: my sonne is dead, and thee went out every day by the way, which they went, neither didst thou eate meate on the day time; and didst consume whole nights in bewailing her sonne Tobias vntill the foortene dayes of the wedding were expired, which Raguel had sworne, that hee should tary there. When Tobias said to Raguel, Let me goe for my father and my mother looke no more to see me.

8 But his father in law said vnto him, Tarry with me, and I will send to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let me goe to my father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and money.

11 And hee blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And he said to his daughter, Honour thy father, & thy mother in law, which are now thy parents, that I may heare good report of thee: and hee kissed them. Edna also said to Tobias, The Lord of heauen restore thee, my deare brother, & grant that I may see thy children of my daughter Sarra, that I may reioyce before the Lord. Behold now, I comit to thee my daughter, as a pledge: doe not entreat her euill.

CHAP. XI.

1 The returne of Tobias to his father. **2** How hee was received. **3** His father bath his sight restored and praiseth the Lord.

AFTER these things Tobias went his way, praising God that hee had giuen him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way til he drew neere to Nineue.

2 Then Raphael sayd to Tobias, Thou knowest, brother, how thou diddest leaue thy father.

3 Let vs haste before thy wife, and prepare the house.

4 And take in thine hand the gall of the fish. So they went their way, and the dogge followed them.

5 Now Anna sat in the way, looking for her sonne.

6 Whom when she saw comming, shee said to his father, Behold, thy sonne cometh, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father shall receiue his sight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, hee shall rubbe and make the whitenesse to fall away, and shall see thee.

9 Then Anna ranne forth, and fell on the necke of her sonne, and said vnto him, Seeing I haue seene thee, my sonne, from henceforth I am content to die, and they wept both.

10 Tobias also went forth toward the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke hold of his father, and sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father,

12 And when his eyes began to pricke, he rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, and when hee saw his sonne, he fell vpon his necke,

14 And he wept and said, Blessed art thou, O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged me, and hast had pity on mee: for behold, I see my sonne Tobias: and his sonne, being glad, went in, and told his father the great things that had come to passe in Media.

16 Then Tobit went out to meete his daughter in law, reioycing and praising God to the gate of Nineue: and they which saw him goe, manieled, because hee had receiued his sight.

17 But Tobit testified before them all, that God had had pitie on him. And when he came neere to Sarra his daughter in law, hee blessed her, saying, Thou art welcome daughter: God bee blessed, which hath brought thee vnto vs, and blessed bee thy father: and there was great ioy among al his brethren which were at Nineue.

18 And Achiacharus and Nasbas his brothers sonne came.

19 And Tobias mariage was kept seuen dayes with great ioy.

CHAP. XII.

1 Tobias declareth to his father the pleasures that Raphael had done him, & the which hee would recompense. **2** Raphael declareth that he is an Angel sent of God.

THEN Tobit called his sonne Tobias, and said vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou must giue him more.

2 And hee said vnto him, O father, it shall not grieue me to giue him halfe of those things which I haue brought.

3 For hee hath brought me againe to thee in safetie, and hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

4 Then

The father and mother are in heaviness for Tobias carrying

* Chap. 3. 17

Raguel giueth Tobias, and his wife leave to depart.

Sarra is instructed by her parents.

el giueth of his is toward marriage of daughter to ias.

Tobias care for his sonne.

The Angel goeth on Tobias message.

The Angels send to Tobias,

4. Then the old man sayd, It is due vnto him.

6 So hee called the Angel, and sayd vnto him, Take halfe of all that yee haue brought, and goe away in silence. But hee took of them both a part, and said vnto them, Praise God, and confesse him, and giue him the glory, & praise him for the things which hee hath done vnto you before all them that liue. It is good to praise God, and to exalt his Name: and to shewe forth his euident workes with honour: therefore be not wroth to confesse him.

7 It is good to keepe close the secrets of a King, but it is honourable to reuile the workes of God: doe that which is good, and no euill shall touch you.

8 Prayer is good with fasting, and almes and righteousness. A little with righteousness, is better then much with varietie of almes: it is better to giue almes, then to lay vp golde.

9 For almes doeth deliuer from death, and doeth purge all sinne. These which exercise almes and righteousness, shall be filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely, I will keepe close nothing from you: neuertheless, I said it was good to keepe close the secrets of a King, but that it was honourable to reuile the workes of God.

12 Now therefore when thou diddest pray, and Sarra thy daughter in law, I did bring to memory your prayer before the holy one: and when thou diddest bury the dead, I was with thee likewise.

13 And when thou wast not grieved to rise vp, and leaue thy dinner to bury the dead, thy good deede was not hid from mee: but I was with thee.

14 And now God hath sent mee to heale thee, and Sarra thy daughter in law.

15 I am Raphael one of the seven holy Angels, which present the prayers of the Saints, and which goe forth before his holy Maiestie.

16 Then they were both troubled, and fell vpon their face: for they feared.

17 But he said vnto them, Feare not, for it shall go well with you: prayse God therefore.

18 For I came not of mine owne pleasure, but by the good will of your God: wherefore praise him in all ages.

19 * All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you saw it in vision.

20 Now therefore giue God thanks: for I goe vp to him that sent mee: but write all things which are done, in a booke.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderfull worke of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.
 A thanksgiving of Tobie, who ascribed all to prayer to the Lord.

1 Then Tobie wrote a prayer of reioicing, and said, Blessed be God that liued for euer, and blessed be his kingdom for euer.

2 * For he doth scourge, and hath pity: he leadech to hell, and bringech vp, neither is there any that can avoid his hand.

3 Confesse him before the Gentiles, yee children of Israel: for he hath scattered you among them.

4 There declare his greatnesse, and extoll him before all the liuing: for he is our Lord and our God, and our Father for euer.

5 He hath scourged us for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whom wee are scattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then will he turne vnto you, and will not hide his face from you, but ye shall see what he will doe with you: therefore confesse him with your whole mouth, & praise the Lord of righteousness, and extoll the euerlasting King.

7 I will confesse him in the land of my captiuitie, and will declare his power, and greatnesse to a sinfull nation. O yee sioners, turne and doe iustice before him: who can tell if he will receiue you to mercy, and haue pitie on you?

8 I will extoll my God, and my soule shall praise the King of heauen, and shall reioyce in his greatnesse.

9 Let all men speake, and let all praise him for his righteousness.

10 O Ierusalem the holy citie, hee will scourge thee for thy childrens workes, but hee will haue pitie againe on the sonnes of righteous men.

11 Giue praise to the Lord duly, and praise the euerlasting King, that his tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that be miserable.

12 Many nations shall come from farre to the Name of the Lord God, with giftes in their hands, euen gifts to the King of heauen: all generations shall praise thee, and giue signes of ioy.

13 Curfed are all they, which hate thee: but blessed are they for euer which loue thee.

14 Reioyce, and be glad for the children of the iust: for they shalbe gathered, and shall blisse the Lord of the iust.

15 Blessed are they which loue thee: for they shal reioyce in thy peace. Blessed are they which haue bene sorrowful for al thy scourges: for they shal reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

16 Let my soule blisse God the great King

16 For

He that will be acceptable to God, must be proued with temptation.

* Gen. 18, 8 and 19, 3 iudges 13, 16.

16 For Ierusalem shall be built vp with Saphires, and Emeraude, and thy wall es with precious stones, and thy towers, and thy bulwarks with pure gold.

17 And the streetes of Ierusalem shall be paved with Berall, and Carbuncle, and stones of Opur.

18 And all her streets shall say, Halleluiah, and they shall praise him, saying, Blessed be God which hath extolled it for euer.

C H A P. XIII. *Of the destruction of Nineue, and the restoring of Ierusalem, and the Temple; 1. The death of Tobie, and his wife. 2. Tobias goes and death.*

SO Tobie made an end of praising God. And he was eight and fiftie yeere old when he lost his sight, which was restored to him after eight yeere, and he gave almes, and hee continued to feare the Lord God, and to praise him.

3 And when he was very aged, hee called his sonne, and sixe of his sonnes sonnes, and said to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life).

4 Goe into Media, my sonne; for I surely beleue those things which Ionas the Prophet spake of Nineue, that it shalbe destroyed, and for a time peace shall rather be in Media, and that our brethren shalbe scattered in the earth from that good land, and Ierusalem shalbe desolate, and the House of God in it shalbe burned, and shalbe desolate for a time.

5 Yet againe God will haue pitie on them, & bring them againe into the land where they shall build a Temple, but not like to the first, vntill the times of that age bee fulfilled, which being finished, they shall returne from euery place out of captiuitie, and build vp Ierusalem gloriously, and the House of God shalbe built in it for euer with a glorious building, as the Prophets haue spoken thereof.

6 And all nations shall turne, and feare the

Lord God truly, and shal bury their idoles.

7 So shall all nations praise the Lord, and his people shall confesse God, and the Lord shall exalt his people and all those which loue the Lord in truth & iustice, shall reioyce, and those also which shew mercie to our brethren.

8 And now, my sonne, depart out of Nineue, because that those things which the Prophet Ionas spake, shall surely come to passe.

9 But keepe thou the Law, and the Commandements, and shew thy selfe merciful and iust, that it may goe well with thee.

10 And burie me honestly, and thy mother with me; but tarie no longer at Nineue. Remember, my sonne, how Aman handled Achiacharus that brought him vp, how out of sight he brought him into darkenesse, and how hee rewarded him againe: yet Achiacharus was laued, but the other had his reward: for hee went downe into darkenesse. Manasses gaue almes, and escaped the snare of death, which they had set for him: but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousness doeth deliuer. When he had said these things, he gaue vp the ghost in the bed, being an hundred and eight and fiftie yeere olde, and he buried him honourably.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in law.

13 Where he became old with honour, and he buried his father and mother in law honourably, and he inherited their substance and Tobie his father.

14 And he dyed at Ecbatane in Media, being an hundred and seuen and twentie yeere old.

15 But before he died, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death he reioyced for Nineue.

IV D E T H.

C H A P. I.

2 The building of Ecbatane. 3. Nebuchodonosor made warre against Arphaxad, and overcame him. 12 Hee threateneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walls round about, of hewen stone, three cubits broad, and sixe cubites long, and made the height of the wall seuentie cubites, and the breath thereof fiftie cubites,

3 And made the towers thereof in the gates of it of an hundred cubites, and the breadth thereof in the foundation threescore cubites.

4 And made the gates thereof, euen gates that were lifted vp on high, seuentie cubites and the breadth of them fortie cubites, for the going forth of his mightie armies, and for the setting in aray of his footmen)

5 Euen in those dayes, King Nabuchodonosor made warre with King Arphaxad, in the great field, which is the field in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris and Hydaspes, and the country

countrey of Amur, the King of the Elimeans, and very many more, assembled themselves to the battell of the sonnes of Chusod.

And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Syria, and to all that dwelt in the West, and to those that dwelt in Cilicia, in Damascus, and Libanus, and in Melibanus, and to all that dwelt upon the sea coast,

And to the people that were in Carmel, and Canad, and in the Galle, and the great field of Esdraim,

And to all that were in Samaria, and the cities thereof, and beyond Iordan vnto Ierusalem, and Betan, and Chellus, and Cades, and the river of Egypt, and Iaphnes, and Ramene, and all the land of Gaden,

Vntil one come to Padie, and Memphis, and to all the inhabitants of Egypt, and all one come to the mountanes of Ethiopia.

But all the inhabitants of this countrey did not passe for the commandement of Nabuchodonosor King of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, hee was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

Therefore Nabuchodonosor was very angry with all this countrey, and swore by his throne and kingdome that he would surely be auenged vpon all those coastes of Cilicia and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Indea, and all that were in Egypt, till one come to the borders of the two seas.

Then hee marched in battell aray with his power against King Arphaxad in the seuenteenth yeere, and hee preuailed in his battell: for he ouerthrew all the power of Arphaxad, and all his horsemen, and all his chariots.

And hee wanne his cities, and came vnto Ecbarane, and tooke the towers, and spoiled the streetes thereof, and turned the beautie thereof into shame.

Hee tooke also Arphaxad in the mountanes of Ragau, and smote him through with his darts, and destroyed him vtterly that day.

So hee returned afterward to Nineue, both he and all his companie with a very great multitude of men of warre, and there he passed the time, and banketted, both he, and his army an hundreth and twentie dayes.

CHAP. II.

5 Nabuchodonosor commanded presumptuously that all people should be brought in subiection, 6 And to destroy those that disobeyed him. 15 The preparation of Olofernes armie. 23 The conquest of his enemies.

AND in the eighteenth yeere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor

King of the Assyrians, that he should auenge himselfe on all the earth, as he had spoken.

So he called vnto him all his officers and all his nobles, and communicated with them his secret counsell, and set before them with his owne mouth all the manner of the earth.

Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

And when hee had ended his counsell, Nabuchodonosor King of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

Thus sayeth the great King the lord of the whole earth, Behold, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footmen, an hundreth and twentie thousand, and the number of horses with their riders, twelue thousand,

And thou shalt goe against all the West countrey, because they disobeyed my commandement.

And thou shalt declare vnto them, that they prepare for me the land and the water: for I will goe forth in my wrath against them, and will couer the whole face of the earth with the feete of mine armie, and I will smite them as a spoile vnto them.

So that their wounded shall fill their valleyes, and their rivers, and the flood shall overflow, being filled with their dead.

And I will bring their captiuitie to the vtmost parts of all the earth.

Thou therefore shalt depart hence, and take vp for me all their countrey: and if they yeeld vnto thee, thou shalt reserue them for me vntill the day that I rebuke them.

But concerning them that rebell, let not thine eye spare them, but put them to death, and spoile them wheresoeuer thou goest.

For as I liue, and the power of my kingdome, whatsoever I haue spoken, that will I doe by mine hand.

And take thou heede that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the armie of Assur.

And he mustred the chosen men for the battell, as his lord had commanded him, vnto an hundreth and twentie thousand, and twelue thousand archers on horsebacke.

And hee set them in aray according to the manner of setting a great armie in aray.

And he tooke camels and asses for their burdens, a very great number, and sheepe, and oxen, and goates without number for their prouision,

And vitaille for euery man of the armie, and

and very much gold and silver out of the kings house.

19 Then hee went forth and all his power, to goe before in the voyage of king Nabuchodonosor, and to cover all the face of the earth Westward, with their charrets, and horsemen, and chosen footmen,

20 A great multitude also of sundrie sortes came with them like grasshoppers, and like the grasse of the earth: for the multitude was without number.

21 And they went forth of Nineue three dayes iourney toward the countrey of Beethleth, and pitched from Beethleth neere the mountaine which is on the left hand of the vpper Cilicia.

22 Then he tooke all his armie, his footmen and horsemen, and charrets, and went from thence into the mountaines.

23 And he destroyed Phud and Ludy, and spoiled al the children of Rasses, and the children of Ismael, which were toward the wilderness at the South of the Chelians.

24 Then hee went ouer Euphrates, and went through Mesopotamia, and destroyed all the high cities that were vpon the riuer of Arbonai, vntill one come to the sea.

25 And hee tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South and ouer against Arabia.

26 Hee compassed also all the children of Madian, and burnt vp their Tabernacles, and spoiled their lodges.

27 Then hee went downe into the countrey of Damascus, in the time of wheate harvest, and burnt vp all their fieldes, and destroyed their flockes and the heards: hee robbed their cities, and spoiled their countrey, and smote all their young men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the Sea coast, which were in Sidon and Tyrus, and them that dwelt in Sur & Ocina, and all that dwelt in Iemnaan: and they that dwelt in Azotus, and Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes. 8 He destroyed their gods that Nabuchodonosor might onely be worshipped.

So they sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great king: we lye downe before thee: vfe vs as shalbe good in thy sight.

3 Behold, our houses and all our places, and al our fieldes of wheate, and our flockes, and our heards, and all our lodges and Tabernacles lye before thy face: vfe them as it pleaseth thee.

4 Behold, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee,

5 So the men came to Olofernes, and declared vnto them after this maner.

6 Then came he downe toward the Sea coast, both he and his armie, and set garisons in the high cities, and tooke out of them chosen men for the warre.

7 So they and all the countrey round about receiued them, with crownes, and dances, and with timbrels.

8 Yet hee brake downe all their borders, and cut downe their woods: for it was entoyed him to destroy all the gods of the land, that all nations should worship Nabuchodonosor onely, and that all tongues and tribes should call vpon him as God.

9 Also hee came against Esdraclon, neere vnto Iudea, ouer against the great strait of Iudea.

10 And hee pitched betweene Geba, and a city of the Sythians, and there he taried a moneth, that he might assemble all the baggage of his armie.

CHAP. III.

The Israelites were afraid and defended their countrey. 6 Ioachim the Priest writeth to Bethulia, that they should fortifie themselves. 9 They cried to the Lord, and humbled themselves before him.

Now the children of Israel that dwelt in Iudea, heard all that Olofernes the chiefe captaine of Nabuchodonosor King of the Assyrians had done to the nations, and how hee had spoiled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled in Iudea, and the vessels and the altar of the house had bene sanctified because of the pollution.

4 Therefore they sent into all the coasts of Samaria, and the villages, and to Bethora, and Belmen, and Iericho, and to Choba, and Esora, and the valley of Salem,

5 And tooke all the tops of the hie mountaines, and walled the villages that were in them, and put in vitails for the prouision of warre: for their fieldes were of late reaped.

6 Also Ioachim the hie Priest which was in those dayes in Ierusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Esdraclon toward the open countrey neere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entrie into Iudea, and it was easie to let them that would come vp, because the passage was strait for two men at the most.

8 And the children of Israel did as Ioachim the hie Priest had commanded them, with the ancients of all the people of Israel, which dwelt at Ierusalem,

9 Then

9 Then cryed every man of Israel to God with great seruencie, & their soules with great affliction.

10 Both they, and their wives, and their children, and their castell, and every stranger, and hireling, and their bought seruants put sackcloth vpon their loines.

11 Thus every man and woman, and the children, and the inhabitants of Ierusalem, fell before the Temple, and sprinkled ashes vpon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cryed to the God of Israel, all with one consent most earnestly, that he would not giue their children for a pray, and their wives for a spoile, and the cities of their inheritance to destruction, and the Sanctuarie to pollution and reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Iudea and Ierusalem before the Sanctuarie of the Lord Almighty.

14 And Iosim the high Priest, and all the Priests that stode before the Lord, and ministered vnto the Lord, had their loines girt with sackcloth, & offered the continual burnt offering with prayers and the free gifts of the people.

15 And had fishes on their miters, and cried vnto the Lord with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Olofernes of the manner of the Israelites.

Then was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had wall'd all the tops of the high hilles, and had laide impediments in the champion country.

2 Where with he was very angry, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast.

3 And he said vnto them, Shew me, O ye sonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength & their power? and what king or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to mee mee, more then all the inhabitants of the West?

* Chap. 11. 7, 9.

5 ¶ Then said Achior the captaine of all the sonnes of Ammon, Let my lord heare the word of the mouth of his seruant, and I will declare vnto thee the trueth concerning this people that dwell in these mountaines, neere where thou remainest: and there shall no lie come out of the mouth of thy seruant.

6 This people come of the stocke of the Chaldeans.

7 And they dwelt before in Mesopotamia, because they would not follow the gods of their fathers; which were in the lande of Chaldees.

8 But they went out of the way of their ancestors and worshipped the God of heauen, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many dayes.

9 Then their God commanded them to depart from the place where they sojourned, and to goe into the land of Chanaan, where they dwelt, and were increased with golde and silver, and with very much cattell.

10 But when a famine covered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their linages.

11 Therefore the king of Egypt rose vp against them, and vsed deceit against them, and brought them lowe with labouring in bricke, and made them slaves.

12 Then they tryed vnto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their fight.

13 And God dried the red sea in their presence,

14 And brought them into mount Sina and Cades barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Efebon, and passing ouer Iordan they inherited all the mountaines.

16 And they cast forth before them the Chanaanites, and the Pherefites, and the Iebusites, and them of Sichem, & all the Gergesites: and they dwelt in that countrey many dayes.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.

18 But when they departed from the way which he appointed them, they were destroyed in many battels after a wonderfull sort, and were ledde captiues into a land that was not theirs: and the Temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But now they are turned to their God, and are come vp from the scattering wherein they were scattered, and haue possessed Ierusalem where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and gouernour, if there be any fault in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, and let vs goe vp, and we shall overcome them.

21 But

21 But if there be none iniquity in this people, let my lord passe by, lest their Lord defend them, and their God be for them, and we become a reproch before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent, murmured: and the chiefe men of Olofernes, and all that dwell by the sea side and in Moab, spake that he should kill him.

23 For say they, was scarce not to mee the children of Israel: for loe, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore goe vp, O lord Olofernes, and thou shalt be meate for thy whole armie.

CH. A. P. VI.
Olofernes blasphemeth God whom Achior confessed. 14 Achior is delivered into the hands of them of Bethulia. 18 The Bethulians cry vnto the Lord.

And when the tumult of the men that were about the counsell, was ceased, Olofernes, the chiefe captaine of the army of Assur, sayd vnto Achior before all the people of the strangers, and before all the children of Moab, and of them that were hired of Ephraim,

25 Because thou hast prophecied among vs to day, and hast said that the people of Ierusalem is able to fight, because their God will defend them: and who is God but Nabuchodonosor?

26 He will send his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to sustaine the power of our heries.

27 For we will tread them vnder feete with them, and their mountaines shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not bee able to stand before vs: but they shall vterly perish.

28 The King Nabuchodonosor, lord of all the earth, hath said, euen he hath said, None of my words shall be in vaine.

29 And thou Achior an hireling of Ammon, because thou hast spoken these words in the day of thine iniquity, thou shalt see my face no more from this day vntill I take vengeance of that people that is come out of Egypt.

30 And then shall the yron of mine armie, and the multitude of them that serue me, passe through thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

31 And my seruants shall carie thee into the mountaines, and they shall leaue thee at one of the high cities: but thou shalt not perish, till thou be destroyed with them.

32 And if thou perswade thy selfe in thy minde, that they shall not be taken, let not thy countenance fail: I haue spoken it, and none of my wordes shall be in vaine.

33 Then commanded Olofernes them con-

cerning Achior, that they should bring him to Bethulia, and deliuer him into the hands of the children of Israel.

34 So his seruants tooke him, and brought him out of the campe into the plaine: and they went out from the middest of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

35 And when the men of the cite saw them from the top of the mountaine, they tooke their armour, and went forth of the cite vnto the top of the mountaine, euen all the throwers with slings, and kept them from coming vp, by casting stones against them.

36 But they went priuily vnder the hill, and bound Achior, and left him lying at the foot of the hill, and returned to their lord.

37 Then the Israelites came downe from their city, and stood about him, and loosed him and brought him into Bethulia, and presented him to the gouernours of their cite.

38 Which were in those dayes, Ozias the sonne of Micha, of the tribe of Simeon, and Chabris the sonne of Gorthomel, and Charimis the sonne of Melchiel.

39 And they called together all the Ancients of the cite, & all their youth ran together, and their women to the assembly: and they set Achior in the mids of all their people. Then Ozias asked him of that which was done.

40 And hee answered and declared vnto them the words of the counsell of Olofernes, and all the words that hee had spoken in the mids of the princes of Assur, and what soeuer Olofernes had spoken proudly against the house of Israel.

41 Then the people fell downe and worshipped God, and cried vnto God, saying,

42 O Lord God of heauen, behold their pride, and haue mercie on the basenesse of our people, and behold this day the face of those that are sanctified vnto thee.

43 Then they comforted Achior, and praised him greatly.

44 And Ozias tooke him out of the assembly into his house, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 Olofernes doeth besiege Bethulia. 8 The counsell of the Idumeans and others against the Israelites. 23 The Bethulians murmure against their gouernours for lacke of water.

The next day Olofernes commaunded all his armie and all his people, which were come to take his part, that they should remoue their campes against Bethulia, and that they should rake all the straites of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their camps in that day, and the armie of the men of warre was an hundreth thousand and seuentie footemen, and twelue thousand horsemen, beside the baggage and other men that were

alsoote among them a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountains, and they spread abroad toward Dothaim vnto Belhaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdraelom.

4 Now the children of Israel, when they saw the multitude, were greatly troubled, and said euery one to his neighbour, Now will they shut vp all the whole earth: for neither the high mountaines, nor the valleys, nor the hills are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towres, they remained and watched all that night.

6 But in the second day, Olofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia,

7 And viewed the passages vp to their city, and came to the fountaines of their waters, and tooke them and set garisons of men of warre ouer them, and remooued towards his people.

8 Then came vnto him all the chiefe of the children of Esau, and all the gouernours of the people of Moab, and all the captaines of the sea coast, and said,

9 Let our captaine now heare a word, lest an inconuenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the tops of their mountaines.

11 Now therefore my lord fight not against them in battell ray, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the country that commeth forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shal thirst kill them, and they shall giue vp their citie: and wee and our people wil go vp to the tops of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children shall be consumed with famine, and before the sword come against them, they shall bee ouerthrowen in the streetes where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these words pleased Olofernes and all his souldiers, and hee appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, and with them fise thousand of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountaines of the waters of the children of Israel.

18 Then the children of Esau went vp with the children of Ammon, and camped in the

mountaines ouer against Dothaim, and they sent some of themselves toward the South, and toward the East, out against Rebel, which is neere vnto Chusi, that is vpon the riuier Mochmur: and the rest of the armie of the Assyrians camped in the field, and covered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots and horsemen, foure and thirtie dayes: so that euery all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wiues and yong men failed for thirst, and fel downe in the streetes of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the citie, both yong men and women, and children, and cried with a loud voice, and said before all the Elders.

24 The * Lord iudge betweene vs and you: for you haue done vs great iniurie, in that ye haue not required peace of the children of Assur.

25 For now wee haue no helper: but God hath sold vs into their hands, that we should be throwen downe before them with thirst and great destruction.

26 Now therefore call them together, and deliuer the whole citie for a spoile to the people of Olofernes, and to all his armie.

27 For it is better for vs to be made a spoile vnto them, then to die for thirst: for we will be his seruants that wee may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 We take to witnesse against you the heauen and the earth, and our God and Lord of our fathers, which punisheth vs according to our finnes and the finnes of our fathers, that he lay not these things to our charge.

29 Then there was a great criec of all with one consent in the middes of the assembly, and they cried vnto the Lord God with a loud voyce.

30 Then said Ozias to them, Brethren, bee of good courage: let vs wait yet fise dayes, in the which space the Lord our God may turne his mercy toward vs: for he will not forsake vs in the end.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

So he separated the people; every one into their charge; and they went into the walls and towers of their Citie; and sent their wives and their children into their houses; and they were very low brought in the citie.

CHAP. VII.

The parentage, life and conversation of Iudeth. 1. She rebuketh the faintness of the gouernour. 14. She sheweth that she should not despise God; but waite vpon him for succour. 33. Her intercession against the enemies.

NOW in that time, Iudeth heard thereof which was the daughter of Merari the sonne of Oz, the sonne of Iosaph, the sonne of Ozaiel, the sonne of Elcia, the sonne of Ananias, the sonne of Gideon, the sonne of Raphaim, the sonne of Ario, the sonne of Ehu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salsadai, the sonne of Israel.

And Manasses was her husband, of her stock & kindred, who died in the Barley haruest. For as hee was diligent ouer them that bound sheaves in the field, the heate came vpon his head, and he fell vpon his bed, and died in the citie of Bethulia, and they buried him with his fathers in the field between Dothaim and Balamo.

So Iudeth was in her house a widowe three yeeres and foure moneths.

And she made her a tent vpon her house, and put on sackcloth on her loynes, and ware her widowes apparell.

And she fasted all the dayes of her widowhood, saue the day before the Sabbath and the Sabbaths, and the day before the new moones, and in the feasts and solemne dayes of the house of Israel.

She was also of a goodly countenance and very beautiful to behold: and her husband Manasses had left her gold and silver, and men seruants, and maide seruants, and cattell, and possessions, where she remained.

And there was none that could bring an euill report of her: for she feared God greatly.

Now when she heard the euill words of the people against the gouernour, because they fainted for lack of waters (for Iudeth had heard all the words that Ozias had spoken vnto them, and that he had sworne vnto them to deliuer the citie vnto the Assyrians within fise dayes)

Then she sent her maide, that had the gouernment of all things that she had, to call Ozias and Chabris and Charmis the Ancients of the citie.

And they came vnto her, and she said vnto them, Heare me, O ye gouernours of the inhabitants of Bethulia: for your words that yee haue spoken before the people this day, are not right, touching this oath which yee made and pronounced betweene God and you, and haue promised to deliuer the citie to the enemies, vnlesse within these dayes the Lord turne to helpe you.

And now who are you that haue tempted God this day? and see your selues in the place of God among the children of men?

13 So now you seeke the Lord Almighty, but you shall neuer know any thing.

14 For you cannot find out the depth of the heart of man, neither can yee perceiue the things that hee thinketh: then how can you search out God, that hath made all these things, and know his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if hee will not helpe vs within these fise dayes, hee hath power to defend vs, when he will, even every day, or to destroy vs before our enemies.

16 Doe not you therefore bind the counsels of the Lord our God: For God is not as man that he may bee threatened, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs waite for saluation of him, and call vpon him to helpe vs; and he will heare our voyce if it please him.

18 For there appeareth none in our age neither is there any now in these dayes, neither tribe, nor family, nor people, nor citie among vs, which worship the gods made with hands, as hath been aforetime.

19 For the which cause our fathers were giuen to the sword, and for a spoyle, and had a great fall before our enemies.

20 But we know none other God: therefore we trust that he will not despise vs, nor any of our linage.

21 Neither when wee shall be taken, shall Iudea be so famous: for our Sanctuary shall be spoyled, and hee will require the profanation thereof at our mouth.

22 And the feare of our brethren, and the captiuitie of the countrey, and the desolation of our inheritance will he turne vpon our heads among the Gentiles, where soeuer we shalbe in bondage, and wee shall be an offence and a reproch to all them that possesse vs.

23 For our seruitude shall not bee directed by fauour, but the Lord our God shall turne it to dishonour.

24 Now therefore, O brethren, let vs shew an example to our brethren, because their hearts depend vpon vs, and the Sanctuary, and the House, and the Altar rest vpon vs.

25 Moreouer, let vs giue thanks to the Lord our God, which trieth vs euen as he did our fathers.

26 Remember what things hee did to Abraham, and how he tried Isaac, and all that he did to Iacob in Mesopotamia of Syria when he kept the sheepe of Laban his mothers brother.

27 For he hath not tried vs as he did them to the examination of their hearts, neither doeth hee take vengeance on vs, but the Lord punisheth for instruction them that come nere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy words.

29 For it is not to day that thy wisdom is known, but from the beginning of thy life all the people have known thy wisdom: for the device of thine heart is good.

30 But the people were very thirstie, and compelled vs to do vnto them as we haue spoken, and haue brought vs to an oath which we may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, and that we may faint no more.

32 Then said Iudeth vnto them, Heare me, and I will doe a thing, which shall be declared in all generations, to the children of our nation.

33 You shall stand this night in the gate, and I will goe forth with mine handmaide: and within the dayes that ye haue promised to deliuer the citie to our enemies, the Lord will visite Israel by mine hand.

34 But inquire not you of mine act: for I will not declare it vnto you, till the things bee finished that I doe.

35 Then said Ozias and the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Iudeth humbleth her selfe before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

Then Iudeth fell vpon her face, and put ashes vpon her head, and put off the sackcloth wherewith she was clothed. And about the time that the incense of that euening was offered in Ierusalem in the house of the Lord, Iudeth cried with a lowd voice, and said,

* Gen. 34. 3, 25.

2 O Lord God of my father * Simeon, to whom thou gauest a sword to take vengeance of the stranger which opened the wombe of the maid, and defiled her, and discovered the thigh with shame, and polluted the wombe to reproch (for thou haddest commanded that it should not so be,

3 Yet they did things for the which thou gauest their princes to the slaughter, for they were deceiued and washed their beds with blood) and hast striken the seruants with the gouernours, and the gouernours, vpon their thrones,

4 And hast giuen their wiues for a pray, and their daughters to bee captiues, and all their spoyle for a bootie to the children that thou louedst: which were moued with thy zeale, & abhorred the pollution of their blood, and called vpon thee for aide, O God, O my God, heare me also a widow.

5 For thou hast wrought the things afore, and these, and the things that shall be after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Behold, we are here: for all thy wayes are ready, and thy iudgements are foreknown.

7 Behold, the Assyrians are multiplied by their power: they haue exalted themselves with horses and horsemen: they glory in the strength of their footmen: they trust in shield, speare and bow, and sling, and doe not know that thou art the Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, and break their force by thy wrath: for they haue purposed to defile thy Sanctuary, and to pollute the Tabernacle where thy glorious Name resteth, and to cast down with weapons the hornes of the Altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hand which am a widowe, the strength that I haue conceiued.

10 * Smite by the deceite of my lips the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

11 * For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weake, and the protector of them that are forsaken, and the Sauour of them that are without hope.

12 Surely, surely thou art the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the Creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt mee words and craft, and a wound, and a stroke against them that enterprize cruell things against thy Couenant, and against thine holy House, and against the top of Sion, and against the house of the possession of thy children.

14 Shew euidently among all thy people, and all the tribes, that they may know that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1 Iudeth decketh her selfe and goeth forth of the citie. 11 Shee is taken of the watch of the Assyrians and brought to Olofernes.

Now after shee had ceased to crie vnto the God of Israel, and had made an end of all these words,

2 Shee rose where shee had fallen downe, and called her maide, and went downe into the house, in the which shee abode in the Sabbath dayes and in the feast dayes,

3 And putting away the sackcloth where-

with

with shee was glad, and putting off the garments of her widowhood, she washed her body with water, and anoynted it with much oymntment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnesse, wherewith shee was clad during the life of Manasses her husband.

4 And she put slippers on her feete, and put on bracelets, and sleeues, and rings, and eareings, and all her ornaments, and she decked her selfe brauely to allure the eyes of all men that should see her.

5 Then shee gaue her maide a bottell of wine, and a pot of oyle, and filled a scrip with flowre, and with drie figs, and with fine bread: so she lapped vp all these things together, and laid them vpon her.

6 Thus they went forth to the gate of the citie of Bethulia, and found standing there Ozias, and the Ancients of the citie, Chabris and Charnis.

7 And when they saw her that her face was changed, and that her garment was changed, they marueiled greatly at her wonderfull beautie, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she said vnto the Command the gates of the citie to be opened vnto me, that I may goe forth to accomplish the things which you haue spoken to me. So they commanded the yong men to open vnto her, as shee had spoken.

10 And when they had done so, Iudeth went out, she and her maide with her, and the men of the citie looked after her, vntill she was gone downe the mountaine, and till shee had passed the valley, and could see her no more.

11 Thus they went straight soorth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And shee said, I am a woman of the Hebrewes, and am fled from them: for they shall be giuen you to be consumed.

13 And I come before Olofernes, the chiefe captaine of your armie, to declare him true things, and I will shew before him the way whereby hee shall goe and winne all the mountaines, without losing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said vnto her,

15 Thou hast saued thy life, in that thou hast hastened to come downe to the presence of our lord: now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew vnto him according as thou hast to say, and hee will entreat thee well.

17 Then they chose out of them an hundred men, and prepared a chariot for her and her mayd, and brought her to the tent of Olofernes.

18 Then there was a running to and fro, throughout the campe: for her coming was bruited among the tents: and they came and stood round about her: for shee stood without the tent of Olofernes vntill they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondered at the children of Israel because of her, and euery one said vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Olofernes guard went out, and all his seruants, and they brought her into the tent.

21 Now Olofernes rested vpon his bed vnder a canopie, which was wouen with purple and gold and emerauds, and precious stones.

22 So they shewed him of her, and he came forth vnto the entry of his tent, and they caried lamps of siluer before him.

23 And when Iudeth was come before him and his seruants, they all marueiled at the beautie of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Olofernes comforteth Iudeth, 3 And asketh the cause of her coming, 5 She deceiveth him by her faire words.

Then said Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the King of all the earth.

2 Now therefore if thy people that dwel- leth in the mountaines, had not despised mee, I would not haue lifted vp my speare against them: but they haue procured these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: bee of good comfort, thou shalt liue from this night and hereafter.

4 For none shall hurt thee, but intreat thee well, as they doe the seruants of King Nabuchodonosor my lord.

5 Then Iudeth said vnto him, Receiue the words of thy seruant, and suffer thine hand- mayd to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmayd, God wil bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor King of all the

each Iudeth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall be made subject to him by thee, but also the beasts of the fields, and the cattell, and the fowles of the heauen shall live by thy power vnder Nabuchodonosor and all his house.

8 For we haue heard of thy wisdom and of thy prudent spirit, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderful knowledge, and in seases of warre maruailous.

9 Now concerning the matter which Achior did speake in thy counsell, wee haue heard his words: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

10 Therefore, O lord and gouernour, reiect not his word, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sword preuaile against them, except they sinne against their God.

11 Now therefore, lest my lord should be frustrate, and voyde of his purpose, and that death may fall vpon them, and that they may bee taken in their sinne whiles they prouoke their God to anger, which is so oft times as they doe that which is not becomming,

12 (For because their vitailles faile, and all their water is wasted, they haue determined to take their cattell, & haue purposed to consume all things that God had forbidden them to eate by his Lawes.)

13 Yea, they haue purposed to consume the first fruites of the wheate, and the tithes of the wine, and of the oyle which they had reserved and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawful for any of the people to touch with their hands.

14 Moreouer, they haue sent to Ierusalem, because they also that dwel there, haue done the like, such as should bring them licence from the Senaate)

15 Now when they shal bring them word, they will doe it, and they shall be giuen thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoever shall heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and now let mee remaine with thee, my lord, and let thy seruant go out in the night into the valley, and I will pray vnto God, that he may reuile vnto me when they shall commit their sinnes,

18 And I will come and shew it vnto thee: then thou shalt goe forth with all thine armie, and there shall bee none of them that shall resist thee.

19 And I will leade thee through the mids

of Iudea, vntill thou come before Ierusalem, and I will set thy throne in the mids thereof, and thou shalt drine them as sheepe that haue no shepherd, and a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto me according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her words pleased Olofernes, and all his seruants, and they maruiled at her wisdom, and said,

21 There is not such a woman in all the world, both for beautie of face, and wisdom of words.

22 Likewise Olofernes said vnto her, God hath done this, to send thee before the people, that strength might be in our hands, and destruction vpon them that despise my lord.

23 And now thou art both beautifull in thy countenance, and wittie in thy words: surely if thou doe as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt bee renoumed throughout the whole earth.

CHAP. XII.

2 Iudeth would not pollute her selfe with the meate of the Gentiles. 3 Shee maketh her request that shee might goe out by night to pray. 11 Olofernes causeth her to come to the banquet.

Then he commanded to bring her in where his treasures were laid, and bad that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Iudeth sayd, * I may not eate of them, lest there should be an offence, but I can suffice my selfe with the things that I haue brought.

3 Then Olofernes sayd vnto her, If the things that thou hast, should faile, how should we giue thee the like? for there is none with vs of thy nation.

4 Then sayd Iudeth vnto him, As thy soule liueth, my lord, thine handmaid shall not spend those things that I haue, before the Lord worke by mine hand the things that hee hath determined.

5 Then the seruants of Olofernes brought her into the tent, and she slept vntill midnight, and rose at the morning watch,

6 And sent to Olofernes, saying, Let my lord command that thine handmaid may goe forth vnto prayer.

7 Then Olofernes commanded his guard that they should not stay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that hee would direct her way to the exaltation of the children of her people.

9 So shee returned, and remained pure in the

* Chap. 5. 5

¶ Or, hath done well.

* Gen. 43. 31. Daniel 1. 8. Job. 1. 11.

these, vntill she ate her meate at euening.

13 ¶ And in the fourth day, Olofernes made a feast to his owne seruants onely, and called none of them to the banquet, that had the affaires in hand.

14 ¶ Then sayd hee to Bagoas the eunuch, who had charge ouer all that he had, Goe and perswade this Hebrew woman, which is with thee, that she come vnto vs and eate and drinke with vs.

15 ¶ For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we doe not allure her, she will mocke vs.

16 ¶ Then went Bagoas from the presence of Olofernes, and came to her, and said, Let not this faire maide make difficultie to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to be intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

17 ¶ Then sayd Iudeth vnto him, Who am I know, that I should gainsay my Lord? Surely whatsoeuer pleaseth him, I will doe speedily, and it shall bee my ioy vnto the day of my death.

18 ¶ So shee arose and trimmed her with garments, and with all the ornaments of women, and her maide went, and spred soorth her skins on the ground ouer against Olofernes, which she had receiued of Bagoas for her dayly vse, that she might sit and eate vpon them.

19 ¶ Now when Iudeth came and sat down, Olofernes heart was rauished with her, and his spirit was moued, and he desired greatly her company: for hee had waited for the time to deceiue her from the day that he had seen her.

20 ¶ Then said Olofernes vnto her, Drinke now, and be merrie with vs.

21 ¶ So Iudeth sayd, I drinke now my Lord because my state is exalted this day more then euer it was since I was borne.

22 ¶ Then shee tooke, and ate and dranke before him the things, that her maide had prepared.

23 ¶ And Olofernes reioyced because of her, and dranke much more wine, then he had drunken at any time in one day since he was borne.

CHAP. XIII.

¶ Iudeth prayeth for strength. 8 Shee smiteth off Olofernes necke. 10 Shee returned to Bethulia and reioyceth her people.

Now when the euening was come, his seruants made halte to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beds: for they were all weary, because the feast had been long.

2 ¶ And Iudeth was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with wine.

3 ¶ Now Iudeth had commanded her mayd to stand without her chamber, and to

waite for her comming forth as she did dayly: for she sayd, she would goe forth to her prayers, and she spake to Bagoas according to the same purpose.

4 ¶ So all went soorth in her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, sayd in her heart, O Lord God of all power, behold at this present the workes of mine hands for the exaltation of Ierusalem.

5 ¶ For now is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 ¶ Then shee came to the post of the bed, which was at Olofernes head, and tooke down his fauchin from thence,

7 ¶ And approached to the bed, and tooke hold of the haire of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 ¶ And shee smote twise vpon his necke, with all her might, and shee tooke away his head from him,

9 ¶ And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after shee went forth, and gaue Olofernes head to her maide,

10 ¶ And shee put it in her scrip of meate: so they twaine went together according to their custome vnto prayer, and pressing through the tents, went about by that valley, and went vnto the mountaine of Bethulia, and came to the gates thereof.

11 ¶ ¶ Then sayd Iudeth as farre off to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shew his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.

12 ¶ Now when the men of her citie heard her voice, they made haste to goe downe to the gate of their citie, and they called the Elders of the citie.

13 ¶ And they ranne altogether both small and great: for it was aboue their expectation, that she should come. So they opened the gate, and receiued her, and made a fire for a light, and stood round about them twaine.

14 ¶ Then shee sayd to them with a lowde voyce, Praise God, praise God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 ¶ So shee tooke the head out of the scrip and shewed it, and sayd vnto them, Beholde the head of Olofernes, the chiefe Captaine of the armie of Assur, and behold the canopie, wherein he did lie in his drunkenesse, and the Lord hath smitten him by the hand of a woman.

16 ¶ As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction: & he hath not committed sin with me by any pollution or villeny.

17 ¶ Then

17 Then all the people were wonderfully astonished, & bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most high God above all the women of the earth, & blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turned these things to thee for a perpetuall praise, and visited thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIII.

1 *Judeth causeth to hang vp the head of Olofernes.* 10 *Achior wynneth himselfe to the people of God.* 11 *The Israelites goe out agaynst the Assyrians.*

* 2 Mac. 15. 35.

Then said Iudeth vnto them, Heare mee also my beethren, and take this head, and hang it vpon the highest place of your walles.

2 And so soone as the morning shall appeare and the Sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and set you a captaine ouer them, as though you would go downe into the field, toward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, & shall goe into their campe, and raise vp the captaines of the armie of Assur, and they shall runne to the tent of Olofernes, but shall not find him: then feare shall fall vpon them, and they shall flee before your face.

4 So you and all that inhabite the coasts of Israel, shall pursue them, and ouerthrowe them as they goe.

5 But before you doe these things, cal me Achior the Ammonite, that hee may see, and know him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when hee was come and sawe the head of Olofernes in a certaine mans hand in the assembly of the people, he fel down on his face, and his spirit failed.

7 But when they had taken him vp, he fell at Iudeths feete, and reuerenced her, and said Blessed art thou in all the tabernacle of Iuda, and in all nations, which hearing thy name, shall be astonished.

8 Now therefore tell mee all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the mids of the people all that she had done from the day that shee went forth, vntill that houre she spake vnto the.

9 And when she had left off speaking, the people reioyced with a great voice, and made a noise of gladnesse through their citie.

10 And Achior, seeing all things that God had done for Israel, beleued in God vnfainedly, and circumcised the foreskinne of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 As soone as the morning arose, they hanged the head of Olofernes out at the wall, and euery man tooke his weapons, and they went forth by bands vnto the straites of the mountaine.

12 But when the Assyrians saw them, they sent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Olofernes tent, and sayde to him that had the charge of all his things, Waken our lord: for the slaues haue been bold to come downe against vs to battel, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that hee had slept with Iudeth.

15 But because none answered, he opened it, and went into the chamber, and found him cast vpon the floore, and his head was taken from him.

16 Therefore he cryed with a lowd voyce, with weeping and mourning, and a mighty crie, and rent his garments.

17 After, hee went into the tent of Iudeth where she vsed to remaine, and found her not: then he leaped out to the people and cried,

18 These slaues haue committed wickednesse: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodonosor: for behold, Olofernes lyeth vpon the ground without an head.

19 When the Captaines of the Assyrians army heard these words, they rent their coats, and their heart was wonderfully troubled, and there was a crie and a very great noise throughout the campe.

CHAP. XV.

1 *The Assyrians are afraid, and flee.* 3 *The Israelites pursue them.* 8 *Ioachim the high Priest commeth to Bethulia to see Iudeth, and to praise God for her.*

And when they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amafed, they fled by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia were put to flight: then the children of Israel euery one that was a warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola, and to all the coasts

coasts of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpon their enemies to destroy them.

Now when the children of Israel heard it, they all fell vpon them together vnto Chobab: likewise also they that came from Ierusalem, and from all the mountaines: for men had told them what things were done in the camp of their enemies, and they that were in Galaad and in Galilee chased them with a great slaughter vntill they came to Damascus: and to the coast thereof.

And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was very great.

8 Then Ioachim the high Priest, and the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefites that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Hierusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almighty Lord for euermore: and all the people sayd, So be it.

11 And the people spoiled the campe the space of thirtie dayes, and they gaue vnto Iudeth Olofernes tent, and all his silver and beds, and basins, and all his stuffe, and shee tooke it and layd it on her mules, and made ready her charets, and layd them thereon.

12 Then all the women of Israel came together to see her, and blessed her, and made a daunce among them for her, and shee tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with oliues, and her that was with her, and shee went before the people in the daunce, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouthes.

CHAP. XVI.

Iudeth praiseth God with a song. 19 Shee offereth to the Lord Olofernes stuffe. 23 Her continencie, life and death. 25 All Israel lamenteth her.

Then Iudeth began this confession in all Israel, and all the people sang this song with a loude voice.

2 And Iudeth sayd, Begin vnto my God with timbrels: sing to my Lord with cymbals: tune vnto him a Psalme: exalt his praise,

and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the middes of his people, and deliuered me out of the hand of the persecuters.

4 Assur came from the mountaines forth of the North: hee came with thousands in his armie, whose multitude hath shut vp the riuers, and their horsemen haue couered the valleys.

5 He said that he would burne vp my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a pray, and my virgines a spoile.

6 But the Almighty Lord hath brought them to nought by the hand of a woman.

7 For the mightie did not fall by the yong men, neither did the sons of Titan smite him, nor the high giants inuade him, but Iudeth the daughter of Merari did discomfite him by the beautie of her countenance.

8 For shee put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with oyntment, and bound vp her haire in a coiffe, and tooke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beautie tooke his minde prisoner, and the sauchin passed through his necke.

10 The Persians were astonished at her boldnesse, and the Medes were troubled with her hardinesse.

11 But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted vp their voice and turned backe.

12 The children of maides pierced them, and wounded them as they fled away like children: they perished by the battel of the Lord.

13 I will sing vnto the Lorde a song and praise, O Lord, thou art great and glorious, marueilous and inuincible in power.

14 Let all thy creatures serue thee: * for thou hast spoken and they were made: thou hast sent thy Spirit, and he made them vp: and there is none that can resist thy voice.

15 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like waxe: yet thou art mercifull to them that feare thee.

16 For all sacrifice is too little for a sweete sauour, and all the fat is too little for thy burnt offering: but he that feareth the Lord is great at all times.

17 Woe to the nations that rise vp against my kined: the Lord Almighty will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their flesh, and they shall feeble them and weepe for euer.

18 ¶ After, when they went vnto Ierusalem, they worshipped the Lord, & as soon as the people were purified, they offered their burnt offrings, and their free offrings, & their gifts.

19 Iudeth

19 Iudeth also offered all the stuffe of Olofernes, which the people had giuen her, and gave the canopy which shee had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuary, for the space of three moneths, and Iudeth remained with them.

21 After this time, every one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her company all the dayes of her life after that Manasses her husband was dead, and was gathered to his fathers.

hered to his people.

23 But shee increased more and more in honour, and waxed old in her husbands house, being an hundredth and fife yere old, and made her mayde free: so shee died in Bethulia, and they buried her in the grave of her husband Manasses.

24 And the house of Israel lamented her seven dayes, and before shee died shee did distribute her goods to all them that were neere of kinred to Manasses her husband, and to them that were the neere of her kinred.

25 And there was none that made the children of Israel any more afraid in the dayes of Iudeth, nor a long time after her death.

ESTHER

Certaine portions of the story of Esther, which

are found in some Greeke and Latine translations:

Which follow the tenth Chapter.

IHen Mardocheus said, God hath done these things.

2 For I remember a dream, which I saw concerning these matters, and there was nothing thereof omitted.

3 A little fountaine which became a flood, and was a light, and as the Sunne, and as much water, this flood was Esther whom the King married, and made Queene.

4 And the two dragons are I and Aman.

5 And the people are they that are assembled to destroy the Name of the Iewes.

6 And my people is Israel which cryed to God, and are saved: for the Lord hath saved his people, & the Lord hath deliuered vs from all these euils, and God hath wrought signes, and great wonders, which haue not been done among the Gentiles.

7 Therefore hath hee made two lottes, one for the people of God, another for all the Gentiles.

8 And these two lottes came before God for all nations, at the houre and time appointed, and in the day of iudgement.

9 So God remembered his owne people, and iustified his inheritance.

10 Therefore those dayes shalbe vnto them in the moneth Adar, the fourteenth and fifteenth day of the same moneth, with an assembly and ioy, and with gladnes before God, according to the generations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolemeus and Cleopatra, Dositheus, who said he was a Priest and Leuite, and Ptolemeus his sonne, that brought the former letters of Phrurai, which they said Lyfimachus the

sonne of Ptolemeus, which was at Ierusalem, interpreted.

2 In the second yeere of the reigne of great Artaxerxes: in the first day of the moneth Nisan, Mardocheus the sonne of Iarus, the sonne of Semei, the son of Cis of the tribe of Benjamin had a dreame.

3 A Iew dwelling in the Citie of Susis, a noble man that bare office in the Kings Court.

4 He was also one of the captiuitie which Nabuchodonosor the king of Babylon brought from Ierusalem with Iechonias.

5 And this was his dreame. Beholde, a noyse of a tempest with thunders, and earthquakes and uproare in the land.

6 Behold, two great dragons came forth ready to fight one against another.

7 Their crie was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darknes and obscuritie, and trouble, and anguish: yea, aduersitie and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amased, and being ready to die, cried vnto God.

10 And while they were crying, the little well grew into a great riuer, and flowed ouer with great waters.

11 The light and the Sunne rose vp, and the lowly were exalted, & deuoured the glorious.

12 Now when Mardocheus had seene this dreame, he awoke and rose vp, and thought in his heart vntill the night, what God would do, and so he desired to know all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the Kings court with Bagathas & Thara, the

the kings eunuchs and keepers of the palace.

2 But when he heard their purpose, and their imaginations, hee perceived that they went about to lay their hands vpon the King Artaxerxes, and so hee certified the King thereof.

3 Then caused the King to examine the two eunuchs with torments, and when they had confessed it, they were put to death.

4 This the King caused to be put in the Chronicles, Mardocheus also wrote the same thing.

5 So the King commanded that Mardocheus should remaine in the court, and for the advertisement, he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the King, went about to hurt Mardocheus and his people, because of the two Eunuchs of the King that were put to death.

CHAP. XIIII.

The copie of the letters of Artaxerxes against the Iewes. 8 The prayer of Mardocheus.

THe copie of the letters was this, The great King Artaxerxes writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundred and seuen and twentie prouinces.

1 When I was made lord ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equitie alway and gentlenesse to gouerne my subiects, and wholly to set them in a peaceable life and thereby to bring my kingdome vnto tranquillitie, that men might safely goe thorow on euery side, and to renew peace againe, which all men desire.

3 Now when I asked my counsellers, how these things might bee brought to passe, one that was conuerfant with vs, of excellent wisdom, and constant in good will, and shewed himselfe to bee of sure fidelity, which had the second place in the kingdom, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroad a rebellious people, that had lawes contrary to al people, and haue alway despised the commandements of kings, and so that this generall empire, that wee haue begun, cannot be gouerned without offence.

5 Seeing now we perceiue, that this people alone are altogether contrary vnto euery man, vsing strange and other maner of lawes, and hauing an euill opinion of our doings, and go about to establish wicked matters that our kingdome should not come to good estate,

6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordained ouer the affaires, and is as our second father) shall all with their wiues and children bee destroyed and rooted out with the sword of their enemies without al

mercie, and that none be spared the fourteenth day of the twelfth moneth Adar of this yeere.

7 That they which of olde, and now also haue euer beene rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles, and well gouerned in all points.

8 Then Mardocheus thought vpon all the workes of the Lord, and made his prayer vnto him.

9 Saying, O Lord, Lord, the King Almighty (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstand thee.

10 For thou hast made heaven and earth, and all the wondrous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither of malice, nor presumption, nor for any desire of glory, that I did this, and not bow downe to proud Aman.

13 For I would haue beene contented with good will for the saluation of Israel, to haue kissed the sole of his fete.

14 But I did it, because I would not preferre the honour of a man aboue the glory of God, & would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God and King, haue mercy vpon thy people: for they imagine how they may bring vs to nought, yea, they would destroy the inheritance that hath beene thine from the beginning.

16 Despise not the portion, which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and be mercifull vnto thy portion: turne our sorrow into ioy, that wee may liue, O Lord, and praise thy Name: shut not the mouthes of them that praise thee.

18 All Israel in like maner cried most earnestly vnto the Lord, because that death was before their eyes.

CHAP. XIII.

The prayer of Esther for the deliuerance of her and her people.

Queene Esther also, being in danger of death, resorted vnto the Lord,

And layd away her glorious apparell, and put on the garments of sighing, and mourning. In the stead of precious ointment, shee scattered ashes, and dung vpon her head: and shee humbled her bodie greatly with fasting, and all the places of her ioy filled shee with the haire that shee pluckt off.

3 And shee prayed vnto the Lord God of Israel, saying, O my Lord, thou onely art our King: helpe me desolate woman, which haue no helper but thee,

4 For my danger is at hand.

5 From my youth vp I haue heard in the kinred of my father, that thou, O Lord, tookest Israel

Israel from among all people, and our fathers from their predecessors for a perpetual inheritance; & thou hast performed that which thou diddest promise them.

6 Now Lord, wee have sinned before thee: therefore hast thou given vs into the hands of our enemies.

7 Because wee worshipped their gods: O Lord, thou art righteous.

8 Neuertheless, it satisfieth them not, that wee are in bitter captiuitie, but they haue stricken hands with their idoles.

9 That they wil abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, to shut vp the mouth of them that praise thee, & to quench the glory of thy Temple, and of thine altar.

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshly king for euer.

11 O Lord, giue not thy scepter vnto them that be nothing, lest they laugh vs to scorn in our misery: but turne their deuise vpon themselves and make him an example, that hath begun the same against vs.

12 Thinke vpon vs, O Lord, and shewe thy selfe vnto vs in the time of our distresse, and strengthen me, O King of gods, and Lord of all power.

13 Giue mee an eloquent speech in my mouth before the Lion: turne his heart to hate our enemies, to destroy him, and all such as consent vnto him.

14 But deliuer vs with thine hand, and help me that am solitary, which haue no defence but onely thee.

15 Thou knowest all things, O Lord: thou knowest, that I hate the glory of the vniuersal, and that I abhorre the bed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head: what time as I must shewe my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe.

17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleasure in the Kings feast: nor dunke the wine of the drinke offerings.

18 And that I thine handmaide haue no joy since the day that I was brought hither, vntill this day, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus moueth Esther to goe in to the King, and make intercession for her people. 9 And she performeth his request.

Mardocheus also bade Esther to goe in vnto the King, and pray for her people, and for her country.

2 Remember, sayth hee, the dayes of thy low estate, how thou wast nourished vnder mine hand: for Aman which is next vnto the King hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lord, and speake for vs vnto the King, and deliuer vs from death.

4 And vpon the third day when shee had ended her prayer, she layd away the mourning garments, and put on her glorious apparell.

5 And deckt her selfe goodly: after that shee had called vpon God, which is the beholder and sniour of all things, and tooke two handmaidens with her.

6 Vpon the one she leant her selfe, as one that was tender.

7 And the other followed her, and bare the traine of her vesture.

8 The shine of her beautie made her face rose coloured: and her face was cheerefull and amiable, but her heart was sorrowfull for great feare.

9 Then she went in thorow all the doores, and stood before the King, and the King sate vpon his royall throne, and was clothed in his goodly aray, all glittering with gold and precious stones, and he was very terrible.

10 Then he lift vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leant her selfe vpon the head of the mayd that went with her.

11 Neuertheless, God turned the Kings minde that he was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till shee came to her selfe againe: and comforted her with louing words, and said,

12 Esther, what is the matter? I am thy brother, be of good cheere,

13 Thou shalt not die: for our commandement toucheth the commons, and not thee. Come neere.

14 And so hee held vp his golden scepter, and layd it vpon her necke.

15 And kissed her, and said, Talke with me.

16 Then sayd shee, I saw thee, O Lord, as an Angel of God, and mine heart was troubled for feare of thy maiestie.

17 For wonderful art thou, O Lord, and thy face is full of grace.

18 And as she was thus speaking vnto him, she fell downe againe for faintnesse.

19 Then the King was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby hee reuoketh those which he first sent forth.

1 He great King Artaxerxes, which reigneth from India, vnto Ethiopia, ouer an hundred and seuen and twenty prouinces, sendeth

To/eph. antiq. lib. 11 cap. 6.

sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnesse of princes and honourous giftes vnto them, become very proud.

3 And indeubur not onely to hurt our subiects, but also to contrarie to his owne mealt, do also imagine destruction against those that doe them good.

4 And take not onely all thankfullnesse away from men, but also pride and presumption, as they that bee vnmindfull of benefite, they thinke to escape the vengeance of God, what feare all things, and is contrary to euill.

5 And oftentimes many, which be set in office, and vnto whome their friends cause are committered, by vaine enticement do wrappe them in calamities that cannot bee remedied: for they make them partakers of innocent blood.

6 And deceitfully abuse the simplicitie, and gentleness of princes with lying tales.

7 This may be proued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such pestiferous, as are not worthy to beare rule.

8 Therefore we must take heed hereafter, that we may make the kingdom peaceable for all men, what change soeuer shal come.

9 And discern the things that are before our eyes, to withstand them with gentleness.

10 For Aman, a Macedonian, the sonne of Amadathus, being in deede a stranger from the Persians blood, and farre from our goodnesse, was receiued of vs.

11 And hath proued the friendship that we beare toward all nations, so that he was called our father, and was honoured of euery man, as the next person vnto the king.

12 But he could not vse himselfe soberly in this great dignitie, but went about to deprive vs of the kingdom, and of our life.

13 With manifold deceit also hath hee desired to destroy Mardocheus our preseruer,

which hath done vs good in all things, and innocent. Either the partaker of our kingdom, with all her nation.

14 For his mind was (when hee had taken them out of the way) to lay wayt for vs, and by this meane to translate the kingdom of the Persians vnto them of Macedonia.

15 But we find that the Iewes (which were accused of this most wicked man, that they might be destroyed) at no euill doers, but we most iust lawes.

16 And that they bee the children of the most High and Almighty and euerliuing God, by whom the kingdom hath bin preserved vnto vs and our progenitors in very good order.

17 Wherefore ye shall doe well, if ye doe not put in execution those letters, that Aman the sonne of Amadathus did write vnto you.

18 For hee that inuented them, hanged at Susis before the gates, with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deserting.

19 Therefore ye shall publish the copie of this letter in all places, that the Iewes may freely liue after their owne lawes.

20 And ye shall aide them, that vpon the thirteenth day of the twelfth moneth Adar they may be auenged of the, which in the time of their trouble would haue oppressed them.

21 For Almighty God hath turned to ioy the day wherein the chosen people should haue perished.

22 Moreouer, among other solemne dayes, ye shall keepe this day with all gladnesse.

23 That both now and in time to come this day may be a remembrance of deliuerance for vs and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreys that doe not this, shall horribly be destroyed with sword and fire, and shall not onely not be inhabited of men, but be abhorred also of the wilde beasts and foules for euer.

THE WISEDOME OF SALOMON.

CHAP. I.

1 How we ought to search and enquire after God. 2 Who be those that find him. 3 The holy Ghost. 11 Wee ought to flee from backbiting and murmuring. 12 Whereof death commeth. 15 Righteousnesse and vnrightheousnesse.



Loue *righteousnesse, ye that be iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

2 * For he will be found of them that tempt him not, and appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughts separate from God: and his power when it is tried, reprooueth the vnwise.

4 Because wisdom cannot enter into a wicked heart, nor dwel in the body that is subiect vnto sinne.

5 For the holy * Spirit of discipline fleeth from deceit, and withdraweth himselfe from the thoughts that are without vnderstanding, and is rebuked when wickednesse commeth,

6 For the Spirit of wisdom * is louing, and wil not absolue him that blasphemeth with his lips: for God is a witnesse of his reines, and a

Vuu true

* Ier. 4. 22.

* Galat. 5. 22.

* 1 King. 3. 3.

* 1 Sam. 15. 4.

* 1 Sam. 15. 4.

a true beholder of his heart; and an hearer of the tongue.

7 For the Spirit of the Lord filleth all the world: and the same that maintaineth all things, hath knowledge of the voice.

8 Therefore he that speaketh vnrighteous things, cannot be hid: neither shall the iudgement of a reproch bechimespall.

9 For inquisition shall be made for the thoughts of the vn godly, and the sound of his words shall come vnto God for the correction of his iniquities.

10 For the fire of ielousie heareth all things, and the noise of the grudgings shall not be hid.

11 Therefore be ware of murmuring, which profiteth nothing: and reframe your tongue from slander: for there is no word so secret, that shall goe for nought, and the mouth that speaketh lies, slayeth the soule.

12 Seeke not death in the error of your life: * destroy not your selues through the works of your owne hands.

13 * For God hath not made death, neither hath hee pleasure in the destruction of the liuing.

14 For he created all things, that they might haue their being, and the generations of the world are preserued, and there is no poyson of destruction in them, and the kingdome of hell is not vpon earth.

15 For righteousness is immortal, but vnrighteousnesse bringeth death.

16 And the vngodly call it vnto them both with hands and words: and while they thinke to haue a friend of it, they come to nought: for they are considerate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

1 The imaginations and desires of the wicked, and their counsel against the faithfull.

For the vngodly say, as they falsely imagine with themselves, * Our life is short and tedious: and in the death of a man there is no recouerie, neither was any kowen that hath returned from the graue.

2 For we are borne at all aduenture, & we shalbe hereafter as though we had neuer been: for the breath is as smoke in our nostrils, and the words as a sparke raised out of our heart,

3 Which being extinguished, the body is turned into ashes, and the Spirit vanisheth as the soft aire.

4 Our life shall passe away as the trace of a cloude, and come to nought as the mist that is driuen away with the beames of the Sunne, and cast downe with the heat thereof. Our name also shalbe forgotten in time, and no man shall haue our works in remembrance.

5 * For our time is as a shadow that passeth away, and after our end there is no returning: for it is fast sealed, so that no man commeth againe.

6 Come therefore, and let vs enjoy the pleasures, that are presently, and let vs choose fully the pleasures in youth.

7 Let vs fill our selues with costly wine and ointments, and let nothing flowe of life passe by vs.

8 Let vs rowne our selues with rose buds, as for they be withered.

9 Let vs all bee partakers of our vngodnesse: let vs release the conscience of our pleasure in every place, for that is our portion, and this is our lot.

10 Let vs oppress the poore that is righteous: let vs not spare the widow, nor reuerence the white haire of the aged, that haue liued many yeeres.

11 Let our strength be the law of vnrighteousnesse: for the thing that is feeble, is reproued as vnprofitable.

12 Therefore let vs defraud the righteous: for he is not for our profit, and hee is contrary to our doings, he checketh vs for offending against the Law, and blameth vs as transgressors of discipline.

13 He maketh his boast to haue the knowledge of God: and he calleth himselfe the son of the Lord.

14 He is made to reprove our thoughts.

15 It grieveth vs also to looke vpon him: for his life is not like other mens: his wayes are of another fashion.

16 He counteth vs as bastards, and he withdraweth himselfe from our wayes as from filthinesse: hee commendeth greatly the later end of the iust, and boasteth that God is his father.

17 Let vs see then if his words be true: let vs proue what end he shall haue.

18 For if the righteous man be the * sonne of God, he will help him, and deliuer him from the hands of his enemies.

19 Let vs * examine him with rebukes and torments that we may know his meeknes, and proue his patience.

20 Let vs condemne him vnto a shamefull death: for he shall be presented as he himselfe saith.

21 Such things doe they imagine, and goe astray: for their own wickednes hath blinded them.

22 And they doe not vnderstand the mysteries of God, neither hope for the reward of righteousness, nor can discern the honour of the soules that are faultlesse.

23 For God created man without corruption, and made him after the * image of his owne likenesse.

24 * Neuertheless, through enuy of the deuill came death into the world: and they that hold of his side proue it.

CHAP. III.

1 The conversation and assurance of the righteous. 7 The reward of the faithfull. 11 Who are miserable.

But

* Dent. 4. 23.

* Ezek. 18. 23.
and 33. 11.

a Towit, deash.

* Job 7. 1. and
14. 1. Mat. 22. 23
1. Cor. 15. 32.

* 1. Chron. 29. 15.
chap. 5. 9.

* 1. Sa. 2. 13.
and 5. 6. 12.
1. Cor. 15. 32.

* Job 7. 7.
Psal. 5. 13.
1. Sa. 13. 3.

* Psal. 33. 8. 9.
Mat. 27. 43.

* 1. Cor. 11. 19.

* Gen. 1. 27.
and 2. 7. and 5. 1.
eccl. 17. 23.
Gen. 3. 1. 2.

But the ¹ soules of the righteous are in the hand of God, and no torment shall touch them.

² In the sight of the vnwise they appeared to die, and their end was thought grievous. And their departing from vs, destruction, but they are in peace.

³ And though they suffer paine before men, yet is ⁴ their hope full of immortallitie.

⁵ They are punished but in few things, yet in many things shall they bee well rewarded: for God proueth them, & findeth them meet for himselfe.

⁶ He trieth them as the gold in the furnace, and crucieth them as a perfit fruit offering.

⁷ And in the time of their vision they shall shine, and runne thorow as the sparks among the stubble.

⁸ They shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer.

⁹ They that trust in him shall vnderstand the trueth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

¹⁰ But the vngodly shall be punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord.

¹¹ Who so despiseth wisdom and discipline, is miserable, and their hope is vaine, and their labours are foolish, and their works vnprofitable.

¹² Their wiues are vndiscreete, and their children wicked, their offering is cursed.

¹³ Therefore the barren is blessed which is vndefiled, and knoweth not the sinful bed: she shall haue fruit in the visitation of the soules.

¹⁴ And the eunuch, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shall bee giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

¹⁵ For glorious is the fruit of good labors, and the roote of wisdom shall neuer fade away.

¹⁶ But the children of adulterers shall not be partakers of the holy things, and the seed of the wicked bed shall be rooted out.

¹⁷ And though they liue long, yet shall they be nothing regarded, and their last age shall be without honour.

¹⁸ If they die hastily, they haue no hope, neither comfort in the day of triall.

¹⁹ For horrible is the ende of the wicked generation.

CHAP. IIII.

Of vertue, and the commoditie thereof. ¹⁰ The death of the righteous, and the condemnation of the vnfaithfull.

Better is barrenesse with vertue: for the memoriall thereof is immortall: for it is known with God and with men.

² When it is present, men take example thereat, and if it goe away, yet they desire it:

it is alway crowned and triumpheth, and winneth the battel, and the vndefiled rewards.

³ But the multitude of the vngodly which abound in children, is vnprofitable: and the bastard plants shall take no deepe root, nor lay any fast foundation.

⁴ For though they bud forth in the branches for a time, yet they shall be shaken with the winde: for they stand not fast, and through the vehemencie of the winde they shall be rooted out.

⁵ For the vnperfect braches shall be broken, and their fruit shall be vnprofitable & sowe to eat, and meet for nothing.

⁶ For all the children that are borne of the wicked bed, shall be witness of the wickednes against their parents when they be asked.

⁷ But though the righteous be prevented with death, yet shall he be in rest.

⁸ For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

⁹ But wisdom is the gray haire, and an vndefiled life is the old age.

¹⁰ He pleased God, and was beloued of him, so that whereas hee liued among sinners, he translated him.

¹¹ Hee was taken away, lest wickednesse should alter his vnderstanding, or deceive beguile his mind.

¹² For wickednesse by bewitching, obscurereth the things that are good, and the vnsteadfastnesse of concupiscence peruerteth the simple minde.

¹³ Though he was soone dead, yet fulfilled he muchtime.

¹⁴ For his soule pleased God: therefore hastened hee to take him away from wickednesse.

¹⁵ Yet the people see and vnderstand it not, and consider no such things in their hearts, how that grace and mercy is vpon his Saints, and his providence ouer the elect.

¹⁶ Thus the righteous that is dead, condemneth the vngodly which are living: and the youth that is soone brought to an end, the long life of the vnrighteous.

¹⁷ For they see the ende of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath preferred him in safetie.

¹⁸ They see him and despise him, but the Lord will laugh them to scorne,

¹⁹ So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any voyce shall hee burst them & cast them down, and shake them from the foundations, so that they shall be vterly wasted, and they shall be in sorrow, and their memoriall shall perish.

²⁰ So they being afraide, shall remember their finnes, and their owne wickednesse shall come before them to conuincethem.

C H A P. V.

1 The chastitie of the righteous before their persecutions. 14 The hope of the unfaithfull is vaine. 15 The blessedness of the Saints and godly.

Then shall the righteous stand in great boldnesse before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shall be vexed with horrible feare, and shall be amazed for his wonderfull deliniance,

3 And shall change their mindes, and sigh for griefe of mind, and say within themselves, This is he whom we sometime had in derision and in a parable of reproch.

* Chap. 3. 2.

4 Wee foolcs thought his life madnesse, and his end without honour.

5 How is he counted among the children of God, and his portion is among the Saints!

6 Therefore wee haue erred from the way of truth, and the light of righteousness hath not shined vnto vs, and the Sunne of vnderstanding rose not vpon vs.

7 We haue wearied our selues in the way of wickednesse and destruction, and wee haue gone through dangerous wayes: but we haue not knowen the way of the Lord.

8 What hath pride profited vs? or what profit hath the pumpe of riches brought vs?

* 1. Chro. 29. 15.
chap. 2. 5.

9 All those things are *passed away like a shadow, or as a Post that passeth by:

10 As a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods:

* Psal. 30. 19.

11 Or as a *bird that flyeth thorow in the ayre, and no man can see any token of her passage, but onely heare the noise of her wings beating the light wind, parting the aire through the vehemencie of her going, and flieth on shaking her wings, whereas afterward no token of her way can be found:

12 Or as when an arrow is shot at a marke, it parteth the ayre, which immediatly commeth together againe, so that a man cannot knowe where it went thorow.

13 Euen so wee, as soone as we were borne, we began to draw to our end, and haue shewed no token of vertue, but are consumed in our owne wickednesse.

* Job 8. 9.
psalme 1. 4.
and 143. 4.
psal. 10. 35.
and 11. 7.
sam. 1. 10. 11.

14 For the *hope of the vngodly is like the dust that is blown away with the winde, and like a thinne fume that is scattered abroad with the storme, and as the smoke, which is dispersed with the wind, and as the remembrance of him passeth, that tarieth but for a day.

15 But the righteous shall liue for euer: their reward also is with the Lord, & the most High hath care of them.

16 Therefore shall they receiue a glorious kingdome, and a beautifull crowne of the Lords hand: for with his right hand shall hee couer them, and with his arme shall hee defend them.

17 He shall take his ielousie for armour, and shall arme the creatures to be reuenged of the enemies.

18 He shall put on righteousness for a breastplate, and take true iudgement in stead of an helmet.

16 He will take holinesse for an inuincible shield.

20 Hee will sharpen his fierce wrath for a sword, and the world shall fight with him against the vawife.

21 Then shall the thunderbolts goe straight out of the lightnings, and shall flee to the marke as out of the bent bow of the clouds, and out of his anger that throweth stones, shall thicke haile be cast, and the water of the sea shall be vnto against them, and the floods shall mightily ouerflow.

22 And a mightie winde shall stand vp against them, & like a storme shall scatter them abroad. Thus iniquitie shall bring al the earth to a wilderness, and wickednesse shall ouerthrowe the thrones of the mightie.

C H A P. VI.

The calling of Kings, Princes and iudges, which are also exhorted to searh wisedome.

Hearc therefore, O yee Kings, and vnderstand: learne, yee that be iudges of the ends of the earth.

2 Giue care, yee that rule the multitudes, and glory in the multitude of people.

3 For the rule *is giuen you of the Lord, *Rom. 13. 1. and power by the most High, which will trie your works, & searh out your imaginations.

4 Because that yee being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked after the will of God,

5 Horribly and suddenly will he appeare vnto you: for an hard iudgment shall they haue that beare rule.

6 For he that is most low is worthy mercy but the mightie shall be mightily tormented.

7 For he that is Lord ouer all, will spare no *person, neither shall he feare any greatnesse: for he hath made the small & great, and careth for all alike.

8 But for the mightie abideth the sorer trial.

9 Vnto you therefore, O tyrants, doe I speake, that ye may learne wisedome, and not goe amisse.

10 For they that keepe holinesse holily, shall be holy, and they that are learned there, shall finde a defence.

11 Wherefore set your delight vpon my words and desire them, & ye shall be instructed.

12 Wisedome shineth and neuer fadeth away, and is easily seene of them that loue her, and found of such as seeke her.

13 Shee preuenteth them that desire her, that she may first shew her selfe vnto them.

14 Who so awaketh vnto her betimes, shall haue no great trauaile: for he shall finde her sitting at his doores.

15 To thinke vpon her then is perfect vnderstanding: and who so watcheth for her, shall be found without care.

16 For she goeth about, seeking such as are meete for her, and sheweth her selfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: & the care of discipline is lower.

18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurance of immortalitye.

19 And immortalitye maketh vs nere vnto God.

20 Therefore the desire of wisdom leadeth to the kingdomes.

21 If your delight be then in thrones, and scepters, O kings of the people, honour wisdom that ye may reigne for euer.

22 Now I will tell you what wisdom is, and whence it cometh, and will not hide the mysteries from you, but will seek her out from the beginning of her naturie, and bring the knowledge of her into light, and will not keepe backe the truth.

23 Neither will I haue to doe with confounding enuie: for such a man shall not be partaker of wisdom.

24 But the multitude of the wise is the preservation of the world: and a wise King is the stay of the people.

25 Be therefore instructed by my wordes, and ye shall haue profit.

CHAP. VII.

I My selfe am alfo mortall, and a man like all other, and am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to bee flesh in tenn moneths: I was brought together into blood of the seede of man, and by the pleasure that cometh with sleepe.

3 And when I was borne, I receiued the common aire, and fell vpon the earth, which is of like nature: crying and weeping at the first as all other doe.

4 I was nourished in swadling clothes and with cares.

5 For there is no king that had any other beginning of birth.

6 All men then haue one entrance vnto life, and a like going out.

7 Wherefore I prayed, and vnderstanding was giuen mee: I called, and the spirit of wisdom came vnto me.

8 I preferred her to scepters & thrones, and counted riches nothing in comparison of her.

9 Neither did I compare precious stones vnto her: for all gold is but a little grauell in respect of her, and siluer shall be counted but clay before her.

10 I loued her aboue health and beauty, and

purposed to take her for my light: for her light cannot be quenched.

11 All good things therefore came to me together with her, and innumerable riches thorow her hands.

12 So I was glad in all, for wisdom was the author thereof, and I knew not that shee was the mother of these things.

13 And I learned vofainedly, & communicated without enuy, & I do not hide her riches.

14 For she is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my minde, & to iudge worthily of the things that are giuen me: for hee is the leader vnto wisdom, and the director of the wise.

16 For in his hand are both wee and our words, and all wisdom, and the knowledge of the workes.

17 For hee hath giuen me the true knowledge of the things that are, so that I know how the world was made, and the powers of the elements.

18 The beginning and the ende, and the mids of the times: how the times alter, and the change of the seasons.

19 The course of the yeere, the situation of the starres,

20 The nature of liuing things, and the furiousnesse of beasts, the power of the windes, and the imaginations of men, the diuersities of plants, and the vertues of rootes.

21 And all things both secret & knowen do I know: for wisdom the worker of all things, hath taught me it.

22 For in her is the Spirit of vnderstanding, which is holy, the onely begotten, manifolde, subtile, moueable, cleare, vndefiled, euident, not hurtfull, louing the good, sharpe, which cannot be letted, doing good.

23 Courteous, itable, sure, without care, hauing all power, circumspect in all things, and passing through all intellectuall, pure and subtile spirits.

24 For wisdom is nimbler then all nimble thing: she goeth thorow and attaineth to all things, because of her purenesse.

25 For shee is the breath of the power of God, and a pure influence that floweth from the glory of the Almighty: therefore can no defiled thing come vnto her.

26 For she is the brightnesse of the euerglasting light, the vndefiled mirrour of the maiestie of God, and the image of his goodnesse.

27 And being one, she can do all things, and remaining in her selfe, renueth all, and according to the ages she entreteth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with wisdom.

19 For she is more beautiful then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

20 For night cometh vpon it, but wickednesse cannot ouercome wisdom.

CHAP. VIII.

The effects of wisdom.

She also reacheth from one end to another mightily, and comely doeth shee order all things.

21 I haue loued her, and sought her from my youth: I desired to marrie her, such loue had I vnto her beauty.

22 In that she is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

23 For she is the scoolemistres of the knowledge of God, and the chooser out of his workes.

24 If riches be a possession to be desired in this life, what is richer then wisdom, that worketh all things?

25 For if prudence worketh, what is it among all things, that worketh better then she?

26 If a man loe righteousness, her labours are vertuous: for she teacheth sobernesse and prudence, righteousness and strength, which are the most profitable things that men can haue in this life.

27 If a man desire great experience, she can tell the things that are past, and discern things to come: she knoweth the subtilties of words, and the solutions of darke sentences: she foreseeeth the signes & wonders, or euer they come to passe, and the successe of seasons and times.

28 Therefore I purposed to take her vnto my company, knowing that she would counsell mee good things, and comfort me in cares and griefes.

29 For her sake shall I haue glory among the multitude, and honour among the Elders though I be yong.

30 I shall be found of sharpe iudgement, so that I shall bee marueilous in the sight of great men.

31 When I hold my tongue they shall abide my leisure: when I speake, they shall heare diligently, and if I talke much, they shall lay their hands vpon their mouth.

32 Moreover, by her I shall obtaine immortallitie, and leaue an euerlasting memoriall among them that come after me.

33 I shall gouerne the people, and the nations shall be subdued vnto me.

34 Horrible tyrants shall bee afraide when they heare me: among the multitude I shal be counted good, and mighty in battell.

35 When I come home, I shal rest with her: for her company hath no bitternesse, and her fellowship hath no rediousnesse, but mirth and ioy.

36 Now when I considered these things by my selfe, & pondered them in mine heart, how

that to be ioyned vnto wisdom is immortallity,

37 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudence, and glory by communing with her, I went about seeking how I might take her vnto me.

38 For I was a wittie childe, and was of a good spirit.

39 Yea, rather being good, I came to an vndeified body.

40 Neuerthelesse, when I perceiued that I could not enioy her, except God gaue her, (and that was a point of wisdom also, to knowe whose gift it was) I went vnto the Lord, and besought him, and with my whole heart, I said,

CHAP. IX.

A prayer of Solomon to obtaine wisdom.

O God of fathers, & Lord of mercy, which hast made all things with thy word,

1 And ordeined man through thy wisdom, that he should haue dominion ouer the creatures which thou hast made,

2 And gouerne the world according to equitie and righteousness, and execute iudgement with an vpright heart,

3 Glue me that wisdom, which fitteth by thy throne, and put me not out from among thy children,

4 For I thy seruant, and sonne of thine handmaid, am a feeble person, and of a short time, & yett lesse in the vnderstanding of iudgement and the lawes.

5 And though a man bee neuer so perfect among the children of men, yett if thy wisdom be not with him, he shall be nothing regarded.

6 Thou hast chosen me to bee a King of thy people, and the iudge of thy sonnes and daughters.

7 Thou hast commaunded mee to build a Temple vpon thine holy Mount, and an Altar in the citie wherein thou dwellest, a likenes of thine holy Tabernacle, which thou hast prepared from the beginning.

8 And thy wisdom with thee, which knoweth thy workes, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy Commandements,

9 Send her out of thine holy heauens, and send her from the throne of thy Maiestie, that shee may be with mee, and labour, that I may know what is acceptable in thy sight.

10 For she knoweth and vnderstandeth all things, and shee shall leade mee soberly in my workes, and preferue me by her glory.

11 So shall my workes be acceptable, and then shall I gouerne thy people righteously, and be meeete for my fathers throne.

12 For what man is hee that can know the counsell of God? or who can thinke what the will of God is?

14 For the thoughts of mortall men are fearefull, and our forecasts are vncertaine,

15 Because a corruptible body is heavy vnto the soule, and the earthly mansion keepeth downe the minde that is full of cares.

16 And hardly can we discern the things that are vpon earth, and with great labour find wee out the things which are before vs: who can then seek out the things that are in heauen?

17 Who can knowe thy counsell, except thou giue him wisdome, and send thine holy Spirit from aboue?

18 For so the wayes of them which are vpon earth are reformed, and men are taught the things that are pleasant vnto thee, and are preferred through wisdome.

CHAP. X.

The deliuerance of the righteous, and destruction of the enemies commeth through wisdome.

Shee preferred the first father of the world, that was formed, and kept him when hee was created alone, and brought him out of his offence,

2 And gaue him power to rule all things,
3 But the vrighteous in his wrath departed from her, and perished by killing his brother in his furie.

4 For whose cause the earth was overflowen, but wisdome preferred it againe, governing the iust man by a little woode.

5 Moreover, when the nations were ioyned in their malicious confederacies, she knew the righteous, and preferred him faultlesse vnto God, and kept him sure, because she loued him tenderly as a sonne.

6 She preferred the righteous, when the vngodly perished, when hee fled from the fire that fell downe vpon the five cities.

7 Of whose wickednesse the waste land that smoketh, yet giueth testimonie, and the trees that beare fruite that neuer commeth to ripenesse: and for a remembrance of the vnfaitfull soule, there standeth a pillar of salt.

8 For all such as regarded not wisdome, had not only this hurt, that they knew not the things which were good, but also left behinde them vnto men a memoriall of their foolishnesse, so that in the things wherein they sinned, they cannot lie hid.

9 But wisdome deliuered them that serued her.

10 When the righteous fled because of his brothers wrath, she led him the right way, shewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable.

11 Against the couetousnes of such as defrauded him, she stood by him & made him rich

12 Shee saued him from the enemies, and defended him from them that lay in waite, and she gaue him the prize in a mightie battell, that he might know that the feare of God is stronger then all things.

13 When the righteous was sold, she forsooke him not, but deliuered him from sinne: she went downe with him into the dungeon,

14 And failed him not in the bands, till she had brought him the scepter of the Realme, and power against those that oppressed him, and them that had accused him, shee declared to be liars, and gaue him perpetuall glory.

15 Shee deliuered the righteous people and faultlesse seede from the nations that oppressed them.

16 She entered into the soule of the seruant of the Lorde, and stood by him in wonders, and signes against the terrible kings.

17 She gaue the Saints the reward of their labours, and led them forth a marueilous way: on the day time shee was a shadow vnto them, and a light of starres in the night.

18 She brought them thorow the red sea, and caried them thorow the great water,

19 But shee drowned their enemies, and brought them out of the bottom of the deepe.

20 So the righteous tooke the spoiles of the vngodly, and praised thine holy Name, O Lord, and magnified thy victorious hand with one accord.

21 For wisdome openeth the mouth of the dumbe, and maketh the tongues of babes eloquent.

CHAP. XI.

The miracles done for Israel. 13 The vengeance of sinners. 21 The great power and mercy of God.

He prospered their workes in the hands of thine holy Prophet.

2 They went thorow the wilernes that was not inhabited, and pitched their tents in places where there lay no way.

3 They stood against their enemies, and were auenged of their aduersaries.

4 When they were thirstie, they called vpon thee, and water was giuen them out of the high rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their need.

6 For in stead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, but thou gauest vnto thine owne abundance of water vnlooked for.

7 Declaring by the thirst that was at that time, how thou haddest punished thine aduersaries.

8 For when they were tried and chastised with mercy, they knew how the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and prooued them: but thou hast condemned the other as a righteous king, when thou didst examine them.

10 Whether they were absent or present, their

their punishment was alike: for their griefe was double with mourning, and the remembrance of things past.

11 For when they perceived that through their torments good came vnto them, they left the Lord.

12 And seeing the things that came to passe, at the last they wondered at him, whom afore they had cast out, denied and derided: for they had another thirst then the lust.

13 Because of the foolish deuises of their wickednesse wherewith they were deceived, and worshipped serpents, that had not the vse of reason, and vile beastes, thou sendest a multitude of vnreasonable beastes vpon them for a vengeance, that they might knowe, that wherewith a man sinneth, by the same also shall he be punished.

14 For vnto thine Almighty hand, that made the world of * nought, it was not vnpossible to send among them a multitude of beares or fierce Lyons.

15 Or furious beastes newly created, and vnknewen, which should breathe out blasts of fire, and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes.

16 Which might not onely destroy them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue beene cast down, with one wind, being persecuted by thy vengeance, and scattered abroad through the power of thy Spirit: but thou hast ordered all things in measure, number, and weight.

18 For thou hast euer had great strength and might, and Who can withstand the power of thine arme!

19 For as the small thing that the ballance weigheth, so is the world before thee, and as a drop of the morning dewe, that falleth downe vpon the earth.

20 But thou hast mercy vpon all: for thou hast power of all things, and makest as though thou sawest not the sinnes of men, because they should amend.

21 For thou louest all the things that are, and hastest none of them whom thou hast made: for thou wouldest haue created nothing that thou hadst hated.

22 And how might any thing endure, if it were not thy will? or how could any thing be preserued, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the louer of soules.

C H A P. XII.

2 The mercie of God toward sinners. 14 The workes of God are vnreproueable. 19 God giueth leisure to repent.

For thine incorruptible Spirit is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of the things

wherein they haue offended, that leauing wickednesse, they may beleeue in thee, O Lord.

3 As for those olde inhabitants of the holy land, thou diddest hate them.

4 For they committed abominable works, as sorceries and wicked sacrifices,

5 And slaying of their owne children without mercie, and eating of the bowels of mans flesh in banquetting, where the raging Priests shed abominable blood.

6 And the fathers were the chiefe murderers of the soules, destitute of all helpe, whom thou wouldest destroy by the hands of our fathers,

7 That the land which thou louest above all other, might bee a meete dwelling for the children of God.

8 Nevertheless, thou sparedst them also as men, and sendest the forerunners of thine hoste, euen horners to destroy them by little and little,

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beastes, or with one rough worde to destroy them together.

10 But in punishing them by little and little, thou gauest them space to repent, knowing well, that it was an vnrighteous nation, & wicked of nature, and that their thought could neuer be altered.

11 For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any man.

12 For who dare say, * What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stand against thee to reuenge the wicked men?

13 For there is none other God but thou, * that carest for all things, that thou mayest declare how that thy iudgement is not vnright.

14 There dare neither king nor tyrant in thy sight require accounts of them whome thou hast punished.

15 For so much then as thou art righteous thy selfe, thou orderest all things righteously, * thinking it not agreeable to thy power to condemne him, that hath not deserued to be punished.

16 For thy power is the beginning of righteousness, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfite power, thou declarest thy power, and reproouest the boldnesse of the wise.

18 But thou ruling the power, iudgeth with equitie, and gouernest vs with great fauour: for thou mayest shewe thy power when thou wilt.

19 By such workes now hast thou taught thy people, that a man should be iust and louing, & hast made thy children to be of a good hope: for thou giuest repentance to sinners.

* Chap. 1. 2. 3. 4.
rom. 1. 2. 3.

* Gen. 1. 1.
Job. 11. 3.

* Lem. 1. 6. 13.
Ier. 8. 16. 17.
chap. 16. 1.

* Deut. 9. 3. and
12. 31. and 18.
9. 12.

* Exod. 33. 2.
Deut. 1. 32.

* Roman.

* 1. 7. 2. 5. 7.

* Job 10. 3.

10 For if thou hast punished the enemies of thy children that had deserved death with so great consideration, and requesting *unto them*, giving them time and place that they might change from their wickedness.

21 With how great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast sworne and made couenants of good promises?

22 So when thou dost chasten vs, thou punishest our enemies a thousand times more, to the intent that when we iudge, we should diligently consider thy goodnesse, and when we are iudged, we should hope for mercy.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

24 *For they went astray very farre in the wayes of error, & esteemed the beasts, which their enemies despised, for gods, being abused after the maner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should be in derision as children without reason.

26 But they that will not be reformed by those scornfull rebukes, shall feele the worthy punishment of God.

27 For in those things, when they suffered, they disdained: but in these whom they counted godly, when they saw themselves punished by them, they all acknowledged the true God whom afore they had denied to know: therefore came extreame damnation vpon them.

CHAP. XIII.

1 All things be vaine except the knowledge of God. 10 Idolaters and idoles are mocked.

SVrely all men are vaine by nature, and are Signorant of God, *and could not know him that is, by the good things that are seene, neither consider by the workes, the workemaster.

2 *But they thought the fire, or the winde, or the swift aire, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the world, and gods.

3 Though they had such pleasure in their beautie that they thought them gods, yet should they haue knowen, how much more excellent he is that made them: for the first author of beautie hath created these things.

4 For if they marueiled at the power, and operation of them, yet should they haue perceiued thereby, how much he that made these things, is mightier.

5 For by the greatnesse of their beautie, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would find him, and yet peradventure doe erre.

7 For *they goe about by his workes to seeke him, and are perswaded by the sight, because the things are beautifull that are seene.

8 Howbeit they are not to be excused.

9 For if they can know so much, that they can discern the worlde, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens hands, gold, and siluer, and the thing that is inuented by arte, and the similitude of beasts, or any vaine fount that hath beene made by the hand of antiquitie.

11 *Oras when a carpenter cutteth downe a tree meete for the worke, and pareth off all the barke thereof cunningly, and by arte maketh a vessel profitable for the vse of life.

12 And the things that are cut off from his worke, he bestoweth to dresse his meate to fill himselfe.

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood and full of knobs) hee carueth it diligently at his leisure, and according as he is expert in cunning, hee giueth it a proportion, and fashioneth it after the similitude of a man.

14 Or, maketh it like some vile beast, and straketh it ouer with redde, and painteth it, and couereth every spot that is in it.

15 And when hee hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron.

16 Prouiding so for it, lest it fall: for hee knoweth that it cannot helpe it selfe, because it is an image, which hath need of helpe.

17 Then he prayeth for his goods, and for his marriage, and for children: he is not ashamed to speake vnto it, that hath no life.

18 Hee calleth on him that is weake for health: hee prayeth vnto him that is dead for life: he requireth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to go, and for gaine, and worke, and successe of his affaires he requireth furtherance of him, that hath no manner of power.

CHAP. XIII.

1 The detestation and abomination of images. 8 A curse of them, and of him that maketh them. 14 Whereof idolatrie proceeded. 23 What evils come of idolatrie.

AGaine, another man purposing to sayle, and intending to passe throw the raging waues, calleth vpon a stocke more rotten then the ship that carieth him.

2 For as as for it, couetousnes of money hath found it out, and the craftesman made it by cunning.

3 But thy prouidence, O Father, gouerneth it: *for thou hast made away euen in the sea, and a sure path among the waues. *Exod. 14. 22.

4 Declaring thereby, that thou hast power to helpe in all things, yea, though a man went to the sea, without meanes.

5 Neuerthelesse thou wouldest not, that the workes of thy wisdom should be vaine, and

and therefore doe men commit their liues to a small piece of wood, and passe ouer the stormy sea in a ship, and are saued.

* Gen. 6. 4, and 7. 10.

6 * For in the olde time also when the proud gyants perished, the hope of the world went into a ship which was gouerned by thine hand, and so left seede of generation vnto the world.

7 For blessed is the tree whereby righteousnes commeth.

* Psal. 115. 8. baruch. 6. 3.

8 But that is cursed that is made with hands, both it, and he that made it: he, because hee made it, and it beeing a corruptible thing, because it was called God.

* Psal. 5. 5.

9 * For the vngodly, and his vngodlines are both like hated of God: so truly the worke and hee that made it, shall be punished together.

* Ier. 10. 8. habac. 2. 18.

10 Therefore shall there be a visitation for the idoles of the nations: for of the creatures of God they are become abomination, * and stumbling blockes vnto the soules of men, and a snare for the feet of the vnwise.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for euer.

13 The vainglory of men brought them into the world: therefore shall they come shortly to an end.

14 When a father mourned grievously for his sonne that was taken away suddenly, hee made an image for him that was once dead, whom now he worshippeth as a god, & ordained to his seruants ceremonies and sacrifices.

15 Thus by procelle of time this wicked custome preuailed, and was kept as a law, and idoles were worshipped by the commandment of tyrants.

16 As for those that were so farre off that men might not worship them presently, they did counterfeit the visage that was farre off, and made a gorgeous image of a king, whom they would honour, that they might by all meanes flatter him that was absent, as though he had been present.

17 Again the ambition of the craftesman thrust forward the ignorant to increase the superstition.

18 For hee peradventure willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so thorow the beauty of the worke the multitude was allured, and so tooke him now for a God, which a little afore was but honoured as a man.

20 And this was the deceiuing of mans life, when men, being in seruitude, through calamitie and tyrannie ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

21 Moreouer, this was not enough for

them that they cited in the knowledge of God: but whereas they lived in great wars of ignorance, those so great plagues called they peace.

22 For either they slew their owne children in sacrifice, or used secret ceremonies, or raging dissolutenes by strange rites.

* Dan. 18. 10. ierem. 7. 3. and 19. 4.

23 And so kept neither life, nor marriage cleane: but either one slew another by treason, or else vexed him by adultery.

24 So were all mixt together, blood and slaughter, theft and deceits, corruption, vnfaithfulness, tumults, perjury.

25 Disquieting of good men, vnthankfulness, desiring of soules, changing of birth, disorder in marriage, adultery and vncleanness.

26 For the worshipping of idoles that ought not to be named, is the beginning and the cause and the end of all euill.

27 For either they be mad when they be meretricious, or propheticallies, or liue vngodly, or else lightly forswear themselves.

28 For in so much as their trust is in the idoles, which haue no life, though they swear falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punished, because they haue an euill opinion of God, adding themselves vnto idols, and because they swear vnjustly to deceiue, and despise holiness.

30 For it is not the power of them by whom they swear, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodly.

C H A P. XV.

The voyce of the faithfull, praising the mercie of God, by whose grace they serue not idoles.

BVt thou, O our God, art gracious and true, long suffering, and gouernest all things by mercie.

2 Though we sinne, yet are we thine: for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to know thee, is perfect righteousness, and to know thy power is the roote of immortality.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours,

5 Whose sight stirreth vp the desire of the ignorant: so that he couereth the forme that hath no life, of a dead image.

6 They that loue such wicked things are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.

7 The * potter also tempereth soft earth, and fashioneth euery vessell with labour to our vse: but of the same clay he maketh both the vessels that serue to cleane vses, and the contrary likewise: but whereto euery vessell ferueth, the potter is the iudge.

* Rom. 9. 1.

8 So by his wicked labour hee maketh a vaine

vaine god of the same clay: euen hee, which a little afore was made of earth himselfe, and within a little while after goeth thither againe whence hee was taken: * when hee shall make account for the lone of his life.

9 Notwithstanding he careth not for the labour he taketh, nor that his life is short, but hee striueth with the goldsmithes, and siluer-smithes, and counterfeith the coppersmiths, and taketh in for an honour to make deceivable things.

10 His heart is alhes, and his hope is more vile then earth, and his life is lesse worthy of honour then clay.

11 For hee knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to be but a pasinge time, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euery side, though it be by euill means.

13 Now he that of earth maketh fraile vessels and images, knoweth himselfe to offend aboue all other.

14 All the enemies of thy people, that hold them in subiection, are most vnwise, and more miserable then the very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue eyesight to see, nor noses to smell, nor eares to heare, nor fingers of hands to grope, and their feete are slow to goe.

16 For man made them, and hee that bath but a borrowed spirit, fashioned them: but no man can make a god like vnto himselfe.

17 For seeing he is but mortall himselfe, it is but mortall that he maketh with vnrighteous hands: hee himselfe is better then they whom he worshippeth: for hee liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their most enemies, & which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beautie to be desired in respect of other beasts: for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20. The benefites done vnto the faithfull.

Therefore by such things they are worthily punished and * tormented by the multitude of beasts.

2 In stead of the which punishment thou hast bene fauourable to thy people, and to satisfie their appetite, hast prepared a meate of a strange taste, euen * quailles,

3 To the intent that they that desired meate, by the things which were shewed and sent among them, might turne away their necessarie desire, and that they which had suffered penurie for a space, should also feele a new taste.

4 For it was requisite, that they which vfed tyrannie, should fall into excreame povertie, and that to these only it should be shewed, how their enemies were tormented.

5 * For when the cruell fiercenesse of the beasts came vpon them, and they were hurt with the stings of cruell serpents.

6 Thy wrath indured not perpetually, but they were troubled for a little season, that they might be reformed, hauing a * signe of saluation, to remember the commandement of thy Lawe.

7 For hee that turned toward it, was not healed by the things that he saw, but by thee, O Saviour of all.

8 So in this thou shewdest our enemies, that it is thou, which deliuerest from all euill.

9 * For the biting of grasshoppers and flies killed them, and there was no remedie found, for their life: for they were worthy to be punished by such.

10 But the teeth of the venomous dragons could not overcome thy children: for thy mercie came to helpe them, and healed them.

11 For they were pricked, because they should remember thy wordes, and were speedily healed, lest they should fall into so deepe forgetfulness, that they could not be called backe by the benefite.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life and death, * and ledest downe vnto the gates of hell, and bringest vp againe.

14 A man in deed by his wickednesse may slay another: but when the spirit is gone forth, it turneth not againe, neither can he call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 * For the vngodly that would not know thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they could not auoid, and were consumed with fire.

17 For it was a wonderous thing that fire might doe more then water, which queneth all things: but the world is the auenger of the righteous.

18 For sometime was the fire so tame, that the beasts, which were sent against the vngodly, burnt not: and that, because they should see and know, that they were persecuted with the punishment of God.

19 And sometime burnt the fire in the mids of the water aboue the power of fire, that it might destroy the generatio of the vniust land.

20 * In the stead whereof thou hast fedde thine owne people with Angels food, and sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meet for all tastes.

21 For

21 For thy sustenance declared thy sweetness vnto thy children, which serued to the appetite of him that took it, and was meet to that that euery man would.

*Exod. 9. 3. 22 Moreover the snow and yce abode the fire and melted not, that they might knowe, that the fire burning in the haile, and sparkling in the raine, destroyed the fruite of the enemies.

23 Again it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which ate the maker, is fierce in punishing the vnrighteous, but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to sende thy grace, which nourisheth all things according to the desire of them that had need thereof.

*Deut. 8. 3. 26 That thy children whom thou louest, O Lord, might know, that it is not the increase of fruite that feedeth men, but that it is thy word, which preserveth them that trust in thee.

27 For that which could not be destroyed with the fire, being onely warmed a little with the sunne beames, melted.

28 That it might be knowen that we ought to preuent the sunne rising to giue thanks vnto thee, and to salute thee before the day spring.

29 For the hope of the vnthankfull shall melt as the winter yce, and flow away as vnprofitable waters.

C H A P. XVII.

The iudgements of God against the wicked.

For thy iudgements are great, and cannot be expresse: therefore men doe erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiectiō, they were bound with the band of darkenesse, and long night, and being shut vp vnder the rooffe, did lie there to escape the euerlasting prouidence.

3 And while they thought to be hidde in their darke sinnes, they were scattered abroad in the darke couering of forgetfulnesse, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the sounds that were about them, troubled them, and terrible visions and sorrowfull sights did appeare.

5 No power of the fire might giue light, neither might the cleare flames of the starres lighten the horrible night.

6 For there appeared vnto them onely a sudden fire, very dreadfull: so that being afraid of this vision, which they could not see, they thought the things, which they saw, to be worse.

*Exod. 7. 12. and 8. 7. 19. 7 And the illusions of the magicall artes were brought down, & it was a most shamefull reproch for the boasting of their knowledge.

8 For they that promised to drive away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afraid at the beasts which passed by them, and at the hissing of the serpents: so that they died for feare, and said they saw not the are, which by no meanes can be avoided.

10 For it is a fearefull thing, when malice is condemned by her owne testimonie, and a conscience that is touched, doeth euer forecast cruell things.

11 For feare is nothing else but a betraying of the succours, which reason offereth.

12 And the lesse that the hope is within, the more doeth he effeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intollerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe.

14 And sometimes were troubled with monstrous visions, and sometime they swooned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoever fell downe, he was kept and shut in prison, but without chaines.

16 For whether he was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, hee must suffer this necessity, that he could not auoid:

17 (For with one chaine of darknesse were they all bound) whether it were an hissing winde, or a sweete song of the birds among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noise of the falling downe of stones, or the running of skipping beasts, that could not be seene, or the noise of cruell beasts that roared, or the sound that answereth againe in the hollow mountaines: these fearefull things made them to swoone.

19 For all the world shined with cleare light, and no man was hindred in his labour.

20 Onely vpon them there fell an heauie night, an image of that darkenesse that was to come vpon them: yea, they were vnto themselves more grieuous then darkenesse.

C H A P. XVIII.

3 The fiery pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lord smote the Egyptians. 20 The sinne of the people in the wilderness. 21 Aaron stood between the liuing and the dead with his censur.

But thy Saints had a very great light, whose voice because they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enimitie.

3 There-

*Exod. 10. 33. Or, the Egyptians.

¶ That is, the mightie vision.

^{Exod. 13. 21. & 14. 24. p. 78}
^{14. 2. 105. 3. 9.} Therefore thou gavest them a burning pillar of fire to lead them in the unknown way, and made the sunne that it burned not them in their honourable journey.

4 But they were worthy to bee deprived of the light, and to be kept in darknesse, which had kept thy children shut up, by whom the incorrupt light of the Law should be given to the world.

^{Exod. 1. 16} 5 Whereas they thought to slay the babes of the Saints, by one child that was cast out, and presumed to represent them, thou hast taken away the multitude of their children, & destroyed them all together in the night water.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had given credit, might be of good cheere.

^{Exod. 14. 24. 25} 7 Thus thy people received the health of the righteous, but the enemies were destroyed.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered scarcely, and made a Law of righteousness by one consent, that the Saints should receive good and euill in like manner, and that the fathers should first sing praises.

10 But a disagreeing cry was heard of the enemies, and there was a lamentable noyse for the children that were bewailed.

^{Exod. 11. 5}
^{and 11. 29.} 11 For the * master and the seruant were punished with like punishment, and the common people suffered alike with the King.

12 So they all together had innumerable that died with one kind of death: neither were the living sufficient to bury them: for in the twinkling of an eye the noblest of spring of them was destroyed.

13 So they that could beleue nothing, because of the enchantments, confessed this people to be the children of god, in the destruction of the first borne.

14 For while all things were in quiet silence, and the night was in the midst of her swift course.

15 Thine Almighty word leapt downe from heaven out of thy royal throne, as a fierce man of warre in the middes of the land that was destroyed.

16 And brought thine vnfained commandment as a sharpe sword, and stood vp & filled all things with death, and being come downe to earth, it reached vnto the heavens.

17 Then the sight of the fearefull dreames vexed them suddenly, and fearefulness came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

^{Numb. 16. 46.} 20 Nowe temptation of death touched the righteous also, and * among the multitude in

the wilderness there was a plague, but the wrath endured not long.

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministration, euen prayer, and the reconciliati- on by the perfume, and set himselfe against the wrath, and so brought the miserie to an end, declaring that he was thy seruant.

22 For he ouercame not the multitude with bodily power, nor with force of weapons, but with the word he subdued him that punished, alleaging the oathes and covenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, hee stood in the mids, and cut off the wrath, and parted it from coming to the living.

24 For in the long garment was all the ornament, and in the toure rowes of the stones was the glory of the fathers grauen with thy maiesty in the diademe of his head.

25 Vnto these the destroyer gaue place, and was afraid of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrews. 11 The meate that was giuen at the desire of the people. 17 All the elements serue the will of God.

AS for the vngodly, the wrath came vpon them without mercie vnto the end: for he knew what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them.

3 For while yet sorrow was before them, and they lamented by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whom they had cast out afore with prayer.

4 For the destinie whereof they were worthy, brought them to this end, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which remained by torments,

5 Both that thy people might trie a mar- uelous passage, and that these might finde a strange death.

6 For euery creature in his kind was fash- ioned of new, and serued in their owne offices enioined them, that thy children might be kept without hurt.

7 For the cloud ouershadowed their tents, and the drie earth appeared, where afore was water: so that in the red sea there was a way without impediment, and the great deepe be- came a greene field.

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous marueiles.

9 For they || neyed like horses, and leaped like lambes, praising thee, O Lord, which hadst deliuered them. ^{Or, were fild.}

10 For they were yet mindfull of those things

Xxx

things

a That is, the children of Isra- el, whom they before had de- fired and prayed to go their way.

things which were done in the land where they dwelt, how the ground brought forth flies in stead of cattel, and how the river crawled with the multitude of frogs in stead of fishes.

* Exod. 16. 13.
num. 11. 31.

11 * But at the last they saw a new generation of birds, when they were enticed with lust, and desired delicate meats.

* Chap. 16. 2.

12 * For the quail came forth of the sea unto them for comfort; but punishments came upon the sinners not without signes that were given by great inundings: for they suffered worthily according to their wickedness, because they shewed a cruel hatred toward strangers.

¶ Or, Egyptian.

13 For the one sort would not receive them when they were present, because they knew them not: the other sort brought the strangers into bondage that had done them good.

14 Beside all these things, some would not suffer that any regard should be had of them: for they handled the strangers despitefully.

15 Others that had received them with great banqueting, and admitted them to be partakers of the same lawes, did afflict them with great labours.

16 Therefore they were stricken with blindness, as in old time certain were at the doores of the righteous, so that every one being compassed with darkness, sought the entrance of his doore.

* Gen. 19. 11.

17 Thus the elements agreed among themselves in this change, as when one tune is changed upon an instrument of musick, and the melodie still remaineth, which may easily be perceived by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme, was upon the ground.

19 The fire had power in the water contrary unto his owne vertue, and the water forgate his owne kind to quench.

20 Again, the flames did not hurt the flesh of the corruptible beasts that walked therein, neither melted they that which seemed to be Ice, and was of a nature that would melt, and yet was an immortal creature.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in every time and place.

THE WISEDOME OF IESVS THE SONNE

of Sirach, called Ecclesiasticus.

THIS ARGVMENT WAS FOVND IN A
CERTAINE GREEKE COPIE.

This Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he lived in the latter times, after the people had bene led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisdom among the Hebrewes, who did not onely gather the graine sentences of wise men, that had bene before him, but he himselfe also spake many full of great knowledge and wisdom. So this first Iesus died, and left this which hee had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it *WISEDOME*, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of wisdom to allure the reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darre sentences, and similitudes with certaine divine histories which are notable and ancient, euen of men that were approoued of God, and certaine prayers, and songs of the author himselfe: moreouer, what benefits the Lord had bestowed upon his people, and what plagues hee had heaped upon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was indeede.

The Prologue of the Wisdom of Iesus the sonne of Sirach.

Whereas many and great things haue bene given vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisdom, whereby the readers ought not onely to become learned themselves, but also maybe able by the diligent studie thereof to be profitable unto strangers both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Lawe and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, he purposed also to write something pertaining to learning and wisdom, to the intent that they which were desirous to learne, and would giue themselves to these things, might profite much more in liuing according to the Law. Wherefore I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good woorth, though we seeme to some

in

in some things, not able to attain to the interpretation of such wordes as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in themselves then when they are translated into another tongue, and not onely these things, but other things also, as the Law, inelise, and the Propheers, and other booke haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt vnder King Euergetes, and continued there, I found a Copie full of great learning, and I thought it necessary, to bestow my diligence and trauaile to interpret this booke. So for a certaine time with great watching and studie I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might apply themselves vnto good manners, and liue according to the Law.

CHAP. I.

1 *Wisdomme commeth of God. 11 A praise of the feare of God. 29 The meannys come by Wisdomme.*

Wisdomme commeth of the Lord, and hath bene euer with him, and is with him for euer.

2 Who can number the sand of the sea, and the drops of the raine, and the dayes of the world? [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisdomme [of God which hath bene before all things?]

4 Wisdomme hath bene created before all things, & the vnderstanding of prudence from euerlasting.

5 [The word of God most high, is the fountaine of wisdomme, and the euerlasting commandements are the entrance vnto her.]

6 *Vnto whom hath the roote of wisdomme bene declared? or who hath knowen her wise counsels?

7 [Vnto whom hath the doctrine of wisdomme bene discovered and shewed? and who hath vnderstood the manifold entrance vnto her?]

8 There is one wise [euen the most high Creatour of all things, the Almighty, the King of power] and very terrible, which sitteth vpon his throne.

9 Hee is the Lord, that hath created her [thorow the holy Ghost:] he hath scene her, numbred her, [and measured her.]

10 Hee hath powred her out vpon all his works, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glory, & gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a merrie heart, and giueth gladnesse & ioy, and long life.

13 Who so feareth the Lord, it shall go well with him at the last, and he shall finde fauour in the day of his death.

14 [The loue of God is honourable wisdomme, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great works thereof.]

15 * The feare of the Lord is the beginning of wisdomme, and was made with the faithfull in the wombe: [she goeth with the chosen

women, and is known with the righteous and faithfull.]

16 The feare of the Lord is an holy knowledge.

17 Holinesse shall preserve, and iustifie the heart, and giueth mirth and gladnesse.

18 Who so feareth the Lord, shall prosper, and in the day of his end he shall be blessed.]

19 Shee hath built her euerlasting foundations with men, and is giuen to bee with their seed.

20 To feare God, is the fulnesse of wisdomme, and filleth men with her fruits.

21 She filleth their whole house with [all] things desireable, and the garners with the things that she bringeth forth, and both twaine are gifts of God.

22 The feare of the Lord is the crowne of wisdomme, and giueth peace and perfect health: he hath scene her, and numbred her.

23 [She raineth downe knowledge and vnderstanding of wisdomme, and hath brought vnto honour, them that possessed her.]

24 The feare of the Lord is the roote of wisdomme, and her branches are long life.

25 [In the treasures of wisdomme is vnderstanding, and holy knowledge, but wisdomme is abhorred of sinners.]

26 The feare of the Lord driueth out sinne: & when she is present, she driueth away anger.

27 [For wicked anger can not bee iustified: for his rashnesse in his anger shall be his destruction.]

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 Hee will hide his words for a time, and many mens lips shall speake of his wisdomme.

30 In the treasures of wisdomme are the secrets of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire wisdomme, keepe the Commandements, and the Lord shall giue her vnto thee, [and will fill her treasures.]

32 For the feare of the Lord is wisdomme and discipline: hee hath pleasure in faith and meeknesse.

33 Bee not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 [Be not an hypocrite that men should speake of thee, but take heed what thou speakest.]

Xxx 2 35 Exalt

4 King 1. 3. and 4. 1. 3.

That which is marked with these two markes [] is read in the Latin copies, and not in the Greek.

7m. 104.

12. 111. 10. 12. 110. 12. 110.

14 Exalt not thy selfe, lest thou fall and bring thy soules dishonour, and so God discover thy secrets, and cast thee downe in the midst of the Congregation, because thou wouldest not receive the true feare of God, & thine heart is full of deceit.

CHAP. II.

1. He exhorteth the servants of God to righteousness, love, understanding, and patience. 11 To trust in the Lord. 13 A curse upon them that are faint hearted and impatient.

MY sonne, if thou wilt come into the service of God, [stand fast in righteousness and feare, and] prepare thy soule to temptation.

2 Settle thine heart, and bee patient; [bow downe thine eare, and receive the words of understanding,] and shrink not away, when thou art assailed, [but waite vpon God patiently.]

3 Ioyne thy selfe vnto him, and depart not away, that thou mayest be increased at thy last end.

4 Whatsoeuer cometh vnto thee, receive it patiently, and be patient in the change of thine affliction.

10/12. 3. 6.
prou. 17. 3.

5 For as gold [and silver are] tried in the fire, euen so are men acceptable in the furnace of aduersitie.

6 Beleue in God, and he will helpe thee: order thy way aright, and trust in him: [hold fast his feare, and grow old therein.]

7 Yee that feare the Lord, waite for his mercy: shrink not away from him that yee fall not.

8 Yee that feare the Lord, beleue him, and your reward shall not faile.

9 O ye that feare the Lord, trust in good things, and in the euerlasting ioy and mercy.

10 [Ye that feare the Lord, loue him, and your hearts shall be lightened.]

2/psal. 37. 25.

11 Consider the old generations [of men, ye children,] and marke them well: *was there euer any confounded, that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whom did he euer despise, that called vpon him?

12 For God is gracious and mercifull, and forgiveth finnes, and saueh in the time of trouble, [and is a defender for all them that seeke him in their need.]

10/Or, double.

13 Woe vnto them, that haue a [fearefull heart, and to the wicked lips] and to the faint hands, and to the sinner that goeth two *maner of wayes.

*1. King. 18. 21.

14 Woe vnto him that is faint hearted, for he beleueh not: therefore shall he not be defended.

15 Woe vnto you that haue lost patience, [and haue forsaken the right wayes, and are turned backe into froward wayes:] for what will ye doe when the Lord shall visite you?

16 They that feare the Lord, will not dis-

obey his word: and they that *loue him, will keepe his wayes. *Iohn 14. 23, 24.

17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his Law.

18 They that feare the Lord, will prepare their hearts, & humble their soules in his sight.

19 [They that feare the Lord, keepe his Commandements, and will be patient till hee see them,

20 Saying, If we doe not repent] we shall fall into the hands of the Lord, and not into the hands of men.

21 Yet as his greatnesse is, so is his mercy.

CHAP. III.

1. To our father and mother ought we to give double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to search out the secrets of God.

THE children of wisdom are the Church of the righteous, and their offspring is obedience and loue.]

2 Heare your fathers iudgement, O children, and doe thereafter, that ye may be safe.

3 For the Lord will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.

4 Who so honoureth his father, his finnes shall be forgiven him, [and hee shall abstaine from them, and shall haue his dayly desires.]

5 And hee that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shall haue ioy of his owne children, and when he maketh his prayer, he shall be heard.

7 He that honoureth his father, shall haue a long life, and he that is obedient vnto the Lord, shall comfort his mother.

8 He that feareth the Lord, honoureth his parents, and doeth seruice vnto his parents, as vnto lords.

9 Honour thy father and mother, in deed and in word, [and in all patience] that thou mayest haue Gods blessing, [and that his blessing may abide with thee in the end.]

*Exod. 20. 12.
deut. 5. 16.
matth. 15. 4.
eph. 6. 2, 3.
|| Or, the blessing of men.

10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame,

12 Seeing that mans glory cometh by his fathers honour, and the reproch of the mother is dishonour to the children.

13 My sonne, helpe thy father in his age, and grieue him not, as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, & despise him not when thou art in thy full strength.

15 For the good intreatie of thy father shall not be forgotten, but it shall bee a fortresse for thee against sins, [and for thy mothers offence, thou shalt be recompensed with good, and it shall be founded for thee in righteousness.]

16 And

16 And in the day of trouble thou shalt be remembered: thy finnes also shall melt away as the yce in the faire weather.

17 He that forsaketh his father, shall come to shame; and hee that angreth his mother is cursed of God.

18 My sonne, performe thy doings with meeknesse, so shalt thou bee beloved of them that are approued.

19 The greater thou art, the more humble thy selfe [in all things,] and thou shalt find fauour before the Lord.

20 Many are excellent and of renowne: but the secrets are reueiled vnto the meeke.

21 For the power of the Lord is great; and he is honoured of the lowly.

22 Seeke not out the things that are too hard for thee; neither search the things rashly which are too mighty for thee.

23 [But] what [God] hath commaunded thee, thinke vpon that with reuerence; [and be not curious in many of his works:] for it is not needefull for thee to see with thine eyes the things that are secret.

24 Bee not curious in superfluous things: for many things are shewed vnto thee about the capacite of men.

25 The meddling with such hath beguiled many, and an euill opinion hath deceiued their iudgement.

26 Thou canst not see without eyes: professe not the knowledge therfore that thou hast not.

27 A stubborne heart shall feare euill at the last: and hee that loueth danger shall perish therein.

28 An heart that goeth two wayes, shall not prosper: and hee that is froward of heart, shall stumble therein.

29 An obstinate heart shall bee laden with sorowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proude is without remedie, and his steps shall be plucked vp: for the plant of sinne hath taken roote in him, [and he shall not be esteemed.]

31 The heart of him that hath vnderstanding shall perceiue seeret things, and an attentive care is the desire of a wise man.

32 [An heart that is wise and vnderstanding, wil abstaine from sinne, and shall prosper in the workes of righteousness.]

33 Water queneth burning fire, *and almes taketh away finnes.

34 And hee that rewardeth good deedes, will remember it after ward, and in the time of the fall, he shall find a stay.

CHAP. IIII.

1 Almes must hee done with gentlenesse. 12 The studie of wisdom and her fruit. 20 An exhortation to eschew euill, and to doe good.

MY sonne, defraud not the *poore of his liuing, and make not the needy eyes to waite long.

2 Make not an hungry soule sorowfull, neither vex a man in his necessity.

3 Trouble not the heart that is grieved, and deferre not the gift of the needy.

4 Refuse not the prayer of one that is in trouble: *turne not away thy face from the poore.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if hee curse thee in the bitterness of his soule, his soule shall bee heard of him that made him.

7 Bee courteous vnto the company [of poore, and humble thy soule vnder the Elder,] & bow downe thine head to a man of worship.

8 Let it not grieue thee to bow downe thine eare vnto the poore; [but pay thy debt] and giue him a friendly answer.

9 Deliuere him that suffereth wrong, from the hand of the oppressor, and be not faint hearted [when thou iudgest.]

10 Be as a father to the fatherlesse, and as an husband vnto their mother: so shalt thou be as the sonne of the most High: and he shall loue thee more then thy mother doth.

11 Wisdome exalteth her children, and receiuerh them that seeke her, [and will goe before them in the way of righteousness.]

12 He that loueth her, loueth life, & they that seeke life in the morning shall haue great ioy.

13 He that keepeth her, shall inherite glory: for vnto whom shee entreth, him the Lord will blesse.

14 They that honour her, shall be the seruants of the Holy one, and them that loue her, the Lord doth loue.

15 Who so giueth eare vnto her, shall iudge the nations, and he that goeth vnto her shall dwell safely.

16 He that is faithfull vnto her, shall haue her in possession, and his generation shall possesse her.

17 For first shee will walke with him by crooked wayes, and bring him vnto feare, and dread, and torment him with her discipline vntill she haue tried his soule, and haue prooued him by her iudgements.

18 Then will shee returne the straightway vnto him, and comfort him, and shew him her secrets, [and heape vpon him the treasures of knowledge, & vnderstanding of righteousness.]

19 But if hee goe wrong, shee will forsake him, and giue him ouer into the hands of his destruction.

20 [My sonne,] make much of time, and *eschew the thing that is euill,

21 And be not ashamed [to say the trueth] for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.

22 Accept no person against thine own conscience, that thou be not confounded to thine

owne decay, [and forbear not thy neighbour in his fault.]

23 And keepe not backe counsell when it may doe good, neither hide thy wisdom when it may be famous.

24 For by the talke is wisdom knowne, and learning by the words of the tongue, [and counsell, wisdom and learning by the talking of the wise, and stedfastnesse in the workes of righteousness.]

25 In no wise speake against the worde of trueth, but be ashamed of the lies of thine owne ignorance.

26 Be not ashamed to confesse thy sinnes, and resist not the course of the riuer.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mighty.

28 Striue for the crueth vnto death, [and defend iustice for thy life,] and the Lord God shall fight for thee [against thine enemies.]

29 Bee not hasty in thy tongue, neither slacke and negligent in thy workes.

30 Bee not as a Lion in thine owne house, neither beate thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]

31 *Let not thine hand be stretched out to receiue, and shut when thou shouldest giue,

CHAP. V.

1 In riches may wee not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

TRUST not vnto thy *riches, and say not, I haue enough for my life. [for it shall not helpe in the time of vengeance and indignation.]

2 Follow not thine owne minde, and thy strength to walke in the wayes of thine heart:

3 Neither say thou, [How haue I had strength?] or who will bring me vnder for my workes? for God the auenger will auenge the wrong done by thee.

4 And say not, I haue sinned, and what euill hath come vnto me? for the Almighty is a patient rewarder, but hee will not leaue thee unpunished.

5 Because thy sinne is forgiven, bee not without feare, to heape sinne vpon sinne.

6 And say not, The mercie of God is great: he will forgive my manifold sinnes: for mercie and wrath come from him, and his indignation commeth downe vpon sinners.

7 Make no tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy security thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shal not helpe thee in the day of punishment [and vengeance.]

9 Bee not caried about with euery winde, and goe not into euery way: for so doeth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding [and

in the way, and knowledge of the Lord] and haue but one maner of word, [and follow the word of peace and right conscience.]

11 Bee humble to heare the word of God, that thou mayest vnderstand it, and make a true answer with wisdom.

12 Bee swift to heare good things, and let thy life be pure, and giue a patient answer.

13 If thou hast vnderstanding, answer thy neighbour: if not, lay thine hand vpon thy mouth, [least thou be trapped in an vndiscreete word, and so be blamed.]

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

15 Bee not counted a *talebearer, and lie not in waite with thy tongue: for shame [and repentance] follow the thiefe, and an euill condemnation is ouer him that is double tongued:

[but hee that is a backbiter, shall be hated, enuied, and confounded.]

16 Doe not rashly, neither in small things nor in great.

CHAP. VI.

1 It is the property of a sinner to be euill tongued. 6 Offend not thy friend. 33 Desire to be laughed.

BE not of a friend [thy neighbours] enemy: for such shall haue an euill name, shame and reproche, and hee shall be in infamie as the wicked that hath a double tongue.

2 Be not proud in the deuice of thine owne minde, lest thy soule rent thee as a bull,

3 And eate vp thy leaues, and destroy thy fruite, and so thou be left as a drie tree [in the wilderness.]

4 For a wicked soule destroyeth him that hath it, & maketh him to be laughed to scorne of his enemies, [and bringeth him to the portion of the vngodly.]

5 A sweete talke multiplieth the friends [and pacifieth them that bee at variance,] and a sweete tongue increaseth much good talke.

6 Hold friendship with many, neuertheless haue but one counsellor of a thousand,

7 If thou gettest a friend, proue him first, and be not hasty to credite him.

8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.

9 And there is some friend that turneth to enmitie, and taketh part against thee, and in contention he will declare thy shame.

10 Again, some *friend is but a companion at the table, and in the day of thine affliction he continueth not.

11 But in thy prosperitie hee will bee as thou thy selfe, and will vse libertie ouer thy seruants.

12 If thou be brought low, he will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithfull friend is a strong defence, and he that findeth such a one, findeth a treasure.

15 A faithfull friend ought not to be changed for any thing, and the waight [of gold and silver] is not to be compared to the goodnesse [of his faith.]

16 A faithfull friend is the medicine of life [and immortalitie,] and they that feare the Lord shall finde him.

17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisdom [which shall endure] till thine olde age.

19 Goe to her as one that ploweth, and soweth, and wait for her good fruits: for thou shalt haue but little labour in her worke; but thou shalt eate of her fruits right soone.

20 How exceeding sharpe is she to the vnlearned! hee that is without iudgement, will not remaine with her.

21 Vnto such one shee is as a fine touchstone, and hee casteth her from him without delay.

22 For they haue the name of wisdom, but there be but few that haue the knowledge of her.

23 [For with them that know her, she abideth vnto the appearing of God.]

24 Giue care my sonne: receiue my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bow downe thy shoulder vnto her, and beare her, and be not weary of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and she shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shall be turned to thy ioy.

30 Then shall her fetters be a strong defence for thee, [and a sure foundation] and her chaines a glorious raiment.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shall put her vpon thee, as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt be taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the Elders, which are wise, and ioyne with him that is wise.

36 ¶ Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foot

weare the steps of his doores.

38 Let thy minde be vpon the ordinances of the Lord, and be continually * occupied in his commandements: so shall hee stablish thine heart, and giue thee wisdom at thine owne desire.

CHAP. VII.

¶ Wee must forsake euill, and yet not iustifie our selues. 23
The behauiour of the wise towards his wife, his friend, his children, his seruants, his father and mother.

DO no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sow not vpon the furrowes of vnrighteousnesse, lest that thou reape them seuen folde.

4 Aske not of the Lord preeminence, neither of the king the feat of honour.

5 ¶ Iustifie not thy selfe before the Lord: [for hee knoweth thine heart,] and boast not thy wisdom in the presence of the king.

6 Seek not to be made a iudge, lest thou be not able to take away iniquity, and lest thou fearing the person of the mightie, shouldest commit an offence against thine vprightnesse.

7 Offend not against the multitude of a citie, and cast not thy selfe among the people.

8 ¶ Bind not two sinnes together: for in one sinne shalt thou not be vnpunished.

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most high God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauiness of his soule: for [God which seeth all things] is hee * that can bring downe, and set vp againe.

12 Sow not a lie against thy brother, neither doe the same against thy friend.

13 Vse not to make any maner of lie: for the custome thereof is not good.

14 Make not many words when thou art among the Elders, neither * repeate a thing in thy prayer.

15 Hate not laborious * worke, neither the husbandrie, which the most High hath created.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy mind greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the golde of Ophir.

19 Depart not from a wise and good woman. [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is about golde.

20 ¶ Whereas thy seruant worketh truly, intreate him not euill, nor the hireling that belittow-

* Or, earnestly.
* Psal. 1. 23.

* Job 9. 1, 2. psal.
143. 2. ecd. 7. 18.
luke 18. 11.

* chap. 5. 5.

* 1. Sam. 2. 7.

* Mat. 6. 5, 7.

* Rom. 12. 17.

* Leuit. 19. 13.
ch. p. 33. 29.
and 34. 23.

bestoweth himselfe wholly for thee.

21 Let thy soule loue a good seruant, and defraud him not of libertie, [neither leaue him a poore man.]

* Deut. 25. 4.

22 * If thou haue cattell, looke well to them, and if they be for thy profit keepe them with thee.

* Chap. 30. 11.

23 * If thou haue sonnes, instruct them, and holde their necke from their youth.

24 If thou haue daughters, keepe their bodie, and shewe not thy face cheerefull toward them.

25 Marry thy daughter, and so shalt thou performe a waig'ie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

* Chap. 3. 9.
Iob. 4. 3.

27 * Honour thy father from thy whole heart, and forget not the sorrowes of thy mother.

28 Remember that thou wast borne of them, and how canst thou recompense them the things that they haue done for thee?

29 * Feare the Lord with all thy soule, and honour his ministers.

* Deut. 12. 18. 19

30 Loue him that made thee, with all thy strength, * and forsake not his seruants.

* Leuit. 2. 3.
Num. 18. 15.

31 Feare the Lord with all thy soule, and honour the Priests, * and giue them their portion, as it is commanded thee, the first frutes, [and purifications] and sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of sanctification, and the first frutes of the holy things.

|| Or, liberality.

32 Stretch thine hand vnto the poore, that thy || blessing, [and reconciliation] may be accomplished.

33 Liberalitie pleaseth all men liuing, and * from the dead restraine it not.

* Tob. 2. 4. 7.
and. 4. 17.

34 * Let not them that weepe, bee without [comfort:] but mourne with such as mourne.

* Matth. 25. 36.

35 * Be not slowe to visite the sicke: for that shall make thee to be beloued.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heed with whom we haue to doe.

Strive not with a mightie man, lest thou fall into his hands.

* Matth. 5. 25.

2 * Make not variance with a rich man, lest he on the other side weigh down thy weight: * for golde [and siluer] hath destroyed many, and hath subuerted the heart of kings.

* Chap. 31. 6.

3 Strive not with a man that is full of words, and lay no stickes vpon his fire.

4 Play not with a man that is vntaught, lest thy kinred be dishonoured.

* Galat. 6. 1.

5 * Despise not a man that turneth himselfe away from sinne, nor cast him not in the teeth withall, but remember that wee are all worthy blame.

6 * Dishonour not a man in his olde age: for they were as we which are not olde. * Leuit. 19. 32.

7 Be not glad of the death of thine enemy, but remember that we must die all, [and so enter into ioy.]

8 * Despise not the exhortation of the [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisdom, [and the doctrine of vnderstanding,] and how to serue great men [without complaint.] * Chap. 6. 35.

9 Go not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answer in the time of neede.

10 Kindle not the coles of sinners, [when thou rebukest them,] lest thou be burnt in the fiery flames [of their finnes.]

11 Rise not vp against him that doth wrong, that he lay not waite as a spie for thy mouth.

12 * Lend not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost. * Chap. 19. 4.

13 Be not suretie aboute thy power: for if thou be suretie, thinke to pay it.

14 Goe not to lawe with the Iudge: for they will giue sentence according to his owne honour.

15 * Trauaille not by the way with him that is rash, lest he doe thee iniurie: for he followeth his owne wilfulnesse, and so shalt thou perishe through his folly. * Gen. 4. 8.

16 * Strive not with him that is angry, and goe not with him into the wilderness: for blood is as nothing in his sight, & where there is no helpe, he will ouerthrow thee. * Prov. 22. 24.

17 Take no counsell at a foole, for he cannot keepe a thing close.

18 Doe no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, lest he be vnthankfull to thee, [and put thee to reproofe.]

CHAP. IX.

Of ielousie. 12 An old friend is to be preferred before a new. 18 Righteous men should be bidden to thy table.

Be not ielous ouer the wife of thy bosome, neither teach her by thy meanes an euill lesson.

2 Giue not thy life vnto a woman, lest shee overcome thy strength, [and so thou bee confounded.]

3 Meete not an harlot, lest thou fall into her snares.

4 Vse not the company of a woman that is a singer, [and a dancer, neither heare her,] lest thou betaken by her craftinesse.

5 Gaze not on a * maid, that thou fall not by that that is precious in her. * Gen. 6. 1. 2. and. 14. 2.

6 * Cast not thy mind vpon harlots [in any maner of thing,] lest thou destroy [both thy selfe and] thine heritage. * Prov. 5. 2.

7 Goe not about gazing in the streets of the

the citie, neither wander thou in the secret places thereof.

8 * Turne away thine eye from a beautifull woman; and looke not vpon others beautie: for many have perished by the beautie of women: for through it, loue is kindled as a fire.

9 [Euerie woman that is an harlot, shall be troden vnder foote as dung, of euerie one that goeth by the way.]

10 Many wondring at the beauty of a strange woman, haue bene cast out: for her words burne as a fire.

11 Sit not at all with another mans wife, [neither lie with her vpon the bed,] nor banquet with her, lest thine heart incline vnto her, and so through thy desire fall into destruction.

12 Forlake not an olde friend: for the new shall not bee like him: a new friend is as new wine: when it is isolde, thou shalt drinke it with pleasure.

13 * Desire not the honour [and riches] of a sinner: for thou knowest not what shall bee his ende.

14 Delight not in the thing that the vngodly haue pleasure in, but remember that they shall not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remember that thou goest in the mids of inares, and that thou walkest vpon the towers of the citie.

16 Trie thy neighbour as nere as thou canst, * and aske counsell of the wise.

17 * Let thy talke bee with the wise, and al thy communication in the Lawe of the most High.

18 Let iust men eate and drinke with thee, and let thy reioicing bee in the feare of the Lord.

19 In [the hands of the craftsmen shall the workes be commended, and the wise prince of the people by his word, [and the word by the wisdom of the Elders.]

20 A man full of wordes is dangerous in his citie, and he that is rash in his talking, shall be hated.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and couetousnesse are to be abhorred. 28 Labour is praised.

A wise Iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

2 As the iudge of the people is himselfe, so are his officers, and what maner of man the ruler of the citie is, such are all they that dwell therein.

3 * An vnwise king destroyeth his people, but where they that bee in authority, are men of vnderstanding, there the citie prospereth.

4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the na-

tions is to be abhorred,] and when time is, he will set vp a profitable ruler ouer it.

5 In the hand of God is the prosperity of man, and vpon the Scribes will he lay his honour.

6 * Be not angry for any wrong, with thy neighbour, and doe nothing by iniurious practices.

7 Pride is hatefull before God and man, and by both doth one commit iniquitie.

8 * Because of vnrighteous dealing, and wrongs, and riches gotten by deceit, the kingdom is translated from one people to another.

9 There is nothing worse then a couetous man: [why art thou proud, O earth and ashes? there is not a more wicked thing, then to loue money:] for such one would euen sel his soule, and for his life euery one is compelled to pull out his owne bowels.

10 [All tyrannie is of small indurance, and the disease that is hard to heale, is grievous to the Physician.]

11 The Phylician cutteth off the fore disease, and hee that is to day a King, to morrow is dead.

12 Why is earth and ashes proud, seeing that when a man dieth, he is the heire of serpents, beasts and wormes?

13 The beginning of mans pride is, to fall away from God, and to turne away his heart from his Maker.

14 For pride is the originall of sinne, and he that hath it, shall powre out abomination, till at last he be ouerthrowen: therefore the Lord bringeth the perswasions [of the wicked] to dishonour, and destroyeth them in the end.

15 The Lord hath * cast downe the thrones of the [proud] princes, and set vp the meeke in their stead.

16 The Lord plucketh vp the rootes of the [proud] nations, and planteth the lowly with glory among them.

17 The Lord ouerthroweth the lands of the heathen, and destroyeth them vnto the foundations of the earth: he causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 [God destroyeth the memoriall of the proude, and leaueth the remembrance of the humble.]

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a seede of man which is an honourable seede: the honourable seede are they that feare the Lorde: there is a seede of man, which is without honour. the seede without honour, are they that transgresse the commandements of the Lord: it is a seede that remaineth which feareth the Lord, and a faire plant, that loue him: but they are a seede without honour, that despise the Lawe, and a deceiueable seede that breake the commandements.

21 He

31 He that is chiefe among brethren, is honourable: for are they that feare the Lord in his sight.

32 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by crafty and pride.

33 The feare of the Lord is the glory as well of the rich and the noble, as of the poore.

34 It is not meete to despise the poore man that hath understanding, neither is it convenient to ingaine the rich that is a wicked man.

35 The great man and the iudge and the man of authoritie, are honourable, yet is there none of them greater then hee that feareth the Lord.

36 Vnto the seruant that is wise, shall they that are free doe seruice: hee that hath knowledge, shall not grudge when he is reformed, [and the ignorant shall not come to honour.]

37 Seeke not excuses when thou shouldest doe thy worke, neither bee ashamed thereof through pride in the time of aduersitie.

38 Better is hee that laboureth and hath plenteousnesse of all things, then hee that is gorgeous, and wanteth bread.

39 My sonne, get thy selfe praise by meeknesse, and esteeme thy selfe as thou deservest.

40 Who will count him iust that sinneth against himselfe? or honour him, that dishonoureth his owne soule?

41 The poore is honoured for his knowledge, [and his feare,] but the rich is had in reprobation because of his goods.

42 He that is honourable in pouertie, how much more shall hee be when he is rich: and he that is vnknowne being rich, how much more will hee be so when he is in pouertie?

CHAP. XI.

1 The praise of humilitie. 2 After the outward appearance ought wee not to iudge. 7 Of rash iudgement. 14 All things come of God. 29 All men are made to be brought into thine house.

Wisedome lifteth vp the head of him that is lowe, and maketh him to sit among great men.

2 Commend not a man for his beauty, neither despise aitt in his vtter appearance.

3 The Bee is but small among the foules, yet doeth her fruit passe in sweetenesse.

4 Be not proud of clothing and rayment, and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderfull, [and glorious,] secret, [and vnknowne] are his workes among men.

5 Many tyrantes haue sit downe vpon the earth, and the vnlikely hath worne the crowne.

6 Many mightie men haue been brought to dishonour, and the honourable haue been deliuered into other mens hands.

7 ¶ Blame no [man] before thou haue enquired the matter: vnderstand first, and then reioyce [righteously.]

8 ¶ Give no sentence, before thou hast heard the cause, neither interrupt men in the middes of their tales.

9 Strive not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.

10 My sonne, meddle not with many matters: for if thou gaine much, thou shalt not bee blamelesse, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

11 ¶ There is some man that laboureth and taketh paine, and the more he hasteth, the more he wanteth.

12 Againe there is some that is slothfull, and hath neede of helpe: for hee wanteth strength, and hath great pouertie, yet the eye of the Lord looketh vpon him to good, and setteth him vp from his low estate.

13 And he lifteth vp his head: so that many men marueile at him, [and giue honour vnto God.]

14 ¶ Prosperitie and aduersitie, life and death, pouertie and riches come of the Lord.

15 Wisedome and knowledge, and vnderstanding of the Law are of the Lord: loue and good works come of him.

16 Error and darknesse are appointed for sinners, and they that exalt themselves in euill, waxe old in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperitie for euer.

18 ¶ Some man is rich by his care and niggardship, and this is the portion of his wages,

19 In that hee saith, I haue gotten rest, and now will I eate continually of my goods, yet hee considereth not, that the time draweth neere, that he must leaue all these things vnto other men, and die himselfe.

20 Stand thou in thy state, and exercise thy selfe therein, and remaine in thy worke vnto thine age.

21 Maruell not at the workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord, suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperitie soone to flourish.

23 ¶ Say not, What profite and pleasure shall I haue? and what good things shall I haue hereafter?

24 Againe, say not, I haue enough, and possesse many things, and what euill can come to me hereafter?

25 ¶ In thy good state remember aduersitie, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lorde in

* Pro. 17. 3

* 1. Sam. 12. 17

* Pro. 12. 9, 11

* Gen. 41. 40.
dan. 6. 3.

* A. H. 12. 21, 23,

* 1. Sam. 25. 28.
esay 6. 10.

* Dan. 12. 14 &
17. 4. 6. 10. 7. 13

* Pro. 18. 13,

* Math. 19. 31.
1. Tim. 6. 9.

* Pro. 10. 1,

* Job 42. 10.

* Job 1. 11.
2. 4. 13. 4.

* Luke 13. 19.

* Chap. 18. 14

in the day of death to reward a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans ende, his workes are discovered.

28 Iudge none blessed before his death: for a man shall be knownen by his children.

29 Bring not euery man into thine house: for the deceitfull haue many traines, [and are like stomackes that belch stinkingly.]

30 As a partrich is taken vnder a basket, [and the hinde is taken in the snare,] so is the heart of the proud man, which like a spie watcheth for thy fall.

31 For he lieth in waite and turneth good vnto euill, and in things worthie praise he will finde some fault.

32 Of one little sparke is made a great fire, [and of one deceitfull man is blood increased:] for a sinfull man layeth waite for blood.

33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger, and hee will destroy thee with vnquietnesse, and driue thee from thine owne.

CHAP. XII.

2 *For whom wee ought to doe good. 10 Enemies ought not to be trusted.*

When thou wilt doe good, know to whom thou doest it, so shalt thou bee thanked for thy benefites.

2 * Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most High.

3 He cannot haue good that continueth in euill, and giueth no almes: [for the most High hateth the sinners, and hath mercie vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not to the vngodly: hold backe thy bread, and giue it not vnto him, lest hee overcome thee thereby: else thou shalt receiue twice as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend cannot be knownen in prosperitie, neither can an enemy be vnknownen in aduersitie.

9 When a man is in wealth, it grieveth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enemy: for like as an yron rusteth, so doeth his wickednesse.

11 And though he make much crouching and kneeling, yet aduise thy selfe, and beware of him, and thou shalt be to him, as he that wi-

peth a glasse, and thou shalt knowe that all his rust hath not been well wiped away.

12 Set him not by thee, lest he destroy thee, and stand in thy place.

13 Neither set him at thy right hand, lest he seeke thy rouse, and thou at the last remember my wordes, and bee pricked with my sayings.

14 * Binde not two sinnes together: for there shall not one be unpunished.

15 Who will haue pitie of the charmer, that is stinged of the serpent? or of all such as come neere the beasts? so is it with him that keepeth company with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season will hee bide with thee: but if thou stumble he tarieth not.

17 * An enemy is sweete in his lippes: hee can make many good wordes, and speake many good things: yea, hee can weepe with his eyes, but in his heart he imagineth how to throwe thee into the pit: and if he may find opportunitie, hee will not bee satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though hee pretend to helpe thee, yet shall hee vndermine thee: he will shake his head, and clappe his hands, and will make many wordes, and disguise his countenance.

CHAP. XIII.

1 *The companies of the proude and of the rich are to bee chewed. 15 The love of God. 17 Like doe company with their like.*

Hee * that toucheth pitch shall bee defiled with it: and hee that is familiar with the proude shall be like vnto him.

2 Burthen not thy selfe about thy power, whilest thou liuest, and company not with one that is mightier and richer then thy selfe: for how agree the kettle and the earthen portogather? for if the one be smitten against the other, it shall be broken.

3 The rich dealeth varrighteously, and threatneth withall: but the poore being oppressed must intreate: if the rich haue done wrong, hee must yet bee intreated: but if the poore haue done it, hee shall straightwayes be threatned.

4 If thou be for his profit, he vseth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, he will liue with thee: yea, hee will makethee a bare man, and will not care for it.

6 If he haue neede of thee, he will defraud thee, and will laugh at thee, and put thee in hope, and giue thee all good wordes, and say, What wantest thou?

7 Thus will hee shame thee in his meate, vntil he haue supt thee cleane vp twise or thrise and at the last he will laugh thee to scorne: afterward, when hee seeth thee, he will forsake thee, and shake his head at thee.

8 [Submit

8 [Submit thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou bee not dectured in thine owne conceite, and brought downe by thy simplicitie: [be not too humble in thy wisdom.]

10 If thou be called of a mighty man, absent thy selfe: so shall he call thee the more oft.

11 Praise not thou vnto him, that thou be not shut out, but goe not thou farre off, lest he forget thee.

12 Withdraw not thy selfe from his speech, but beleue not his many wordes: for with much communication will he tempt thee: and laughingly will he groke thee.

13 He is vnderfull and keepeth not promise: he wil not spare to doe thee hurt, and to put thee in priken.

14 Beware, and take good heede for thou walkest in perill of thine ouerthrowing: when thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation.

16 Euery beast loueth his like, and euery man loueth his neighbour.

17 All flesh will resort to their like, and euery man will keepe company with such as he is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What fellowship hath hyena with a dogge? and what peace is betwene the rich and the poore?

20 As the wild Ass is the Lions pray in the wilderness, so are poore me the meat of the rich.

21 As the proude hate humility, so doe the rich abhorre the poore.

22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend, he hath many helpers: hee speaketh proud wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, and though he speak wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue: and looke what he sayth, they prayse it vnto the cloudes: but if the poore man speak, they say, What fellow is this? and if he doe a iustice, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A chearefull countenance is a token of a good heart: for it is an hard thing to knowe the secrets of the thought.

CHAP. XIII.

1 The offence of the tongue, 17 Man is but a vaine thing
21 Happy is he that continueth in wisdom.

Blessed is the man that hath not fallen by [the word of] his mouth, and is not tor-

mented with the sorrow of sinne.

2 Blessed is hee that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard, and what should an enuious man doe with money?

4 Hee that gathereth together from his owne soule, heapeth together for others, that will make good cheare with his goods.

5 Hee that is wicked vnto himselfe, to whom will he be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieeth himselfe: and this is a reward of his wickednesse.

7 And if he doe any good, he doeth it, not knowing thereof, and against his will, and at the last he declareth his wickednesse.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer enough of a portion, and his wicked malice withereth his owne soule.

10 A wicked eye enuieeth the bread, and there is scarcenesse vpon his table.

11 My sonne, doe good to thy selfe of that thou hast, and giue the Lord his due offerings.

12 Remember that death carrieth not, and that the covenant of the graue is not shewed vnto thee.

13 Doe good vnto thy friend before thou die, and according to thine habilitie stretch out thine hand, and giue him.

14 Defraud not thy selfe of the good day, and let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy traualles vnto another, and thy labours for the diuiding of the heritage?

16 Giue and take and sanctifie thy soule: [workethou righteousnesse before thy death:] for in the hell there is no meate to finde.

17 All flesh waxeth olde, as a garment, and this is the condition of all times, Thou shalt die the death.

18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood: one commeth to an ende, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall goe withall.

20 [Euery excellent worke shall be iustified, and he that worketh it, shall haue honour thereby.]

21 Blessed is the man that doth meditate honest things by wisdom, [and exerciseth himselfe in iustice,] and he that reasoneth of holy things by his vnderstanding.

22 Which considereth in his heart her wayes, and vnderstandeth her secrets.

23 Goe thou after her as one that seeketh her out, and lie in waite in her wayes.

24 He

¶ Which is a wilde beast that counterfeith the voyce of men, and so entiseth them out of their houses and deuoureth them.

* Chap. 19. 6, 16.
iam. 3. 2.

* Prov. 27. 10.

* Chap. 4. 1. 26.
4. 7. Luke 14. 13.

* Isa. 40. 6. 1. 2.
1. 24. ier. 1. 10.

10 He shall looke in at her windows, and
 sit at her doores, with his eyes upon her.

11 He shall abide beside her house, and fasten
 a stake in her wallee: he shall pitch his tent
 beside her, and shall be as a pillar of fire.

12 And he shall remaine in the lodging of
 good men, and shall see his children vnder her
 couering, and shall dwell vnder her branches.

13 By this he shall be couered from the heat,
 and in her gloe shall he dwell.

14 **C H A P. XV.**

1 The goodness that followeth him which feareth God. 2 God
 shall be as a father to the fatherless, and as a mother to the
 widow.

3 He that feareth the Lord, will doe good:
 and hee that hath the knowledge of the
 Law, will keep in it.

4 As an [honourable] mother shall she
 meete him, and she, as a wife married of a vir-
 gine, will receiue him.

5 With the bread [of life] and vnderstand-
 ing shall she feede him, and giue him the wa-
 ter of [wholesome] wisdom to drinke.

6 He shall assure himselfe in her, and shall
 not be moued, and shall hold himselfe fast by
 her, and shall not be confounded.

7 She shall exalt him aboue his neighbors,
 and in the mids of the Congregation shall shee
 open his mouth: [with the spirit of wisdom
 and vnderstanding shall she fill him, and clothe
 him with the garment of glory.]

8 She shall cause him to inherit ioy, and the
 crowne of gladnesse, and an euerlasting name.

9 But foolish men will not take hold vpon
 her: [but such as haue vnderstanding, will meet
 her:] the sinners shall not see her.

10 For she is farre from pride [and deceit,]
 and men that lie, cannot remember her: [but
 men of truth shall haunt her, and shall prosper
 euen vnto the beholding of God.]

11 Praise is not seemely in the mouth of the
 sinner: for that is not sent of the Lord.

12 But if praise come of wisdom, [and
 be plenteous in a faithfull mouth] then the
 Lord will prosper it.

13 Say not thou, It is through the Lord that
 I turne backe: for thou oughtest not to doe the
 things that he hateth.

14 Say not thou, He hath caused me to erre:
 for he hath no need of the sinfull man.

15 The Lord hateth all abomination [of
 error:] and they that feare God, loue it not.

16 He made man from the beginning, and
 left him in the hand of his counsell, [and gaue
 him his commandements and precepts.]

17 If thou wilt, thou shalt obserue the com-
 mandements, and testifie thy good will.

18 He hath set water and fire before thee:
 stretch out thine hand vnto which thou wilt.

19 Before man is life and death, [good and
 euill:] what him liketh shall be giuen him.

20 For the wisdom of the Lord is great,
 and he is mightie in power, and beholdeth all

things [continually]

21 And the eyes [of the Lord] are vpon
 them that feare him, and hee knoweth all the
 works of man.

22 He hath commanded no man to doe vn-
 godly, neither hath he giuen any man licence
 to sinne: [for he desireth not a multitude of in-
 fidels, and vnprofitable children.]

C H A P. XVI.

1 Of the vngodly and wicked children, 2 No man can hide
 himselfe from God. 3 An exhortation to the receiving
 of instruction.

1 Desire not the multitude of vnprofitable
 children, neither delight in vngodly
 children: though they be many, reioyce not in
 them, except the feare of the Lord bee with
 them.

2 Trust not thou to their life, neither rest
 vpon their multitude.

3 For one that is iust, is better then a thou-
 sand such, & better it is to die without children,
 then to leaue behind him vngodly children.

4 For by one that hath vnderstanding, shall
 the city bee inhabited: but the stocke of the
 wicked shall be wasted incontinently.

5 Many such things haue I seene with mine
 eyes, and mine eare hath heard greater things
 then these.

6 In the congregation of the vngodly shall
 a fire be kindled, and among vnfaitfull people
 shall the wrath be set on fire.

7 He spared not the old giants which were
 rebellious, trusting to their owne strength.

8 Neither spared he where as Lot dwelt,
 those whom he abhorred for their pride.

9 Hee had no pitie vpon the people that
 were destroyed, and puffed vp in their finnes.

10 And so hee preserved the sixe hundred
 thousand footmen, that were gathered in the
 hardnesse of their heart, in afflicting them and
 plying them, in smiting them and healing
 them, with mercy, and with chastisement.

11 Therefore if there be one stifnecked a-
 mong the people, it is maruella if he escape vn-
 punished: for mercie and wrath are with him:
 he is mightie to forgiue, and to powre out dis-
 pleasure.

12 As his mercy is great, so is his punish-
 ment also: he iudgeth a man according to his
 works.

13 The vngodly shall not escape with his
 spoile, and the patience of the godly shall not
 be delayed.

14 Hee will giue place to all good deedes,
 & euery one shall find according to his works,
 [and after the vnderstanding of his pilgrimage]

15 The Lord hardened Pharaos, that hee
 should not knowe him, and that his workes
 should be knowen vpon the earth vnder the
 heauen.

16 His mercy is knowen to all creatures:
 he hath separate his light from the darkenesse
 with an adamant.

17 Say not thou, I will hide myself from the Lord: for who will thicke vpon mee from about? I shall not bee knowne in so great an heape of people: for what is my soul among such an infinite number of creatures?

* 1 Pet. 3. 10.
1. King. 8. 17.
2. Chron. 6. 18.

18 Behold the heaven and the heaven of heavens, which are for God, the depth and the earth, and all that therein is, shall be moved when he shall visit.

19 All the world which is created & made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand, nor can they be knowne: neither can they be searched out, nor can they be counted.

21 And who vnderstandeth his wayes? and the home that no man can see? for the most part of his workes are hid.

22 Who can declare the workes of his righteousness? or who can abide them? for his ordinance is for euer off, and the trying out of all things faileth.

23 He that is humble of heart, will consider these things: but an vnwise and erroneous man casteth his minde vpon foolish things.

24 My sonne, hearken vnto me, and learne knowledge, and marke my wordes with thine heart.

25 I will declare thee weightie doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and part of them hath he sundred from the other when he first made them.

27 Hee hath garnished his workes for euer, and their beginnings so long as they shall endure, they are not hungry nor wearied in their labours, nor cease from their offices.

28 None of them hindreth another, neither was any of them disobedient vnto his wordes.

29 After this the Lord looked vpon the earth and fille it with his good things.

30 With all maner of liuing beasts hath he couered the face thereof, and they returne into it againe.

CHAP. XVII.

I The creation of man, and the goodnesse that God hath done vnto him. 20 Of almes, 22 And repentance.

* Gen. 1. 27. and
5. 2. w. 2. 2. 3.
and 7. 1. 6. 1. cor.
11. 7. col. 3. 10.

The Lord hath created man of the earth, and turned him vnto it againe.

2 Hee gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth.

3 He clothed them with strength, as they had need, & made them according to his image.

4 He made all flesh to feare him, so that he had the domination ouer the beasts and foules.

* Gen. 2. 22.
1. cor. 11. 9.

5 [He created out of him an helper like vnto himselfe] and gaue them discretion and tongue, and eyes, eares, and an heart to vnderstand, and fixtly he gaue them a spirit, and seuenthly he gaue them speech to declare his workes,

6 And he filled them with knowledge of vnderstanding, and shewed them good & euill.

7 He set his eye vpon their hearts, declaring vnto them his noble workes.

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his wisdom, and that the elect should praise his holy Name together.

9 Besides this, he gaue them knowledge, and gaue them the lawe of life for an heritage, that they might now knowe that they were mortall.

10 He made an everlasting covenant with them, and shewed them his iudgements.

11 Their eyes saw the multitude of his glory, and their eares heard his glorious voyce.

12 And hee said vnto them, Beware of all vnrighteous things. He gaue euery man also a commandement concerning his neighbour.

* Exod. 20. 16.
17. and 22. 3.

13 Their wayes are euer before him, and are hid from his eyes.

14 Euery man from his youth is giuen to euill, & their stonie hearts cannot become flesh. He appointed a ruler vnto euery people, when he diuided the nations of the whole earth.

15 And he did chuse Israel, as a peculiar people to himselfe, whom he nourisheth with discipline as his first borne, & glorieth him most in louing light, and doeth not forsake him.

* Deut. 4. 19.
and 10. 15.

17 All their workes are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hidde from him, but all their sins are before the Lord.

19 And as he is mercifull, and knoweth his worke, hee doeth not leaue them nor forsake them, but spareth them.

20 The almes of a man, is as a thing sealed vp before him, and he keepeth the good deeds of man as the apple of the eye, and giueth repentance to their sonnes and daughters.

* Chap. 39. 13.

21 At the last shall hee arise, and reward them, and shall repay their reward vpon their heads.

* Math. 25. 15.

22 But vnto them that will repent, he giueth them grace to returne, and exhorteth such as faile, with patience, [and sendeth them the portion of the veritie.]

* Acts 3. 19.

23 Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

* Ier. 3. 13.

24 Turne againe vnto the most High: for hee will bring thee from darknesse to wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the righteousness and iudgements of God: stand in the portion that is set forth for thee, & in the praiser of the most High God, and goe in the parts of the holy world with such as be liuing and confesse God.]

26 Who can praise the most High in the hell, as doe all they that liue and confesse him?

* Psal. 138. 19.

27 [Abide

27 [Abide not thou in the error of the vngodly, but praise the Lord before death.]

28 Thankfulness perisheth from the dead, as though he were not: but the living, and hee that is found of heart, prayeth the Lord, [and rejoiceth in his mercy.]

29 How great is the lovingkindnes of the Lord our God, and his compassion vnto such as turne vnto him in holiness!

30 For all things cannot be in men, because the sonne of man is not immortall, [and they take pleasure in the vanitie of wickednesse.]

31 What is more cleare then the sunne? yet shall it faile.

32 So flesh and blood that thinketh euill, [shall be reprobud.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

The marvellous workes of God. 6. The miserie and wretchednesse of man. 9. Against God we ought not to complaine. 21. The performing of vowes.

1 He that liueth for euer, made all things together: the Lord who onely is iust, and there is none other but he, [and hee remaineth victorious king for euer.]

2 He ordereth the world with the power of his hand, and all things obey his will: for he governeth all things by his power, & diuideth the holy things from the prophane.

3 To whom hath hee giuen power to expresse his workes? who will seeke out the ground of his noble acts?

4 Who shall declare the power of his greatnesse? or who will take vpon him to tell out his mercie?

5 As for the wonderful workes of the Lord, there may nothing be taken from them, neither can any thing bee put vnto them, neither may the ground of them be found out.

6 But when a man hath done his best, hee must begin againe, and when hee thinketh to come to an end, he must go again to his labour.

7 ¶ What is man? whereto serueth hee? what good or euill can hee doe?

8 ¶ If the number of a mans dayes be an hundred yeere, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the sea, & as a grauell stone is in comparison of the sand, so are a thousand yeeres to the dayes euerlasting.

10 Therefore is [God] patient with them, and powreth out his mercie vpon them.

11 He saw & perceiued, that [the arrogancie of their heart, and their ruine was euill: therefore heaped hee vp his mercie vpon them, and shewed them the way of righteousness.]

12 The mercie that a man hath reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chasteneth & nutureth, and teacheth and bringeth backe, as a sheepeheard his flocke.

13 He hath mercy of them that receiue dis-

cipline, and that diligently seeke after his iudgements.

14 ¶ My sonne when thou doest good, re-prooue not: and whatsoeuer thou giuest vse no discomfortable words.

15 Shall not the dewe asswage the heat? so is a word better then a gift.

16 Loe, is not a word better then a good gift? but a gracious man giueth them both.

17 A foole will reproch churlishly, and a gift of the eniuous putteth out the eyes.

18 [Get thee righteousness before thou come to iudgement: learne before thou speak, and vse physicke or euer thou be sicke.]

19 ¶ Examine thy selfe before thou be iudged, and in the day of the visitation thou shalt finde mercie.

20 Humble thy selfe before thou be sicke, and while thou mayest yet sinne, shew thy conuersion.

21 Let nothing let thee to pay thy vow in time, & deferre not vnto death to be reformed: [for the reward of God endureth for euer.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

23 Thinke vpon the *wrath that shall be at the ende, and the houre of vengeance, when he shall turne away his face.

24 ¶ When thou hast inough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and need.

25 From the morning vntil the evening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression he keepeth himselfe from sinne: but the foole doth not obserue the time.

27 ¶ Euery wise man knoweth wisdom, & knowledge, & praiseth him that findeth her.

28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the trueth and righteousness,] and powre out with modestie graue sentences for mans life.

29 The chiefe authoritie of speaking is of the Lord alone: for a mortall man hath but a dead heart.

30 ¶ ¶ Follow not thy lusts, but turne thee from thine owne appetites.

31 For if thou giuest thy soule her desires, it shall make thine enemies that eniue thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnesse, and intangle not thy selfe with such company.

33 Become not a begger by making banquetts of that that thou hast borrowed, and so leaue nothing in thy purse: else thou shouldest slanderously lie in waite for thine owne life.

CHAP. XIX.

2 Wine and whoredom bring men to pouertie. 6 In thy word vse discretion. 22 The difference of the wisdom of God and man. 27 Whereby thou mayest know what is in man.

Alabouring man that is giuen to drunken-
nesse, shal not be rich: and he that con-
temneth small things, shall fall by little and
little.

* Gen. 19. 33.
1 King. 11. 1, 2, 4.

2 * Wine and women lead wife men out
of the way [an I put men of vnderstanding to
reproofe.]

3 And he that companieth adulterers, shal
become impudent: rottenesse and wormes
shall haue him to heritage, and hee that is too
bolde shall be taken away, and be made a pub-
lique example.

* Job. 22. 11, 12.

4 * He that is hastie to giue credit, is light-
minded, and he that erreth, sinneth against his
owne soule.

5 Who so reioyceth in wickednes, shal be
punished: [he that hateth to bee reformed his
life shall be shortened, and hee that abhorreth
babbling of words, quencheth wickednesse] but
he that resisteth pleasures, crowneth his owne
soule.

6 He that refraineth his tongue, may liue
with a trouble some man, and hee that hateth
babbling, shall haue lesse euill.

7 Rehearse not to another, that which is
told vnto thee: so thou shalt not be hindred.

8 Declare not other mens maners, neither
to friend nor foe: and if the sinne appertaine
not vnto thee, reueale it not.

9 For he will hearken vnto thee, and marke
thee, and when he findeth opportunitie, he will
hate thee.

* Chap. 22. 22.
and 27. 17.

10 * If thou hast heard a word [against thy
neighbour,] let it die with thee, and bee sure it
will not burie thee.

11 A foole traueileth when he hath heard a
thing, as a woman that is about to bring forth
a childe.

12 As an arrow that sticketh in ones thigh,
so is a word in a foolles heart.

* Leuit. 19. 17.
matth. 18. 15.

13 * Reproue a friend, lest he doe euil, and if
he haue done it, that he doe it no more.

14 Reproue a friend that he may keepe his
tongue: and if he haue spoken, that hee say it
no more.

15 Tell thy friend his fault: for oft times a
slander is raised, and giue no credence to euery
word.

* Am. 3. 2.

16 A man falleth with his tongue, but not
with his will: *and who is hee, that hath not
offended in his tongue?

17 Reproue thy neighbour before thou
threaten him, and being without anger, giue
place vnto the Law of the most High.

18 The feare of the Lord is the first degree
to be receiued of him, and wisdom obtaineth
his loue.

19 The knowledge of the Commaunde-
ments of the Lord is the doctrine of life, and
they that obey him, shall receiue the fruite of
immortalitie.

20 The feare of the Lord is al wisdom, and
the performing of the Law is perfect wisdom

and the knowledge of his Almighty power.

21 If a seruant say vnto his master, I will not
do as it pleaseth thee, though after ward he doe
it, he shall displease him that nourisheth him.

22 The knowledge of wickednesse is not
wisdom, neither is their prudence whereas
the counsell of sinners is: but it is euen execra-
ble malice: and the foole is void of wisdom.

23 Hee that hath small vnderstanding, and
feareth God, is better then one that hath much
wisdom, and transgresseth the Law of the
most High.

24 There is a certaine subtiltie that is fine,
but it is vnrighteous: and there is that wresteth
the open and manifest Lawe: yet there is that
is wise and iudgeth righteously.

25 There is some that being about wicked
purposes, doe bowe downe themselues, & are
sad, whose inward parts burne altogether with
deceit: hee looketh downe with his face, and
saineth himselfe deafe: yet before thou per-
ceiue, he will be vpon thee to hurt thee.

26 And though he be so weake that he can
doe thee no harme, yet when he may finde op-
portunitie, he will doe euill.

27 ¶ A man may be known by his looke,
and one that hath vnderstanding, may bee per-
ceiued by the marking of his countenance.

28 * A mans garment, & his excessive laugh-
ter, and going, declare what person he is.

* Chap. 21. 20, 21.

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence
in time. 17 The fall of the wicked. 23 Of lying. 24
The theefe and the murderer. 28 Gifts blind the eyes of
the wise.

There is some rebuke that is not comely:
agaime some man holdeth his tongue, and
he is wise.

2 It is much better to reprove, then to
beare euill will: and hee that acknowledged
his fault shall be preserued from hurt.

3 As * when a gelded man through lust
would defile a maide, so is hee that vseth vio-
lence in iudgement.

* Chap. 10. 20.

4 How good a thing is it, when thou art
reproved, to shew repentance! for so shalt thou
escape wilfull sinne.

5 Some man keepeth silence, and is found
wise, and some by much babbling becommeth
hatefull.

6 Some man holdeth his tongue because
he hath not to answer: and some keepeth si-
lence waiting a conuenient * time.

* Eccles. 3. 7.
* Chap. 12. 4.

7 * A wise man will hold his tongue till he
see opportunitie: but a trifler and a foole will
regard no time.

8 He that vseth many words, shall be ab-
horred, and hee that taketh authoritie to him-
selfe, shall be hated.

9 Some man hath oft times prosperitie in
wicked things, & sometime a thing that is found
bringeth losse.

10 There

10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.

11 Some man humbleth himselfe for glories sake, and some by humbleness lifeth vp the head.

12 Some man buyeth much for a little price: for she which he payeth seuen times more.

13 * A wife man with his wordes maketh himselfe to be loued: but the merrie tales of fooles shall be powred out.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious, for his importunitie: for he looketh to receiue many things for ones: he giueth little, and hee vpbraideth much: hee openeth his mouth like a towne-crier: to day he lendeth, to morrow asketh he againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friend: I haue no thanks for all my good deeds: and they that cate my bread, speake euill of me.

16 How oft, and of how many shall hee be laughed to scorne? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pavement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as foolish tale, which is oft told by the mouth of the ignorant.

19 A wife sentence looseth grace when it commeth out of a fooles mouth: for he speaketh not in due season.

20 Some man sinneth not because of povertie, and yet is not griued when he is alone.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regard of persons loseth it.

22 Some man promiseth vnto his friend for shame, and getteth an enemy of him for naught.

23 * A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise.

24 A thiefe is better then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of liars are vn honest, and their shame is euer with them.

26 A wife man shal bring himselfe to honor with his words, & he that hath vnderstanding, shall please great men.

27 * He that tillerh his land, shall increase his sheape: [he that worketh righteousnes, shal be exalted,] and hee that pleaseth great men, shall haue pardon of his iniquity.

28 * Rewards and gifts blind the eyes of the wife, and make them dumbe, that they cannot reprove faults.

29 Wisedome that is hid, and treasure that is hoarded vp, what profit is in them both?

30 Better is he that keepeth his ignorance secret, then a man that hideth his wisdom.

31 The necessarie patience of him, that fol-

loweth the Lord, is better then he that gouerneth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 2 The prayer of the afflicted.

6 To hate to be reprov'd. 17 The mouth of the wise man.

26 The thought of the foole.

MY sonne, hast thou sinned? doe so no more, *but pray for the sore finnes [that they may be forgiven thee.]

2 Flee from sinne, as from a serpent: for if thou comest too neere it, it will bite thee: the teeth thereof are as the teeth of a Lion, to slay the soules of men.

3 All iniquity is as a two edged sword, the wounds thereof cannot be healed.

4 Strife and iniuries waste riches: so the house of the proud shall be desolate.

5 * The prayer of the poore going out of the mouth, commeth vnto the eares of the Lord, and iustice is done him incontinently.

6 Who so hateth to be reformed, is in the way of sinners: but hee that feareth the Lord, conuerteth in heart.

7 An eloquent talker is knowen a farre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 * The Congregation of the wicked is like towe wrapped together: their end is a flame of fire to destroy them.

10 The way of sinners is made plaine with stones, but at the end thereof is hell, [darknes and paines.]

11 He that keepeth the law of the Lord, ruleth his owne affections therby: & the increase of wisdom is the end of the feare of God.

12 He that is not wise, will not suffer himselfe to be taught: but there is some wit that increaseth bitternesse.

13 The knowledge of the wise shal abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 * The inner parts of a foole are like a broken vessell: hee can keepe no knowledge while he liueth.

15 When a man of vnderstanding heareth a wife word, he will commend it, and increase it: but if an ignorant man heare it, he will disallow it, and cast it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comelines in the talke of a wise man.

17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is an house that is destroyed, so is wisdom vnto a foole, and the knowledge of the vnwise is as words without order.

19 Doctrine vnto fooles is as fetters on the feete, and like manacles vpon the right hand.

20 * A foole listeth vp his voice with laughter, but a wise man doeth scarce smile secretly.

21 Learning is vnto a wife man a leuell of gold and like a bracelet vpon his right hand.

22 A foolish mans foote is loose in his [neighbours] house: but a mans experience is alwayes to looke in.

23 A foole will peep into the doore into the house, but he that is well nurtured, will stand without.

24 It is the plote of a foolish man to heare at the doore: for he that is wise will be grieved with such dishonour.

25 The lips of talkers will bee telling such things as pertain not vnto them, but the words of such as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodly curseth Saron, hee curseth his owne soule.

*Chap. 18. 13.

28 *A backbiter defileth his owne soule, and is hated wheresoeuer he is: [but hee that keepeth his tongue, and is discreet, shall come to honour.]

CHAP. XXII.

1 Of the slothfull. 12 Not to speake much to a foole. 16 A good conscience is a man's treasure.

A Slothfull man is like a filthy stone, which euery man mocketh at for his shame.

2 A slothfull man is to bee compared to the dongue of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 An euill nurtured sonne is the dishonour of the father: and the daughter is least to be esteemed.

4 A wise daughter is an heritage vnto her husband: but she that lueth dishonestly, is her fathers heauinesse.

5 She that is bold, dishonoureth both her father & her husband, [and is not inferiour to the vngodly, but they both shall despise her.]

6 A tale out of time is as musicke in mourning: but wisdom knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that glueh a pot-sheard together, and as he that waketh one that sleepeth, from a sound sleepe.

8 If children liue honestly, and haue wherewith, they shall put away the shame of their parents.

9 But if children be proud, with hautines and foolishnes they defile the nobility of the kinned.

10 Who so telleth a foole of wisdom is as a man which speaketh to one that is asleepe: when he hath told his tale, he saith, What is the matter?

*Chap. 38. 16.

11 *Weepe for the dead, for he hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Seuen dayes doe men mourne for him

that is dead: but the lamentation for the foole, and vngodly, [should endure] all the dayes of their life.

13 Take not much with a foole: & go not to him that hath no vnderstanding: beware of

*Chap. 12. 11.

him, lest it turne thee to paine, and lest thou be defiled: when hee shaketh himselfe. Depart from him, and thou shalt find rest, and shalt not receiue sorow by his foolishnesse.

14 What is heauier then lead? and what other name should a foole haue?

15 *Sand, and salt, and a lump of iron is easier to beare, then an vnwise, foolish and vngodly man.

*Prov. 17. 3.

16 As a frame of wood ioyned together in a building cannot be losed with shaking, so the heart that is established by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discreete wisdom, is as a faire plaistering on a plaine wall.

18 As reeds that are set vp on high, cannot abide the wind, so the fearefull heart with foolish imagination can endure no feare.

19 He that hurteth the eye, bringeth forth teares, and he that hurteth the heart, bringeth forth the affection.

20 Who so casteth a stone at the birds, frayeth them away: and hee that vpbraideth his friend, breaketh friendship.

21 Though thou drewest a sworde at thy friend, yet despaire not: for there may be a returning to fauour.

22 If thou hast opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbraiding, or pride, or disclosing of secrets, or a traitorous wound do not let: for by these things euery friend will depart.

23 Be faithful vnto thy friend in his paueritie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest bee heire with him in his heritage: for paueritie is not alwayes to be contemned, nor the rich that is foolish to be had in admiration.

24 As the vapor and smoke of the chimney goeth before the fire, so euill wordes rebukes and threatnings [goe] before blood-shedding.

25 I will not be ashamed to defend a friend: neither will I hide my selfe from him, though he should doe me harme: who soeuer heareth it, shall beware of him.

26 Who shall set a watch before my mouth, and a seale of wisdom vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

CHAP. XXIII.

1 A prayer of the author. 13 Of the blasphemy, & vnwise communication. 16 Of three kinds of sinnes. 23 Many sinnes proceed of adultery. 27 Of the feare of God.

O Lord, father and gouernour of all my whole life, leaue me not to their counsell, and let me not fall by them.

[Gr. my lips]

2 Who will correct my thought, and put the

*Ecclesiasticus chap. 37. 1. 3.

for iudging for iudging.

*Ecclesiasticus 38. 16.

[This is, of the
tongue, and lips.

* Exod. 30.7.
chap. 27.15.
mat. 5.33, 34.

107, Jordan's
firing.

3 Jan. 16.7

17 (All bread is sweet to a whoremonger :
he will not leaue off till he perishe.)

7 My

7 My dwelling is above in the height, and my throne is in the pillar of the cloud.

8 I alone have gone round about the compass of heaven, and have walked in the bottom of the depth.

9 I possessed the waves of the sea, and all the earth, and all people, and nations: [and with my power have I troden down the hearts of all, both high and low.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creatour of all things gave me a commandment, & he that made me, appointed me a tabernacle, and said, Let thy dwelling be in Jacob, and take thine inheritance in Israel, and root thy selfe among my chosen.

* *Tran. 3. 3.* 12 * Hee created me from the beginning, and before the world, and I shall neuer faile:

* *Exod. 31. 3.* * In the holy habitation have I served before him, and so was I established in Sion.

* *Psal. 132. 8.* 13 * In the welbeloued citie gave hee me rest, and in Ierusalem was my power.

14 I tooke root in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vp on high like a cedar in Libanus, and as a cypres tree vpon the mountaines of Hermon.

* *Or. in Cades.* 16 I am exalted like a palme tree | about the bankes, and as a rose plant in Iericho, as a faire oliue tree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as the cinnamon, and as a bag of spices: I gaue a sweete odour as the best myrrhe, as galbanum, and onix, and sweet storax, and perfume of incense in an house.

18 As the terebinth, have I stretched out my branches, and my branches are the branches of honour and grace.

* *Iohn 15. 1.* 19 * As the vine have I brought forth [fruit] of sweet sauour, and my flowres are the fruit of honour and riches,

20 I am the mother of beautifull loue, and of feare, and of knowledge, and of holy hope: I giue eternall things to all my children to whom God hath commanded.

21 [In me is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto me all ye that be desirous of me, and fill your selues with my fruites.

* *Psal. 119. 10, 11.* 23 * For the remembrance of me is sweeter then honie, and mine inheritance [sweeter] then the honie combe: [the remembrance of me endureth for euermore.]

24 They that eate me, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Who so hearkeneth vnto me, shall not come to confusion, and they that worke by me, shall not offend: [they that make me to be knownen, shall haue euermore life.]

* *Exod. 20. 1, and 24. 3. deut. 4. 1. and 29. 9.* 26 All these things are the booke [of life,] and the couenant of the most high God, [and the knowledge of the trueth,] * and the Law

that Moyses [in the precepts of righteousness] commanded for an heritage vnto the house of Jacob, [and the promises pertaining vnto Israel.]

27 Be not wearie to behaue your selues valiantly with the Lord, that hee may also confirme you: cleaue vnto him: for the Lord Almighty is but one God, and besides him there is none other Saviour.

28 [Out of Dauid his seruant he ordained to raise vp a most mightie King that should sit in the throne of honour for euermore.]

29 He filleth all things with his wisdom, as * Phylon, and as Tygris, in the time of the * *Gm. 2. 11.* new fruits.

30 He maketh the vnderstanding to abound like Euphrates, and as * Iorden, in the time of * *Isa. 3. 15.* the harvest.

31 He maketh the doctrine of knowledge to appeare as the light, and overfloweth as Geon in the time of the vintage.

32 The first man hath not knowen her perfectly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisdom [haue cast out floods:] I am as an arme of the riuier: I runne into Paradise as a water conduit.

35 I said, I wil water my faire garden, & wil water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will pierce thorowall the lower parts of the earth: I will looke vpon all such as be asleepe, and lighten all them that trust in the Lord.]

38 I will yet powre out doctrine, as prophetic, and leaue it vnto all ages for euer.

39 * Behold, that I haue not laboured for * *Chap. 33. 16.* my selfe onely, but for all them that seeke wisdom.

CHAP. XXV.

1 Of three things which please God, and of the three which bee hateth. 7 Of nine things that be not to bee suspected. 14 Of the malice of a woman.

Three things reioyce me, and by them am I beautified before God and men: * *Gm. 13. 35.* the vnitie of brethren, the loue of neighbours, a * *Ps. 119. 109* man and wife that agree together.

2 ¶ Three sorts of men my soule hateth, and I vtterly abhorre the life of them: a poore man that is proud: a rich man that is a liar, and an olde adulterer that doteth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 ¶ Oh, how pleasant a thing is it when gray headed men minister iudgement, & when the elders can giue good counsell!

5 Oh, how comely a thing is wisdom vnto the aged men, and vnderstanding and prudence to men of honour!

6 The crowne of olde men is to haue much experience, and the feare of God is their glory.

7 ¶ There be nine things, which I haue iudged in mine heart to bee happy, and the tenth will I pronounce with my tongue: a man that while hee liueth hath ioy of his children, and seeth the fall of his enemies.

8 ¶ Well is him that dwelleth with a wife of vnderstanding, and that hath not fallen with his tongue, and hath not ferued such as are vnworthy of him.

9 Well is him that fineth prudence, and hee that speaketh in the eares of them that will heare.

10 ¶ Oh, how great is he that findeth wisdom: yet is there none about him, that feareth the Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 ¶ Blessed is the man vnto whom it is granted to haue the feare of God, vnto whom shall he be likened that hath attained it.

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyued vnto him.

14 ¶ The greatest heauinesse is the heauinesse of the heart, and the greatest malice is the malice of a woman.

15 Giue mee any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman.

16 Or any assault, saue the assault of them that hate, or any vengeance, saue the vengeance of the enemy.

17 There is not a more wicked head then the head of the serpent, and there is nowrath about the wrath of an enemy.

18 ¶ I had rather dwell with a lion and dragon, then to keepe house with a wicked wife.

19 The wickednesse of a woman changeth her face, and maketh her countenance blacke as a sacke.

20 Her husband is sitting among his neighbours: because of her hee figheth sore or hee beware.

21 All wickednesse is but little to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climbing vp of a sandie way is to the feet of the aged, so is a wife full of words to a quiet man.

23 ¶ Stumble not at the beauty of a woman, and desire her not for thy pleasure.

24 If a woman nourish her husband, she is angry and impudent and full of reproch.

25 A wicked wife maketh a sory heart, an heauie countenance, and a wounded minde, weake handes and feeble knees, and cannot comfort her husband in heauinesse.

26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no not a

little,] neither giue a wicked woman liberty to goe out.

28 If shee walke not in thine obedience, [shee shall confound thee in the sight of thine enemies.] Cut her off then from thy flesh:

* Giue her and forsake her.

^a To wit, the bill of diuorcement.

CHAP. XXVI.

1 The praise of a good woman. 2 Of the feare of threashings, and of the fourth. 3 Of the ielous and drunken woman. 4 Of two things that cause sorrows, and of the third which moueth wrath.

Blessed is the man that hath a vertuous wife: for the number of his yeeres shall bee double.

An honest woman reioyceth her husband, and shee that fill the yerres of his life with peace.

3 A vertuous woman is a good portion, which shall be giuen for a gift vnto such as feare the Lord.

4 Whither a man be rich or poore, he hath a good heart toward the Lord, and they shall at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart feareth, and my face is afraid of the fourth, treason in a city: the assembly of the people, and false accusation: al these are heavier then death.

6 ¶ But the sorrow and grieve of the heart is a woman that is ielous ouer another: and shee that communeth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that draw diuers wayes: hee that hath her, is as though he held a scorpion.

8 A drunken woman and such as cannot be tamed, is a great plague: for she cannot couer her owne shame.

9 The whoredome of a woman may be knowne in the pride of her eyes, and eyelids.

10 ¶ * If thy daughter be not shamefast, hold her straitly, lest she abuse herselfe through ouermuch libertie.

^{* Chap. 42. 11.}

11 Take heed of her that hath an vnshamefast eie: and marueile not if shee trespasse against thee.

12 As one that goeth by the way, and is thirstie, so shall she open her mouth, and drinke of euery next water: by euery hedge shall she sit downe, and open her quiver against euery arrow.

13 The grace of a wise wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is a gift of the Lord, and there is nothing so much worth as a woman well instructed.

15 A shamefast and faithfull woman is a double grace, and there is no weight to bee compared vnto her continent minde.

16 As the sunne when it ariseth in the high places of the Lord, so is the beauty of a good wife the ornament of her house.

17 As

^{* Chap. 14. 1. and 19. 16. 1000 3. 3.}

^{[10] women, * Prov. 31. 19.}

^{[10] shame,}

^{* Chap. 42. 12. 2. Sam. 11. 2. and 13. 2.}

^{* Gen. 3. 6. 1. Tim. 2. 14.}

17 As the cleare light is vpon the holy candlestick, so is the beauty of the face in a ripe age.

18 As the golden pillars are vpon the sockets of silver, so are faire faces with a constant minde.

19 [Perpetuall are the foundations that be laid vpon a strong rocke: so are the commandments of God in the heart of an holy woman.]

20 My ionne, keepe the strength of thine ageable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession through all the fields, sow it with thine owne seed, trusting in thy nobilitie.

22 So thy stocke that shall liue after thee, shall growe, trusting in the great liberalitie of thine nobilitie.

23 An harlot is compared to a sow: but the wife that is married, is counted as a towre against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shameles woman contemneth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a dogge: but shee that is shamefast reuerenceth the Lord.

27 A woman that honoureth her husband, shall be iudged wise of all: but she that despiseth him, shall be blazed for her pride.

28 A loud crying woman & a babler, let her besought out to driue away the enemies: the minde of every man that liueth with such, shall be conuersant among the troubles of warre.

29 There bee two things that grieve mine heart, and the third maketh me angry: a man of warre that suffereth pouertie: and men of vnderstanding that are not set by: and when one departeth from righteousnesse vnto sinne: the Lord appointeth such to the sword.

30 [There be two things, which me thinke to be hard and perillous.] A merchant cannot lightly keepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich 5 The probation of the man that feareth God. 13 The vnconstantnesse of a foole. 16 The secrets of friends are not to be uttered. 26 The wicked imagineth euill, which turneth vpon himselfe.

BEcause of pouertie haue many sinned: and hee that seeketh to be rich, turneth his eyes aside.

2 As a naile in the wall sticketh fast betweene the ioynts of the stones, so doeth sinne sticke betweene the selling and the buying.

3 If he hold him not diligently in the feare of the Lord, his house shall soone bee ouerthrowen.

4 As when one sifreth the filthinesse re-

maineth in the sieue, so the filth of man remaineth in his thought.

5 The fornace proueth the potters vessell: so doeth [temptation] trie mens thoughts.

6 The fruite declareth if the tree haue beene trimmed: so the word [declareth] what man hath in his heart.

7 Praise no man, except thou haue heard his talke: for this is the trial of men.

8 If thou followest righteousnesse, thou shalt get her, and put her on as a faire garment, [and shalt dwell with her, and she shall defend thee for ever: and in the day of knowledge thou shalt finde steadfastnesse.]

9 The birds resort vnto their like: so doth the truth turne vnto them, that are practised in her.

10 As the lyon waiteth for the beast, so doth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisdom: as for a foole, he changeth as the moone.

12 If thou be among the vndiscreet, obserue the time, but haunt still the assembly of them that are wise.

13 The talking of fooles is gricuous, and their sport is in the pleasure of sinne.

14 The talke of him that sweareth much, maketh the haire to stand vp: and to strue with such stoppeth the eares.

15 The strife of the proud is bloodshedding, & their scoldings are gricuous to heare.

16 Who so discovereth secrets, loseth his credite, and findeth no friend after his will.

17 Loue thy friend, and be faithfull vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemy, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a bird goe out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for he is too farre off: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for wounds they may bee bound vp againe, and an euill word may bee reconciled: but who so bewrayeth the secrets of a friend, hath lost all his credite.

22 Hee that winketh with the eyes, imagineth euill: and hee that knoweth him, will let him alone.

23 When thou art present, hee will speake sweetely, and praise thy wordes: but at the last he will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on hie, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wound.

26 Who so diggeth a pit, shall fall therein, [and

* 1 Tim 6.9, promise 23.4.

* Prov. 27.21, * Math. 7.17.

* Chap. 23.9, 10.

* Chap. 19.10, and 22.22.

* Prov. 10.10.

* Psal 7.15, pm.

26.87, eccl. 10.

And hee that layeth a stone in his neighbours way, shall stumble thereon; and he that layeth a snare for another, shall be taken in it himselfe. He that wrekech euill, shall be wrapped in euill, and shall not know from whence they come vnto him.

18 Mocketh & reproch follow the proud, and vengeance lurketh for them as a lyon.

19 They that reioyce at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they die.

20 Despise & anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 Of the vices of the tongue, and of the dangers thereof. 2 Of the vices of the tongue, and of the dangers thereof.

1 Hee that seeketh vengeance, shall find vengeance of the Lord, and he will surely keepe his sinnes.

2 Forgiue thy neighbour the hurt that he hath done to thee, so shall thy sinnes be forgiven thee also, when thou prayest.

3 Should a man beare hatred against man, and desire forgiveness of the Lord?

4 He will shew no mercie to a man which is like himselfe: and will hee aske forgiveness of his owne sinnes?

5 If hee that is but flesh, nourish hatred (and aske pardon of God,) who will intreat for his sinnes?

6 Remember the ende, and let enimitie passe: imagine not death and destruction to another through anger, but perseuere in the commandements.

7 Remember the commandements: so shalt thou not be rigorous against thy neighbour: [consider diligently] the covenant of the most High, and forgiue his ignorance.

8 * Beware of strife, and thou shalt make thy sinnes fewer: for an angry man kindleth strife.

9 And the sinfull man disquieteth friends and bringeth in false accusations among them that be at peace.

10 * As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is the more is he inflamed.

11 An hastie brawling kindleth a fire, and an hastie fighting sheddeth blood: [a tongue that beareth false witness, bringeth death.]

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 * Abhorre the slanderer, and double tongued: for such haue destroyed many that were at peace.

14 The double tongue hath disquieted many, and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men [the strength

of the people hath it brought downe, and bene the decay of mightie nations.]

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shall neuer findereft, and neuer dwell quietly.

17 The stroke of the rod maketh marks in the flesh, but the stroke of the tongue breaketh the bones.

18 There bee many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger thereof, which hath not drawen in that yoke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of brass.

21 The death thereof is an euill death: hell were better then such one.

22 It shall not haue rule ouer them that feare God, neither shal they be burnt with the flame thereof.

23 Such as forsake the Lord, shall fall therein: and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy possession with thornes, and make doores and barres for thy mouth.

25 Binde vp thy siluer and gold, and weigh thy words in a balance, and make a doore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in waite, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 Doe lend money, and doe almes. 15 Of a faithfull man answering for his friend. 24 The poore mans life.

1 Hee that will shew mercie, shall lendeth to his neighbour: and he that hath power ouer himselfe, keepeth the commandements.

2 * Lend to thy neighbour in time of his neede, and pay thou thy neighbour againe in due season.

3 Keepe thy worde, and deale faithfully with him, and thou shalt all way finde the thing that is necessary for thee.

4 Many when a thing was lent them, reckened it to be found, and grieved them that had helped them.

5 Till they receiue, they kisse his handes, and for their neighbours good they humble their voice: but when they should pay againe, they prolong the terme, & giue a carelesse answer, & make excuses by reason of the time.

6 And though hee be able, yet giueth hee scarce the halfe againe, and rekeneth the other as a thing found: else he deceiueth him of his money, and maketh him an enemy without a cause: hee payeth him with cursing and rebuke, and giueth him euill wordes for his good deede.

7 There

* Deut. 32. 35.
rom. 12. 19.

Man ought not
to take vengeance.

* Mat. 6. 14.

* Chap. 1.

* Prov. 26. 21

The tongue.
Chap. 21. 28

* pro.
cl. 10

* Deut. 32. 35.
rom. 12. 19.
* Mat. 6. 14.
* Chap. 1.

[Of well doing.]

* Deut. 15. 7. 8.
mat. 5. 42.
luke 6. 35.

7 There be many which refuse to lend because of this inconvenience, fearing to be defrauded without cause.

8 Yet have thou patience with him that humbleth himselfe, and deferre not mercie from him.

9 Helpe the poore for the commandments sake, and turne him not away because of his pouertie.

10 Lose thy money for thy brothers and neighbours sake; and let it not rust under a stone to thy destruction.

11 Bestow the treasure after the commandment of the most High, and it shall bring thee more profit, then golde.

12 Lay thine almes in thy secret chambers, and it shall keepe thee from affliction.

13 A mans limes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterwarde shall arise, and pay every man his reward vpon his head.

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

15 An honest man is suretie for his neighbour: but he that is impudent, forsaketh him.

16 Forget not the friendship of thy surety: for he hath laid his life for thee.

17 The wicked despiseth the good deed of his suretie.

18 The wicked will not become suretie: and he that is of an vnthankfull minde, forsaketh him that deliuered him.

19 Some man promisseth for his neighbour: and when he hath lost his honestie, hee will forsake him.

20 Suretiship hath destroyed many a rich man, and reioiced them as the waues of the sea: mightie men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandment of the Lord, shall fall into suretiship: and hee that medleth much with other mens businesse, is intangled in controuersies.

22 Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy shame.

24 The poore mans life in his owne lodge is better then delicate fare in another mans.

25 Be it little or much, holde thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou dardest not open thy mouth.

27 Thou shalt lodge and feed vnthankfull men, and after shalt haue bitter wordes for the same, saying,

28 Come thou stranger, and prepare the table, and feede me of that thou hast readie.

29 Give place, thou stranger, to an honourable man: my brother commeth to be lodged, and I haue neede of mine house.

30 These things are heauie to a man that hath vnderstanding, the vpraising of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the extraction of children: 24. Of the commendation of health. 27. Death is better then a sorrowfull life. 32. Of the key and serue of the heart.

He that loueth his sonne, causeth him off to feele the rod, that he may haue ioy of him in the end.

2 Hee that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 Hee that teacheth his sonne, grieueth the enemy, and before his friends he shall reioyce of him.

4 Though his father die, yet is hee as though he were not dead: for he hath left one behind him that is like him.

5 In his life hee sawe him, and had ioy in him, and was not sorie in his death, neither was he ashamed before his enemies.

6 Hee left behind him an auenger against his enemies, and one that should shew fauour vnto his friends.

7 He that flattereth his sonne, bindeth vp his wounds, and his heart is grieued at euery crie.

8 An vntamed horse will be stubburne, and a wanton childe will be wilfull.

9 If thou bring vp thy sonne delicately, he shall make thee afraid: and if thou play with him, he shall bring thee to heauinesse.

10 Laugh not with him lest thou bee sorie with him, and lest thou gnash thy teeth in the end.

11 Give him no libertie in his youth, and winke not at his folly.

12 Bow downe his necke while he is yong, and beate him on the sides, while he is a childe, lest he waxe stubburne, and be disobedient vnto thee, and so bring sorow to thine heart.

13 Chastise thy child, and be diligent therein, lest his shame grieue thee.

14 Better is the poore, being whole and strong, then a rich man that is afflicted in his body.

15 Health and strength is aboue all golde, and a whole body aboue infinite treasure.

16 There is no riches aboue a sound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, and long rest then continuall sicknesse.

18 The good things that are powred on a mouth shut vp, are as messes of meate set vpon a graue.

19 What good doeth the offering vnto an idole? for hee can neither eate nor smell: so is he that is persecuted of the Lord, and beareth the reward of iniquitie.

20 He

* Deu. 4. 24.
matth. 6. 20
luke 11. 41.
and 12. 33.
alt. 10. 4.
1. sam. 6. 18. 19.
Or, give thine almes secretly.
* Tob. 4. 8. 9. 10.
11.

Or suretiship.

* Chap. 36. 26

Sober living.

The praise of health.

Temperance.

Chap. 30. 3.
 1120 Hee seeth with his eyes, and groneth
 like a gelded man, that lieth with a virgin
 and figheth.

Prov. 13. 35.
and 15. 13.
and 17. 30.
 1121 Gile not over thy minde to beai-
 nesse, and vexe not thy selfe in thine owne
 counsell.

1122 The top of the heart is the life of man, &
 a mans gladnes is the prolonging of his dayes.

1123 Loue thine owne soule, and comfort
 thine heart: for sorrowe farre from thee: for
 sorrow hath slaine many, and there is no profit
 therein.

1124 Enuie and wrath shorten the life, and
 carefullnes bringeth age before the time.

1125 A noble and good heart will haue con-
 sideration of his meate and diet.

CHAP. XXXI.
 1126 Of them that take paine to gather riches.

Prov. 13. 9.
 1127 The praise of a rich man without a fault, is
 as the praise of a drunkennesse, and followeth shame.

Concordies.
1. Tim. 6. 9. 10.
Waking after riches pineth away the
 body, and the care thereof drieth a-
 way sleepe.

1128 This waking care breaketh the sleepe,
 as a great sickness breaketh the sleepe.

1129 The rich hath great labour in gathering
 riches together, and in his rest hee is filled with
 pleasures.

1130 The poore labourereth in liuing poorely,
 and when he leaueth off, he is still poore.

1131 He that loueth gold, shall not be iusti-
 fied, and hee that followeth corruption, shall
 haue enough thereof.

Eccl. 1. 2.
 1132 Many are destroyed by the reason of
 golde, and haue found their destruction be-
 fore them.

Eccl. 1. 2.
 1133 It is as a stumbling blocke vnto them
 that sacrifice vnto it, and euery foole is taken
 therewith.

Eccl. 1. 2.
 1134 Blessed is the rich which is found
 without blemish, and hath not gone after gold,
 for he hoped in his money and treasures.

1135 Who is he, and we will commend him?
 for wonderfull things hath he done among his
 people.

1136 Who hath been tried therby, and found
 perfite? let him be an example of glory, who
 might offend, and hath not offended, or doe e-
 uill, and hath not done it.

1137 Therefore shal his goods be established,
 and the congregation shal declare his almes.

Temperancie.
 1138 If thou sit at a costly table, open not
 thy mouth wide vpon it, and say not, Beholde
 much meate.

1139 Remember that an euill eye is a shrew:
 and what thing created is worse then a wicked
 eye? for it weepeth for every cause.

1140 Stretch not thine hand wherefoeuer it
 looketh, and thrust it not with it into the dish.

1141 Consider by thy selfe him that is by
 thee, and marke euery thing.

1142 Eate modestly that which is set before
 thee, and deuoure not lest thou be hated.

1143 Leave thou off first for natures sake,
 and be not insatiable, lest thou offend.

1144 When thou sittest among many, reach
 not thine hand out first of all.

1145 How little is sufficient for a man well
 taught? and thereby hee belcheth not in his
 chamber, [nor feeleth any paine.]

1146 A wholesome sleepe cometh of a tem-
 perate belly: hee riseth vp in the morning, and
 is well at ease in himselfe: but paine in watch-
 ing and cholericke diseases, and pang of the
 belly are with an insatiable man.

1147 If thou hast been forced to eate, arise go
 forth, vomite, and then take thy rest [so thou
 shalt bring no sicknesse to thy body.]

1148 My sonne, heare me, and despise me not,
 and at the last thou shalt finde as I haue tolde
 thee: in all thy works be quicke, so shall there
 no sicknesse come vnto thee.

1149 Who so is liberal in his meate, men
 shall blesse him: and the testimony of his ho-
 nesty shall be beleued.

1150 But against him that is a niggard of his
 meate, the whole citie shal murmure: the testi-
 monies of his niggardnesse shall be sure.

1151 Shew not thy valiantnesse in wine: for
 wine hath destroyed many.

1152 The fornace proueth the edge in the
 tempering: so doeth wine the hearts of the
 proud by drunkennesse.

1153 Wine soberly drunken, is profitable for
 the life of man: what is his life that is ouer-
 come with wine?

1154 Wine was made [from the beginning]
 to make men glad, [and not for drunkennesse.]
 Wine measurably drunken and in time, bring-
 eth gladnes and chearefulnesse of the minde.

1155 But wine drunken with excessse, maketh
 bitternesse of mind with brawlings and scoul-
 dings.

1156 Drunkennesse encreaseth the courage
 of a foole, till he offend: it diminisheth his
 strength and maketh wounds.

1157 Rebuke not thy neighbor at the wine,
 and despise him not in his mirth: giue him no
 despitefull wordes, and presse not vpon him
 with contrary wordes.

CHAP. XXXII.
 1 An exhortation to modestie. 3 Let the ancient speake.
 14 To giue thanks after the repast. 15 Of the feare, faith
 and confidence in God.

If thou be made the master of the feast, lift
 not thy selfe vp, but be among them, as one
 of the rest: take diligent care for them, and so
 sit downe.

2 And when thou hast done all thy duety,
 sit downe, that thou mayest bee merie with
 them, and receiue a crowne for thy good beha-
 uiour.

3 Speake thou that art the elder: for it be-
 cometh thee, but with sound iudgement, and
 hinder not musicke.

4 Powre not out wordes, where there is
 Z z z no

*Eccles 3.7.
chap. 30.7.

no audience, *an I shew not forth wisdom out of time.

5 The consort of musicians at a banquet is as a signet of carbuncle set in gold.

6 And as the signet of an Emerald well trimmed with gold, so is the melody of musick in a pleasant banquet.

7 [Giue eare, and be still, and for thy good behaviour thou shalt be loved.]

8 Thou that art yong speake if neede bee, and yet scarcely when thou art twise asked.

9 Comprehend much in fewe words: [in many things be as one that is ignorant:] be as one that vnderstandeth, & yet hold thy tongue.

*Job 31.6.

10 If thou be among *great men, compare not thy selfe vnto them: & when an elder speaketh, babble not much.

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand vp betimes, and bee not the last: but get thee home without delay.

13 And there take thy pastime, and doe what thou wilt, so that thou doe none euill, or vse proud words.

14 But aboue all things, giue thanks vnto him that hath made thee, and replenished thee with his goods.

15 ¶ Who so feareth the Lord, will receiue his doctrine, and they that rise early, shall find fauour.

16 He that seeketh the Law, shall be filled therewith, but the hypocrite will be offended thereat.

17 They that feare the Lord, shall find that which is righteous, and kinde iustice as a light.

18 An vngodly man will not be reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsell: but a lewde and proude man is not touched with feare, euen when he hath done rashly.

20 [My sonne,] do nothing without aduise-ment: so shal it not repent thee after the deed.

21 Go not in the way where thou mayest fall, nor where thou mayest stumble among the stones, neither trust thou in the way that is plaine.

22 And beware of thine own children, [and take heed of thie that be thine own household.]

23 In euery good worke bee of a faithfull heart, for this is the keeping of the commandments.

¶ Or, the Law.

24 Whoso beleueth in the Lord, keepeth the commandments: and he that trusteth in the Lord, shall take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answer of the wife. 12 Man is in the hand of God, as the clay is in the hand of the potter. 23 Of euill seruants.

¶ The feare of God.

Here shall no euill come vnto him that feareth the Lord: but when he is in temptation, he will deliuer him againe.

2 A wise man hateth not the Lawe: but

he that is an hypocrite therein, is as a ship in a storme.

3 A man of vnderstanding walketh faithfully in the Law, and the Lawe is faithfull vnto him.

4 As the question is made, prepare the answer, and so shalt thou be heard: be sure of the matter, and so answer. The heart of the foolish is like a cart-
wheele: and his thoughts are like a rolling axletree.

*Chap. 31.16.

6 As a wild horse neyeth vnder enery one that sitteth vpon him, so is a scornfull friend.

6 Why doeth one day excell another, seeing that the lights of the dayes of the yere come of the sunne?

8 The knowledge of the Lord hath parted them asunder, and hee hath by them disposed the times and solempne feasts.

9 Some of them hath he chosen and sanctified, and some of them hath he put among the dayes in number.

10 And all men are of the *ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuers.

*Gen. 1.28, and 2.7.

11 Some of them hath hee blessed and exalted, and some of them hath hee sanctified, and appropriate to himselfe: but some of them hath hee cursed, and brought them low, and put them out of their estate.

12 As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, so that hee may reward them as liketh him best.

*1a. 45.9, 10m. 9. 26, 21.

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the most High thou mayest see that there are euery two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my wine presse like a grape gatherer.

16 Behold, how I haue not laboured onely for my selfe, but for all them that seeke knowledge.

*Chap. 34.39.

17 Heare me, O ye great men of the people, and hearken with your cares, yee rulers of the Congregation.

18 Giue not thy sonne and wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreate for the same againe.

19 As long as thou liuest, and hast breath, giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the hands of thy children.

a There is, let no man vie thee as his seruant, when thou hast committed all thy goods into his hands.

21 In all thy workes be excellent, that thine honour be neuer stained.

23 At the time when thou shalt ende thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whip and the burden belong vnto the asse: and meate, correction and worke, vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him goe idle, he shall seeke liberty.

25 The yoke and the whip bow downe the hard necke: so tame thine euil seruant with the whips and correction.

26 Send him to labour, that he goe not idle: for idleness bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, ¶ put on more heauie fetters.

28 But be not excessiue toward any, and without discretion doe nothing.

29 * If thou haue a faithful seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreate him as thy brother: for thou hast neede of him, as of thy selfe. If thou intreate him euil, and he run away, wilt thou seeke him?

CHAP. XXXIII.

Of dreames. 13 The praise of them that feare God. 18 The offerings of the wicked. 22 The bread of the needie. 27 God doeth not allow the workes of an vnfaithfull man.

THe hope of a foolish man is vaine & false, ¶ and dreames make fooles to haue wings.

2 Who so regardeth dreames, is like him that will take hold of a shadow, and follow after the wind.

3 Euen so is it with the appearings of dreames, as the likenesse of a face is before another face.

4 Who can be clenfed by the vncléane? or what trueth can be spoken of a lyar?

5 Southsayings, witchcraft, and dreaming is but vanitie, and a mind that is occupied with fantasies, is as a woman that trauaileth.

6 Where as such visions comenot of the most High to trie thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The Law shall be fulfilled without lies, and wisdom is sufficient to a faithful mouth: [what knowledge hath he that is not tried?]

9 A man that is instructed, vnderstandeth much, and he that hath good experience, can talke of wisdom.

10 He that hath no experience, knoweth little, and he that erreth, is full of craft.

11 When I wandred to and fro, I saw many things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirite of those that feare the Lord, shall liue: for their hope is in him that can helpe them.

14 Who so ¶ feareth the Lord, feareth no man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth he his trust? who is his strength?

16 * For the eyes of the Lord haue respect vnto them, that loue him: hee is their * mighty protection, and strong ground, a defence from the heat, and a shadow for the noone day, a succour from stumbling, and an helpe from falling.

17 He setteth vp the soule, and lighteneth the eyes: he giueth health, life and blessing.

18 ¶ He that * giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the gifts of the vnrighteous, please not him.

19 [But the Lord is theirs onely, that patiently abide him in the way of truth and righteousness.]

20 The most High doth not allow the ¶ offerings of the wicked, * neither is he pacified for sinne by the multitude of sacrifice.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth the sonne before the fathers eyes.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a murderer.

23 He that taketh away his neighbours liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodshedder.

24 ¶ When one buildeth, and another breaketh downe, what profite haue they then but labour?

25 When one prayeth, and another curseth, whose voice will the Lord heare?

26 * He that washeth himselfe because of a dead body, and toucheth it againe, what auaileth his washing?

27 * So is it with a man that fasteth for his finnes, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him?

CHAP. XXXV.

Of true sacrifices. 14 The prayer of the fatherlesse, and of the widow, and him that humbleth himselfe.

Who so keepeth the Law, * bringeth offerings ynow: he that holdeth fast the commandments, ¶ offereth an offering of saluation.

2 Hee that is thankfull to them that haue well deserued, offereth fine flowre: * and hee that giueth almes, sacrificeth praise.

3 To depart from euill, is a thankful thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

4 * Thou shalt not appeare emptie before the Lord.

5 For all these things are done because of the commandment.

6 * The offering of the righteous maketh the altar fat, and the smell thereof is sweet before the most High.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgotten.

8 Giue the Lord his honour with a good and liberall eye, and diminish not the first fruits of thine hands.

^{2 Cor. 9. 7.}

9 In all thy gifts shew a ioyfull countenance, and dedicate thy tithes with gladnesse.

^{Tob. 4. 8.}

10 Giue vnto the most High according as he hath enriched thee, and looke what thine hand is able, giue with a chearefull eye.

11 For the Lord recompenseth, and will giue thee seven times as much.

<sup>Lent. 22. 21, 22
deut. 15. 11.</sup>

12 Diminish nothing of thine offering: for he will not receiue it, and abstaine from wrongfull sacrifices: for the Lord is the iudge, and regardeth no mans person.

<sup>Deut. 10. 17.
2 chron. 19. 7.
Tob. 3. 19. wisdom.
7. act. 10. 34.
Rom. 2. 11. galat.
2. 6. eph. 6. 9.
coloss. 3. 25.
1 pet. 1. 17.</sup>

13 He accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherlesse, nor the widow, when she powreth out her prayer.

15 Doeth not the teares runne downe the widowes cheekes? and her crie is against him that caused them [for from her cheekes doe they goe vp vnto heauen, and the Lord which heareth them doeth accept them.]

16 He that serueth the Lord, shall be accepted with fauour, and his prayer shall reach vnto the cloudes.

17 The prayer of him that humbleth himselfe, goeth thorow the clouds, and ceaseth not till it comenere, and will not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not be slacke, nor the Almighty will tarie long from them, till he hath smitten in sunder the loines of the vnmercifull, and auenged himselfe of the heathen, till he haue taken away the multitude of the cruel, and broken the scepter of the vnrighteous, till he giue euery man after his workes, and reward them after their deuises: till he haue iudged the cause of his people, and comforted them with his mercy.

19 Oh, how faire a thing is mercie in the time of anguist & trouble! it is like a cloud of raine that cometh in the time of a drought.

CHAP. XXXVI.

^{1 A prayer to God, for the person of all faithfull men, against those that persecute his Church. 22 The praise of a good woman.}

HAue mercy vpon vs, O Lord God of all things, and behold vs, and [shew vs the light of thy mercies.]

^{Against the wicked.}

2 And send thy feare among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wondrous workes.]

^{1 Pet. 10. 25.}

3 Lift vp thine hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs.

5 That they may know thee as wee know thee: for there is none other God but onely thou, O Lord.

6 Renew the signes, and change the wonders: shew the glory of thine hand, and thy right arme, that they may shew forth thy wondrous acts.

7 Raise vp thine indignation, and powre out wrath: take away the aduersary, and smite the enemy.

8 Make the time short: remember thine oath, that thy wondrous workes may be praised.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in sunder the heads of the princes that be our enemies, and say, There is none other but we.

11 Gather all the tribes of Iacob together, [that they may know that there is none other God but onely thou, and that they may shew thy wondrous workes,] and inherite thou them as from the beginning.

^{A prayer for the godly.}

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel, whom thou hast likened to a first born sonne.

^{Exod. 4. 22.}

13 Oh, be mercifull vnto Ierusalem the citie of thy Sanctuary, the citie of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witness vnto those that thou hast possessed from the beginning, and raise vp the prophecies that haue bene shewed in thy Name.

16 Reward them that waite for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants according to the blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousness,] that all they which dwell vpon the earth, may know that thou art the Lord the eternal God.

^{Numb. 6. 23.}

18 The belly deuoureth all meates, yet is one meat better then another.

19 As the throat tasteth venison, so doeth a wise minde discern false words.

20 A froward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beautie of a woman cheareth the face, and a man loueth nothing better.

23 If there bee in her tongue gentlenesse, meekenesse, and wholesome talke, then is not her husband like other men.

24 He that hath gotten a [vertuous] woman, hath begun to get a possession: shee is an helpe like vnto himselfe, and a pillar to rest vpon.

^{The praise of a good woman.}

25 Where no hedge is, there the possession is spoiled: and he that hath no wife, wandereth to and fro mourning.

26 Who

26 Who will trust a chiefe that is alway ready and wandreth from towne to towne? and likewise him, that hath no rest, and lodgeth, wherefoeuer the night taketh him?

CHAP. XXXVII.

1 How a man should know friends and counsellors. 23 To keep his company that feareth God.

Offhandship.

Every friend saith, I am a friend vnto him also: but there is some friend, which is only a friend in name.

2 Remaينeth not there heauinesse vnto death, when a companion and friend is turned to an enemy?

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceit?

Chap. x. 10.

4 * There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemy.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

Of whom wee should take counsell.

7 Seeke no counsell at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee.

Chap. x. 19. and 9. 16.

8 * Euery counsellor prayeth his owne counsell: but there is some that counselleth for himselfe.

Of whom wee should take counsell.

9 Beware of the counsellor, and be aduised afore whereto thou wilt vse him: for hee will counsell for himselfe, lest he cast the lot vpon thee.

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Aske no counsell for religion of him, that is without religion, nor of iustice, of him that hath no iustice.] nor of a woman touching her of whom she is ielous, nor of a coward in matters of warre, nor of a merchant concerning exchange, nor of a buyer for the sale, nor of an enuious man touching thankfulness, nor of the vnmercifull touching kindnesse, [nor of an vn-honest man of honestie,] nor of the slothful for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But bee continuall with a godly man whome thou knowest to keepe the commandments of the Lord, whose minde is according to thy minde, and is sory for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee then it.

14 For a mans mind is somewhat more accustomed to shew more then seuen watchmen that sit aboue in an hie towre.

15 And aboue all this, pray to the most High, that he will direct thy way in trueth.

16 Let reason goe before euery enterprise,

and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernment ouer them.

18 ¶ Some man is witty, & hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in words, and is hated, yea, he is destitute of all foode.

Or, wisdom.

20 Because grace is not given him of the Lord: for he is destitute of all wisdom.

21 Another is wise for himselfe, and the fruits of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruits of his wisdom faile not.

23 A wise man shal be plenteously blessed, & all they that see him, shal thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shal obtaine credite among his people, and his name shal be perpetuall.

26 My sonne, prooue thy soule in thy life, and see what is euill for it, and permit it not to doe it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

28 Be not greedy in all delights, and bee not too hasty vpon all meates: Of temperance.

29 * For excessse of meates bringeth sickness, and gluttonie commeth into cholericke diseases. Chap. 31. 19, 20

30 By surfeit haue many perished: but hee that dieteth himselfe, prolongeth his life. Or, taketh his life.

CHAP. XXXVIII.

1 A Physician is commendable. 16 To burie the dead. 24 The wisdom of him that is learned.

Honour the Physician with that honour that is due vnto him, because of necessity: for the Lord hath created him. Of Physicians and phylicke.

2 For of the most High cometh healing, and he shal receiue gifts of the King.

3 The knowledge of the Physician listeth vp his head, and in the sight of great men hee shall be in admiration.

4 The Lord hath created medicines of the earth, and hee that is wise, will not abhorre them.

5 * Was not the water made sweete with wood, that men might know the vertue thereof? Exod. 15. 25.

6 So he hath giuen men knowledge, that hee might bee glorified in his wonderous workes.

7 With such doeth hee heale men, and taketh away their paines.

8 Of such doeth the Apothecary make a confession, and yet he cannot finish his owne workes: for of the Lord cometh prosperity and wealth ouer all the earth.

*1sa. 38. 2, 3.

9 My sonne, faile not in thy sicknesse, but *pray vnto the Lord, and hee will make thee whole.

10 Leauē off from sinne, and order thine hands aright, and cleanse thine heart from all wickednesse.

¶ God befloweth
first his benefits,
and we must re-
nder a portion
thereof to such
uses as he ap-
pointeth.

11 Offer sweete incense, and fine flowre for a remembrance: make the offering fat, for thou art not the first giuer.

12 Then giue place to the Physician: for the Lord hath created him: let him not goe from thee, for thou hast neede of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lord, that hee would prosper that, which is giuen for ease, and their physicke for the prolonging of life.

*Chap. 22. 11.

[Of mourning.

[Or, the custome.

15 He that sinneth before his maker, let him fall into the hands of the Physician.

16 My sonne, *powre forth teares ouer the dead, || and begin to mourne, as if thou hadst suffered great harme thy selfe, and then couer his body according to his || appointment, and neglect not his buriall.

*Prov. 15. 13.
and 17. 22.

17 Make a grievous lamentation, and bee earnest in mourning, and vse lamentation, as hee is worthy, and that, a day or two, lest thou bee euill spoken of, and then comfort thy selfe for thine heauinesse.

18 * For of heauinesse commeth death, and the heauinesse of the heart breaketh the strength.

19 Of the affliction of the heart commeth sorrow, and the life of him that is afflicted, is according to his heart.

20 Take no heauinesse to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shall be likewise, vnto me yesterday, and vnto thee to day.

*2 Sam. 12. 20.

23 * Seing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him.

24 ¶ The wisdomē of a learned man commeth by vsing well his vacant time: and he that ceaseth from his own matters and labour, may come by wisdomē.

25 How can hee get wisdomē that holdeth the plough, and he that hath pleasure in the goade, and in driuing oxen, and is occupied in their labours, and talketh but of the breede of bullockes?

26 He giueth his mind to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, and workman, that laboureth night & day: and they that cut, and graue seales, and make fundry diuersities, and giue themselues to counterfeit image, and watch to performe the worke.

28 The smith in like maner abideth by his anvil, and doth his diligence to labor the yron: the vapour of the fire drieth his flesh, and he must fight with the heate of the fornace: the noise of the hammer is euer in his eares, and his eyes looke still vpon the thing that he maketh: hee setteth his minde to make vp his workes: therefore he watcheth to polish it perfectly.

29 So doth the potter sit by his worke: he turneth the wheele about with his feete: he is careful allway at his worke, and maketh his worke by number.

30 He fashioneth the clay with his arme, and with his feete he tempereth the hardnesse thereof: his heart imagineth how to couer it with leade, and his diligence is to cleanse the oven.

31 All these hope in their hands, and euery one bestoweth his wisdomē in his worke.

32 Without these cannot the cities be maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsell of the people, neither are they high in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the law, and they are not meete for hard matters.

34 But they maintaine the state of the world, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wise man. 16 The workes of God. 24 Vnto the good good things profite, but vnto the euill euill things are euill.

Hee onely that applieth his minde to the Lawe of the most High, and is occupied in the meditation thereof, seeketh out the wisdomē of all the ancient, and exerciseth himselfe in the propheties.

[Of true wisdomē.

2 He keepeth the sayings of famous men, and entreth in also to the secrets of darke sentences.

3 Hee seeketh out the mysterie of graue sentences, and exerciseth himselfe in darke parables.

4 He shall serue among great men, and appeare before the prince: he shal trauaile thorow strange countreys: for hee hath tried the good and the euill among men.

5 Hee will giue his heart to resort earely vnto the Lord that made him, and to pray before the most High, and wil open his mouth in prayer, and pray for his finnes.

6 When the great Lord will, hee shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thanks vnto the Lord in his prayer.

7 ¶ He shall direct his counsell and knowledge: so shall he meditate in his secrets.

[Or, the Lord.

8 He shall shew forth his science and learning, and reioyce in the Law and couenant of the Lord.

9 Many shal commend his vnderstanding, and his memorie shall neuer be put out, nor depart away: but his name shal continue from generation to generation.

chap. 44. 15. 10 * The Congregation shall declare his wisdome, and shew it.

11 Though he be dead, he shal leaue a greater fame then a thousand: and if he liue still, he shall get the same.

12 Yet will I speake of moe things: for I am full as the moone.

13 Hearken vnto me ye holy children, and bring forth fruit, as the rose that is planted by the brookes of the field,

for libani. 14 And giue ye a sweete smell as Iincense, and bring forth flowres as the lilly: giue a smell and sing a song of praise: blesse the Lord in all his workes.

15 Giue honour vnto his Name, and shew forth his praise with the songs of your lippes, and with harpes, and yee shall say after this manner,

Gen. 1. 1.
Eccl. 1. 17. 16 * All the workes of the Lord are exceeding good, and all his commandements are done in due season.

17 And none may say, What is this? wherefore is that? for at time conuenient they shall all be sought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselves.

18 His whole fauour appeared by his commandement, and none can diminish that which he will saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 Hee seeth from euerlasting to euerlasting, & there is nothing wonderfull vnto him.

21 A man neede not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shall runne ouer as the streame, and moisten the earth like a flood.

23 As he hath turned the waters into salt-nesse, so shall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good, are good things created from the beginning, and euill things for the sinners.

chap. 39. 21. 26 * The principall things for the whole vse of mans life, is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing.

27 All these things are for good to the godly: but to the sinners they are turned vnto euill.

28 There be spirits that are created for vengeance, which in their rigor lay on sure strokes: in the time of destruction they shewe forth their power, and accomplish the wrath of him that made them.

chap. 40. 9, 10. 29 * Fire, and haile, and famine, and death: all these are created for vengeance.

30 The teeth of wilde beasts, and the scorpions, and the serpents, & the sword execute vengeance for the destruction of the wicked.

31 They shall be glad to doe his commandements: and when need is, they shall be ready vpon earth: and when their houre is come, they shall not ouerpasse the commandement.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

33 * All the workes of the Lord are good, *Gen. 1. 31.* and hee giueth euery one in due season, and when need is:

34 So that a man neede not to say, This is worse then that, for in due season they are all worthy praise.

35 And therefore praise the Lord with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

1 Many miseries in mans life. 14 Of the blessing of the righteous, and prerogative of the feare of God.

¶ The miseries of mans life.
Great ¶ trauaile is created for all men, and in heavy yoke vpon the sonnes of Adam from the day that they goe out of their mothers wombe, till the day that they returne to the mother of all things,

2 Namely, their thoughts, and feare of the heart, and their imagination of the things they wait for, and the day of death.

3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blew filke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enuy, trouble, and vnquietnesse, and feare of death, and rigour, and strife, and in the time of rest the sleepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, and afterward in sleeping he is as in a watchtowre in the day: hee is troubled with the visions of his heart as one that runneth out of a battell.

7 And when all is safe, hee awaketh, and marueileth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but seuen fold to the vngodly:

9 Moreouer, * death and blood, and strife, *chap. 39. 29, 30* and sword, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their takes came the * flood also. *Gen. 7. 11.*

11 * All things that are of the earth, shall *Gen. 3. 19.* turne to earth againe: and they that are of the *chap. 41. 10.* * waters, shall returne into the sea. *Eccles. 1. 7.*

12 ¶ All bribes and vnrighteousnesse shall be put away: but ¶ faithfulness shall endure for euer. *¶ Faithfulness.*

13 The substance of the vngodly shall bee dried vp like a riuer, & they shall make a sound like a great thunder in the raine.

14 When

14 When hee openeth his hand, he reioy-
ceth: but all the transgressours shall come to
nought.

15 The children of the vngodly shall not
obtaine many branches: for the vnclean roots
are as vpon the high rockes.

16 Their tender stalke by what water soe-
uer it be or water banke, it shall be pulled vp
before all other herbes.

17 ¶ Friendlines is as a most plentifull gar-
den of pleasure, and mercy endureth for ever.

18 To labour and to be content with that
a man hath, is a sweet life: but he that findeth
a treasure is about them both.

19 Children, and the building of the citie
maketh a perpetuall name: but an honest wo-
man is counted about them both.

20 Wine and musicke reioyce the heart:
but the loue of wisdom is about them both.

21 The pipe and the psalterion make a
sweete noyse: but a pleasant tongue is about
them both.

22 Thine eye desireth fauour and beautie:
but a greene seede time rather than them both.

23 A friend and companion come to-
gether at opportunitie: but about them both is a
wife with her husband.

24 Friends and helpe are good in the time
of trouble, but almes shall deliuer more than
them both.

25 Golde and siluer fasten the feete: but
counsell is esteemed about them both.

26 Riches and strength lift vp the minde:
but the feare of the Lord is about them both:
there is no want in the feare of the Lord, and
it needeth no helpe.

27 The feare of the Lord is a pleasant gar-
den of blessing: and there is nothing so beau-
tiful as it is.

28 ¶ My sonne, leade not a beggers life:
for better it were to die then to begge.

29 The life of him that dependeth on ano-
ther mans table, is not to be counted for a life:
for hee tormenteth himselfe after other mens
meate: but a wise man and well nurtured, will
beware thereof.

30 Begging is sweete in the mouth of the
vnshamefast, and in his belly there burneth a
fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be fea-
red. 8 A curse vpon them that forsake the Lawe of God.
11 Good name and fame. 24 An exhortation to giue
heede vnto wisdom. 17 Of what things a man ought to
be ashamed.

¶ Of death. **O** Death, how bitter is the remembrance
of thee to a man that liueth at rest in his
possessions, vnto the man that hath nothing
to vex him, and that hath prosperitie in all
things: yea, vnto him that is yet able to receiue
meate!

2 O death, how acceptable is thy iudge-
ment vnto the needfull, and vnto him whose
strength faileth, and that is now in the last age,

and is vexed with all things, and to him that
despaireth, and hath lost patience.

3 Feare not the iudgement of death: re-
member them that haue been before thee, and
that come after: this is the ordinance of the
Lord ouer all flesh.

4 And why wouldest thou be against the
pleasure of the most High? whether it be ten,
or an hundred, or a thousand yeeres, there is
no defence for life against the graue.

5 ¶ The children of the vngodly are abo-
minable children, and so are they that keepe
company with the vngodly.

6 The inheritance of vngodly children
shal perish, and their posteritie shall haue a per-
petuall shame.

7 The children complaine of an vngod-
ly father, because they are reproched for his
sake.

8 Woe be vnto you, O ye vngodly, which
haue forsaken the Lawe of the most high God:
for though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to cur-
sing: if ye die, the curse shall be your portion.

10 ¶ All that is of the earth, shall turne to
earth againe: so the vngodly goe from the curse
to destruction.

11 Though men mourne for their body,
yet the wicked name of the vngodly shall bee
put out.

12 Haue regard to thy name: for that shall
continue with thee about a thousand treasures
of golde.

13 A good life hath the dayes numbred:
but ¶ a good name endureth for ever.

14 My children, keepe wisdom in peace:
¶ for wisdom that is hid, and a treasure that
is not seene, what profit is in them both?

15 A man that hideth his foolishnesse, is
better then a man that hideth his wisdom.

16 Therefore beare reuerence vnto my
wordes: for it is not good in all things to bee
¶ ashamed: neither are all things allowed as
faithfull in all men.

17 Be ashamed of whoredome before fa-
ther and mother: bee ashamed of lies before
the prince and men of authoritie.

18 Of sinne before the Iudge and ruler: of
offence before the congregation and people:
of vnrighteousnesse, before a companion and
friend,

19 And of theft before the place where thou
dwellest, and before the trueth of God and
his couenant, and to leane with thine elbowes
vpon the ¶ bread, or to be reprooued for giuing
or taking,

20 And of silence vnto them that salute
thee, and to looke vpon an harlot,

21 And to turne away thy face from thy
kinsman: or to take away a portion or a gift,
or to bee euill minded toward another mans
wife,

22 Or to sollicite any mans maide, or to
stand

stand by her bed, or to reproch thy friendes with wordes,

23 Or to vpbraide when thou giuest any thing, or to report a matter that thou hast heard, or to reueale secret words.

24 Thus mayest thou well bee shamefast, and shalt finde fauour with all men.

CHAP. XLII.

2 The Law of God must bee taught. 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the secrets of the heart.

In what things we ought not to be ashamed.

OF these things bee not thou ashamed, neither haue regard to offende for any person:

2 Of the Lawe of the most High and his couenant, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, and of strangers, or of distributing the heritage among friends:

4 To be diligent to keepe true balance, and weight, whether thou haue much or litle.

5 To sell merchandise at an indifferent price, and to correct thy children diligently, and to beat an euill seruant to the blood.

6 To set a goodlocke where an euill wife is, and to locke where many hands are.

7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlearned and the vnwise, and the aged, that contend against the yong: thus shalt thou be well instructed, and approved of all men living.

9 ¶ The daughter || maketh the father to watch secretly, and the carefulnesse that hee hath for her, taketh away his sleepe in the youth, lest she should passe the flower of her age: and when shee hath an husband, lest she should be hated.

10 In her virginie, lest shee should be defiled, or gotten with child in her fathers house, and when she is with her husband, lest she misbehaue her selfe: and when she is married, lest she continue vnfruitfull.

¶ Chap. 16. 10.

11 * If thy daughter be vnshamefast, keepe her straitely, lest she cause thine enemies to laugh thee to scorne, and make thee a common talke in the citie, and defame thee among the people, and bring thee to publike shame.

¶ Chap. 25. 23.

12 * Behold not euery bodies beautie, and company not among women.

¶ Gen. 3. 6.

13 For as the moth commeth out of garments, so doeth wickednes of the woman.

14 The wickednes of a man is better then the good entreatie of a woman, to wit, of a woman that is in shame and reproch.

15 ¶ I will remember the workes of the Lord, and declare the thing that I haue scene: by the word of the Lord are his workes.

16 The Sunne that shineth, looketh vpon all things, and all the worke thereof is ful of the glory of the Lord.

17 Hath not the Lord appointed that his Saints should declare all his wonderous works, which the Almighty Lord hath stablished to confirme all things by in his maiestie?

18 He seeketh out the depth, and the heart, and he knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the paths of things that are secret.

20 * No thought may escape him, neither may any word be hid from him. ¶ Job 41. 4. 1/2. 29. 15.

21 He hath garnished the excellent works of his wisdom, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, neither can he be minished: he hath no neede of any counseller.

22 Oh, how delectable are all his workes, and to be considered euen vnto the sparkes of fire!

23 They liue all, and endure for euer: and whensoever need is, they are all obedient.

24 They are all double, one against another: he hath made nothing that hath any fault.

25 The one || commendeth the goodnesse of the other, and who can bee satisfied with beholding Gods glory? ¶ Or, stablisheth.

CHAP. XLIII.

The summe of the creation of the workes of God.

THis high ornament || the cleare firmament, the beauty of the heauen so glorious to behold, ¶ The wonderfull workes of God.

2 The Sunne also a marueilous instrument when it appeareth, declareth at his going out, the worke of the most High.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The Sunne burneth the mountaines three times more then hee that keepeth a furnace with continuall heate: it casteth out the fierie vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement hee causeth it to runne hastily.

6 * The moone also hath hee made to appeare according to her season, that it should be a declaration of the time, and a signe for the world. ¶ Gen. 1. 16.

7 * The feasts are appointed by the moone: the light thereof diminisheth vnto the ende. ¶ Exod. 12. 2.

8 The moneth is called after the name thereof, & groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beauty of heauen are the glorious starres, and the ornament that shineth in the hie places of the Lord.

10 By the commaundement of the Holy one they continue in their order, and faile not in their watch.

11 ¶ Looke vpon the rainbowe, and praise ¶ Gen. 9. 13, 14.

*Isa. 40. 12.

praise him that made it: very beautifull is it in the brightnesse thereof.

12 * It compasseth the heauen about with a glorious circle, and the handes of the most High haue bended.

13 ¶ Through his commandement he maketh the snowe to haste, and sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie forth as the foules.

15 In his power hath hee strengthened the cloudes, and broken the hailestones.

16 The mountaines leape at the sight of him: the South winde bloweth according to his will.

17 The sound of his thunder beateth the earth: so doeth the storme of the North: the whirlewinde also, as birdes that flie, scattereth the snowe, and the falling downe thereof is as the grasshoppers that light downe.

18 The eye marueileth at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 He also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the tops of pales.

20 When the cold North winde bloweth, an yce is frozen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as with a brestplate.

21 It deuoureth the mountaines, and burneth the wilderness, and destroyeth that that is Greene, like fire.

22 The remedie of all these is when a cloud commeth hastily, and when a deaw commeth vpon the heate, it refresheth it.

23 [By his word hee stilleth the winde:] by his counsell hee appeaseth the deepe, and planteth ylanis therein.

24 They that saile ouer the sea, tell of the perils thereof, and when we heare it with our eares, we marvell thereat.

25 For there bee strange, and wonderous workes, diuers maner of beastes, and the creation of Whalus.

26 Through him are all things directed to a good ende, and are established by his word.

27 And when we haue spoken much, wee cannot attaine vnto them: but this is the sum of all, that he is all.

28 What power haue wee to praise him? for he is aboue all his works.

29 The Lord is terrible, and very * great, and marueilous is his power.

30 Praise the Lord, and magnifie him as much as ye can, yet doeth hee farre exceede: exalt him with all your power, and bee not weary, yet can ye not attaine vnto it.

31 * Who hath seene him, that hee might tell? and who can magnifie him as he is.

32 For there are hidde yet greater things then these be, and wee haue seene but a few of his workes.

33 For the Lord hath made all things, and giuen wisdom to such as feare God.

C H A P. XLIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac, and Iacob.

Let vs now commend the famous men, and our fathers of whom we are begotten.

1 The Lord hath gotten great glory by them, and that through his great power from the beginning.

2 They haue borne rule in their kingdoms, and were renowned for their power, and were wise in counsell, and declared prophecies.

3 * They governed the people by counsell, and by the knowledge of learning meete for the people, in whose doctrine were wise sentences.

4 They inuented the melodie of musicke, and expounded the verses that were written.

5 They were rich and mightie in power, and liued quietly at home.

6 All these were honourable men in their generations, and were well reported of in their times.

7 There are of them that haue left a name behinde them, so that their praise shall bee spoken of.

8 There are some also which haue no memoriall, * and are perished, as though they had neuer bene, and are become as though they had neuer bene borne, and their children after them.

9 But the former were mercifull men, whose righteousness hath not bene forgotten.

10 For whose posterity a good inheritance is referred, and their seed is contained in the covenant.

11 Their stocke is contained in the covenant, and their posterity after them.

12 Their seed shall remaine for euer, and their praise shall neuer be taken away.

13 Their bodies are buried in peace, but their name liueth for euermore.

14 * The people speake of their wisdom, and the congregation talke of their praise.

15 * Enoch pleased the Lord God: therefore was he translated for an example of repentance to the generations.

16 * Noe was found perfit, and in the time of wrath hee had a reward: therefore was he left as a remnant vnto the earth, when the flood came.

17 An euermore covenant was made with him, that all flesh should * perish no more by the flood.

18 Abraham was a * great father of many people: in glory was there none like vnto him.

19 He kept the Law of the most High, and was in covenant with him, and he set the covenant in his flesh, and in tentation hee was found faithfull.

20 Therefore hee assured him by an * othe, that hee would blesse the nations in his seed, and

*Psal. 69. 4.

*Psal. 106. 2.
John 8. 18.*Abraham.
*Gen. 12. 3. and
15. 5. and 17. 4.

*Gen. 22. 16, 17.

*Gen. 22. 16, 17.

*Gen. 22. 16, 17.

and that hee would multiplie him as the dust of the earth, and exalt his seede as the starres, and cause them to inherite from sea to sea, and from the Riuer vnto the end of the world.

22 * With Isaac did hee confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant,

23 And caused it to rest vpon the head of Jacob, and made himselfe knowne by his blessings, and gaue him an heritage, and diuided his portions, and parted them among the twelues tribes.

24 And hee broughe out of him a mercifull man, which found fauour in the sight of all flesh.

CHAP. XLV.

The prayse of Moyse, Aaron, and Phinees.

And Moyse, the * beloued of God and men, brought hee forth, whose remembrance is blessed.

1 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

2 By his words he caused the wonders to cease, and he made him * glorious in the sight of Kings, and gaue him commaundements for his people, and shewed him his glory.

3 He sanctified him with faithfulness, and meekenesse, and chose him out of all men.

4 Hee caused him to heare his voice, and brought him into the darke cloude, and there he gaue him the commaundements before his face, euen the Lawe of the life and knowledge, that hee might teach Jacob the couenant, and Israel his iudgements.

5 He exalted Aaron an holy man like vnto him, euen his * brother of the tribe Leui.

6 An euerlasting couenant made hee with him, and gaue him the Priesthood among the people, & made him blessed through his comely ornament, and clothed him with the garment of honour.

7 He put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

8 He compassed him about with belles of gold, and with many belles round about, * that when he went in, the sound might bee heard, and might make a noyse in the Sanctuary, for a remembrance to the children of Israel his people.

9 And with an holy garment, with gold also, and blue filke, and purple, and diuers kindes of works, and with a brestlap of iudgement, and with the * signes of truth.

10 And with worke of scarlet cunningly wrought, and with precious stones grauen like scales, and set in golde by goldsmithes worke for a memoriall, with a writing grauen after the number of the tribes of Israel,

11 And with a crowne of gold vpon the mitre, bearing the forme and marke of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

12 Before him were there no such faire ornaments: there might no stranger put them on but onely his children, and his childrens children perpetually.

13 Their sacrifices were wholly consumed every day twise continually.

14 * Moyse filled his hands, and anointed him with holy oyle: this was appointed vnto him by an euerlasting couenant, and to his seede, so long as the heauens should remaine, that he should minister before him also to execute the office of the Priesthood, and blesse his people in his Name.

15 Before all men liuing the Lorde chose him, that hee should present offerings before him, and a sweete saueur for a remembrance to make reconciliation for his people.

16 He gaue him also his commaundements and authority according to the Lawes appointed, that hee should teach Jacob the testimonies, and giue light vnto Israel by his Lawe.

17 * Strangers stood vp against him, and enuied him in the wildernesse, euen the men that tooke Dathans and Abirams part, and the company of Core in furie and rage.

18 This the Lorde sawe, and it displeased him, and in his wrathfull indignation were they consumed: hee did wonders vpon them, and consumed them with the fierie flame.

19 But he made Aaron more honourable, and gaue him an heritage, and parted the first fruits of the first borne vnto him: vnto him specially he appointed bread in abundance.

20 For the Priests did eate of the sacrifices of the Lord, which hee gaue vnto him and to his seede.

21 * Els he had none heritage in the land of his people, neither had hee any portion among the people: for the Lord is the portion of his inheritance.

22 The third in glory is * Phinees the sonne of Eleazar, because hee had zeale in the feare of the Lord, and stood vp with good courage of heart, when the people were turned bake, and made reconciliation for Israel.

23 Therefore was there a couenant of peace made with him, that hee should bee the chiefe of the Sanctuary and of his people, and that he and his posteritie should haue the dignitie of the Priesthood for euer,

24 And according to the couenant made with Dauid, that the inheritance of the kingdom should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should bee to the onely sonne of his sonne, and to his seed. God giue vs wisdom in our heart to iudge his people in righteousness, that the good things that they haue be not abolished, and that their glory may endure for their posteritie.

CHAP. XLVI.

The prayse of Iosue, Caleb, and Samuel.

Iesus * the sonne of Naue was valiant in the warres, and was the successor of Moyse in

Gen. 28. 2, 3
Isaac.

Jacob.
Gen. 27. 18.
and 28. 1, 2, 3
Gen. 28. 14

Joseph.

Moyse.
Exod. 11. 3.
and 17. 23.

Num. 12. 3.
Exod. 17. 10.
and 21. 5

Num. 12. 3.

Exod. 19. 7

Aaron.
Exod. 4. 18.

Exod. 28. 35

Vim and
Thumim

Leuit. 8. 13

Deut. 17. 10.
and 21. 5

Numb. 16. 1, 2

Numb. 17. 8

Deut. 12. 13
and 18. 1.

Phinees.
Numb. 25. 13
13. 1. mac. 2. 54

Iosue.
Numb. 27. 18
deut. 34. 9. 10/5
1. 2. and 13. 7

in prophetes, who according vnto his name, was a great fauour of the elect of God to take vengeance of the enemies that rose vp against them, and to se Israel in their inheritance.

* Iosb. 8. 1, 2.

1. * What glory gaue he, when he lift vp his hand, & drew out his sword against the cities?

2. * Who was there before him, like to him? for he fought the battels of the Lord.

* Iosb. 10. 12.
13. 14.

3. * Stood against the Sunne still by his meanes, and one day was as long as two?

4. * Hee called vnto the most High gouernour when the enemies pressed vpon him on euery side, and the mighty Lord heard him with the haile stones, and with mighty power.

* Iosb. 10. 12.

|| Or, that the Lord favoured his battell.
|| Or, pursued the mighty men.
* Num. 14. 6.
1 Mac. 2. 58. 56.
|| Caleb.

5. * Hee rushed in vpon the nations in battell, and in the going downe of Bethoron hee destroyed the aduersaries, that they might knowe his weapons, and that hee fought in the sight of the Lord: for he followed the Almighty.

6. * In the time of Moses also hee did a good worke: hee and Caleb the sonne of Iephune stood against the enemy, and withheld the people from sinne, and appeased the wicked murmuring.

* Num. 26. 65.
dem. 1. 35. 36

7. * And of sixe hundred thousand people of foote, they two were perswaded to bring them into the heritage, euen into the land that floweth with milke and honie.

* Iosb. 14. 11.

8. * The Lord gaue strength also vnto Caleb, which remained with him vnto his old age, so that hee went vp into the hie places of the land, and his seede obtained it for an heritage.

9. * That all the children of Israel might see, that it is good to follow the Lord.

|| Iudges.

10. Concerning the Iudges, euery one by name, whose heart went not awhoring, nor departed from the Lord, their memory be blessed.

* Chap. 49. 10

11. Let their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

|| Samuel.
* 1 Sam. 10. 1.
and 16. 13.

12. ¶ Samuel the Prophet of the Lord, beloued of his Lord, ordeined Kings, and anointed the princes ouer his people.

13. By the Law of the Lord he iudged the congregation, and the Lord had respect vnto iacob.

14. This Prophet was approoued for his faithfulness, and he was knowen faithful in his words and visions.

* 1 Sam. 7. 9.
10. 11.

15. * He called vpon the Lord Almighty, when his enemies pressed vpon him on euery side, when he offered the sucking lambe.

16. And the Lord thundred from heauen, and made his voice to be heard with a great noise.

17. So he discomfited the Princes of the Tyrians, and all the rulers of the Philistims.

* 1 Sam. 12. 3.

18. * And before his long sleepe hee made protestation in the sight of the Lord, and his anointed, that hee toke no substance of any man, no not so much as a shooc, and no man could accuse him.

19. * After his sleepe also hee tolde of the Kings death, and from the earth lift hee vp his voice, and prophesied that the wickednesse of the people should perish.

* 1 Sam. 28.
18. 19.

C. H. A. P. XLVIII.

The reuise of Nathan, David and Salomon.

1. * After him rose vp Nathan to prophesie in the time of David.

|| Nathan,
* 2 Sam. 12. 1.

2. * For as the sure is taken away from the peace offering, so was David chosen out of the children of Israel.

|| David,
* 1 Sam. 17. 34.

3. * He played with the lions, as with kids, and with beares, as with lambes.

* 1 Sam. 17. 34.
50. 51.

4. * Slew hee not a gyant when hee was yet but yong, and tooke away the rebuke from the people, when he lift vp his hand with the stone in the sling, to beate downe the pride of Goliath?

5. * For he called vpon the most high Lord, which gaue him strength in his right hand, to slay that mighty warriour, and that he might set vp the horne of his people againe.

* 1 Sam. 18. 7.
|| Or, the people,
|| Or, the people of the Lord.

6. * So he gaue him the praise of ten thousand, and honoured him with great praises, and gaue him a crowne of glory.

* 1 Sam. 5. 7.

7. * For he destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

8. * In all his workes hee praised the Holy one, and the most High with honourable wordes, and with his whole heart hee sung songs, and loued him that made him.

* 1 Chr. 16. 4.
10. 12.

9. * He set fingers also before the altar, and according to their tune he made sweete songs, that they might prayse God dayly with their songs.

10. Hee ordained to keepe the feast dayes comely, and appointed the times perfectly that they might praise the holy Name of God, and make the Temple to sound in the morning.

* 1 Sam. 12. 13.

11. * The Lord tooke away his sinnes, and exalted his horne foreuer: he gaue him the couenant of the kingdome and the throne of glorie in Israel.

* 1 King. 19.
|| The wickednesse of Achan and Iezebel.

12. After him rose vp a wise sonne, who by him dwelt in a large possession.

* 1 King. 4. 31. 34.

13. * Salomon reigned in a peaceable time, and was glorious: for God made al quiet round about, that hee might build an house in his Name, and prepare the Sanctuary for euer.

* 1 King. 4. 39. 40.

14. * How wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!

15. Thy minde couered the whole earth, and hath filled it with graue & darke sentences.

16. Thy Name went abroad in the yles, and for thy peace thou wast beloued.

* 1 King. 4. 31. 33.

17. * The countreys marueiled at thee for thy songs and prouerbs, and similitudes, and interpretations.

* 1 King. 10. 27.

18. By the Name of the Lord God, which is called the God of Israel, thou hast gathered gold as sinne, & hast had as much siluer as lead.

* 1 King. 10. 27.

19. * Thou

1. King. 11. 4. **19** Thou diddest bow thy loynes to women, and wast overcome by thy body.

20 Thou diddest staine thine honour, & hast defiled thy posterity, & hast brought wrath vpon thy children, & hast felt sorow for thy folly.

1. King. 12. 15. **21** So the kingdome was diuided, and Ephraim began to be a rebellious kingdome.

2. Sam. 7. 15. **22** Neuertheless the Lord left not off his mercy, neither was he destroyed for his works, neither did he abolish the posterity of his elect, nor took away the seede of him that loued him, but he left a testimony vnto Iacob, and a roote of him vnto Dauid.

Roboam. **23** Thus rested Salomon with his fathers, and of his seede he left behind him || Roboam, euen.

1. King. 12. 10. **24** The foolishnesse of the people, and one that had no vnderstanding, who turned away the people through his counsell, and Jeroboam the sonne of Nebat, which caused Israel to sinne, and led away Ephraim the way of sinne,

1. King. 12. 28. **25** So that their sinnes were so much increased, that they were driven out of the land.

26 For they sought out all wickednesse, till the vengeance came vpon them.

CHAP. XLVIII.

Elihu. **1** Then stood vp || Elias the Prophet as a fire, and his word burnt like a lampe.

2 He brought a famine vpon them, and by his deale he diminished them, [for they might not away with the comandements of the Lord]

1. King. 18. 38. **3** By the word of the Lord hee shut the heaven, * and three times brought he the fire from heauen.

4 O Elias, how honourable art thou by thy wonderous deedes! who may make his boast to be like thee!

1. King. 17. 11. **5** Which hast raised vp the dead from death, and by the word of the most High out of the graue:

6 Which hast brought kings vnto destruction, and the honourable from their seat:

1. King. 19. 15. **7** Which heardest the rebuke of the Lord in Sinai, * and in Horeb the iudgement of the vengeance:

1. King. 19. 16. **8** Which diddest anoint kings that they might recompense, and Prophets to be thy successors:

2. King. 2. 11. **9** Which wast taken vp in a whirlewind of fire, and in a charet of fierie horses:

1. Mica. 4. 5. **10** Which wast appointed * to reprocue in due season, & to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob.

11 Blessed were they that saw thee, & slept in loue: for we shall liue.

2. King. 2. 11. **12** * When Elias was couered with the storme, Eliseus was filled with his spirit: while he liued, he was not moued for any prince, neither could any bring him into subiection.

1. King. 13. 21. **13** Nothing could ouercome him, * and after his death his body prophecied.

14 He did wonders in his life, and in death were his works marueilous.

15 For all this the people repented not, neither departed they from their sinnes: * til they were caried away prisoners out of their lande, and were scattered through all the earth, so that there remained but a very few people with the prince vnto the house of Dauid.

16 Howbeit some of them did right, and some heaped vp sinnes.

17 || Ezekias made his citie strong, and conueyed water into the mids thereof: he digged thorow the rocke with yron, and made fountaines for waters.

18 * In his time came Sennacherib vp, and sent Rabfaces, and lift vp his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, so that they sorowed like a woman in trauell.

20 But they called vpon the Lord, which is mercifull, & lift vp their hands vnto him, and immediately the Holy one heard them out of heauen.

21 [He thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

22 * Hee smote the hoste of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lord, and remained stedfastly in the wayes of Dauid his father, as Esai the great Prophet, and faithfull, in his vision had commanded him.

24 * In his time the sunne went backward, and he lengthened the Kings life.

25 He saw by an excellent Spirit what should come to passe at the last, & he comforted them that were sorowfull in Sion.

26 He shewed what should come to passe for euer, & secret things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremie, Ezekiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

1 The remembrance of || Iosias is like the composition of the perfume that is made by the art of the Apothecarie: it is sweet as honie in all mouthes, and as musicke at a banquet of wine.

2 He behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquity.

3 He * directed his heart vnto the Lord, and in the time of the vngodly hee established religion.

4 All, except Dauid and Ezekias, and Iosias, committed wickednes: for euen the Kings of Iuda forsooke the Law of the most High, and failed.

5 Therefore he gaue their || horne vnto other, and their honour to a strange nation.

6 He burnt the elect city of the Sanctuaries, * and destroyed the streetes thereof according to the || prophecies of Ieremias.

Aaaa

7 For

*Ier. 38. 6.

*Ier. 1. 3.

[Ezechiel.

*Ezek. 1. 3. & 5.

*Ezek. 13. 9.

and 38. 11, 16.

*Chap. 46. 12.

*Hag. 1. 3. 4.

[Zorobabel.

[Iesus.

*Zecha. 3. 1.

Ezek. 3. 2.

Hag. 1. 12, and

2. 3.

*Neh. 7. 1.

[Neemias.

[Enoch.

*Gen. 5. 24.

chap. 44. 16.

Job. 11. 5. & 1. 207.

[Ioseph.

*Gen. 49. 44.

and 42. 6. and

45. 8.

[Sem.

*Gen. 5. 3. and

11. 10.

[Seth.

[Adam.

[Simon.

*2. Mac. 3. 4.

[Or, people.

7 For they intreated him euill, which neuertheless was a Prophet, sanctified from his mothers wombe, that he might roote out, and afflict, and destroy, and that he might also build vp, and plant.

8 ¶ Ezechiel saw the glorious vision, which was shewed him vpon the chariot of the Cherubims.

9 ¶ For he made mention of the enemies vnder the figure of the raine, and directed them that went right.

10 ¶ And let the bones of the twelve Prophets flourish out of their place, and let their memory be blessed: for they comforted Iacob, and deliuered them by assured hope.

11 ¶ How shall wee praise I Zorobabel, which was as a ring on the right hand!

12 So was I Iesus also the sonne of Iosedec: these men in their time builded the house and set vp the Sanctuary of the Lord againe, which was prepared for an euermlasting worship.

13 ¶ And among the elect was I Neemias, whose renoume is great, which set vp for vs the walls that were fallen, & set vp the gates, & the barres, and laid the foundations of our houses.

14 ¶ But vpon the earth was no man created like I Enoch: for hee was taken vp from the earth.

15 Neither was there a like man vnto I Ioseph the gouernor of his brethren, and the vp-holder of his people, whose bones were kept.

16 ¶ Sem, and I Seth were in great honour among men: and so was I Adam, aboue euery liuing thing in the creation.

CHAP. L.

Of Simon the sonne of Onias. 22. An exhortation to praise the Lord. 27. The author of this booke.

¶ Simon the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the Temple.

2 Vnder him was the foundation of the double height laid, and the high walles that compasseth the Temple.

3 In his dayes the places to receiue water, that were decayed, were restored, and the brasie was about in measure as the sea.

4 He took care for his people, that they shuld not fall, and fortified the city against the siege.

5 How honourable was his conuersation among the people, and when he came out of the house couered with the vaille!

6 He was as the morning starre in the mids of a cloud, and as the moone when it is full.

7 And as the sunne shining vpon the Temple of the most High, and as the rainebow that is bright in the faire cloudes,

8 And as the flower of the roses in the spring of the yeere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of Summer,

9 As a fire and incense in the censer, and as a vessel of massie golde, set with all maner of precious stones,

10 And as a faire olive tree that is fruitfull, and as a cypresse tree, which groweth vp to the clouds.

11 When he put on the garment of honour, and was clothed with all beautie, he went vp to the holy altar, and made the garment of holiness honourable.

12 When he tooke the portions out of the Priests hands, he himselfe stood by the herth of the Altar, compassed with his brethren round about, as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glory, and the oblations of the Lord in their hands before all the Congregation of Israel.

14 And that he might accomplish his ministerie vpon the altar, and garnish the offering of the most High, and Almighty,

15 He stretched out his hand to the drinke offering, & powred of the blood of the grape, & he powred at the foot of the altar a perfume of good sauour vnto the most high King of all.

16 Then shouted the sonnes of Aaron, and blowed with brasen trumpets, and made a great noyse to bee heard, for a remembrance before the most High.

17 Then all the people together hastened, and fell downe to the earth vpon their faces to worship their Lord God Almighty & most High.

18 The fingers also sang with their voyces, so that the sound was great, and the melodie sweet.

19 And the people prayed vnto the Lord most High, with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went he downe, and stretched out his hands ouer the whole Congregation of the children of Israel, that they shoud giue praise with their lips vnto the Lord, and reioyce in his Name.

21 Hee began againe to worship, that hee might receiue the blessing of the most High.

22 Now therefore giue praise all yee vnto God, that worketh great things euery where, which hath increased our daies fro the wombe, and dealt with vs according to his mercy,

23 That hee would giue vs ioyfulness of heart, and peace in our dayes in Israel, as in old time,

24 That he would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two maner of people, that mine heart abhorreth, & the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims, & the foolish people that dwell in Sicinus.

27 ¶ Iesus the sonne of Syrach, the sonne of Eleazarus, of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdom of his heart.

28 Blessed

28 Blessed is hee that exerciseth himselfe therein: and he that layeth vp these in his heart, shall be wise.

29 For if he doe these things, hee shall bee strong in all things: for hee setteth his steps in the light of the Lord, which giueth wisdom to the godly. The Lord be praised for evermore: So be it, so be it.

CHAP. LI.

A prayer of Iosue the sonne of Sirach.
I Will confesse thee, O Lord and King, and I praise thee O God, my sauour: I will giue thanks vnto thy Name.

1 For thou art my defender and helper, and hast preserued my body from destruction, and from the snare of the slanderous tongue, and from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

2 And hast deliuered me according to the multitude of chy mercie, and for thy Names sake, from the roaring of them that were ready to deuoure mee, and out of the hands of such as sought after my life, and from the manifold afflictions, which I had,

3 And from the fire that choked me round about, and from the mids of the fire that I burned not,

4 And from the bottome of the belly of hel, from an vnclean tongue, from lying words, from false accusation to the King, and from the slander of an vnrighteous tongue.

5 My soule shall praye the Lord vnto death: for my soule drew neere vnto death: my life was neere to the hell beneath.

6 They compassed me on euery side, and there was no man to helpe me: I looked for the succour of men, but there was none.

7 Then thought I vpon thy mercie, O Lord, and vpon thine actes of olde, how thou deliuerest such as waite for thee, and sauest them out of the hande of the enemies.

8 Then lifted I vp my praier from the earth, and prayed for deliuerance from death.

9 I called vpon the Lord the Father of my Lord, that he would not leaue me in the day of my trouble, and in the time of the proud, without helpe.

10 I will praise thy Name continually, and wil sing praise with thanksgiuing: and my prayer was heard.

11 Thou saudest me from destruction, and deliueredst me from the euill time: therefore will I giue thanks, and praise thee, and blesse the Name of the Lord.

12 When I was yet yong, or euer I went abroad, I desired wisdom openly in my prayer:

13 I prayed for her before the Temple, and sought after her vnto farre countries: & she was as a grape that waxeth right out of the flower.

14 Mine heart reioyced in her: my foote walked in the right way, & from my youth vp sought I after her.

15 I bowed somewhat downe mine eare, & receiued her, and gare me much wisdom:

16 And I profited by her: therefore wil I ascribe the glory vnto him, that giueth me wisdom.

17 For I am aduised to doe thereafter: I will be ielous of that that is good: so shall I not be confounded.

18 My soule hath wrestled with her, and I haue examined my workes: I lifted vp mine hands on hie, and considered the ignorances thereof.

19 I directed my soule vnto her, & I found her in purenesse: I haue had my heart ioyned with her from the beginning: therefore shall I not be forsaken.

20 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

21 The Lord hath giuen mee a tongue for my reward, wherewith I will praise him.

22 Draw neere vnto me, ye vnlearned, and dwell in the house of learning.

23 Wherefore are yee slow? and what say you of these things, seeing your soules are very thirlye?

24 I opened my mouth, and said, *Buy her *Isa. 55.1. for you without money.

25 Bow downe your necke vnder the yoke, and your soule shall receiue instruction: she is ready that ye may find her.

26 Behold with your eyes, *how that I haue had but little labour, and haue gotten vnto me much rest. *chap. 6.18.

27 Get learning with a great summe of money: for by her ye shall possesse much gold.

28 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his praise.

29 Do your duetie betimes, and he will giue you a reward at his time.

BARUCH.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechonias and all the people. 10 The Jewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.

And these are the wordes of the booke which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of Asadias, the sonne of Helcias, wrote in at Babylon,



2 In the fift yeere, and in the seuenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Ioachim king of Iudah might heare, and all the people that were come to heare the booke,

4 And in the audience of the gouernour, of the Kings sonnes, and before the Elders, and before the whole people, from the lowest vnto

Aaaa 2 the

|| Or, Sedi.

the highest, before all them that dwell at Babylon by the river || Sud.

5 Which when they heard it, wept, fasted, and made prayers before the Lord.

6 They made a collection also of money, according to every mans power.

7 And sent it to Jerusalem vnto Iqarim the sonne of Helcias the sonne of Salom priest, and vnto the other Priests, and to all the people which were with him at Jerusalem.

8 When he had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into the land of Iuda,

the tenth day of the month || Siuan, to wit, silver vessels, which Sedecias the sonne of Iofias King of Iudah had made.

9 After that Nabuchodonosor King of Babylon had led away Iechonias from Jerusalem, and his princes, and his nobles, prisoners, and the people, and caried them to Babylon.

10 And they sayd, Behold, we haue sent you money, where with ye shall buy burnt offerings for sinne, & incense, & prepare a meat offering, and offer ypon the altar of the Lord our God,

11 And pray for the life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their daies may be ypon earth as the dayes of heauen.

12 And that God would giue vs strength and lighten our eyes, that wee may liue vnder the shadow of Nabuchodonosor King of Babylon, and vnder the shadow of Baltasar his sonne that we may long doe them seruice, and finde fauour in their sight.

13 Pray for vs also vnto the Lord our God, (for we haue sinned against the Lord our God, and vnto this day the fury of the Lord and his wrath is not turned from vs.)

14 And reade this booke (which wee haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast dayes, and at time conuenient.

15 Thus shall yee say, * To the Lord our God belongeth righteousness, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem,

16 And to our Kings, and to our Princes, and to our Priests, and to our Prophets, and to our fathers,

17 Because we haue sinned before the Lord our God,

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

19 From the day that the Lord brought our fathers out of the lande of Egypt, euen vnto this day, wee haue bene disobedient vnto the Lord our God, and we haue bene negligent to heare his voyce.

20 * Wherefore these plagues are come vpon vs, and the curse which the Lord appoin-

ted by Moses his seruant at the time that hee brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and honie, as appeareth this day.

21 Neither the lesse, wee haue not hearkened vnto the voyce of the Lord our God, according to all the words of the Prophets, whom he sent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

CHAPTER II

The lewes confesse that they suffer iustly for their sinnes, The true confession of the Christians. 1. The lewes desire to haue the wrath of God turned from them. 2. He promisseth that hee will call againe the people from captiuitie, and giue them a new and everlasting Testament.

Therefore the Lord our God hath performed his word, which hee pronounced against vs, and against our iudges that gouerned Israel, and against our Kings, and against our princes, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things that were * written in the Lawe of Moyses,

3 That some among vs should eate the flesh of his owne sonne, and some the flesh of his owne daughter.

4 Moreouer, he hath deliuered them to be in subiection to all the kingdomes, that are round about vs, to be as a reproch and desolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath, and not aboue, because we haue sinned against the Lord our God, and haue not heard his voyce.

6 * To the Lord our God appertaineth righteousness, but vnto vs and our fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue we not prayed before the Lord, that we might turne euery one from the imaginations of his owne wicked heart.

9 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet wee haue not hearkened vnto his voyce, to walke in the commandements of the Lord that he hath giuen vnto vs.

11 * And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mightie hand, and an high arme, and with signes and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day,

12 O Lord our God, we haue sinned: wee haue done wickedly: wee haue offended in all thine ordinances.

13 Let

|| Or, Siuan.

|| Or, Manna, for Minnah, which was the evening and morning sacrifice.

* Chap. 2. 6.

* Dan. 9. 5.

* Dan. 28. 15.

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if. 63.

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13 Let thy wrath turne from vs: for we are but a few left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauour in the sight of them, which haue led vs away.

15 That all the earth may knowe that thou art the Lord our God, and that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: encline thine eare, O Lord, and heare vs.

¹ Dan. 2. 18.
² ier. 13. 17.

17 Open thine eyes, and behold: for the dead that are in the graues, and whose soules are out of their bodies, * giue vnto the Lord neither praise nor righteousnesse.

¹ ier. 13. 17.
² ier. 18. 19.
³ Or, glory was
praise of righteousnesse.

18 But the soule that is vexed for the greatnesse of sinne, and he that goeth crookedly, and weake, and the eyes that faile, and the hungry soule will giue thee prayse and righteousnesse, O Lord.

19 For wee doe not require mercie in thy sight, O Lord our God, for the righteousnesse of our fathers, or of our kings.

20 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy seruants the Prophets, saying,

¹ Or, by the hand
of thy seruants.
² ier. 17. 19.

21 Thus saith the Lord, Bow downe your shoulders, and serue the king of Babylon: so shall ye remaine in the lande, that I gaue vnto your fathers.

22 But if ye will not heare the voyce of the Lord, to serue the king of Babylon,

23 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land shall be desolate of inhabitants.

24 But we would not hearken vnto thy voice, to serue the King of Babylon: therefore hast thou performed the words that thou spakest by thy seruants the Prophets: namely, that the bones of our Kings, & the bones of our fathers should be caried out of their places.

25 And loe, they are cast out to the heate of the day and to the coulde of the night, and are dead in great misery with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie.

28 As thou spakest by thy seruant Moses, in the day when thou diddest commaund him to write thy Law before the children of Israel, saying,

¹ Levit. 26. 14.
² ier. 18. 15.

29 * If ye will not obey my voyce, then shall this great swarme and multitude be turned into a very few among the nations where I will

scatter them.

30 For I know that they will not heare me: for it is a stiffnecked people: but in the lande of their captiuitie they shall remember themselves.

31 And know that I am the Lord their God: then will I giue them an heart to vnderstand, and eares,

32 And they shall heare, and prayse me in the land of their captiuitie, and thinke vpon my Name.

33 Then shall they turne them from their hard backs, and from their euill works for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them againe into the land, which I promised with an oath vnto their fathers, Abraham, Isaac and Iacob, and they shall be Lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an euermlasting couenant with them, that I will be their God, and they shall be my people: and I will no more driue my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begun for their deliuerance. 2 He prayeth wisdom vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Only God was the finder of wisdom. 37 Of the incarnation of Christ.

O Lord Almighty, O God of Israel, the soule that is in trouble, and the spirit that is vexed, cryeth vnto thee.

2 Heare, O Lord, and haue mercie: for thou art mercifull, and haue pitie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we vtterly perish.

4 O Lord Almighty, the God of Israel, heare now the prayer of the dead Israelites, & of their children which haue sinned before thee and not hearkened vnto the voice of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause hast thou put thy feare in our hearts, that wee should call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our mindes all the wickednes of our fathers, that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, to bee a reproch and a curse, and subiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commandements of life: hearken vnto them, that thou mayest learn wisdom.

10 What is the cause, O Israel, that thou

art in thine enemies land, and art waxen old in a strange country?

11 And art defiled with the dead? & art counted with them that goe downe to the graues?

12 Thou hast forsaken the fountaine of wisdom.

13 For if thou hadst walked in the way of God, thou shouldest haue remained safe for ever.

14 Learn, where is wisdom, & where is strength, where is vnderstanding, that thou mayest knowal: of from whence cometh long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their pastime with the fowles of the heauen, that hoarded vp silver and gold, wherein men trust, and made none end of their gathering?

18 For they that coyned silver, and were so carefull of their worke, and whole inuention had none end,

19 Are come to nought, and gone downe to hell, & other men are come vp in their steads.

20 When they were yong, they sawe the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge,

21 Neither perceived the pathes thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not bin heard of in the land of Chanaan, neither hath it bin scene in Theman,

23 Nor the Agarines that sought after wisdom vpon the earth, nor the merchants of Nerran, and of Theman, nor the expounders of fables, nor the searchers out of wisdom haue knowne the way of wisdom, neither do they thinke vpon the pathes thereof.

24 O Israel, how great is the house of God! and how large is the place of his possession!

25 It is great, and hath none end: it is hie, and vnumeasurable.

26 There were the gyants, famous from the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdom, and perished through their owne foolishnesse.

29 Who hath gone vp into heauen, to take her, and brought her downe from the cloudes?

30 Who hath gone ouer the sea to find her, and hath brought her, rather then fine gold?

31 No man knoweth her wayes, neither considereth her paths.

32 But he that knoweth all things, knoweth her, and he hath found her out with his vnderstanding: this same is he which hath prepared the earth for euermore, and hath filled it

with foure footed beasts. 33 When hee sendeth out the light, it goeth: and when hee calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce: When he calleth them, they say, Here we be: and so with cheerefulnesse they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 He hath found out all the way of knowledge, and hath giuen it vnto Iacob his seruant, and to Israel his beloued.

37 Afterward he was seene vpon earth, and dwelt among men.

CHAP. III.

1 The reward of them that keepe the Law, & the punishment of them that despise it. 2 A comforting of the people being in captiuitie. 3 A complaint of Ierusalem and vnder the figure thereof the Church. 4 A consolation and comforting of the same.

This is the booke of the Commandements of God, and the Law that endureth for ever: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnesse before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel, wee are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which art the memoriall of Israel.

6 Ye are sold to the nations, not for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.

7 For yee haue displeased him that made you, offering vnto deuils and not to God.

8 Ye haue forgotten him that created you, euen the euerlasting God, and ye haue grieved Ierusalem, that nourished you.

9 When she saw the wrath comming vpon you from God, shee said, Hearken, yee that dwell about Sion: for God hath brought mee into great heauinesse.

10 I see the captiuitie of my sonnes and daughters, which the Euerlasting will bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widowe, and forsaken of many, which for the finnes of my children am desolate, because they departed from the Law of God.

13 They would not know his righteousnes, nor walke in the wayes of his commandements: neither did they enter into the paths of discipline, through his righteousness.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes and

and daughters, which the euerlasting hath brought vpon them,

15 For hee hath brought vpon them a nation from far, an impudent nation, & of a strange language,

16 Which neither reuerence the aged, nor pitie the young: these haue caried away the deare beloued of the widowes, leauing mee alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely hee that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, and put vpon mee the sackcloth of prayer, and so long as I liue, I will call vpon the Euerlasting.

21 Bec of good comfort, O children: crie vnto God, and hee will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluatio through the Euerlasting, and ioy is come vpon me from the Holy one, because of the mercie, which shall quickly come vnto you from our euerlasting Saviour.

23 For I sent you away with weeping, and mourning: but with ioy and perpetuall gladnesse will God bring you againe vnto me.

24 Like as now the neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glorie, and brightnesse from the Euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt tread vpon his necke.

26 My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and crie vnto God: for hee that led you away, hath you in remembrance.

28 And as it came into your minde to goe astray from your God, so endeouour your selues tenne times more, to turne againe and to seeke him.

29 For hee that hath brought these plagues vpon you, wil bring you euerlasting ioy againe, with your saluation.

30 Take a good heart, O Ierusalem: for hee which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is she that hath taken thy sonnes.

33 For as shee reioyced at thy decay, and was glad of thy fall, so shall she be fory for her

owne desolation.

34 For I will take away the reioysing of her great multitude, and her ioy shalbe turned into mourning.

35 For a fire shall come vpon her from the Euerlasting, long to endure, and she shall be inhabited of deuils for a great season.

36 O Ierusalem, looke toward the East, and behold the ioy that commeth vnto thee from thy God.

37 Lo, thy sonnes (whom thou hast let go) come gathered together from the East vnto the West, reioysing in the word of the Holy one vnto the honour of God.

CHAP. V.

Ierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure thereof the Church.

Put off thy mourning clothes, O Ierusalem, and thine affliction, and decke thee with the worship and honour that commeth vnto thee from God for euermore.

1 Put on the garment of righteousness, that commeth from God, and set a crowne vpon thine head of the glorie of the Euerlasting.

2 For God will declare thy brightnesse to euery countrey vnder the heauen.

3 And God will name thee by this name for euer, The peace of righteousness, and the glory of the worship of God.

4 Arise, O Ierusalem, and stand vp on hie, and looke about thee toward the East, and behold thy children gathered from the East vnto the West by the word of the holy One, reioysing in the remembrance of God.

5 For they departed from thee on foote, and were led away of their enemies, but God will bring them againe vnto thee, exalted in glory as children of the kingdome.

6 For God hath determined to bring down euery high mountaine, and the long enduring rocks, and to fill the valleis, to make the ground plaine, that Israel may walke safely vnto the honour of God.

7 The woods and all sweet smelling trees shall ouershadow Israel at the commandment of God.

8 For God shall bring Israel with ioy in the light of his maiestie, with the mercie and righteousness that commeth of him.

CHAP. VI.

A COPIE OF THE EPISTLE that Ieremias sent vnto them that were ledde away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

Because of the sinnes that ye haue committed against God, ye shall be led away captiues vnto Babylon, by Nabuchodonosor, king of the Babylonians.

2 So when yee be come into Babylon, ye shall remaine there many yeeres, and a long season: euen seven generations, and after that I will bring you againe peaceably from thence.

* 1/a 44.8, 9, 10.
and 46.5, 7.
p/sal. 115.4.
wis/2. 13.10.

3 Now shall yee see in Babylon gods of siluer, and of golde, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 Beware therefore that yee in no wise be like the strangers, neither be ye afraid of them, when yee see th: multitude before them, and behind them worshipping them.

5 But say ye in your hearts, O Lord, we must worship thee.

6 For mine Angel shall be with you, and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselves are gilded, and laid ouer with siluer: yet are they but lies, and cannot speake.

8 And as they take gold for a maid that loueth to be deckt,

9 So make they crownes for the heads of their gods: sometimes also the Priestes themselves conuey away the gold, and siluer from their gods, and bestow it vpon themselves.

10 Yea, they giue of the same vnto the harlots that are in their houses: againe, they decke these gods of siluer, and gods of gold, and of wood, with garments like men,

11 Yet cannot they be preserved from rust and wormes,

12 Though they haue couered them with clothing of purple, and wipe their faces because of the dust of the Temple, wherof there is much vpon them.

13 One holdeth a scepter, as though hee were a certaine iudge of the countrey: yet can he not slay such as offend him.

14 Another hath a dagger or an axe in his right hand: yet hee is not able to defend himselfe from battell, nor from thieues: so then it is euident, that they be no gods.

15 Therefore feare them not: for as a vessel that a man seeth, is nothing worth when it is broken,

16 Such are their gods: when they bee set vp in their Temples their eyes be full of dust by reason of the feete of those that come in:

|| Or, count.

17 And as the || gates are shut in round about vpon him that hath offended the King: or as one that should be led to be put to death: so the priests keep their temples with doores, and with lockes, and with barres, lest their gods should be spoiled by robbers.

18 They light vp candles before them, yea, more then for themselves, wherof they cannot see one: for they are but as one of the posts of the Temple.

19 They confesse, that euen their hearts are gnawen vpon: but when the things that

creepe out of the earth, eate them and their clothes, they feele it not.

20 Their faces are black through the smoke that is in the temple.

21 The owles, swallowes and birds flie vp on their bodies, and vpon their heads, yea, and the cats also.

22 By this yee may bee sure, that they are no gods: therefore feare them not.

23 Notwithstanding the gold that is about them to make them beautiful, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a most high price.

25 They are borne vpon mens shoulders, because they haue no feete, whereby they declare vnto men, that they bee nothing worth: yea, and they that worship them, are ashamed.

26 For if they fall to the ground at any time, they cannot rise vp againe of themselves, neither if one set them vp right, can they moue of themselves, neither if they bee bowed downe, can they make themselves streight: but they set gifts before them as vnto dead men.

27 As for the things that are offered vnto them, their Priestes sell them, and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childbed, touch their sacrifices: by these things yee may know that they are no gods: feare them not.

29 From whence cometh it then, that they are called gods? because the women bring giftes to the gods of siluer, and golde, and wood.

30 And the priests sit in the temples, hauing their clothes rent, whose heads and beards are shauen, and being bare headed,

31 They roare, and cry before their gods, as men doe at the feast of one that is dead.

32 The priests also take away of their garments, and clothe their wiues and children.

33 Whether it be euill that one doeth vnto them or good, they are not able to recompense it: they can neither set vp a King nor put him downe.

34 In like manner they can neither giue riches, nor money: though a man make a vowe vnto them and keepe it not, they will not require it.

35 They can saue no man from death, neither deliuer the weake from the mightie.

36 They cannot restore a blinde man to his sight, nor helpe any man at his neede.

37 They can shew no mercy to the widow, nor doe good to the fatherlesse.

38 Their gods of wood, gold, and siluer, are as stones, that bee hewen out of the mountaine,

time, and they that worship them, shall be confounded.

39 How should a man then thinke or say that they are gods?

40 Moreover the Chaldeans themselves dishonour them: for when they see a dumbe man that cannot speake, they present him to Bel,

41 And desire that hee would make him to speake, as though hee had any feeling: yet they that vnderstand these things, cannot leaue them: for they also haue no sense.

42 Furthermore the women, girded with coards, sit in the streets, and burne straw.

43 And if one of them be drawn away, and lie with any such as come by, shee casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her cord broken.

44 Whatsoeuer is done among them, is lies: how may it then bee thought or said, that they are gods?

45 Carpenters and goldsmiths make them, neither bee they any other thing, but euen what the workeman will make them.

46 Yea, they that make them, are of no long continuance: how should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there commeth any warre or plague vpon them, the Priests imagine with themselves, where they may hide themselves with them.

49 How then can men not perceiue, that they bee no gods, which can neither defend themselves from warre nor from plagues?

50 For * seeing they bee but of wood, and of siluer, and of golde, men shall know hereafter that they are but lies, and it shall be manifest to all nations and Kings, that they bee no gods, but the workes of mens hands, and that there is no worke of God in them.

51 Whereby it may bee knowen that they are no gods.

52 They can set vp no King in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserue from iniurie: they haue no power, but are as crows betwene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, & of gold, the priests will escape and saue themselves, but they burne as the balkes therein.

55 They cannot withstand any king or enemies: how can it then bee thought or said that they be gods?

56 Moreover these gods of wood, of gold,

and of siluer, can neither defend themselves from thieves nor robbers.

57 For they that are strongest, take away their gold and siluer, and apparell, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themselves.

58 Therefore it is better to be a King, and so to shew his power, or else a profitable vessell in an house, whereby hee that oweth it, might haue profite, then such false gods: or to bee a doore in an house, to keepe such things safe as bee therein: then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the sunne, and the moone, and the starres that shine, when they are sent downe for necessarie vses, obey.

60 Likewise also the lightning, when it shineth, it is euident: and the winde bloweth in euery country.

61 And when God commandeth the clouds to goe about the whole world, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hilles and woods, it doth that which is commanded: but these are not like any of these things, neither in forme nor power.

63 Wherefore men should not thinke nor say that they be gods, seeing they can neither giue sentence in iudgement, nor do men good.

64 For so much now as ye are sure, that they be no gods, feare them not.

65 For they can neither curse, nor blesse Kings:

66 Neither can they shewe signes in the heauen among the heathen, neither shine as the moone.

67 The beasts are better then they: for they can get them vnder a couert, and doe themselves good.

68 So yee may be certified that by no manner of meanes, they are gods: therefore feare them not.

69 For as a skarrecrow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer and of gold:

70 And likewise their gods of wood, and golde and siluer are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead body that is cast in the darke.

71 By the purple also and brightnesse, which fadeth vpon them, ye may vnderstand, that they bee no gods: yea, they themselves shalbe consumed at the last, and they shall bee a shame to the country.

72 Better therefore is the iust man, that hath none idoles: for he shall be farre from reproofe.

THE SONG OF THE THREE HOLY CHILDREN, WHICH

followeth in the third Chapter of Daniel after this place, They fell downe bound into the mids of the hote fierie fornace.

CHAP. III.

25 The prayer of Azarias. 26 The miracle of the King. 27 The flame consumed the Chaldeans. 28 The Angel of the Lord was in the furnace. 29 The three children praise the Lord, and promise all creatures to the same.

AND they walked in the middes of the flame, praising God, and magnified the Lord.

25 Then Azarias stood vp, and prayed on this manner, and opening his mouth in the middes of the fire, sayd,

26 Blessed be thou, O Lord God of our fathers: thy Name is worthy to be praised and honoured for euermore.

27 For thou art righteous in all the things that thou hast done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certaine.

28 In all the things that thou hast brought vpon vs, and vpon Ierusalem, the holy citie of our fathers, thou hast executed true iudgements: for by right and equitie hast thou brought all these things vpon vs, because of our sinnes.

29 For wee haue sinned and done wickedly, departing from thee: in all things haue we trespassed,

30 And not obeyed thy commandements, nor kept them, neither done as thou haddest commanded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon vs, and in euery thing that thou hast done vnto vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and most hatefull traitours, and to an vnrighteous King, and the most wicked in all the world.

33 And now we may not open our mouthes: we are become a shame and reproofe vnto thy seruants, and to them that worship thee.

34 Yet for thy Names sake, wee beseech thee, giue vs not vp for euer, neither breake thy couenant,

35 Neither take away thy mercie from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake,

36 To whom thou hast spoken and promised, that thou wouldest multiply their seede as the starres of heauen, and as the sand that is vpon the sea shore

37 For wee, O Lord, are become lesse then any nation, and be kept vnder this day in all the world, because of our sinnes.

38 So that now we haue neither prince, nor Prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first frutes before thee, that we might find mercy.

39 Neuerthelesse in a contrite heart, and an humble spirit, let vs be receiued.

40 As in the burnt offering of rammes and bullockes, and as in ten thousand of fat lambs, so let our offering bee in thy sight this day, that it may please thee: for there is no confusion vnto them that put their trust in thee.

41 And now wee follow thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnesse, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy Name the glory, O Lord,

44 That all they that doe thy seruants euill, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,

45 That they may knowe, that thou only art the Lord God, and glorious ouer the whole world.

46 ¶ Now the kings seruants that had cast them in, ceased not to make the ouen hote with naphtha, and with pitch, and with tow, and with fagors,

47 So that the flame went out of the fornace fortie and nine cubites.

48 And it brake forth, and burnt those Chaldeans, that it found by the fornace.

49 But the Angel of the Lord went downe into the fornace with them that were with Azarias, and smote the flame of the fire out of the fornace,

50 And made in the middes of the fornace like a moist hissing winde, so that the fire touched them not at all, neither grieved nor troubled them.

51 Then these three (as out of one mouth) praised, and glorified, and blessed God in the fornace, saying,

52 Blessed be thou, O Lord God of our fathers, and praised, and exalted aboue all things for euer, and blessed be thy glorious and holy Name, and praised aboue all things, and magnified for euer.

53 Blessed be thou in the Temple of thine holy

holy glory, and praised aboue all things, and exalted for euer.

54 Blessed bee thou that beholdest the depths, and strest vpon the Cherubims, and praised aboue all things, and exalted for euer.

55 Blessed be thou in the glorious throne of thy kingdome, and praised aboue all things, and exalted for euer.

56 Blessed bee thou in the firmament of heauen, and praised aboue all things, and glorified for euer.

57 All ye workes of the Lord, blesse ye the Lorde: praise him, and exalt him aboue all things for euer.

58 O heauens, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

59 O Angels of the Lorde, blesse yee the Lorde: praise him, and exalt him aboue all things for euer.

60 All ye waters that be aboue the heauen, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

61 All ye powers of the Lord, blesse ye the Lorde: praise him, and exalt him aboue all things for euer.

62 O sunne and moone, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

63 O starres of heauen, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

64 Euery showre and dewe, blesse yee the Lord: praise him, & exalt him aboue all things for euer.

65 All yee winds, blesse yee the Lorde: praise him, and exalt him aboue all things for euer.

66 O fire and heate, blesse yee the Lorde: praise him, and exalt him aboue all things for euer.

67 O winter and summer, blesse yee the Lord: praise him, & exalt him aboue all things for euer.

68 O dewes and stormes of snowe, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

69 O frost and colde, blesse ye the Lorde: praise him, and exalt him aboue all things for euer.

70 O yce and snowe, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

71 O nights and dayes, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

72 O light and darkenesse, blesse yee the Lorde: praise him, and exalt him aboue all things for euer,

73 O lightnings and cloudes, blesse ye the Lord: praise him, & exalt him aboue all things for euer.

74 Let the earth blesse the Lord: let it praise him, and exalt him aboue all things for euer.

75 O mountaines and hilles, blesse ye the Lord: praise him, & exalt him aboue all things for euer.

76 All things that grow on the earth, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

77 O fountaines, blesse yee the Lorde: praise him, and exalt him aboue all things for euer.

78 O Sea and floods, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

79 O whales, and all that mooue in the waters, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

80 All ye fowles of heauen, blesse yee the Lord: praise him, & exalt him aboue all things for euer.

81 All yee beasts and cattell, blesse yee the Lord: praise him, & exalt him aboue all things for euer.

82 O children of men, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

83 Let Israel blesse the Lord, praise him, and exalt him aboue all things for euer.

84 O Priestes of the Lord, blesse yee the Lord: praise him, & exalt him aboue all things for euer.

85 O seruants of the Lord, blesse yee the Lord: praise him, & exalt him aboue all things for euer.

86 O spirits and soules of the righteous, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

87 O Saints and humble of heart, blesse yee the Lord: prayse him, and exalt him aboue all things for euer.

88 O Ananias, Azarias, and Misael, blesse yee the Lord: praise him, and exalt him aboue all things for euer: for he hath deliuered vs from the hell, and saued vs from the hande of death, and deliuered vs out of the middes of the fornace, and burning flame: euen out the middes of the fire hath he deliuered vs.

89 Confesse vnto the Lord, that he is gracious: for his mercy endureth for euer.

90 All ye that worship the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercy endureth worlde without ende.

Or, Sufanna.

THE HISTORIE OF SUSANNA, WHICH SOME IOYNE TO THE END OF DANIEL, AND MAKE IT THE THIRTEENTH CHAPTER.

¶ Here dwelt a man in Baby-
lon called Ioachim, and his
wife's name was Sufanna,
the daughter of Helcias a
very faire woman, and one
that feared God.

¶ Her father and her mother also were
godly people, and taught their daughter ac-
cording to the Law of Moses.

¶ Now Ioachim was a great rich man, and
had a faire garden ioyning vnto his house, and
to him resorted the Tewes, because hee was
more honourable then all others.

¶ The same yeere were appointed two of
the ancients of the people to be iudges, such as
the Lord speaketh of, that the iniquitie came
from Babylon, and from the ancient iudges,
which seemed to rule the people.

¶ These haunted Ioachims house, and all
such as had any thing to doe in the Law, came
thither vnto them.

¶ Now when the people departed away
at noone, Sufanna went into her husbands gar-
den to walke.

¶ And the two Elders sawe her that shee
went in daily and walked, so that their lust was
inflamed toward her.

¶ Therefore they turned away their mind,
and cast downe their eyes, that they should
not see heauen, nor remember iust iudge-
ments.

¶ And albeit they both were wounded
with her loue, yet durst not one shewe another
his griefe.

¶ For they were ashamed to declare their
lust, that they desired to haue to doe with her.

¶ Yet they watched diligently from day
to day to see her.

¶ And the one said to the other, Let vs go
now home, for it is dinner time.

¶ So they went their way, and departed
one from another: yet they returned againe,
and came in to the same place, and after that
they had asked one another the cause, they
acknowledged their lust: then appointed they
a time both together when they might finde
her alone.

¶ Now when they had spied out a con-
uenient time, that shee went in, as her manner
was, with two maides onely, and thought to
waite her selfe in the garden (for it was an hore
season)

¶ And there was no body there, saue the
two Elders that had hid themselves, and wat-
ched for her.

¶ She said to her maides, Bring me oyle
and sope, and shut the garden doores, that I
may wash me.

¶ And they did as she bade them, and shut
the garden doores, and went out themselves
at a backe doore, to set the thing that she had
commanded them: but they saw not the El-
ders, because they were hid.

¶ Now when the maides were gone forth,
the two Elders rose vp and ranne vnto her, say-
ing,

¶ Behold, the garden doores are shut,
that no man can see vs, and wee burne in loue
with thee: therefore consent vnto vs, and lie
with vs.

¶ If thou wilt not, we will beare witnesse
against thee, that a young man was with thee:
and therefore thou didst send away thy maides
from thee.

¶ Then Sufanna sighed, and said, I am in
trouble on euery side: for if I doe this thing, it
is death vnto mee: and if I doe it not, I cannot
escape your hands.

¶ It is better for mee to fall into your
hands, and not doe it, then to sinne in the
fight of the Lord.

¶ With that Sufanna cryed with a lowde
voyce, and the two Elders cryed out against
her.

¶ Then ranne the one, and opened the
garden doore.

¶ ¶ So when the seruants of the house
heard the crie in the garden, they rushed in
at the backe doore, to see what was done vnto
her.

¶ But when the Elders had declared their
matter, the seruants were greatly ashamed:
for there was neuer such a report made of Su-
fanna.

¶ On the morrow after, came the people
to Ioachim her husband, and the two Elders
came also full of mischieuous imaginations a-
gainst Sufanna, to put her to death.

¶ And said before the people, Send for
Sufanna the daughter of Helcias Ioachims wife.
And immediatly they sent.

30 So she came with her father and mother, her children and all her kindred.

31 Now Sufanna was very tender, and faire of face.

32 And these wicked men commanded to vncouer her face (for shee was covered) that they might be so satisfied with her beauty.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders stood vp in the mids of the people, and layd their hands vpon her head,

35 Which wept and looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders said, As wee walked in the garden alone, she came in with two maids, whome she sent away from her, and shut the garden doores.

37 Then a yong man, which there was hid, came vnto her, and lay with her.

38 Then we which stood in a corner of the garden, seeing this wickednesse, ranne vnto them, and we saw them as they were together.

39 But we could not hold him: for he was stronger then we, and opened the doore, and leaped out.

40 Now when we had taken this woman, wee asked her what yong man this was, but shee would not tell vs: of these things are wee witness.

41 Then the assemblie beleued them, as those that were the Elders and Iudges of the people: so they condemned her to death.

42 Then Sufanna cried out with a lowde voyce, and said, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe.

43 Thou knowest, that they haue borne false witness against me, and behold I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voice.

45 ¶ Therefore when she was lead to be put to death, the Lord raised vp the holy spirit of a yong childe, whose name was Daniel.

46 Who cried with a lowde voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and said, What meane these words, that thou hast spoken?

48 Then Daniel stood in the mids of them, and said, Are ye such fooles, O Israelites, that without examination, or knowledge of the truth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witness against her.

50 Wherefore the people turned againe in all haste, and the Elders said vnto him, Come sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, Put these two aside, one farre from another, and I wil examine them.

52 So when they were put asunder, one from another, hee called one of them and said vnto him, O thou that art old in a wicked life, now thy sinnes which thou hast committed aforetime are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guilty goe free, albeit the Lord saith, * The innocent and righteous shalt thou not slay. *Exod. 23. 7.*

54 Now then, if thou hast seene her, tell me, vnder what tree sawest thou them companying together? Who answered, Vnder a lentiske tree.

55 Then said Daniel, Verely thou hast lied against thine own head: for loe, the Angel of God hath received the sentence of God, to cut thee in two.

56 So put he him aside, and commanded to bring the other, and said vnto him, O thou seed of Chanaan, and not of Iuda, beauty hath deceived thee, & lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Now therefore tell me vnder what tree diddest thou take them companying together? Who answered, Vnder a prime tree. *10. prime tree.*

59 Then said Daniel vnto him, Verely thou hast also lied against thine head: for the Angel of God waiteth with a sword to cut thee in two and so to destroy you both.

60 ¶ With that all the whole assembly cried with a lowde voyce, and praised God, which saueueth them that trust in him.

61 And they arose against the two Elders (for Daniel had conuict them of false witness by their owne mouth.)

62 * And according to the Law of Moyses *Deut. 19. 19. 20. 19. 5.* they dealt with them, as they dealt wickedly against their neighbor, & put the to death. Thus the innocent blood was sau'd the same day.

63 Therefore Helcias, and his wife praised God for their daughter Sufanna, with Ioachim her husband, and al their kindred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And king Attyages was laid with his fathers, and Cyrus of Persia reigned in his stead.

THE HISTORIE OF BEL AND OF THE DRAGON,

which is the fourteenth chapter of

Daniel after the Latine.

Now when king Astyages was layd with his fathers, Cyrus the Persian received his kingdom.

2 And Daniel did eat at the Kings table, and was honoured above all his friends.

3 Now the Babylonians had an idol called Bel, and there were spent vpon him every day twelue great measures of fine flour, and fourtie sheepe, and sixe great pots of wine.

4 And the king worshipped it, and went dayly to honour it: but Daniel worshipped his owne God. And the King said vnto him, Why dost thou not worship Bel?

5 Who answered and said, Because I may not worship doles made with hands, but the liuing God which hath created the heaven the earth, and hath power vpon all flesh.

6 Then said the king vnto him, Thinkest thou not that Bel is a liuing God? Seest thou not how much hee eateth and drinketh every day?

7 Then Daniel smiled and said, O king, be not deceived: for this is but clay within, and brasse without, and did neuer eate any thing.

8 So the king was wroth, and called for his priests, and said vnto them, If yee tell me not, who this is that eateth vp these expences, yee shall die.

9 But if ye can certifie mee that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel said vnto the king, Let it bee according to thy word.

10 (Now the Priests of Bel were threescore and ten, besides their wiues and children:) and the king went with Daniel into the temple of Bel.

11 So Bels Priests said, Behold, we will goe out, and set thou the meate there, O king, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morow when thou comdest in, if thou findest not that Bel hath eaten vp all, wee will suffer death, or else Daniel that hath lied vpon vs.

13 Now they thought themselves sure enough: for vnder the table they had made a priue entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the king set meates before Bel. Now Daniel had com-

manded his seruants to bring ashes, and these they strowed throughout all the Temple, in the presence of the king alone: when they went out, and shut the doore, and sealed it with the kings signet, and so departed.

15 Now in the night came the Priests, with their wiues and children, (as they were wont to doe) and did eate and drinke vp all.

16 In the morning betimes, the king arose and Daniel with him.

17 And the king said, Daniel are the scales whole? Who answered, Yea, O King, they bee whole.

18 And as soone as he had opened the doore, the king looked vpon the table, and cried with a lowde voyce, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and marke well whose footsteps are these.

20 And the king said, I see the footsteps of men, women and children: therefore the king was angry,

21 And tooke the Priests, with their wiues, and children, and they shewed him the priue doores, where they came in, and consumed such things as were vpon the table.

22 Therefore the king slew them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 Moreover, in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the King said vnto Daniel, Sayest thou, that this is of brasse also? loe, hee liueth and eateth and drinketh, so that thou canst not say, that hee is no liuing God: therefore worship him.

25 Then said Daniel vnto the King, I will worship the Lord my God: for hee is the liuing God.

26 But giue me leaue, O King, and I will slay this Dragon without sword or staffe. And the King said, I giue thee leaue.

27 Then Daniel tooke pitch, and fat, and haire, and did seeth them together, and made lumps thereof: this hee put in the Dragons mouth, and so the dragon burst in sunder. And Daniel said, Behold, whom ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the king, saying, The king

¶ Called Artaba, whereof euery one contained somewhat more then nine gallons, which make in all an hundred and eight gallons at least.
¶ Called Metretas, and euery one of these measures contained about tenne gallons, which in all make threescore.

is become a Jew: for he hath destroyed Bel, and hath slaine the Dragon, and put the Priests to death.

29 So they came to the king, and said, Deliver vs Daniel, or else we wil destroy thee and thine house.

30 Now when the king saw, that they pressed fore vpon him, and that necessity constrained him, he deliuered Daniel vnto them:

31 Who cast him into the Lions den, where he was fixe dayes.

32 In the den there were seuen Lions; and they had giuen them every day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 Now there was in Iewry a Prophet called Abbacuc, which had made portage, and broken bread into a bowle, and was going into the field for to bring it to the reapers.

34 But the Angel of the Lord sayd to Abbacuc, Go, carie the meate that thou hast, into Babylon vnto Daniel, which is in the Lions denne.

35 And Abbacuc said, Lord, I neuer saw Ba-

bylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, and bare him by the haire of the head, and through a mighty winde set him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then said Daniel, O God, thou hast thought vpon me, and thou neuerallest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediatly.

40 Vpon the seuenth day, the king went to bewaile Daniel: and when he came to the den, he looked in, and behold, Daniel sate in the midst of the Lions.

41 Then cried the king with a lowde voice, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out of the denne, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

THE FIRST BOOKE of the Maccabees.

CHAP. I.

The death of Alexander the king of Macedonia. 11 Antiochus taketh the kingdom. 12 Many of the children of Israel make a couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem into his Dominion. 30 Antiochus setteth vp idoles.

After that Alexander the Macedonian, the sonne of Philip, went forth of the land of Chettilm, and slew Darius king of the Persians and Medes, and reigned for him, as he had before in Grecia,

2 He tooke great warres in hand, and wan strong holds, and slew the kings of the earth.

3 So went hee thorow the ends of the world, and tooke spoiles of many nations, in so much that the world stood in awe of him: therefore his heart was puffed vp and was haucie.

4 Now when he had gathered a mighty strong hoste,

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After these things, he fell sicke, and knew that he should die.

7 Then he called for the chiefe of his seruants, which had been brought vp with him of children, and parted his kingdom among them while hee was yet aliue.

8 So Alexander had reigned twelue yeres when he died.

9 And his seruants reigned euery one in his roome,

10 And they all caused themselues to be crowned after his death, and so did their children after them many yeres, and much wickednesse increased in the world.

11 For out of these came the wicked roote, even Antiochus Epiphanes, the sonne of king Antiochus, which had beene an hostage at Rome, and hee reigned in the hundreth and seuen and thirtieth yeere of the kingdom of the Greeces.

12 In those dayes went there out of Israel wicked men, which intised many, saying, Let vs goe, and make a couenant with the heathen that are round about vs: for since we departed from them, we haue had much sorrow.

13 So this deuice pleased them well.

14 And certaine of the people were ready, and went to the king, which gaue them licence to doe after the ordinances of the heathen.

15 Then set they vp a place of exercise at Ierusalem, according to the fashions of the heathen.

16 And made themselues^a vncircumcised, and forooke the holy Couenant, and ioyned themselues to the heathen, and were sold to do mischief.

17 So when Antiochus kingdom was set in order, hee went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mighty company, with charets, and Elephants, and with horsemen, and with a great nauie,

Or, noble.

Ioseph. Antiq. 12. cap. 6.

a By drawing the skinne over the part that was circumcised, as Cel. 7. chap. 25. Epiph. li. de ponderib. & mensura.

19 And mooued warre against Ptolemeus king of Egypt: but Ptolemeus was afraid of him, & fled, & many were wounded to death.

20 Thus Antiochus won many strong cities in the land of Egypt, & tooke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he returned againe in the hundreth forty and three yeere.

22 And went vp toward Israel and Ierusalem with a mighty people.

23 And entered proudly into the Sanctuary, and tooke away the golden altar, and the candlestick for the light, and all the instruments thereof, and the table of the shew bread, and the pouring vessels, and the bowles, and the golden basins, and the vaille, and the crownes, and the golden apparell which was before the Temple, and brake all in pieces.

24 Hee tooke also the silver and gold, and the precious iewels, and he tooke the secret treasures that he found, and when he had taken away all, he departed into his owne land.

25 After he had murdered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the young women, and the young men were made feeble, and the beauty of the women was changed.

28 Euery bridegrome tooke him to mourning, and there that fate in the marriage chamber, was in heauinesse.

29 The land also was mooued for the inhabitants thereof: for all the house of Iacob was couered with confusion.

30 After two yeeres the king sent his chiefe Taxmaster into the cities of Iuda, which came to Ierusalem with a great multitude.

31 Who spake peaceable words vnto them in deceit, and they gaue credit vnto him.

32 Then he fel suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Israel.

33 And when he had spoyled the citie, he set fire on it, casting downe the houses thereof, and wals thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the citie of David with a great and thicke wall, and with mighty towers, and made it a strong hold for them.

36 Moreover they set wicked people there, and vngodly persons, and fortified themselves therein.

37 And they stored it with weapons and vitayles, and gathered the spoile of Ierusalem, and laid it vp there.

38 Thus became they a fore snare, and were in ambushment for the Sanctuary, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery

side of the Sanctuary, and defiled the Sanctuary.

40 Insomuch that the citizens of Ierusalem fled away because of them, and it became an habitation of strangers, being desolate of them whom she had borne: for her owne children did leave her.

41 Her Sanctuary was left waste as a wilderness: her holy dayes were turned into mourning, her Sabbaths into reproth, and her honour brought to nought.

42 As her glory had been great, so was her dishonour, and her excellencie was turned into sorrow.

43 Also the King wrote vnto all his kingdome, that all the people should be as one, and that euery man should leaue his lawes.

44 And all the heathen agreed to the commandement of the King.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the King sent letters by the messengers, vnto Ierusalem, and to the cities of Iuda, that they should folow the strange lawes of the country.

47 And that they should forbid the burnt offerings, and sacrifices, and the offerings in the Sanctuary.

48 And that they should defile the Sabbaths and the feasts.

49 And pollute the Sanctuary, and the holy men.

50 And to set vp altars, and groues, and chappels of idoles, and offer vp swines flesh, and vncleane beasts.

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannesse, and pollute themselves that they might forget the Law, and change all the ordinances.

52 And that whosoever would not doe according to the commandement of the king, should suffer death.

53 In like manner wrote he throughout all his kingdomes, and set ouerseers ouer all the people, for to compell them to doe these things.

54 And hee commanded the cities of Iuda to doe sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euill in the land.

56 And they droue the Israelites into secret places, euen wheresoever they could flee for succour.

57 The fifteenth day of Caslu, in the hundreth and fise and fourtieth yeere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Iuda on euery side.

58 And before the doores of the houses, and in the streetes they burnt incense.

59 And the bookes of the Law, which they found,

Joseph. Antiquities. cap. 6. and 7.

Or. Antiquities of Ierusalem.

found, they burnt in the fire, and cast in pieces.

60. Whosoever had a booke of the Testament found by him, or whosoever consented vnto the Law, the kings commandment was, that they should put him to death by their authority.

61. And they executed these things every moneth vpon the people of Israel that were found in their cities.

62. And in the five and twentieth day of the moneth, they did sacrifice vpon the altar, which was in the head of the altar of sacrifices.

63. And according to the commandment, they put certaine women to death, which had caused their children to be circumcised.

64. And they hanged vpon the children at their neckes, and they spoiled their houses, and slew the circumcisers of them.

65. Yet were there many in Israel, which were of courage, & determined in themselves, that they would not care for these things.

66. But chose rather to suffer death, then to be defiled with those meates: so because they would not break the holy covenant, they were put to death.

67. And this tyrannie was very sore vpon the people of Israel.

CHAP. II.

The mourning of Mattathias and his sonnes for the destruction of the holy cite. 19 They refuse to doe sacrifice vnto idols. 24 The zeale of Mattathias for the Lawe of God. 33 They are slain, and will not fight against the cause of the Sabbath day. 46 Mattathias dying, commended his sonnes to stick by the word of God, after the example of the fathers.

In those dayes floode vpon Mattathias the Priest, the sonne of Ioanias, the sonne of Simeon, of the sonnes of Ioab of Ierusalem, and dwelt in Modin.

1 And he had five sonnes, Ioanah called Gaddis,

2 Simon called Thami,

3 Iudas which was called Maccabeus,

4 Eleazar called Abaron, and Jonathan, whose name was Apphus.

6 Now he saw the blasphemies, which were committed in Iuda and Ierusalem:

7 And he said, Wo is me: wherefore was I borne to see this destruction of my people, and the destruction of the holy cite, and thus to see it deliuered into the hands of the enemies.

8 And the Sanctuary is in the hands of strangers, her Temple is as a man that hath no rehouse.

9 Her glorious vessels are caried away into captivity: her infants are slain in the streets, and her young men are fallen by the sword of the enemies.

10 What people is it that hath not some possession in her kingdome, or hath not gotten of her spoiles?

11 All her glory is taken away: of a free woman, she is become an handmaid.

12 Behold, our Sanctuary, and our beautie, and honour is desolate, and the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothe, he, and his sonnes, and put sackcloth vpon them, and mourned very sore.

15 Then came men from the king to the city of Modin to compel them to forsake God, and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the Commissioners of the king, and said vnto Mattathias, Thou art the chiefe and an honorable man, and great in this cite, and hast many children and brethren.

18 Come thou therefore first, and fulfill the kings commandment, as all the heathen haue done, and also the men of Iuda, and such as remaine at Ierusalem: so shalt thou and thy family be in the kings fauour, and thou and thy children shall be enriched with silver and gold, and with many rewards.

19 Then Mattathias answered, and said with a lowde voyce, Though all nations that are vnder the kings dominion, obey him, and fall away every man from the religion of their fathers, and consent to his commandments,

20 Yet will I and my sonnes, and my brethren, walke in the covenant of our fathers.

21 God be mercifull vnto vs, that we forsake not the Law and the ordinances.

22 Wee will not hearken vnto the kings words to transgresse our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these words, there came one of the Iewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the kings commandment.

24 Now when Mattathias saw it, hee was so inflamed with zeale, that his reines shooke, and his wrath was kindled according to the ordinance of the Law: therefore hee ranne vnto him, and killed him by the altar.

25 And at the same time he slew the Kings commissioner that compelled him to doe sacrifice, and destroyed the altar.

26 Thus bare he a zeale to the Law of God, as Phinees did vnto Zambri the sonne of Salom.

27 Then cried Mattathias with a lowde voice in the cite, saying, Whosoever is zealous of the Law, and will stand by the covenant, let him come forth after me.

28 So he and his sonnes fled into the mountaines, and left all that they had in the cite.

29 Then many that sought after iustice and iudgement,

30 Went downe into the wilderness to dwell there, both they, and their children, and their

Bbbb 3 wives,

Or, that liued iustly and vprightly.

wives, and their cattell: for the afflictions increased fore upon them.

31 ¶ Now when it was told vnto the kings servants, and to the garisons, which were in Ierusalem in the cite of David, that men had broken the kings commandement, and were gone downe into the secret places in the wilderness,

32 Then many pursued after them, and hauing overtaken them, they camped against them, and set the battell in aray against them on the Sabbath day.

33 And said vnto them: Let this now be sufficient: come forth and do according to the commandement of the king, and ye shall liue.

34 But they answered: We will not goe forth, neither will we do the kings commandement, to defile the Sabbath day.

35 Then they gaue them the battell. 81

36 But the other answered them nothing, neither cast any one stone at them, or stopped the priuie places.

37 But said: We will die all in our innocencie: the heauen and earth shall testifie for vs, that ye destroy vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and slew both men and cattell, their wives, and their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And said one to another, If we all doe as our brethren haue done, and fight not against the heathen for our liues, and for our Lawes, then shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying: Whosoever shall come to make battell with vs vpon the Sabbath day, wee will fight against him, that we die not all, as our brethren that were murdered in the secret places.

42 Then came vnto them the assembly of the Asideans, which were of the strongest men of Israel, all such as were well minded toward the Law.

43 And all they that were fled for persecution, joynded themselves vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger: but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about, and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coasts of Israel.

47 And they pursued after the proud men: and this act prospered in their hands.

48 So they recovered the Law, out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

¶ Now when the time drew neere, which Mattathias should die, he said vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore my sonnes, bee ye zealous of the Law, and giue you lines for the covenant of our fathers.

51 Call to remembrance what acts our fathers did in their times: for shall ye receive great honour and an everlasting name?

52 Was not Abraham found faithfull in temptation, and it was imputed vnto him for righteousness?

53 Joseph in the time of his trouble kept the commandement, and was made the lord of Egypt.

54 Phinees our father, because hee was zealous and feruent, obtained the covenant of the everlasting Priesthood.

55 Jesus for fulfilling the word, was made the gouernour of Israel.

56 Caleb, because he bare witness before the Congregation, received the heritage of the land.

57 David, because of his merite obtained the throne of the kingdom for euermore.

58 Elias, because hee was zealous and feruent in the Law, was taken vp euen vnto heauen.

59 Ananias, Azarias and Misael by their faith were deliuered out of the flame.

60 Daniel, because of his innocencie, was deliuered from the mouth of the Lions.

61 And thus ye may consider throughout all ages, that whosoever put their trust in him, shall not want strength.

62 Feare not ye then the words of a sinfull man: for his glory is but dung and wormes.

63 To day is he set vp, and to morrow he shall not be found: for hee is turned into his dust, and his purpose perisheth.

64 Wherefore my sonnes take good hearts, and shew your selues men for the Law: for by it shall you obtaine glory.

65 And behold, I know that your brother Simon is a man of counsel: giue care vnto him alwayes, he shall be a father vnto you.

66 And Iudas Maccabeus hath been mighty and strong, even from his youth vp: let him be your captaine, and fight you the battell for the people.

67 Thus shall ye bring vnto you all those that obserue the Law, and shall auenge the injuries of your people.

68 Recompenfully the heathen, and giue your selues to the commandement of the law.

69 So he blessed them, and was laid with his fathers.

70 And died in the hundredth, fortie and fixe yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

1 **I**udas is made ruler over the Jews: 2 **He** killith Apollonius, and Seron, the princes of Syria: 3 **The** confidence of Iudas toward God. 4 **Iudas** determineth to fight against Lyfias, whom Antiochus had made capitaine over the Jews.

5 **T**hen Iudas his sonne, called Maecabeus, tose up in his place, and all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel. 6 **So** he gave his people great honour: he put on a breſtplate as a gyant, and armed himselfe, and ſee the battell in aray, and defended the campe with the sword.

7 **I**n his actes he was like a Lyon, and as a Lyon whelp perſeuering after the pray.

8 **F**or he purſued the wicked, and fought them out, and burnt vpon those that vexed his people.

9 **S**o that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and ſaluation prospered in his hand.

10 **A**nd he grieved diuers kings, but Iacob reioyced by his actes, and his memoriall is bleſſed for euer.

11 **H**e went alſo thorow the cities of Iuda, and deſtroyed the wicked out of them, and turned away the wrath from Israel.

12 **S**o was he renowned vnto the endes of the earth, and he aſſembled together those that were ready to periſh.

13 **B**ut Apollonius gathered the Gentiles, and a great hoſte out of Samaria, to fight against Israel.

14 **W**hich when Iudas perceiued, he went forth to meete him, and ſmote him, and ſlewe him, ſo that many fell downe ſlaine, and the reſt fled.

15 **S**o Iudas tooke their ſpoiles, and tooke alſo Apollonius ſword, and fought with it all his life long.

16 **N**ow when Seron a prince of the armie of Syria, heard that Iudas had gathered vnto him the Congregation, and Church of the faithfull, and went forth to the warre,

17 **H**e ſaid I wil get me a name, and will be glorious in the Realme: for I wil go fight with Iudas, and them that are with him, which haue deſpiſed the Kings commandement.

18 **S**o hee made him readie to goe vpon, and there went with him a mightie hoſte of the vngodly to helpe him, and to be aſſured of the children of Israel.

19 **A**nd when hee came neere to the going vp of Bethhoron, Iudas went forth to meete him with a ſmall compaignie.

20 **B**ut when they ſaw the armie coming against them, they ſaid to Iudas, How are wee able, being ſo fewe, to fight againſt ſo great a multitude, and ſo ſtrong, ſeeing we be ſo wearie, and haue faſted all this day?

21 **T**hen ſaid Iudas, Is it an eaſie thing for many to be hurt vpon in the hands of fewe? and

there is no difference before the God of heauen, to deſtroy by a great multitude, or by a ſmall compaignie.

22 **F**or the victorie of the battell ſtandeth not in the multitude of the hoſte, but the ſtrength cometh from heauen.

23 **T**hey came againſt vs with a cruell and proud multitude, to deſtroy vs, and our wiues, and our children, and to rob vs.

24 **B**ut wee doe fight for our liues, and for our Lawes.

25 **A**nd God himſelfe will deſtroy them before our face: therefore be not ye afraid of them.

26 **A**nd when he had left off ſpeaking, hee leapt ſuddenly vpon them: ſo was Seron and his hoſte deſtroyed before him.

27 **A**nd they purſued them from the going downe of Bethhoron vnto the plaine: where there were ſlaine eight hundred men of them, and the reſidue fled into the land of the Philiftines.

28 **T**hen the feare and terrour of Iudas and his brethren fell vpon the nations round about.

29 **S**o that his fame came vnto the King: for all the Gentiles could tell of the warres of Iudas.

30 **B**ut when king Antiochus heard theſe tidings, he was angry in his minde: wherefore he ſent forth, and gathered all the power of his realme, a very ſtrong armie.

31 **A**nd opened his treaſure, and gaue his hoſte a yeeres wages in hand, commanding them to be ready for a yeere for all occaſions.

32 **N**euertheleſſe, when hee ſawe that the money of his treaſures failed, and that the tributes in the countrey were ſmall, becauſe of the diſſention and plagues that he had brought vpon the land, in taking away the lawes which had bene of olde time,

33 **H**e feared leſt he ſhould not haue now at the ſecond time, as at the firſt, for the charges and gifts that hee had giuen with a liberall hand afore: for in liberalitie he farre paſſed the other kings that were before him.

34 **W**herefore he was heauie in his minde, and thought to goe into Perſia, for to take tributes of the countreys, and to gather much money.

35 **S**o hee left Lyfias a noble man, and of the kings blood, to ouerſee the kings buſines, from the riuer of Euphrates vnto the borders of Egypt,

36 **A**nd to bring vp his ſonne Antiochus, till he came againe.

37 **M**oreouer he gaue him halfe of his hoſte and elephants, and gaue him the charge of all things that he would haue done.

38 **A**nd concerning thoſe which dwelt in Iuda and Ieruſalem, that he ſhould ſend an armie againſt them, to deſtroy and roote out the power of Israel and the remnant of Ieruſalem, and to put out their memoriall from that place,

39 **A**nd

36 And to set strangers for to inhabite all their quarters, & part their land among them.

37 And the king tooke halfe of the hoste that remained, and departed from Antiochia his royall city, in the yeere an hundredth fourtie and seuen, and passed the riuier Euphrates, and went thorow the hie countreys.

38 Then Lysias chose Ptolemeus the sonne of Doriminius, & Nicanor, and Gorgias, mightie men, and the kings friends.

39 And sent with them fourtie thousand footmen, and seuen thousand horsemen, to go into the land of Iuda, and to destroy it, as the King commanded.

40 So they went forth with all their power, and came & pitched by Emmaus in the plaine country.

41 Now when the merchants of the countrey heard the rumour of them, they tooke very much siluer and golde, and seruants, and came into the campe to buy the children of Israel for slayes, and the strength of Syria, and of strange nations ioyned with them.

42 ¶ Now when Iudas and his brethren saw that trouble increased, and that the hoste drew neere vnto their borders, considering the kings words, whereby he had commanded to destroy the people, and utterly abolish them,

43 They said one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuary.

44 Then the Congregation were soone readie gathered to fight, and to pray, and to desire mercy and compassion.

45 As for Ierusalem it was not inhabited, but was as a wilderness. There went none that was borne in it, in or out at it, and the Sanctuary was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathen: and the mirth of Iacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselues together, and came to Maspha before Ierusalem: for in Maspha was the place where they prayed aforetime in Israel.

47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, and rent their clothes.

48 And opened the booke of the Lawe, wherein the heathen sought to paint the likeness of their idoles,

49 And brought the Priestes garments, and the first fruites, and the tythes, and set there the Nazarites, which accomplished their dayes.

50 And they cryed with a loude voice toward heauen, saying, What shall wee doe with these? and whither shall wee cary them away?

51 For the Sanctuary is troden downe and defiled, and thy Priestes are in heauinesse, and brought downe.

52 And behold, the heathen are come a-

gainst vs, to destroy vs: & thou knowest what thing they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cried with a loude voice.

55 And after this, Iudas ordained captaines ouer the people: euen captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fifties, and captaines ouer tens.

56 And they commanded them that builded houses, or married wiues, or planted vineyards, or were fearefull, that they should returne euery one into his owne house, according to the Law.

57 So the hoste reingoued, and pitched vpon the South side of Emmaus.

58 And Iudas said, Arme yourselves, and be valiant men, and be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuary.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our Sanctuary.

60 Neuenthelesse as the will of God is in heauen, so be it.

CHAP. III.

¶ Iudas tooke Gorgias, which was his brother in lawe. 14 He tooke Gorgias, and his hoste to fight. 18 Lysias inuaded Iuda. 29 But Iudas driue him out. 43 Iudas purifieth the Temple, and dedicateth the altar.

¶ Then tooke Gorgias five thousand footmen, and a thousand of the best horsemen, and departed out of the campe by night.

¶ To inuade the campe of the Iewes, and to slay them suddenly: and the men of the fortresse were his guides.

¶ Now when Iudas heard it, hee remooued, and they that were valiant men, to smite the kings armie which was at Emmaus.

¶ Whiles yet the armie was dispersed from the campe.

¶ In the meane season came Gorgias by night into Iudas campe: and when hee found no man there, hee sought them in the mountaines: for said he, They flee from vs.

¶ But as soone as it was day, Iudas shewed himselfe in the field with three thousand men, which had neither harnesse nor swords to their mindes.

¶ And they sawe that the armies of the heathen were strong and well armed, and their horsemen about them, and that these were expert men of warre.

¶ Then said Iudas to the men that were with him, Feare ye not their multitude, neither be afraid of their assault.

¶ Remember how our fathers were deliuered in the red Sea, when Pharaoh pursued them with an armie.

¶ Therefore now let vs crie vnto heauen, and the Lord will haue mercy vpon vs, and remem-

*Dm. 103.
ind. 7.3.

*Joseph. lib. 12.
cap. 13.

*Exod. 14. 9. 39.

107. Iudas.
107. Bethsura

remember the covenant of our fathers, and wil destroy this hoste before our face this day:

11 So shall all the heathen know, that there is one, which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, and saw them coming against them,

13 And they went out of their tents into the battel, and they that were with Iudas blew the trumpets,

14 So they ioyned together, and the heathen were discomfited and fled by the plaine.

15 But the hindmost of them fell by the sword, and they pursued them vnto Gazeron, and into the plaines of Idumea, and of Azotus, and of Iamnia, so that there were slaine of them about three thousand men.

16 So Iudas turned againe with his hoste from pursuing them,

17 And sayde vnto the people, Bee not greedie of the spoiles: for there is a battell before vs,

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, and ouercome them: then may ye safely take the spoiles,

19 As Iudas was speaking these wordes, there appeared one part which looked from the mountaines.

20 But when Gorgias sawe that his were fled, and that Iudas souldiers burnt the tents: (for the smoke that was seene declared what was done.)

21 When they saw these things, they were sore afraid, and when they saw also that Iudas and his hoste were in the field ready to set themselves in aray,

22 They fledde euery one into the land of strangers.

23 So Iudas turned againe to spoile the tents, where he gate much gold and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home & sung psalmes, and praised toward the heauen: for he is gracious, and his mercy endureth for euer.

25 And so Israel had a great victorie in that day.

26 ¶ Now all the strangers that escaped, came, and tolde Lyfias all the things that were done.

27 Who when he heard these things, was sore afraid and discouraged, because such things came not vpon Israel as he would, neither such things as the king had commanded him, came to passe.

28 Therefore the next yeere following, gathered Lyfias threescore thousand chosen foot men, and siue thousand horsemen to fight against Ierusalem.

29 So they came into Idumea, and pitched their tents at Bethsura, where Iudas came against them with ten thousand men.

30 And when hee saw that mightie armie,

he prayed, and said, Blessed be thou, O Sautour of Israel, * which diddest destroy the fault of the mighty man by the hand of thy seruant Dauid, * and gauest the host of the strangers into the hand of Jonathan the sonne of Saul, and of his armour bearer:

31 Shut vp this armie in the hand of thy people of Israel, and let them be confounded with their power, and with their horsemen.

32 Make them afraid, and consume their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the sword of them that loue thee: then shall all they that know thy Name, praise thee with songs.

34 So they ioyned together, and there were slaine of Lyfias hoste, siue thousand men, and they fell before them.

35 Then Lyfias seeing his armie put to flight, and the manlinesse of Iudas souldiers, and that they were ready, either to liue or die valiantly, he went into Antiochia, and gathered strangers, and when hee had furnished his armie, he thought againe (being prepared) to come against Iudea.

36 Then said Iudas and his brethren, Beholde, our enemies are discomfited: let vs now goe vp to cleanse, and to reparaire the Sanctuary.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Now when they saw the Sanctuary laid waste, and the altar defiled, and the doores burnt vp, and the shrubs growing in the courts as in a forest, or as on one of the mountaines, and that the Priestes chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the ground on their faces, and blew an alarme with their trumpets, and cryed toward heauen.

41 Then Iudas commanded certaine of the men to fight against those which were in the castle, till he had cleansed the Sanctuary.

42 So he chose Priestes that were vndefiled, such as delighted in the Law,

43 And they clenfed the Sanctuary, & bare out the defiled stones into an vncleane place,

44 And consulted what to doe with the altar of burnt offerings, which was polluted.

45 So they thought it was best to destroy it, lest it should be a reproach vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And laid vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a Prophet, to shewe what should be done with them.

47 So they tooke whole stones according to the Law, and builded a new altar according to the former.

48 And made vp the Sanctuarie, and the things

things that were within the Temple, and the courts, and all things.

49 They made also new holy vessels, and brought into the Temple the candlestick, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlestick, that they might burne in the Temple.

51 They set also the shewbread vpon the table, and hanged vp the vails, and finished all the workes that they had begun to make.

52 And vpon the five and twentieth day of the ninth moneth, which is called the moneth of Chasseu, in the hundreth and eight and fortieth yeere, they arose vp betimes in the morning,

53 And offered sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day was it made new with songs, and harpes, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praising toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnesse, and offered sacrifices of deliuerance and praise,

57 And deckt the forefront of the Temple with crownes of gold and shields, and dedicated the gates and chambers, & hanged doores vpon them.

58 Thus there was very great gladnesse among the people, and the reproch of the heathen was put away,

59 So Iudas and his brethren, with the whole congregation of Israel, ordained that the dayes of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the five and twentieth day of the moneth Chasseu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with hie walles, and strong towres round about, lest the Gentiles should come, and tread it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Iudas vanquished the heathen that goe about to destroy Israel, and is holpen of his brethren Simon and Ionathan, 50 He overthroweth the citie of Ephron, because they denied him passage thorow it.

NOWE when the nations round about heard, that the altar was builded, and the Sanctuarie renewed, as afore, they were sore grieved.

2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Esau in Idumea at Arrabathene, because they besieged the Israelites, and hee smote them with a great plague, and droue them to straits, and tooke their spoiles.

4 He thought also vpon the malice of the children of Ben, which had been a snare and an hinderance vnto the people, when they lay in waite for them in the hie way.

5 Wherefore he shut them vp in towres, and besieged them, and destroyed them utterly, and burnt their towres with fire, with all that were in them.

6 Afterward went he against the children of Ammon, where he found a mighty power, and a great multitude with Timotheus their captaine.

7 So he had many battels with them, but they were destroyed before him, and so he discomfited them.

8 And tooke Gazer with the townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Datheman.

10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,

11 And they make them ready for to come, and to take the forresse wherunto we are fled, and Timotheus is captaine of their hoste.

12 Come now therefore, and deliuer vs out of their hands: for many of vs are slaine:

13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues, and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, beholde, there came other messengers from Galile with their clothes rent, which tolde the same tidings,

15 And said, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.

16 When Iudas, and the people heard these wordes, a great congregation came together, to consult what they might doe for their brethren that were in trouble, and whom they besieged.

17 Then said Iudas to Simon his brother, Chuse thee out men, and goe and deliuer thy brethren in Galile, and I and my brother Ionathan will goe into the countrey of Galaad.

18 ¶ So he left Iosephus the sonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoste in Iudea,

19 And commanded them, saying, Take the

the oversight of this people, and make no war against the heathen, vntill we come againe.

20 And vnto Simon were giuen three thousand men to goe into Galile, & to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And he pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so he tooke their spoiles.

23 Thus they rescued them that were in Galile and in Arbatis, with their wiues, and their children and all that they had, & brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus also, and his brother Ionathan went ouer Iorden, and traualled three dayes journey in the wilderness,

25 Where they met with the Nabathites, who receiued them louingly, and tolde them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were besieged in Bosorra, and Bosor, in Alemais, Chasbon, Maged, and Carnaim (all these cities are strong, and great)

27 And that they were kept in other cities of Galaad, and to morrow they are appointed to bring their hoste vnto these forts, and to take them, and to destroy them all in one day.

28 So Iudas and his hoste turned in all haste by the way of the wilderness toward Bosorra, and wanne the city, and slew all the males with the edge of the sword, & tooke all their spoile, and set fire vpon the citie.

29 And in the night hee remooued from thence, and went toward the fortress.

30 And betimes in the morning when they looked vp, behold, there was an innumerable people bearing ladders, and instruments of warre, to take the fort, and had assaulted them.

31 When Iudas saw that the battell was begun, and that the crie of the citie went vp to heauen with trumpets, and a great sound,

32 Then he said vnto the armie, Fight this day for your brethren.

33 So he went forth behinde them with three companies, and they blew the trumpets, and cryed with prayer.

34 Then the hoste of Timotheus knewe, that it was Maccabeus, and they fled from him, and hee smote them with a great slaughter, so that there were killed of them the same day, almost eight thousand men.

35 ¶ Then departed Iudas vnto Maspha, and laid siege vnto it, and wanne it, and slewe all the males thereof, and spoiled it, and set fire vpon it.

36 From thence went he and tooke Chasbon, Maged, and Bosor, and the other cities in Galaad.

37 After these things gathered Timotheus

another hoste, and he camped before Raphon beyond the flood.

38 Now Iudas had sent to espie the hoste, and they brought him word againe, saying, All the heathen that be round about vs, are gathered vnto him, and the hoste is very great,

39 And he hath hired the Arabians to helpe them, and they pitched their tents beyond the flood, and are ready to come and fight against thee. So Iudas went to meet them.

40 Then Timotheus said vnto the capitaines of his hoste, When Iudas and his hoste come neere to the flood, if hee passe ouer first vnto vs, we shal not be able to withstand him: for he will be too strong for vs.

41 But if he be afraid, and campe beyond the flood, we will goe ouer vnto him, and shall preuaile against him.

42 Now when Iudas came neere to the flood, he caused the gouernors of the people, to remaine by the flood, & commanded them, saying, Suffer none to pitch a tent, but let euery man come to the battell.

43 So he went first ouer toward them, and all the people after him: and all the heathen were discomfited before him, and cast away their weapons, and fled into the Temple that was at Carnaim.

44 Which citie Iudas wanne, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Iudas.

45 ¶ Then Iudas gathered all the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wiues and their children, and their baggage, a very great hoste, to come into the land of Iuda.

46 So they came vnto Ephron, which was a great city by the way, and strongly defended: they could not passe, neither at the right hand nor at the left, but must goe thorow it.

47 But they that were in the citie, shutte themselves in, and stopped vp the gates with stones: and Iudas sent vnto them with peaceable words, saying,

48 Let vs passe thorow your land, that we may goe into our owne countrey, and none shall hurt you: we will but onely goe thorow on foote: but they would not open vnto him.

49 Wherefore Iudas commanded a proclamation to be made throughout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the citie all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slewe all the males with the edge of the sword, and destroyed it, and tooke the spoile thereof, and went thorow the citie ouer them that were slaine.

52 Then went they ouer Iorden into the great plaine before Bethsan.

53 And Iudas gathered together those that were behinde, and gaue the people good exhor-

exhortation all the way thorow, till they were come into the land of Iuda.

54 Thus they went vp with ioy and gladnesse vnto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safetie.

55 ¶ Now whilest Iudas and Ionathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais.

56 Ioseph the sonne of Zecharias, and Azarias the captaines, hearing of the valiant actes, and battels which they had achieved, said,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their hoste commandement and went toward Iamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Ioseph & Azarias were put to flight, and pursued vnto the borders of Iudea: and there were slain that day of the people of Israel about two thousand men: so that there was a great ouerthrow among the people of Israel.

61 Because they were not obedient vnto Iudas, and his brethren, but thought to doe some valiant thing.

62 Also they came not of the stocke of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Iudas, and his brethren, were greatly commended in the sight of all Israel, and of all the heathen, wheresoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Iudas forth with his brethren, and fought against the children of Esau in the land toward the South, where hee wanne Hebron, and the townes thereof, and he destroyed the castle thereof, and burnt the towres thereof round about.

66 Then remoued he to goe into the land of the strangers, and went thorow Samaria.

67 At the same time were the Priests of the cities slaine in the battell, which would shewe their valiantnesse, and went forth to battell without counsell: and when Iudas came to Azotus in the strangers land, hee brake downe their altars, and burnt with fire the images of their gods, and tooke away the spoiles of the cities, and came againe into the land of Iuda.

CHAP. VI.

1 Antiochus, willing to take the citie of Elimais, is driven away of the citizens. 8 He falleth into sickness, and dieth. 17 His sonne Antiochus is made king. 34 The manner to promote elephants to fight. 43 Eleazar's valiant acte. 48 The siege of Sion.

Now when King Antiochus traualled thorow the high countreys, he heard that Elimais in the country of Persia was a city greatly renowned for riches, siluer and golde,

2 And that there was in it a very rich temple, wheras were coverings of golde, coate armours, and harness, which Alexander king

of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherfore hee went about to take the citie, and to spoyle it, but he was not able: for the citizens were warned of the matter.

4 And rose vp against him in battell, and he fled and departed thence with great heavinesse, and came againe into Babylon.

5 Moreover, there came one which brought him tidings in the country of Persia, that the armies that went against the land of Iuda, were driuen away.

6 And that Lyfias, which went forth first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whom they had destroyed.

7 And that they had pulled down the abomination, which he had set vp vpon the altar at Ierusalem, and sealed the Sanctuary with his walles, as it was afore, and Bethsur his citie.

8 So when the king had heard these words, he was astonished, and sore moued: therefore he layd him downe vpon his bed, and fell sicke for very sorrow, because it was not come to passe, as he had thought.

9 And there continued he many dayes: for his griefe was ever more and more, so that he saw he must needs die.

10 Therefore he sent for all his friends, and said vnto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come? and into what floods of miserie am I fallen now, whereas aforetime I was in prosperitie, and greatly set by, by reason of my power?

12 And now doe I remember the euils that I haue done at Ierusalem: for I tooke all the vessels of gold and of siluer that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon me for the same cause, and behold, I must die with great sorrow in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler ouer all his realm,

15 And gaue him the crowne, and his robe, and the ring, that he should instruct his sonne Antiochus, and bring him vp, till hee might reigne himselfe.

16 So king Antiochus died there in the hundreth and fortie and ninth yeere.

17 ¶ When Lyfias knew, that the king was dead, he ordained Antiochus his sonne (whom hee had brought vp) to reigne in his fathers stead, and called him Eupator.

18 Now they that were in the castle at Ierusalem, kept in the Israelites round about the Sanctuary, and sought alwayes their hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy them,

Ioseph. Ant. 12, cap. 11. and 12.

Or, Philistims.

Ioseph. Antig. 12, cap. 13.

Ioseph. Ant. 14, cap. 14.

them, and called all the people together to besiege them.

30 So they came together & besieged them in the hundredth and fiftieth yeere, and made instruments to shoote, & other engines of warre.

31 But certain of them that were besieged gat forth, (vnto whom some vngodly men of Israel ioynd themselves)

32 And they went vnto the king, saying, How long wilt thou cease from executing iudgement, and avenge our brethren?

33 We haue bene ready to serue thy father; and to goe forward in those things that he appointed, and to obey his commandements.

34 Therefore they of our nation fell from vs for this cause, and wheresoeuer they found any of vs, they slew them, and spoyled our inheritance.

35 And they haue not onely laid hand vpon vs, but vpon all about their borders.

36 And behold, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuary; and Beth-sura.

37 And if thou doest not preuent them quickly, they will do greater things then these, and thou shalt not be able to overcome them.

38 When the king heard this, hee was very angry, and called all his friends, the captaines of his armie, and his horsemen,

39 And bands that were hired, came vnto him from the kings, that were confederate, and the yles of the sea.

40 So the number of his armie was an hundredth thousand footmen, and twentie thousand horsemen, and two and thirtie elephants exercised in battell.

41 These came through Idumea, and drew neere to Beth-sura, & besieged it a long season, and made engines of warre: but they came out, and burnt them with fire, & fought valiantly.

42 Then departed Iudas from the castle, and remooued the host toward Beth-zacharias ouer against the kings campe.

43 So the king arose very early, & brought the armie & his power toward the way of Beth-zacharias, where the armie set themselves in array to the battell, and blew the trumpets.

44 And to prouoke the Elephants for to fight, they shewed them the blood of grapes and mulberies.

45 And they set the beasts according to the ranges: so that by euery elephant there stood a thousand men armed with coates of maile, and helmets of brasse vpon their heads, and vnto euery beast were ordeined fise hundredth horsemen of the best,

46 Which were readie at all thimes wheresoeuer the beast was: & whither soeuer the beast went, they went also, and departed not from him.

47 And vpon them were strong towers of wood that couered euery beast, which were fastened thereon with instruments, and vpon e-

uery one was two and shirty men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to stirre them vp, and to keepe them in the valleyes.

39 And when the sunne shone vpon the golden shields, the mountaines glistered therewith, and gaue light as lamps of fire.

40 Thus part of the kings army was spread vpon the high mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noyse of their multitude, and the marching of the companie, & the rattling of the harnesse, were astonished: for the armie was very great and mighty.

42 Then Iudas and his host entred into the battell, and they slew six hundredth men of the Kings armie.

43 ¶ Now when Eleazar, the sonne of Ioseph baron, sawe one of the elephants armed with royall harnesse, and was more excellent then all the other beastes, hee thought that the King should be vpon him.

44 Wherefore he icoparded himselfe to deliuer his people, & to get him a perpetual name,

45 And ran boldly vnto him through the mids of the hoste, slaying on the right hand and on the left, so that they departed away on both sides.

46 So went he to the Elephants feete, and gate him vnder him, and slew him: then fell the elephant downe vpon him, and there he died.

47 But the other, seeing the power of the king, and the fiercenesse of his armie, departed from them.

48 ¶ And the kings armie went vp to meet them toward Ierusalem, and the King pitched his tents in Iudea toward mount Sion.

49 Moreouer, the King tooke truce with them that were in Beth-sura: but when they came out of the citie, because they had no vitailles there, and were shut vp therein, and the land had rested,

50 The King tooke Beth-sura, and set there a garison to keepe it,

51 And besieged the sanctuary many dayes, and made instruments to shoote, and other engines of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 ¶ They also made engines against their engines, and fought a long season.

53 But in the garners there were no vitailles: for it was the seuenth yeere, and then they that were in Iudea, and were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuary were fewe men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Now when Lysias heard that Philip (whom Antiochus the King, whiles he liued, had ordeined to bring vp Antiochus his sonne, that he might be King.)

156 Was come againe out of Persia and Media, & the kings lost with him, and thought to take vnto him the rule of things.

157 Hee made shaftes, and were feared forward by them in the castle to goe and tell the King, and the capitaines of the hoste, and to others, saying, We decrease daily, and our vitayles are but small, and the place that wee lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

Or, give hands.

158 Now therefore let vs agree with these men, and take truce with them, and with all their nation.

159 And grant them to liue after their Law, as they did afore: for they be grieued, and doe all these things, because we haue broken their Lawes.

160 So the King and the princes were content, and sent vnto them to make peace, and they receiued it.

161 When the King & the princes had made an oath vnto them, they came vpon this out of the fortresse.

162 And the King went vp to mount Sion: but when he saw that the place was well defended, he brake his oath that he had made, & commanded to breake downe the wall round about.

163 Then departed he in all haste, and returned vnto Antiochia, where he found Philip having dominion of the city: so he fought against him, and tooke the citie by force.

CHAP. VII.

Demetrius reigned, after he had killed Antiochus and Lyfias. 5 Hee troubleth the children of Israel through the counsell of certaine wicked persons. 37 The prayer of the Priests against Nicanor. 43 Iudas killeth Nicanor, after he had made his prayer.

Iosaph. Antig.
12. Chap. 5.

IN the hundredth, and one and fiftieth yeere, I departed Demetrius the sonne of Seleucus from Rome, and came vp with a few men vnto a citie of the sea coast, and reigned there.

2 And when he came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lyfias, and brought them vnto him.

3 But when it was told him, he said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Israel, whose capitaine was Alcimus that would haue bin the hie Priest.

6 These men accused the people vnto the King, saying, Iudas and his brethren haue slaine all thy friends, and driuen vs out of our owne land.

7 Wherefore send now some man, whom thou trustest, that hee may goe and see all the destruction, which he hath done vnto vs, and to the Kings land, & let him punish them with all their partakers.

8 Then the king chose Bacchides a friend

of his, which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him,

9 And that wicked Alcimus, whom hee made hie Priest, and commanded him to be a uenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas and his brethren deceitfully with peaceable words.

11 But they beleueed not their saying: for they saw that they were come with a great host.

12 Then a company of the gouernours assembled vnto Alcimus & Bacchides to intreat of reasonable points.

13 And the Asideans were the first that required peace among the children of Israel.

Or, Hasidim.

14 For said they, Hee that is a Priest of the seede of Aaron is come with this armie: therefore he will not hurt vs.

15 Then he spake vnto them peaceably, and sware vnto them, and said, We will doe you no harme, neither your friends:

16 And they beleueed him: but hee tooke of them threescore men, and slew them in one day according to the words that were written,

17 They haue cast the bodies of thy Saints, and their blood round about Ierusalem, and there was no man that would bury them.

18 So there came a feare & a trembling among al the people: for they said, there is neither truth nor righteousness in them: for they haue broken the appointment, and othe that they made.

19 Then Bacchides removed from Ierusalem, & pitched his tent at Beth-zecha, where he sent forth and tooke many of the men that had forsaken him, and certaine of the people whom he slew and cast into the great pit.

Or, Beth-zach, Beth-zab.

20 Then committed he the countrey vnto Alcimus, and left men of war with him to helpe him: so Bacchides went vnto the king.

21 Thus Alcimus stroue for the Priesthood.

22 And all such as troubled the people, resorted vnto him: in so much, that they obtained the land of Iuda, and did much hurt in Israel.

23 Now when Iudas saw all the mischief, that Alcimus & his company had done among the Israelites more then the heathen,

24 He went forth round about all the borders of Iudea, and punished those that were fallen away, so that they came no more abroad in the countrey.

25 But when Alcimus saw that Iudas and his people had gotten the vpper hand, & knew that he was not able to abide them, he went againe to the king, and accused them of wicked things.

26 Then the King sent Nicanor one of his chiefe princes, which hated Israel deadly, and commanded him, that hee should destroy the people.

Iosaph. Antig.
12. cap. 16.

27 ¶ So Nicanor came to Ierusalem with a great

a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendly words, saying,

28 Let there be no warre betweene mee, and you: I will come with few men, to see how ye doe, friendly.

29 So he came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuerthelesse, it was told Iudas, that he came vnto him vnder deceit: therefore hee feared him, and would see his face no more.

31 When Nicanor perceived that his counsell was bewrayed, he went out to fight against Iudas, beside Carphasalama.

32 Where there were slaine of Nicanors hoste about fiftethousand men: so they fled vnto the citie of David.

33 After this came Nicanor vp vnto mount Sion, and some of the Priests, with the Elders of the people went forth of the Sanctuary to salute him peaceably, & to shew him the burnt offering that was offered for the King.

34 But hee laughed at them, and mocked them, and counted them prophane, and spake proudly,

35 And sware in his wrath, saying, If Iudas and his hoste bee not deliuered now into mine hands, if euer I come againe in safety, I will burne vp this house. With that, went hee out in a great anger.

36 Then the Priests came in, and stood before the altar in the Temple, weeping, and saying,

37 Forso much as thou, O Lord, hast chosen this House, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people,

38 Be auenged of this man, and his hoste, and let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Iudas pitched in Adasa, with three thousand men, where Iudas prayed, saying,

41 O Lord, * because the messengers of King Sennacherib blasphemed thee, thine Angel went forth and slew an hundredth fourescore and fife thousand of them.

42 So destroy thou this hoste before vs to day, that all other may know that he hath spoken wickedly against thy Sanctuary, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and he himselfe was first slaine in the battell.

44 Now when his armie saw that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes journey from Adasa vnto Gasera, blowing an

alarme with the trumpets after them.

46 So they came forth of all the townes of Iudea round about, and rushed vpon them, and threw them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoyle, and the pray, and smote off Nicanors head, and his right hand, which he held vp so proudly, and brought it with them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordeined to keepe yearly that day on the thirteenth day of the moneth Adar.

50 Thus the land of Iuda was in rest a little while.

CHAP. VIII.

1 Iudas, considering the power and policie of the Romanes, maketh peace with them. 2 The conditions of mutuall friendship sent to the Iewes.

Iudas heard also of the fame of the Romanes, that they were mighty, & valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them,

2 And that they were men of great power, and they told him of their battels, and their worthy acts which they did among the Galatians whom they had conquered, and made to pay tribute,

3 And what they had done in the country of Spaine: how that they had wonne there the mines of siluer and gold,

4 And that by their counsell and gentle behaviour they were rulers in euery place, though the place was farre from them, and that they had discomfited, and giuen great overthrowes to the kings that came against them, from the vttermost part of the earth, and that others gaue them tribute euery yeere,

5 How they had also discomfited by battell Philip and Perfes Kings of the Macedonians, and others that arose against them, & how they ouercame them,

6 And how great Antiochus King of Asia that came against them in battell, hauing an hundredth and twenty elephants, with horsemen, and charets, and a very great armie, was discomfited by them,

7 And how they tooke him aliue, and ordeined him with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the country of India, and Media, and Lydia, and of his best countreys, which they tooke of him, and gaue them to king Eumenes.

9 Againe when it was told them that the Grecians were comming to destroy them,

10 They sent against them a captain which gaue them battell, and slew many of them, and tooke many prisoners with their wiues, and children, and spoiled them, & conquered their

Cccc 2 land,

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land, & destroyed their strong holds, and subdued them to be their bondmen vnto this day:

11 Moreouer, how they destroyed and brought into subiection other kingdomes and yles, whosoever had withstood them:

12 But they that kept amitie with their own friends and those that stayed vpon them: finally, that they conquered kingdomes, both far and neere, in so much that whosoever heard of their renowne, was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, and whom they would, they put downe: thus were they in most high authority.

14 Yet for all this that none of them wore a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordained themselves a counsell, wherein three hundred and twenty men consulted dayly, & provided for the common affaires, to gouerne them well,

16 And as they committed their government to one man every yeere, who did rule ouer all their country, to whom euery man was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Iudas chose Eupolemus the son of Iohn, the sonne of Accus, and Iason, the sonne of Eleazar, and sent them vnto Rome to make friendship, and mutuall fellowship with them,

18 That they might take from them the yoke (for they saw that the kingdome of the Grecians would keepe Israel in bondage)

19 So they went vnto Rome, which was a very great iourney, and came into the Senate, where they pake and sayd,

20 Iudas Maccabeus with his brethren, and the people of the Iewes hath sent vs vnto you, to make a bond of friendship, and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasse and sent to Ierusalem, that they might haue by them a memoriall of the peace and mutuall fellowship.

23 Good successe bee to the Romanes, and to the people of the Iewes, by sea, and by land for euer, and the sword, and enemye be from them.

24 If there come first any warre vpon the Romanes, or any of their friends throughout all their dominion,

25 The people of the Iewes shall helpe them, as the time shall be appointed, with all their heart.

26 Also || they shall giue nothing to them that come to fight for them, nor serue them with wheat nor weapons, nor money, nor ships, as it pleaseth the Romanes, but || they shall keepe their couenants without taking any thing of them.

27 Likewise also if warre come first against

the nation of the Iewes, the Romanes shall helpe them with a good will, according as the time shall be appointed them.

28 Neither shall wheat be giuen vnto them, that take their part, nor weapons, nor money, nor ships, as it pleaseth the Romanes, who will keepe these couenants without deceit.

29 According to these articles the Romanes made the bond with the people of the Iewes.

30 If after these points the one partie or the other will adde or diminish, they may doe it at their pleasures, and whatsoever they shall adde, or take away, shall be ratified.

31 And as touching the euill that Demetrius hath done vnto the Iewes, we haue written vnto him, saying, Wherefore layest thou thy heauie yoke vpon our friends and confederates the Iewes?

32 If therefore they complaine any more against me, we will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

¶ After the death of Nicanor, Demetrius sendeth his army against Iudas. 18 Iudas is slain. 31 Iason is put in the stead of his brother. 47 The battell between Iudas and Bacchides. 55 Alcimus is smitten with the palsey, and dieth. 68 He commeth vpon Iason by the counsell of certaine wicked persons, and is overcome. 70 The truce of Iudas with Bacchides.

IN the meane season when Demetrius had heard how Nicanor, and his host had giuen the battell, he sent Bacchides and Alcimus againe into Iudea, and his || chiefe strength with them.

2 So they went forth by the way that is toward Galgala, and pitched their tents before, Mefaloth which is in Arbelis; and wan it, and slew much people.

3 And in the first moneth of the hundredth fiftie and two yere, they laid their siege against Ierusalem.

4 But they raised their campe, and came to Berea, with twenty thousand foot men and two thousand horsemen.

5 Now Iudas had pitched his tent at Eleasa, and three thousand chosen men with him.

6 And when they saw that the multitude of the armie was great, they were sore afraid, & many conueyed themselves out of the host, so that there abode no mo of them, but eight hundred men.

7 When Iudas saw that his hoste failed him, and that he must needs fight, hee was sore troubled in minde, that he had no time to gather them together, and was discouraged.

8 Neuerthelesse, hee said vnto them that remained, Let vs rise, and goe vp against our enemies, if peradventure wee may be able to fight with them.

9 But they would haue stayed him, saying, We are not able: but let vs rather saue our liues: turne backe now, seeing our brethren are

[Or, counsell.

[Or, the Romanes.

[Or, the Iewes.

17. 18. Antiq. 13. chap. 18.

10. 11. right hand.

11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

are departed: for shall we fight against them, that are so few?

10 Then Iudas said, God forbid, that we should doe this thing, to flie from them: if our time be come, let vs die manfully for our brethren, and let vs not staine our honour.

11 Then the host remoued out of the tents, and stood against them, who had diuided their horsemen into two troupes, & they that threw with slings, & the archers marched in the foreward, and they that fought in the foreward were all valiant men.

12 And Bacchides was in the right wing. So the armie drew neere on both sides, and blew the trumpets.

13 They of Iudas side blew the trumpets also, and the earth shooke at the noyse of the armies, and the battell continued from morning to night.

14 And when Iudas saw that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Now when they which were of the left wing saw that the right wing was discomfited, they followed Iudas behinde, and them that were with him hard at the heeles.

17 Then was there a fore battell: for many were slaine of both the parties.

18 Iudas also himselfe was killed, and the remnant fled.

19 So Ionathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the cite of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Iudas, both the battells and the valiant acts that he did, and of his worthines, they are not written: for they were very many.

23 ¶ Now after the death of Iudas, wicked men came vp in all the coasts of Israel, & there arose all such as gaue themselves to iniquitie.

24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer them selues with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Iudas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them,

28 Then came all Iudas friends together, and said vnto Ionathan,

29 Seeing thy brother Iudas is dead, and there is none like him to goe forth against our

enemies, euen against Bacchides, and against them of our nation that are enemies vnto vs,

30 Therefore this day we chuse thee, that thou mayest be our Prince and captaine in his place, to order our battell.

31 So Ionathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

32 But when Bacchides knew it, he sought for to slay him.

33 Then Ionathan and Simon his brother, perceiuing that, fled into the wildernes of Thecua with all their company, and pitched their tents by the water poole of Asphar.

34 Which when Bacchides vnderstood, he came ouer Iorden with all his hoste on the Sabbath day.

35 (Now had Ionathan sent his brother Iohn, a captain of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

36 But the children of Ambri came out of Medaba, and tooke Iohn, and all that he had, and when they had taken it, went their way.

37 After this came word vnto Ionathan, and to Simon his brother, that the children of Ambri made a great marriage, & brought the bride from Medaba with great pompe: for she was daughter to one of the noblest Princes of Canaan.

38 Therefore they remembered Iohn their brother, and went vp, & hid themselves vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and behold, there was a great noyse, and much preparation: then the bridegrome came forth, and his friends and his brethren met them with tymbrels and instruments of musicke, and many weapons.

40 Then Ionathans men that lay in ambush, rose vp against them, and slew many of them, and the remnant fled into the mountaines, so that they tooke all their spoiles.

41 Thus the marriage was turned to mourning, and the noyse of their melody into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, hee came vnto the border of Iorden with a great power vpon the Sabbath day.)

44 Then Ionathan said vnto his company, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Behold, the battell is before vs, and behind vs, and the water of Iorden on this side and that side, and the marise and forest, so that there is no place for vs to turne aside.

46 Wherefore crie now vnto heauen, that ye may be deliuered from the power of your enemies: so they ioyned battell.

47 Then Ionathan stretched out his hand

Cccc 3 to

Or against the enemies of our nation.

Or, Ambri.

Or, Nababab.

In ph. 4. 23.
cap. 1. and 3.

to smite Bacchides: but hee turned aside from him and recoiled.

48 Then Jonathan, and they that were with him, leapt into Iorden, and swimmied ouer vnto the further bank: but the other would not passe through Iorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he returned againe to Ierusalem, and built vp the strong cities in Iuda, as the castle of Iericho, and Emmaus, and Bethhoron, & Beth-el, and Thanpatha, Parathoni, and Tephos, with high walles, with gates, and with barres.

51 And set garisons in them, that they might vse their malice vpon Israel.

52 Hee fortified also the cite Beth-sara, and Gazara, and the castle, and set a garison in them with prouision of victuals.

53 Hee took also the chiefeest mens sonnes in the countrey for hostages, and put them in the castle at Ierusalem to be kept.

54 Afterward in the hundredth fiftie and three yeeres, in the second moneth, Alcimus commaunded, that the walles of the inner court of the Sanctuary should be destroyed, and hee pulled down the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindred, and his mouth was stopped: for he was smitten with a pallsie, and could no more speake; nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides saw that Alcimus was dead, he turned againe to the king, and so the land of Iuda was in rest two yeeres.

58 Then all the vngodly men held a counsell, saying, Behold, Jonathan and his company dwell at ease, and without care: wherefore let vs bring Bacchides hither, and he will take them all in one night.

59 So they went and consulted with him,

60 Who arose and came with a great host, and sent letters priuily to his adherents, which were in Iudea, to take Jonathan and those that were with him: but they could not, for their counsel was knowne vnto them.

61 And they tooke fifty men of the countrey, which were the chiefe workers of this wickednesse, and slew them.

62 Then Jonathan and Simon with their company departed vnto Beth-basin which is in the wilderness, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his hoste, and sent word to them that were of Iudea.

64 Then came he, and laid siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Jonathan had left his brother Simon in the cite, and went forth into the countrey,

and came with a certaine number,

66 And slew Odomeras and his brethren, and the children of Phasiron in their tents: so he began to slay, and increased in power.

67 Simon also and his company went out of the city, & burnt vp the instruments of warre,

68 And fought against Bacchides, and discomfited him, and vexed him sore, so that his counsell and journey was in vaine.

69 Wherefore he was very wroth at the wicked men, that gave him counsell to come into the countrey, and slew many of them, and purposed to returne into his owne countrey.

70 Whereof when Jonathan had knowledge, he sent Ambassadors vnto him, to intreate of peace with him, and that the prisoners should be deliuered.

71 Which thing he accepted, and did according to his desire, & made an oth that he would neuer doe him harme, all the dayes of his life.

72 So he restored vnto him the prisoners that he had taken aforetime out of the land of Iuda, and so returned and went into his owne land, neither did hee come any more into their borders.

73 Thus the sword ceased from Israel, and Jonathan dwelt at Machinas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Jonathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemus and Alexander.

IN the hundredth and threescore yeere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemas, and they receiued him, and there he reigned.

2 Now when Demetrius the king heard it, he gathered an exceeding great host, and went forth against him to fight.

3 Also Demetrius sent letters vnto Jonathan with louing words, as though hee would preferre him.

4 For he said, we will first make peace with him, before he ioyne with Alexander against vs.

5 Els he wil remember all the euil that we haue done against him, and against his brethren and his nation.

6 And so he gaue Jonathan leaue to gather an host, & to prepare weapons, & to be cōfederate with him, & commanded the hostages that were in the castle, to be deliuered vnto him.

7 Then came Jonathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therefore they were sore afraid, because they heard that the king had giuen him license to gather an armie.

9 So they that were of the castle, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Ierusalem, and began to build and repaire the cite.

II And

Or, Phara.
Or, Thopo.

Or, Jonathan.

Or, Beth-bassin.

Or, Odomer.

Isaph. Antioch.
cap. 2. 13.

Isaph.
cap. 2. 13.

Isaph.
cap. 2. 13.

11 And he commanded the workmen to build the walles, and the mount Sion round about with hewen stone, to fortifie it: & so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled:

13 So that every man left his place, and went into his owne country.

14 Onely at Beth-sura remained certaine, which had forsaken the Law and the commandements: for it was their refuge.

15 ¶ Now when king Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was tolde him of the battels and noble actes, which he and his brethren had done, and of the paines that they had endured,

16 Hee sayd, Might wee finde such a man? now therefore we will make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him with these words, saying,

18 KING ALEXANDER to his brother Jonathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordeine thee to be the hie Priest of thy nation, and to be called the Kings friend: (and hee sent him a purple robe, and a crowne of gold,) that thou mayst consider what is for our profite, and keepe friendship toward vs.

21 So in the seuenth moneth of the hundredth and threescore yeere, vpon the feast day of the Tabernacles, Jonathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, hee was marueilous sorie, and said,

23 What haue wee done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewards, that they may helpe me.

25 Whereupon he wrote vnto them these words, KING DEMETRIUS vnto the nation of the Iewes, sendeth greeting.

26 Wee haue heard that ye haue kept your couenant toward vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Now therefore remaine still, and keepe fidelitie toward vs, & we will recompense you for the good things that ye haue done for vs,

28 And will release you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Iewes from tributes, and free you from the customes of salt, and the crowne taxes, and from the third part of the seed,

30 And from the halfe of the fruite of the trees which is mine owne duety, I so release them, that from this day forth, none shall take

any thing of the land of Iuda, or of the three governments which are added thereunto, as of Samaria and of Galile, from this day forth for euermore.

31 Ierusalem also with all the things belonging thereto, shall be holy and free from the tenths and tributes.

32 Also I release the power of the castle which is at Ierusalem, and giue it vnto the hie Priest, that he may set in it such men, as he shall chuse to keepe it.

33 Moreover I freely deliuer every one of the Iewes that were taken away prisoners out of the land of Iuda throughout all my realme, and every one of them shall be free from tributes, yea, euen their cattell,

34 And all the feasts, and Sabbaths, and newe Moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shalbe dayes of freedome and libertie for all the Iewes in my realme,

35 So that in them no man shall haue power to doe any thing, or to vex any of them in any maner of cause.

36 Also thirtie thousand of the Iewes shall be written vp in the kings hoste, and haue their wages payed them as appertaineth to all them that are of the kings army: & of them shalbe ordeined certaine to keep the kings strong holds.

37 And some of them shall be set over the kings most secret affaires, and their gouernours and their princes shall bee of themselves, and they shall lue after their owne lawes, as the King hath commanded in the land of Iuda.

38 And the three governments that are added vnto Iudea from the countrey of Samaria, shall be ioyned vnto Iudea, and they shall be as vnder one, and obey none other power, but the high Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuarie at Ierusalem, for the necessarie expenses of the holy things.

40 Moreover, I will giue every yeere fifteene thousand sicles of siluer of the kings reuenues out of the places appertaining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the workes of the Temple.

42 And besides this, the five thousand sicles of siluer which they receiued yeerely of the account appointed for the entertainment of the Sanctuarie these yeeres passed, euen these things shal be released because they appertaine to the Priests that minister.

43 Item, whosoever they be that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are indebted to the King for any maner of thing; they shalbe pardoned, and all that they haue in my realme.

44 For the building also and repairing of the workes of the Sanctuarie, expenses shall be giuen of the kings reuenues.

45 And

45 And for the making of the walles of Ierusalem, and fortifying it round about, that the holdes in Iudea may be built vp, shall also the costs be given out of the kings reuenues.

46 ¶ But when Jonathan and the people heard these words, they gaue no credite vnto them, neither receiued them: for they remembered the great wickednesse that he had done in Israel, and how sore he had vexed them.

47 Wherefore they agreed vnto Alexander: for hee was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered king Alexander a great hoste, and came ouer against Demetrius.

49 So the two kings ioyned battell, but Demetrius hste fled, and Alexander pursued him, and preuailed against them.

50 So that sore battell continued till the sunne went downe, and Demetrius was slaine the same day.

Ioseph. Antig. 13. cap. 6.

51 ¶ Then Alexander sent Ambassadors vnto Ptolemeus the king of Egypt with these words, sayin,

52 For so much as I am come againe to my realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen given him the battell, and he and his armie is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shal I be thy sonne in law, and giue thee rewards, and vnto her things according to thy dignitie.

55 Then Ptolemeus the king gaue answere, saying, Happy be the day, wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of their kingdome.

56 Now therefore will I fulfill thy writing: but meet me at Ptolemais that we may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threescore and two yere,

58 Where king Alexander met him, and he gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glory, as the maner of kings is.

59 ¶ Then wrote king Alexander vnto Jonathan, that he should come and meet him.

60 So he went honourably vnto Ptolemais, and there he met the two kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certaine pestilent fellows of Israel, and wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Jonathan, and clothe him in purple: and so they did: and the King appointed him to sit by him,

63 And said vnto his princes, Goe with him into the mids of the city, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers sawe his honour according as it was proclaimed, and that hee was clothed in purple, they fled all away.

65 And the king preferred him to honour, and wrote him among his chiefe friends, and made him a duke, & partaker of his dominion.

66 Thus Jonathan returned to Ierusalem with peace and gladnesse.

67 ¶ In the hundreth threescore and fye yere came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 Whereof when king Alexander heard, he was very sory, & returned vnto Antiochia,

69 Then Demetrius appointed Apollonius the gouernour of Cælosyria, who gathered a great hoste, and camped in Iamnia, and sent vnto Jonathan the high Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reproched, because of thee: now therefore why doest thou vaunt thy selfe against vs in the mountaines?

71 Now then if thou trust in thine owne strength, come downe to vs into the plaine field, and there let vs trie the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: and they shall tell thee that your foot is not able to stand before our face: for thy fathers haue been twice chased in their owne land.

73 And now how wilt thou be able to abide so great an hoste of horsemen and foote men in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the wordes of Apollonius, hee was moued in his minde: wherefore hee chose ten thousand men, and went out of Ierusalem, and Simon his brother met him for to helpe him.

75 And he pitched his tents at Ioppe: but they shut him out of the citie: for Apollonius garison was in Ioppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Jonathan wanne Ioppe.

77 Apollonius hearing of this, tooke three thousand horsemen with a great hoste of foote men, and went toward Azotus, as though hee would goe forward, and came immediatly into the plaine field, because he had so many horsemen, and put his trust in them.

78 So Jonathan followed vpon him to Azotus, and the army skirmished with his arriere band.

79 For Apollonius had left a thousand horsemen behinde them in ambush.

80 And Jonathan knew that there was an ambush-

ambushment behinde him; and though they had compassed in his hostes and shot darts at the people from the morning to the evening.

81 Yet the people stood still, as Jonathan had commanded them; till their horses were weary.

82 Then brought Simon forth his host, and set them against the bands; but the horses were weary, and he did comfort them; & they fled: so the horsemen were scattered in the field.

83 And they fled to Azotus, and came into the temple of Dagon: their idol, that they might there save themselves.

84 But Jonathan set fire vpon Azotus and all the cities round about it; and tooker their spoiles; and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Jonathan remoued the hoste from thence; and camped by Asecalon, where the men of the cite came forth, and met him with great honour.

87 After this went Jonathan and his hoste againe to Ierusalem with great spoiles.

88 And when king Alexander heard these things, he began to do Jonathan more honour.

89 And sent him a collar of gold; as the vse is to be giuen vnto such as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

The diffention betwene Ptolemus and Alexander his sonne in lawe. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemus. 22 Simon is besieged of Jonathan. 42 Demetrius seeing that no man resisted him, sendeth his armie againe. 54 Tryphon wooeth Antiochus against Demetrius.

And the king of Egypt gathered a great hoste, like the sand that lieth vpon the sea shore, and many ships; & went about through deceit to obtaine the kingdome of Alexander, and to ioyne it vnto his owne realme.

2 Vpon this hee went into Syria with friendly words; and was let into the cities, and men came forth to meet him: for king Alexander had commanded them to meet him, because he was his father in law.

3 Now when hee entered into the cite of Ptolemais, he left bands and garisons in euery cite.

4 And when he came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, & the suburbs thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battell: for they had made heapes of them by the way where he should passe.

5 And they told the king what Jonathan had done, to the intent they might get him euill will: but the king held his peace.

6 And Jonathan met the king with great honour at Ioppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the king vnto the water that was called Eleutherus, he returned againe to Ierusalem.

8 So King Ptolemus gat the dominion of the cities by the sea vnto Seleucia vpon the seacoast, imagining wicked counsels against Alexander.

9 And sent Ambassadors vnto king Demetrius, saying, Come, let vs make a league betwene vs; and I will giue thee my daughter, which Alexander hath; and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus hee slandered Alexander; as one that should desire his Realme.

12 And hee tooke his daughter from him; and gaue her vnto Demetrius; and forsooke Alexander; for his then hatred was openly knowen.

13 Then Ptolemus came to Antiochia, where he set two crownes vpon his owne head of Asia and of Egypt.

14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places, had rebelled against him.

15 But when Alexander heard it, he came to warre against him; and Ptolemus brought forth his hoste, and met him with a mightie power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head; and sent it vnto Ptolemus.

18 But the third day after, king Ptolemus died: and they that were in the holdes, were slaine one of another.

19 And Demetrius reigned in the hundred threescore and seuenth yeere.

20 At the same time gathered Jonathan them that were in Iudea, to lay siege vnto the castle which was at Ierusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Jonathan besieged the castle.

22 So when he heard it, he was angry, and immediately came vnto Ptolemais; and wrote vnto Jonathan, that hee should lay no more siege vnto it, but that he should meet him, and and speake with him at Ptolemais in all haste.

23 Neuerthelesse when Jonathan heard this, he commanded to besiege it: he chose also certaine of the elders of Israel, and the priests; and put himselfe in danger.

24 And tooke with him siluer and golde, and apparell, and diuers presents, and went to Ptolemais vnto the king, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predecessor

deceffours had done, and promoted him in the fight of all his friends,

27 And confirmed him in the high Priesthood with all the honourable things that hee had afore, and made him his chiefe friend.

28 Jonathan also desired the king, that hee would make Iudea free with the three governments, and the countrey of Samaria, and Jonathan promised him three hundred talents.

29 Whereunto the king consented, and gaue Jonathan writing of the same, containing these words,

30 KING DEMETRIUS vnto his brother Jonathan, and to the nation of the Iewes sendeth greeting,

31 We send you here a copie of the Letter which we did write vnto our cousin Lathenes concerning you, that ye should see it.

32 King Demetrius vnto Lathenes his father, sendeth greeting.

33 For the faithfulness that our friends the nation of the Iewes keepe vnto vs, and for their good will towards vs, wee are determined to doe them good.

34 Wherefore we assigne to them the coasts of Iudea with the three governments, Apherea, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Ierusalem: both concerning the payments which the king tooke yere aforetime, both for the fruites of the earth, and for the fruites of the trees.

35 As for the other things appertaining vnto vs of the tenths and tributes, which were due vnto vs, and the customes of salt, and crowne taxes, which were payed vnto vs, wee discharge them of all from hencefoorth.

36 And nothing hereof shall be reckoned from this time forth and for euer.

37 Therefore see that yee make a copie of these things, and deliuer it vnto Jonathan, that it may be set vp vpon the holy mount in an open place.

38 After this when Demetrius the king saw that his land was in rest, and that no resistance was made against him, hee sent away all his hoste, euery man to his owne place, except certaine bands of strangers, whom he brought from the Isles of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when hee sawe that all the hoste murmured against Demetrius, hee went to Simalcue the Arabian, that brought vp Antiochus the sonne of Alexander,

40 And lay fore vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers stead: he tolde him also what great euill Demetrius had done, and how his men of warre hated him, and hee remained there a long season.

41 Also Jonathan sent vnto king Demetrius to drive them out which were in the castle at Ierusalem, and those that were in the fortress: for they fought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I will not onely doe these things for thee, and thy nation, but if opportunitie serue, I will honour thee and thy nation.

43 Now therefore thou shalt doe me a pleasure, if thou wilt send me men to helpe me: for all mine armie is gone from me.

44 So Jonathan sent him three thousand strong men vnto Antiochia, and they came vnto the king: wherefore the king was very glad at their comming.

45 But they that were of the citie, euen an hundred and twentie thousand men, gathered them together in the mids of the city, and would haue slaine the king.

46 But the king fled into the palace, and the citizens kept the streetes of the citie, and began to fight.

47 Then the king called to the Iewes for helpe, which came to him altogether, and went abroad through the citie.

48 And slewe the same day an hundred thousand, and set fire vpon the citie, and tooke many spoiles in that day, & deliuered the king.

49 So when the citizens saw that the Iewes had gotten the vpper hand of the city, and that they themselves were disappointed of their purpose, they made their supplication vnto the king, saying,

50 Grant vs peace, and let the Iewes cease from vexing vs and the citie. [Or, give vs the right hand]

51 So they cast away their weapons, and made peace: and the Iewes were greatly honoured before the king, and before all that were in his realme, and they came againe to Ierusalem with great pray.

52 Then king Demetrius sate in the throne of his kingdome, and had peace in his land.

53 Neuerthelesse he dissembled in all that euer he spake, and withdrew himselfe from Jonathan, neither did he reward him according to the benefits which he had done for him, but troubled him very fore.

54 After this returned Tryphon with the yong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had scattered, and they fought against him, who fled and turned his backe.

56 So Tryphon tooke the beasts, and wane Antiochia. [Or, Elephant]

57 And yong Antiochus wrote vnto Jonathan, saying, I appoint thee to be the chief priest, and make thee ruler ouer the foure governments, that thou mayst be a friend of the kings.

58 Vpon this he sent him golden vessels to be serued in, & gaue him leaue to drink in gold & to weare purple, & to haue a collar of gold.

59 He

59 Hee made his brother Simon also captain from the coasts of Tyrus vnto the borders of Egypt.

60 Then Jonathan went forth and passed thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him; for to helpe him: so hee came vnto Ascalon, and they of the citie receiued him honourably.

61 And from thence went hee vnto Gaza: but they of Gaza shut him out: wherefore hee laid siege vnto it, and burned the suburbs thereof with fire, and spoiled them.

62 Then they of Gaza made supplication vnto Jonathan, and hee made peace with them, and tooke of the Ionnes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius princes were come into Cades, which is in Galile, with a great hoste; putposing to driue him out of the countrey.

64 He came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which hee graunted them, and afterward put them out from thence, and tooke the citie, and set a garison in it.

67 Then Jonathan with his hoste came to the water of Gencsar, and betimes in the morning came to the plaine of Azor.

68 And beholde, the hostes of the || strangers met him in the plaine, and had laid ambushments for him in the mountaines.

69 So that when they came against them, the ambushments rose out of their places and skirmished.

70 So that all that were of Jonathans side, fled: & there was not one of them left; except Mattathias the sonne of || Abfalomus, & Iudas the sonne of Calphi the captaines of the hoste.

71 Then Jonathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his own men that were fled, saw this, they turned againe vnto him, and helped him to follow after all vnto their tents at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Jonathan turned againe to Ierusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome, 2 And to the people of Sparta, to renew their covenant of friendship.

24 Jonathan putteth to flight the princes of Demetrius.

40 Tryphon taketh Jonathan by deceit.

Jonathan now seeing that the time was meet for him, chose certaine men, and sent them vnto Rome, to establish and renue the friendship with them.

2 Hee sent letters also vnto || the Spartians

and to other places, for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and said, Jonathan the high Priest and the nation of the Iewes sent vs vnto you, for to renew friendship with you, and the bond of loue, as in times past.

4 So the Romanes gave them free passeports, that men should leade them home into the land of Iuda peaceably.

5 ¶ And this is the copie of the letters that Jonathan wrote vnto the Spartians.

6 Jonathan the high Priest with the Elders of the nation, and the Priestes, and the rest of the people of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the high Priest, from || Arius, which then reigned among you, that ye would be our brethren, as the copy hereunder written speciifieth.

8 And Onias intreated the ambassadour honourably, and receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, we need no such writings: for wee haue the holy bookes in our hands for comfort.

10 Neuerthelesse wee thought it good to send vnto you for the renewing of the brotherhood and friendship, lest we should be strange vnto you: for it is long since the time that yee sent vnto vs.

11 Wherefore we remember you at all seasons continually, and in the feasts and other dayes appointed, when we offer sacrifices and prayers, as it is meet and conuenient to thinke vpon our brethren.

12 And wee reioyce at your prosperous estate.

13 And though we haue beene enuironed with great troubles and warres, so that the kings round about vs haue fought against vs,

14 Yet would wee not be grieuous vnto you, nor to other of our confederates, and friends in these warres.

15 For we haue had helpe from heauen, that hath succoured vs, and wee are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius the sonne of Antiochus, and Antipater the sonne of Iason, and sent them vnto the Romanes, for to renew the former friendship with them, and league.

17 Wee commaund them also to goe vnto you, and to salute you, and to deliuer you our letters, concerning the renuing of our brotherhood.

18 And now yee shall doe vs a pleasure to giue vs an answer of these things.

19 ¶ And this was the copie of the letters which Arius the king of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the high Priest sendeth greeting.

21 It is found in writing, that the Spartians and

Toleph. Antiq.
1. 2. chap. 5.
|| Or, Darius.

10r, Iudith.

10r, Abfalom.

10r, Iudith.

Toleph. Antiq.
1. 2. chap. 5.

10r, Iudith.

and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, ye shall doe well, to write vnto vs of your prosperitie.

23 As for vs we haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue wee commaunded to be shewed vnto you.

24 ¶ Now when Jonathan heard, that Demetrius prince were come to fight against him, with a greater hoste then afore.

25 He went from Ierusalem, and met them in the land of Hamath: for hee gaue them not space to come into his owne countrey.

26 And he sent spies vnto their tents, which came againe, and told him, that they were appointed to come vpon him in the night.

27 Wherefore when the Sunne was gone downe, Jonathan commaunded his men to watch, and to be in armes ready to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Jonathan was ready with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuerthelesse, Jonathan and his company knew it not till the morning: for they saw the fires burning.

30 Then Jonathan followed vpon them, but hee could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Jonathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoile.

32 He proceeded further also, & came vnto Damascus, and went thorow all the countrey.

33 But Simon his brother went forth, and came to Atalon, and to the next holds, departing vnto Lappe, and wanne it.

34 For hee heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Jonathan home, and called the Elders of the people together, and deuised with them for to builde vp the strong holds in Iudea,

36 And to make the walles of Ierusalem higher, and to make a great mount betwixt the castle and the citie, for to separate it from the citie, that it might be alone, & that men should neither buy nor sell in it.

37 So they came together to build vp the citie: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.

Ioseph. Antiq. 13 chap. 9.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to bee crowned when he had slaine the king Antiochus.

40 But hee was afraid that Jonathan would not suffer him, but fight against him: where-

fore hee went about to take Jonathan, and to kill him: so he departed, and came to Bethsan.

41 Then went Jonathan forth against him to the battell with fortie thousand chosen men, and came vnto Bethsan.

42 But when Tryphon saw that Jonathan came with so great an hoste, hee durst not lay hand vpon him.

43 But receiued him honourably, and commended him vnto all his friends, and gaue him rewards, and commaunded his men of warre to be as obedient vnto him as to himselfe.

44 And said vnto Jonathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betwene vs?

45 Therefore send them now home againe, and chuse certainen men to waite vpon thee, and come thou with me to Ptolemais: for I will giue it thee, with the other strong holds, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Jonathan beleued him, and did as hee said, and sent away his hoste, which went into the land of Iuda.

47 And retined but three thousand with him, whereof hee sent two thousand into Galile, and one thousand went with himselfe.

48 Now as soon as Jonathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, & slew all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footemen, and horsemen into Galile, and into the great plaine, to destroy all Ionathans company.

50 But when they knew that Jonathan was taken and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewailed Jonathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were round about them, fought to destroy them.

54 For they said, Now haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, and roote out their memorie from among men.

CHAP. XIII.

1 After Jonathan was taken, Simon is chosen captaine. 17 Tryphon, taking his children, and money for the redemption of Jonathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the Realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 Hee possesseth the tower of Sion. 53 He maketh his sonne Iohn captaine.

Now when Simon heard that Tryphon gathered a great hoste to come into the land of Iuda, and to destroy it,

2 And saw that the people was in great trembling and feare, he came vnto Ierusalem, and gathered the people together,

3 And gaue them exhortation saying, Ye know what great things I, and my brethren, and my fathers house haue done for the Law and the Sanctuary, and the battels, and troubles that we haue seene.

4 By reason whereof all my brethren are flaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of troubles: for I am not better then my brethren.

6 But I will avenge my nation, & the Sanctuary and our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these words the hearts of the people were kindled,

8 So that they cried with a lowde voice, saying, Thou shalt be our capitaine in stead of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs we will doe it.

10 ¶ So he gathered all the men of warre, making haste to finish the walles of Ierusalem, and fortified it round about.

11 Then sent he Ionathan the sonne of Abisalomus with a great hoste vnto Ioppe, which droue them out that were therein, and remained there himselfe.

12 Tryphon also remoued from Ptolemais with a great armie, to come into the land of Iudea, and Ionathan was with him as prisoner.

13 And Simon pitched his tents at Addis vpon the open plaine.

14 But when Tryphon knew that Simon stood vp in stead of his brother Ionathan, and that he would fight against him, he sent messengers vnto him, saying,

15 Whereas we haue kept Ionathan thy brother, it is for money that he is owing in the kings account concerning the businesse that he had in hand.

16 Wherefore send now an hundred talents of siluer, and his two sonnes for hostages, that when he is letten forth, he will not turne from vs, and we will send him againe.

17 Neuerthelesse Simon knew that he dissembled in his words, yet commaunded he the money and children to be deliuered vnto him, lest he should be in greater hatred of the people of Israel:

18 Who might haue said, Because he sent him not the money and the children, therefore is Ionathan dead.

19 So he sent the children and an hundred talents: but he dissembled, and would not let Ionathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it, and went round about by the way that leadeth vnto Adora: but wheresoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castle, sent messengers vnto Tryphon, that he should make haste to come by the wilderness, and to send them vitales.

22 So Tryphon made ready all his horsemen: but the same night fel a very great snow, so that he came not because of the snow: but hee remoued and went into the countrey of Galaad.

23 And when hee came nere to Balsama, he slew Ionathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Ionathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto, of hewen stone behind and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren.

29 And set great pillars round about them, and set armes vpon the pillars for a perpetuall memorie, & carned ships beside the armes, that they might be seene of men sailing in the Sea.

30 This sepulchre which he made at Modin, standeth yet vnto this day.

31 ¶ Now as Tryphon went soorth with the young King Antiochus, hee slew him traitterously.

32 And reigned in his stead, and crowned himselfe King of Asia, and brought a great plague vpon the land.

33 Simon also built vp the castles of Iudea, and compassed them about with high towres, and great wals, cuen with towres, & gates, and barres, and laid vp vitales in the strong holds.

34 Moreover, Simon chose certaine men and sent them to king Demetrius, that hee would discharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him, and wrote vnto him after this maner.

36 DEMETRIUS the king vnto Simon the high Priest, and the friend of Kings, and to the Elders, and to the nation of the Iewes sendeth greeting.

37 The golden crowne, and ¶ precious stone that yee sent vnto vs, haue we receiued, and are ready to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you free.

38 So the things that we haue granted you, shall be stable: the strong holds which ye haue builded, shalbe your owne.

39 Also wee forgie the ouersights, and faults committed vnto this day, and the crowne taxe that yee ought vs: and whereas was any other tribute in Ierusalem, it shall bee now no tribute.

40 And they that are meeke among you to be written with our men, let them be written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundred and seuenthy yeere.

42 And the people of Israel began to write in their letters, & publike instruments, In the first yeere of Simon the hie and chiefe Priest, gouernour and prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where he set vp an engine of warre, and approched neere the citie, and beat a tower, and tooke it.

44 So they that were in the engine, leapt into the citie, and there was great trouble in the city.

45 In omuch that the people of the citie rent their clothes, & climed vpon the walles with their wiues, and children, and cried with a lowde voice, beseeching Simon to grant them peace, saying,

46 Deale not with vs according to our wickednesse, but according to thy mercy.

47 Then Simon pitied them, and would fight no more against them, but put them out of the city, and clenfed the houses, wherein the idoles were, and so entred thereunto with psalmes and thanksgiuing.

48 So when he had cast all the filthinesse out, he set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Now when they in the castle at Ierusalem were kept, that they could not come forth nor goe into the countrey, neither buy nor sell, they were very hungry, & many of them were famished to death.

50 In omuch that they besought Simon to make peace with them: which he graunted them, and put them out from thence, and clenfed the castle from filthinesse.

51 And vpon the three and twentie day of the second moneth, in the hundreth seuentie and one yeere, they entred into it with thanksgiuing, and branches of palme trees, and with harpes, and with cymbals, and with viols, and with psalmes, and songs, because the great enemy of Israel was overcome.

52 And hee ordeined that the same day should be kept euery yeere with gladnesse,

53 And he fortified the mount of the Temple that was beside the castle where he dwelt himselfe with his company.

54 Simon also seeing that Iohn his sonne was now a man, he made him capitaine of all the hostes, and caused him to dwell in Gazaris.

CHAP. XIII.

Demetrius is overcome of Antiochus. 11 Simon being capitaine, there is great quietnesse in Israel. 18 The covenant of friendship with the Romans, and with the people of Sparta renewed.

In the hundreth seuenty and two yeere gathered king Demetrius his host, and depar-

ted vnto Media, to get him helpe for to fight against Tryphon.

2 But when Antiochus the King of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him alive.

3 So he went, and overcame the armie of Demetrius, and tooke him, and brought him to Antioch, which kept him in ward.

4 Thus all the land of Iuda was in rest, so long as Simon liued: for he fought the wealth of his nation: therefore were they glad to haue him for their ruler, & to do him worship alway.

5 Simon also won the citie of Ioppe to his great honour to be an haven towne, and made it an entrance to the Iles of the sea.

6 He enlarged also the borders of his people, and conquered the countreys.

7 Hee gathered vp many of their people that were prisoners, and hee had the dominion of Gazaris, and Beth-sura, and the castle, which he clenfed from filthinesse, and there was no man that resisted him.

8 So that euery man tilled his ground in peace, and the land gaue her fruits, and the trees gaue their fruit.

9 The Elders sate in the open places, and consulted all together for the common wealth, and the young men were honourably clothed and armed.

10 Hee provided vitales for the cities, and all kind of munition, so that his glorious fame was renowned vnto the end of the world.

11 Hee made peace throughout the land, and Israel had perfect mirth and ioy.

12 For euery man sate vnder his vine, and the figgetrees, and there was no man to fray them.

13 There was none in the land to fight against them: for then the kings were overcome.

14 Hee helped all those that were in aduersitie among his people: hee was diligent to see the Law kept, and he tooke away the vngodly, and wicked.

15 Hee beautified the Sanctuarie, and increased the vessels of the Temple.

16 When the Romanes heard, and the Spartians had knowledge, that Jonathan was dead, they were very sorie.

17 But when they heard that Simon his brother was made high Priest in his stead, and how hee had wonne the land againe with the cities in it,

18 They wrote vnto him in tables of brasse to renew the friendship, and bond of loue, which they had made with Iudas and Jonathan his brethren.

19 Which writings were read before the congregation at Ierusalem, and this is the copy of the letters that the Spartians sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue

due of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their comming.

22 And haue registred their ambassage in the publique records in this maner. N. V. M. E. N. T. V. S. the sonne of Antiochus, and Antipater the sonne of Iudas the Iewes ambassadours came vnto vs, to renew amitie with vs.

23 And it pleased the people, that the men should be honourably intreated, and that the copie of their ambassage should be registred in the publique records, that it might be for a memoriall vnto the people of Sparta: & a copie of the same was sent to Simon the chiefe Priest.

24 After this Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight, to confirme the friendship with them.

25 Which when the people vnderstood, they said, What thanks shall we recompense againe vnto Simon and his children?

26 For he & his brethren, and the house of his father haue established Israel, and overcome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasie, and set it vpon pillars in mount Sion.

27 The copie of the writing is this, In the eight and twentieth day of the moneth || Elul, in the hundreth, seuentie and two yeere, in the third yeere of Simon the chiefe Priest.

28 In || Saramel in the great Congregation of the Priests, and of the people, and of the gouernours of the nation, and of the Elders of the country, we would signifie vnto you, that many battels haue bene fought in our country.

29 Wherein Simon the sonne of Mattathias (come of the children of Iarib) and his brethren put themselves in danger, and resisted the enemies of their nation, that their Sanctuarie and Law might be maintained, and did their nation great honour.

30 For Ionathan gathered his nation together, and became their chiefe Priest, and is layde with his people.

31 After that would their enemies haue inuaded their country, and destroyed their land, and lay their hands on their Sanctuarie.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 He fortified also the cities of Iudea, and Bethsura that lieth vpon the borders of Iudea, (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.

34 And he fortified Ioppe, which lieth vpon the Sea, and || Gazara that bordereth vpon Azotus, (where the enemies dwelt afore) and there he placed Iewes, and furnished them with things necessary for the reparatio thereof.

35 Now when the people saw the faith-

fulnesse of Simon, and to what glory hee thought to bring his nation vnto, they made him the gouernour, and the chiefe Priest, because hee had done all these things, and for the vprightnesse, and fidelitie that hee had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered well by him, so that the heathen were taken out of their country, and they also which were in the cite of David at Ierusalem, where they had made them a castle, out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt vnto religion.

37 And hee set Iewes in it, and fortified it, for the assurance of the land, and cite, and raised vp the walls of Ierusalem.

38 And king Demetrius confirmed him in his high Priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romanes called the Iewes their friends, and confederates, and that they honourably received Simons Ambassadours,

41 And that the Iewes, and Priests consented, that Simon should be their prince, and hie Priest perpetually, till God raised vp the true prophet,

42 And that hee should bee their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the country, and ouer the weapons, and ouer the fortresses, and that should make provision for the holy things,

43 And that he should be obeyed of euery man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and weare gold,

44 And that it should not be lawfull for any of the people or Priests to breake any of these things, or to withstand his words, or to call any congregation in the country without him, or be clothed in purple, or weare a collar of gold.

45 And if any did contrary to these things, or breake any of them, he should be punished.

46 So it pleased all the people to agree, that it should bee done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the Prince of the Iewes, and of the Priests, and to be the chiefe of all.

48 And they commaunded to set vp this writing in tables of brasie, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copie of the same should be laide vp in the treasure, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a covenant of friendship with Simon,

11 Tryphon is pursued. 15 The Romanes write letters

Dddd 2

vnto

*into kings and nations in the defence of the Iewes. 27
Antiochus refusing the helpe that Simon sent him, breake
th his covenant.*

Moreouer king Antiochus the sonne of Demetrius sent letters from the Iles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

1 Conteyning these words, **ANTIOCHVS** the king vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

2 For so much as certaine pestilent men haue vsurped the kingdome of our fathers, I am purposed to challenge the Realme againe, and to restore it to the olde estate; wherefore I haue gathered a great hoste, and prepared ships of warre,

3 That I may goe thorow the country, and be auenged of them, which haue destroyed our country, and wasted many cities in the Realme.

4 Now therefore I doe confirme vnto thee all the liberties, whereof all the kings my progenitors haue discharged thee, and all the payments, whereof they haue released thee.

5 And I giue thee leaue to coyne money of thine owne stamp within thy country.

6 And that Ierusalem, and the Sanctuarie be free, and that all the weapons, that thou hast prepared, & the fortresses which thou hast builded, and keepest in thine hands, shall be thine.

7 And all that is due vnto the king, and all that shal be due vnto the king, I forgiue it thee, from this time forth for euermore.

8 And when we haue obtained our kingdome we wil giue thee, and thy nation, and the Temple great honour, so that your honour shal be knowne throughout the world.

9 **I**n the hundreth, seuentie and foure yere, went Antiochus into his fathers land, and all the bands came together vnto him, so that few were left with Tryphon.

10 So the king Antiochus pursued him, but he fled and came to Dora, which lieth by the sea side.

11 For he saw that troubles were toward him, and that the armie had forsaken him.

12 Then camped Antiochus against Dora with an hundreth and twenty thousand fighting men, and eight thousand horsemen.

13 So he compassed the city about, and the ships came by the sea. Thus they pressed the citie by land and by sea, insomuch that they suffered no man to goe in nor out.

14 In the meane season came Numenius, and his company from Rome, hauing letters written vnto the kings and countreyes, wherein were conteyned these words,

15 **LVCIVS** the Consul of Rome vnto king Ptolemeus sendeth greeting.

16 The Ambassadors of the Iewes are come vnto vs as our friends, and confederates from Simon the hie Priest, and from the people of the Iewes to renew friendship, and the

bond of loue, **18** Who haue brought a shield of gold weighing a thousand pound.

19 Wherefore we thought it good to write vnto the kings and countreyes, that they should not go about to hurt them, nor to fight against them, nor their cities, nor their country, neither to maintaine their enemies against them.

20 And we were content to receiue of them the shield.

21 If therefore there bee any pestilent fellows fled from their country vnto you, deliuer them vnto Simon the hie priest, that he may punish them according to their owne law.

22 The same things were written to Demetrius the King, and to Attalus, and to Arathes, and to Arsaces,

23 And to all the countreyes, as **Sampsamias**, and to them of Sparta, and to **Delus**, and to **Mindus**, and to **Sicion**, and to **Caria**, and to **Samos**, and to **Pamphylia**, and to **Lycia**, and to **Halicarnassus**, and to **Rhodus**, and to **Phaselis**, and to **Coos**, and to **Siden**, and to **Cortina**, and to **Gnidon**, and to **Cyprus**, and to **Cyrene**.

24 And they sent a copie of them to Simon the high Priest.

25 **S**o Antiochus the King camped against Dora the second time euer ready to take it, and made diuers engines of warre, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and gold, and much furniture.

27 Neuerthelesse, hee would not receiue them, but brake all the covenant, which he had made with him afore, and withdrewe himselfe from him,

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Yee withhold Ioppe, and Gazara, with the castle that is at Ierusalem, the citie of my Realme,

29 Whose borders yee haue destroyed, and done great hurt in the land, and haue the gouernment of many places of my kingdome.

30 Wherefore now deliuer the cities, which yee haue taken, with the tributes of the places, that yee haue rule ouer without the borders of Iudea,

31 Or else giue mee for them fife hundreth talents of siluer, and for the harme that ye haue done, and for the tributes of the places other fife hundreth talents: if not, we will come, and fight against you.

32 So Athenobius the kings friend came to Ierusalem, and when he saw the honour of Simon, and the cupbord of gold and siluer plate, and so great preparation, hee was astonished, and told him the kings message.

33 Then answered Simon, and said vnto him, Wee haue neither taken other mens lands, nor withholden that which apperteineth to others: but our fathers heritage, which

our enemies had ynrighteously in possession a certaine tyme.

34 But when we had occasion, we recouered the inheritance of our fathers.

*Mr. complaineth
concerning.*

35 And whereas thou requirest Ioppe and Gazara, they did great harme to our people, and thorow our country, yet will we giue an hundred talents for them. But Asienobius answered him not one word.

36 But turned againe angry vnto the King, and told him all these words, and the dignitie of Simon, with all that hee had scene, and the King was very angry.

37 In the meane tyme fled Tryphon by ship vnto Orcholias.

38 Then the King made Cendebeus Captaine of the sea coast, and gaue him bandes of foote men and horsemen.

39 And commanded him to remooue the hoste toward Iudea, and to build vp Cedron, and to fortifie the gates, and to warre against the people; but the King pursued Tryphon.

40 So Cendebeus came vnto Iamnia, & began to vex the people, & to inuade Iudea, and to take the people prisoners, and to slay them.

41 And he built vp Cedron, where hee set horsemen and garlions, that they might make outrodes by the wayes of Iudea, as the King had commanded him.

1 Cendebeus the captaine of Antiochus host, wrote to flatter by the sonnes of Simon. 11 Ptolemus the sonne of Abubus killed Simon and his two sonnes at a banquet. 25 Iohn killed them that he in wait for his life.

Then came Iohn vp from Gazara, and told Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Iudas and Iohn, and laid vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our hands, and we haue deliuered Israel oftentimes.

3 But I am now old, and ye by Gods merite are of a sufficient age; be yee therefore in stead of me and my brother, and goe forth and fight for our nation, and the helpe of heauen be with you.

4 So hee chose twenty thousand fighting men of the country with the horsemen, which went soorth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great hoste came against them both of foote men and horsemen: but there was a riuer betwixt them.

6 And Iohn ranged his army ouer against him, and when he saw that the people was afraid to goe over the riuer, hee went ouer first himselfe, and the men seeing him, passed thorow after him.

7 Then hee diuided his men, and set the

horsemen in the midst of the footmen.

8 For the enemies horsemen were very many: but when they blew the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gate them to the fortress.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them till he came to Cedron, which Cendebeus had built.

10 Also they fled into the towers that were in the fields of Azotus; & those did Iohn burne with fire: thus were there slaine two thousand men of them: so he returned peaceably into the land of Iuda.

11 Now in the field of Iericho was Ptolemus the sonne of Abubus made captain, and he had abundance of filuer and gold.

12 (For he had married the daughter of the high Priest.)

13 Therefore he waxed proud in his mind, and thought to rule the land, & thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorow the cities of the country, and studied carefully for them, he came downe to Iericho with Mattathias, and Iudas his sonnes, in the hundredth fuenty and seuen yeere, in the eleuenth moneth which is the moneth Sabar.

15 Then the sonne of Abubus receiued them by stratagem into a little hold, called Dochar, which he had built, where he made them a great banquet, and had hid men there.

16 So when Simon and his sonnes had made good cheere, Ptolemus stood vp with his men, and tooke their weapons, & entred into Simon in the banquet house, and slew him with his two sonnes, and certaine of his seruants.

17 Whereby he committed a great villenie, and recompensed euill for good.

18 Then wrote Ptolemus these things, and sent to the king, that he might send him an host to helpe him, and so would deliuer him the country with the cities.

19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaine to come to him, and he would giue them filuer, and gold and rewards.

20 And to Ierusalem hee sent other to take it, and the mountaine of the Temple.

21 But one ranne before, and told Iohn in Gazara, that his father, and his brethren were slaine; and that Ptolemus had sent to slay him.

22 When he heard this, he was sore astonished, and layd hands on them that were come to slay him, and slew them: for hee knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble acts (wherein he behaued himselfe manfully) of the building of wals which he made, and other of his decdes,

24 Behold, they are written in the Chronicles of his Priesthood, from the time that hee was made high Priest after his father.

THE SECOND BOOKE of the Maccabees.

CHAP. I.

1 An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they shew them to giue thanks for the death of Antiochus. 24 Of the fire that was hid in the pit. 24 The prayer of Demetrius.

IN Brethren the Iewes, which bee at Ierusalem, and they that are in the countrey of Iudea, vnto the brethren the Iewes, that are throughout EGYPT, send salutation, and prosperitie vnto you.

2 God be gracious vnto you and remember his covenant made with Abraham, and Isaac, and Jacob his faithfull seruants.

3 And giue you all an heart, to worship him, and to do his will with a whole heart and with a willing minde.

4 And open your hearts in his Law, and commandments, and send you peace.

5 And heare your prayers, and be reconciled with you, and neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundredth thirtieth and ninth yeere, wee Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeeres, after that Iason, and his company departed out of the holy land and kingdome.

8 And burnt the porch, and shed innocent blood: Then we prayed vnto the Lord, & were heard: we offered sacrifice and fine flowre, and lighted the lampes, and set forth the bread.

9 Now therefore keepe ye the dayes of the feast of the Tabernacles in the month Chasseu.

10 In the hundredth fourescore and eight yeere, the people that was at Ierusalem, and in Iudea, and the counsell and Iudas, vnto Aristobulus king Ptolemeus master, which is of the stocke of the anointed priests, and to the Iewes that are in Egypt, sende greeting and health.

11 Inasmuch as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the king.

12 For hee brought them into Persia by heapes, that fought against the holy citie.

13 For albeit the captaine, and the armie, that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceit of Naneas Priests.

14 For Antiochus, as though hee would dwell with her, came thither, he, and his friends with him, to receiue money vnder the title of a dowrie.

15 But when the Priests of Nanea had laid it forth, and he was entred with a small companie within the Temple, they shut the Temple, when Antiochus was come in,

16 And by opening a priue doore of the vaulte, they cast stones as it were thunder, vpon the captaine and his, and hauing bruiised them in pieces, they cut off their heads and threw them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Whereas we are now purposed to keepe the purification of the Temple vpon the five and twentieth day of the month Chasseu, wee thought it necessary to certifie you therof, that yee also might keepe the feast of the Tabernacles, and of the fire which was hid in the Temple, after that hee had built the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priests, which sought the honour of God, tooke the fire of the altar priuily, and hid it in an hollow pit, which was drie in the bottome, and there they kept it, so that the place was unknowne vnto euery man.

20 Now after many yeeres, when it pleased God that Neemias should bee sent from the King of Persia, hee sent of the posteritie of those Priests which had hid it, to fetch the fire, and as they told vs, they found no fire, but thicke water.

21 Then commanded he them to draw it vp, and to bring it: and when the things appertaining to the sacrifices were brought, Neemias commanded the Priests to sprinkle the wood, and the things layd thereupon, with water.

22 When this was done, and the time came that the sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that eueryman marvelled.

23 Now the Priests, and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God maker of all things, which art fearefull and strong, and righteous, and merciful, and the onely and gracious King,

25 Onely liberall, onely iust and almightie and euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserue thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: looke vpon them which are despised, and abhorred, that the heathen may know that thou art our God.

28 Punish them that oppresse vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holy place, * as Moyses hath spoken.

30 And

* Deut. 30. 5.

30. And the priests sang Psalmes therunto.

31. Now when the sacrifice was consumed, Neemias commaunded the great stones to bee sprinkled with the residue of the water.

32. Which when it was done, there was kindled a flame, which was consumed by the light that shined from the altar.

33. ¶ So when this matter was knowne, it was tolde the king of Persia, that in the place where the Priests, which were ledde away, had hid fire, there appeared water, where-with Neemias and his companie had purified the sacrifices.

34. The king tried out the thing, and closed the place about, and made it holy.

35. And to them that the king fauoured, he gaue and bestowed many gifts.

36. And Neemias called the same place Ephthar, which is to say, purification: but many men call it Nephthar.

CHAP. II.

How Ieremie bid the tabernacle, the Arke and the altar in the hill. 22. Of the five bookes of Iason contained in one.

It is found also in the writings of Ieremias the prophet, that he commaunded them, which were caried away, to take fire, as was declared, and as the Prophet commaunded them that were led into captiuitie.

2. * Giuing them a law that they should not forget the commaundements of the Lorde, and that they should not erre in their mindes, when they saw images of gold and siluer, with their ornaments.

3. These and such other things commaunded he them, and exhorted them that they should not let the law go out of their hearts.

4. It is written also, how the prophet, by an oracle that hee had, charged them to take the tabernacle and the arke, and followe him: and when he came vp into the mountain where Moyses went vp, * & saw the heritage of God,

5. Ieremias went foth and founde an hollow caue, wherein hee layd the Tabernacle, and the Arke, and the altar of incense, and so stopped the doore.

6. And there came certaine of those that followed him, to marke the place: but they could not finde it.

7. Which when Ieremias perceiued, hee reprooued them, saying, As for that place it shall bee vnknown, vntill the time that God gather his people together againe, and that mercie be shewed.

8. Then shall the Lord shewe them these things, & the maiestie of the Lord shal appeare and the cloude also, as it was shewed vnder Moyses, and as * when Salomon desired, that the place might be honourably sanctified.

9. For it is manifest that hee, being a wise man, offered the * sacrifice of dedication, and consecration of the Temple.

10. * And as when Moyses prayed vnto the Lord, the fire came downe from heauen,

and consumed the sacrifice: so, when Salomon prayed, * the fire came down from heauen, and consumed the burnt offering.

11. And Moyses sayd, Because the sinne offering was not eaten, therefore it is consumed.

12. So Salomon kept those eight dayes.

13. These things also are declared in the writings, and registers of ¶ Neemias, and how he made a librarie, and how he gathered the actes of the Kings, and of the Prophets, and the actes of Dauid, and the epistles of the kings concerning the holy gifts.

14. Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15. Wherefore if yee haue neede thereof, send some to fetch them vnto you.

16. Whereas we then are about to celebrate the purification, wee haue written vnto you, and ye shal doe well if ye keepe the same dayes.

17. We hope also that the God, which deliuered all his people, and gaue an heritage to them all and the kingdome, and the Priesthood and the Sanctuary,

18. * As hee promised in the Law, will shortly haue mercy vpon vs, and gather vs together from vnder the heauen into his holy place: for hee hath saued vs from great perills, and hath clensted the place.

19. As concerning Iudas Maccabeus, and his brethren, the purification of the great Temple, and the dedication of the altar,

20. And the warres against Antiochus Epiphanes, and Eupator his sonne,

21. And the manifest signes that came from heauen vnto those, which manfully stood for the Iewes religion: (for though they were but few, yet they ranne through whole countreys, and pursued the barbarous armies,

22. And repaired the Temple that was renowned throughout all the world, and deliuered the citie, and established the Lawes, that were like to bee abolished, because the Lorde was mercifull vnto them with all lenitie.)

23. Wee will assay to abridge in one volume those things, that Iason the Cyrenian hath declared in five bookes.

24. For considering the wonderfull number, and the difficultie that they haue that woulde be occupied in the rehearfall of stories, because of the diuersitie of the matters.

25. Wee haue endeouored, that they that would reade, might haue pleasure, and that they which are studious, might easily keepe them in memorie, and that whosoever reade them, might haue profit.

26. Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both swear, and watching.

27. Like as hee that maketh a feast, and seeketh other mens commoditie, hath no small labor: so we also for many mens sakes are very well

* Ch. 7. 1.

¶ Some reade, Ieremie.

* Dent. 30. 5.

107. 2. C. 1.

* Baruch. 6.

* Dent. 34. 1.

* 1. Kin. 8. 14. 22
2. Chron. 6. 21

* 1. Kin. 8. 63. 65.
2. Chron. 7. 4. 5

* Levit. 9. 24.
10. 16.

* Dent. 30. 5.

and in doing so the author the exact diligence of every particular we will labour to go forward according to the prescript order of an abridgement.

2002-03-02

30. Bgeuol thinks for vs, that it appertaineth to the first writer of a story to enter deeply into it, and to make mention of all things, and to be curious in every part.

31 But it is permitted to him that will shorten, to a few wordes, and to avoid those things that are curious therein.

dinge thus much to our former wordes; that it is but a foolish thing to abound in wordes before the story, and to be short in the story.

CHAPTER III

2 Of the holour done vnto the Temple by the Kings of the Gentiles: & Sheweth what treasure is in the Temple. 3 Heliodorus is sent to take them away. 4 He is stricken of God, and healed at the prayer of Onias.

When I thinke of the holy cite was inhabi-
ted with all peace, & when the Lawes
were very wel kept, because of the godlines of
Othas the hie Priest, and hatred of wickednes.

It came to passe that euen the kings did honour the place, and garnished the Temple with great gifts.

3 Inſomuch that Seleucus king of Asia of his own rents, bare all the coſts belonging to the ſeruit of the ſacrifices.

4 But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the hie Priest concerning the iniquitie committed in the cite.

Or, the state and
provision.

5 And when he could not ouercome Onias, he gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelosyria and Phœnice.

6 And told him that the treasure in Jerusalem was full of innumerable money, which did not belong to the provision of the sacrifices, and that it were possible that these things might come into the Kings hands.

7 Nowe when Apollonius came to the king, and had shewed him of the money, as it was tolde him, the king chose out Heliodorus his treafurer, and sent him with a commandement to bring him the foresaid money.

8 Immediately Heliodorus tooke his journey as though hee would visite the cities of Coelosyria and Phenice, but in effect to fulfill the kings purpose.

9 So when he came to Ierusalem, and was courteously receiued of the hie Priest into the city, he declared what was determined concerning the money, & shewed the cause of his coming and asked if these things were so indeed.

10 Then the hie Priest told him that there were such things laid vp by the widowes and fatherlesse,

11 And that a certaine of it belonged vnto
Hircanus ~~the~~ *the* ~~sonne~~ *sonne* of Tobias a noble man, and
not as that wicked Simon had reported, and
that in all there were but foure hundred talents
of silver, and two hundredth of gold.

14 And that it were altogether impossible to do this wrong to them that had committed it of trust to the holiness of the place and Temple, which is honoured throughout the whole world for holiness and integrity.

13 But Heliodorus because of the Kings
commaundement giuen him, sayd that in any
wife it must be brought into the kings treasury

14 So he appointed a day, and went in to take order for these things: then there was no small griefe throughout the whole cite.

15 For the Priests fell down before the altar in the Priests garment, and called vnto heauen vpon him which had made a Law concerning things giuen to bee kept, that they should be safely preferred for such as had committed them to be kept.

18 Then they that looked the hie Priest in the face, were wounded in their heart : for his countenance, and the changing of his colour declared the sorrow of his mind.

17 The man was wrapped in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by
heapes vnto the common prayer, because the
place was like to come vnto contempt.

19 And the women, girt with sackcloth vnder their breasts, filled the streetes, and the virgins that were kept in, ranne some to the gates, and some to the walles, and other looked out at the windows:

20 And all held vp their hands toward hea-
uen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of al sorts, and the expectation of the hie Priest being in such anguish.

22 Therefore they called vpon the Almightie Lord, that he would keepe safe and sure the things, which were layd vp for those that had deliuered them.

23 Neuertheles, the thing that Heliodorus was determined to doe, that did he performe.

24 And as hee and his souldiers were now there present by the treasure, hee that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonishd at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an horſe
with a terrible mā ſitting vpon him, moſt rich-
ly barbed, and he ran fiercely, and ſmote at He-
liodorus with his fore feet, & it ſeemed that he
that ſate vpon the horſe, had harnesse of gold.

26 More-

26 Moreover, there appeared two yong men, notable in strength, excellent in beaurie, and comely in apparell, which stood by him on either side, and scourged him continually, and gaue him many fore stirpes.

27 And Heliodorus fell suddenly vnto the ground, and was covered with great darknesse: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great company, and many souldiers into the sayd treasure, was borne out: for he could not helpe himselfe with his weapons.

29 So they did knowe the power of God manifestly, but hee was dumbe by the power of God, and lay destitute of all hope & health,

30 And they prayed the Lord that had honoured his owne place: for the Temple which a little afore was full of feare and trouble, when the Almighty Lord appeared, was filled with ioy and gladnesse.

31 Then straightwayes certaine of Heliodorus friends prayed Onias, that he would call vpon the most high to grant him his life, which lay ready to giue vp the ghost.

32 So the hie Priest, considering that the King might suspect that the Iewes had done Heliodorus some euill, he offered a sacrifice for the health of the man.

33 Now when the hie Priest had made his prayer, the same yong men in the same clothing appeared, and stood beside Heliodorus, saying, Giue Onias the hie Priest great thanks: for, for his sake hath the Lord graunted thee thy life.

34 And seeing that thou hast been scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him, which had granted him his life, and thanked Onias, and went againe with his hoste to the King.

36 Then testified hee vnto euery man of the great works of God that he had seene with his eyes.

37 And when the King asked Heliodorus, who were meete to be sent yet once againe to Ierusalem, he sayd,

38 If thou hast any enemy or traitour, send him thither, and thou shalt receiue him well scourged, if hee escape with his life: for in that place, no doubt, there is a special power of God.

39 For he that dwelleth in heauen, hath his eye on that place, and defendeth it, and he bea- teth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasure.

CHAP. IIII.

1 Simon reporteth euill of Onias. 7 Iason obtaineth the office of the hie Priest by corrupting the King, 27 And was by Menelaus defrauded by like bribing. 34 Onias is slaine traiterously by Andronicus.

THIS Simon now, of whom we spake afore, being a bewrayer of the money and of his owne naturall countrey, reported euill of Onias, as though he had mooued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was he bold to call him a traitour that was so beneficiall to the citie, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that through one that belonged to Simon, murthers were committed,

4 Onias considering the danger of this contention, and that Apollonius, as hee that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice,

5 He went to the King not as an accuser of the citizens, but as one that intended the common wealth both priuately and publicly.

6 For he saw it was not possible except the king tooke order, to quiet the matters, and that Simon would not leaue off his follie.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, tooke the kingdom, Iason the brother of Onias laboured by vnlawfull meanes to be high Priest.

8 For he came vnto the King, and promised him three hundredth and threescore talents of siluer, and of another rent, fourescore talents.

9 Besides this, hee promised him an hundredth and fiftie, if he might haue licence to set vp a place for exercise, and a place for the youth, and that they would name them of Ierusalem Antiochians.

10 The which thing when the King had granted, and he had gotten the superioritie, he began immediatly to drawe his kinsmen to the customes of the Gentiles,

11 And abolished the friendly priuiledges of the Kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: hee put downe their Lawes and policies, and brought vp new statutes, and contrary to the Lawe.

12 For he presumed to build a place of exercise vnder the castle, and brought the chief yong men vnder his subiection, and made them weare hattes.

13 So there began a great desire to follow the manners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Iason, not the hie Priest, but the vngodly perfon.

14 So that the Priests were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expences at the play after the casting of a stone.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came

|| Or, that hee would write the Antiochians that were in Ierusalem among them,

|| Or, buskins, in token of wickednesse as the Gentiles did,

|| This game was to trie strength by casting a stone that had an hole in the mids, or a peece of metall.

came vpon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to bee like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the times following shall declare these things.

Or, Olympian sports which were games kept every fift yeere.

18 ¶ Nowe when the games that were vsed euery five yeere, were played at Tyrus, the king being present,

19 This wicked Iason sent from Ierusalem men to looke vpon them, as though they had bene Antiochians, which brought three hundred drachmes of silver for a sacrifice to Hercules: albeit they that caried them, desired they might not bee bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of galleys.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that hee was euil affectioned toward his affaires, hee sought his owne assurance, and departed from thence to Ioppe and so came to Ierusalem.

22 Where hee was honourably receiued of Iason, and of the citie, and was brought in with torchlight, and with great shoutings, and so he went with his hoste vnto Phenice.

23 Three yere afterward Iason sent Menelaus, the foresayd Simons brother to beare the money vnto the king, and to bring to passe certaine necessary affaires: wherof he had giuen him a memoriall.

24 But he, being commended to the king, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundred talents of silver, more then Iason.

Or, commandments.

25 So hee gate the Kings letters patents, albeit hee had nothing in himselfe worthie of the hie Priesthood, but bare the stomacke of a cruel tyrant, and the wrath of a wilde beast.

26 Then Iason, which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that he had promised vnto the king, he tooke none order for it, albeit Sostratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherfore they were both called before the King.

29 Now Menelaus left his brother Lyfimachus in his stead in the Priesthood, and Sostratus left Crates which was gouernour of the Cyprians.

30 ¶ While these things were in doing,

the Tharsians and they of Mallot made insurrection, because they were giuen to the Kings concubine called Antiochis.

31 Then came the King in all haste, to appease the businesse, leauing Andronicus a man of authority to be his lieutenant.

32 Now Menelaus supposing that he had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some hee solde at Tyrus and in the cities thereby.

33 Which when Onias knew of a surety, he reprooued him, and withdrew himselfe into a Sanctuary at Daphne by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, he counselled him craftily, giuing him his right hand with an oth: (howbeit he suspect him, and perswaded him to come out of the Sanctuary) so he slew him incontinently without any regard of righteousnesse.

35 For the which cause not only the Iewes, but many other nations also were grieved, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the King was come againe from the places about Cilicia, the Iewes that were in the citie, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorrie in his mind, and he had compassion, and wept because of the modesty and great discretion of him that was dead.

38 Wherefore being kindled with anger, he tooke away Andronicus garment of purple, and rent his clothes, and commaunded him to bee led throughout the citie, and in the same place where he had committed the wickednes against Onias, hee was slaine as a murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 ¶ Now when Lyfimachus had done many wicked deedes in the citie, through the counsell of Menelaus, and the bruite was spread abroad, the multitude gathered them together against Lyfimachus: for he had caried out now much vessell of gold.

40 And when the people arose, and were full of anger, Lyfimachus armed about three thousand, and began to vse vnlawfull power, a certaine tyrant being their capitaine, who was no lesse decayed in wit, then in age.

41 But when they vnderstood the purpose of Lyfimachus, some gate stones, some great clubs, and some cast handfulls of dust, which lay by, vpon Lyfimachus men, and those that inuaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himselfe they killed besides the treasure.

43 For these causes, an accusation was layd

laid against Menelaus.

44 And when the King came to Tyrus, three men sent from the Senate pleaded the cause before him.

45 But Menelaus being now convinced, promised to Ptolemy the sonne of Dorimenes much money, if he would perswade the King.

46 So Ptolemy went to the King into a court, whereas he was to coole himselfe, and turned the Kings minde.

47 Insomuch that he discharged Menelaus from the accusation (notwithstanding he was the cause of all mischief) and condemned those poore men to death, which if they had tolde their cause, yea, before the Scythians, they should haue been heard as innocent.

48 Thus were they soone punished vniu-ly, which followed vpon the matter for the citie, and for the people, and for the holy vessels.

49 Wherefore they of Tyrus hated that wickednesse, and ministred all things liberally for their butiall.

50 And so through the couetousnesse of them that were in power, Menelaus remained in authority, increasing in malice, and declared himselfe a great traitour to the citizens.

C H A P. V.
Of the signes and tokens seene in Ierusalem. 6 Of the ende and wickednesse of Iason. 11 The pursuit of Antiochus against the Iewes. 15 The spoiling of the Temple. 27 Macabeus fleeth into the wilderness.

A Bout the same time, Antiochus vnder-tooke his second voyage into Egypt.

2 And then were there seene throughout all the Citie of Ierusalem, fourtie dayes long, horsemen running in the ayre, with robes of gold, and as bands of speare men.

3 And as troupes of horsemen set in atay, encountring and coursing one against another with shaking of shields and multitude of darts, and drawing of swordes, and shooting of arrowes, and the glittering of the golden armour seene, and harness of all sorts.

4 Therefore euery man prayed that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Iason tooke at the least a thousand men, and came suddenly vpon the citie, and they that were vpon the walles being put backe, and the citie at length taken,

6 Menelaus fled into the castle, but Iason slew his owne citizens without mercie, not considering, that to haue the aduantage against his kinsmen is greatest disaduantage, but thought that he had gotten the victory of his enemies, and not of his owne nation.

7 Yet he gate not the superioritie, but at the last receiued shame for the reward of his treason, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally hee had this ende of his wicked conuersation, that hee was accused before Aretas the king of the Arabians, and fled from

citie to citie, being pursued of euery man, and hated as a forsaker of the Lawes, and was in abomination as an enemy of his countrey and citizens, and was driven into Egypt.

9 Thus hee that had chased many out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And he that had cast many out vburied, was throwen out himselfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the King, he thought that Iudea would haue fallen from him; wherefore hee came with a furious minde out of Egypt, and tooke the city by violence.

12 He commanded his men of warre also, that they should kil, and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of young men, and old men, and a destruction of men and women and children, and virgines, and infants were murdered:

14 So that within three dayes were slaine fourescore thousand, and fourtie thousand taken prisoners, and there were as many sold as were slaine.

15 Yet was he not content with this, but durst goe into the most holy Temple of all the world, hauing Menelaus that traitour to the lawes, and to his owne countrey, to be his guide,

16 And with his wicked handes tooke the holy vessels, which other Kings had giuen for the garnishing, glory and honour of that place, and handled them with his wicked hands.

17 So haucie in his minde was Antiochus, that he considered not, that God was not a little wroth for the sinnes of them that dwelt in the citie, for the which such contempt came vpon that place.

18 For if they had not beene wrapped in many sinnes, hee, as soone as he had come, had suddenly been punished, & put backe from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasure.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it be partaker of the benefits of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shall be reconciled, it shall be set vp in great worship againe.

21 ¶ So when Antiochus had taken eighteen hundreth talents out of the Temple; he gate him to Antiochia in all haste, thinking in his pride to make them saile vpon the dry land, and to walke vpon the sea: such an hie mind had he.

22 But he left deputies to vex the people: at Ierusalem Philip a Phrygian by birth, in manners more cruell then he that set him there.

23 And

23 And Iar Garizin Andronicus, and with them Menelaus, which was more grievous to the citizens then the other, and was despitefull against the Jewes his citizens.

24 He sent also Apollonius a cruell prioe, with an armie of two and twentie thousand, whom he commanded to slay those that were toward marriage, and to sell the women, and the yonger sort.

25 So when he came to Ierusalem, hee fained peace, and kept him selfe with the holy day of Sabbath, and then finding the Jewes keeping the feast, he commanded his men to take their weapons.

26 And so he slew all them that were gone forth to the Jewes, and running through the citie with his men armed, hee murdered a great number.

27 But Iudas Maccabeus, being as it were the tenth, fled into the wilderness, and lived there in the mountaines with his companie among the beasts, and dwelling there, & eating grasse, least they should be partakers of the filthinesse.

CHAP. VI.

1 The Jewes were compelled to leave the Lawe of God. 4 The Temple is defiled. 10 The women cruelly punished. 28 The grievous paine of Eleazar.

10 Or, Amiebia.

NOt long after this, sent the king an olde man of Athens, for to compel the Jewes to transgresse the Lawes of the fathers, and not to be governed by the Law of God.

2 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympiis, & that of Garizin, according as they did that dwelt at that place, Iupiter that keepeth hospitalitie.

3 This wicked government was fore and grievous vnto the people.

4 For the Temple was full of dissolution, and gluttonie of the Gentiles, which dallied with harlots, and had to do with women within the circuite of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable, and forbidden by the Lawe.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue their ancient feastes, nor plainely to confesse himselfe to be a Jew.

7 In the day of the Kings birth they were grievously compelled perforce euery moneth to banquet, and when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of yuie.

8 Moreouer through the counsell of Ptolemeus there went out a commandement vnto the next cities of the heathen against the Jewes, that the like custome and banquetting should be kept.

9 And who so would not conforme themselves to the maners of the Gentiles, should be put to death: then might a man haue seene the present miserie.

10 Or, eating of the flesh that was sacrificed.

10 For there were two women brought forth that had circumcised their sonnes, whom when they had fed round about the citie (the babes hanging at their breasts) they cast them downe headlong over the walles.

11 Some that were run together into dens to keepe the Sabbath day secretly, were discovered vnto Philip, and were burnt together, because that for the reuerence of the honourable day they were afraid to helpe themselves.

12 Now I beseech those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse not to suffer sinners long to continue, but straightwayes to punish them.

14 For the Lord doth not long waite for vs, as for other nations, whom he punisheth when they are come to the fulnesse of their finnes.

15 But thus hee dealeth with vs, that our finnes should not be heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercy from vs: and though he punish with aduersitie, yet doth he neuer forsake his people.

17 But let this be spoken now for a warning vnto vs: and now will we come to the declaring of the matter in few words.

18 Eleazar then one of the principall Scribes, an aged man, and of a well fauoured countenance, was constrained to open his mouth and to eat swines flesh.

19 But he desiring rather to die gloriously then to liue with hatred, offered himselfe willingly to the torment, and spake it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banquet, for that old friendship of the man, tooke him aside priuily, and prayed him, that he would take such flesh as was lawfull for him to vse, and as he would prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the king, euen the flesh of the sacrifice.

22 That in so doing hee might be deliuered from death, and that for the old friendship that was among them, hee would receiue this fauour.

23 But he began to consider discreetly, and as became his age, and the excellencie of his aunient yeeres, and the honour of his gray haire, whereunto hee was come, and his most honest conuersation from his childhood, but chiefly the holy Law made, and giuen by God: therefore he answered consequently, and willed them straightwayes to send him to the graue.

24 For it becommeth not our age, said he, to dissemble, whereby many yong persons might thinke,

Dom, 3

*Or, to another
maner of life.*

thinke, that Eleazar being fourescore yeres old and ten were now gone to another religion.

25 And so through mine hypocricie (for a litle time of a transitory life) they might be deceiued by me, and I should procure malediction, and reproch to mine old age.

26 For though I were now deliuered from the torments of men, yet could I not escape the hand of the Almighty, neither aliue nor dead.

27 Wherefore I will now change this life manfully, and will shew my selfe such as mine age requireth.

28 And so will leaue a notable example for such as be yong, to die willingly and courageously for the honourable and holy Lawes. And when he had said these words, immediately he went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the words that he had spoken: for they thought it had bene a rage.

30 And as hee was ready to giue the ghost because of the stroks, he sighed and said, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might haue bin deliuered from death, I am scourged and suffer these sore paines of my body: but in my mind I suffer them gladly for his religion.

31 Euen now after this maner ended he his life, leaving his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seven brethren and of their mother.

I came to passe also, that seven brethren, with their mother, were taken to be compelled by the King against the Law, to taste swines flesh, and were tormented with scourges and whips.

2 But one of them, which spake first, said thus, What seekest thou? and what wouldest thou know of vs? we are ready to die, rather then to transgresse the Lawes of our fathers.

3 Then was the king angry, and commanded to heat pannes and caldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, & to slay him, and to cut off the vtmost parts of his bodie in the sight of his other brethren and his mother.

5 Now when hee was thus mangled in all his members, he commanded him to be brought aliue to the fire, and to fry him in the pan: and while the smoke for a long time smoked out of the panne, the other brethren with their mother, exhorted one another to die courageously, saying in this maner,

6 The Lord God doeth regard vs, and in deed taketh pleasure in vs, as Moyses declared in the song wherein he testified openly, saying, That God will take pleasure in his seruants.

7 ¶ So when the first was dead after this

maner, they brought the second to make him a mocking stocke: and when they had pulled the skinne with the haire ouer his head, they asked him, if he would eate, or he were punished in all the members of the body.

8 But he answered in his owne language, and said, No. Wherefore he was tormented forthwith like the first.

9 And when he was at the last breath, he said, Thou murderer takest this present life from vs, but the King of the world will raise vs vp, which die for his Lawes, in the resurrection of euerlasting life.

10 ¶ After him was the third had in derision, and when they demanded his tongue, he put it out incontinently, and stretched forth his hands boldly.

11 And spake manfully, These haue I had from the heauen, but now for the Law of God I despise them, and trust that I shall receiue them of him againe.

12 Inasmuch that the king and they which were with him, marueiled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.

14 And when he was now ready to die, he said thus, It is better that wee should change this which we might hope for of men, and wait for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fifth also and tormented him.

16 Who looked vpon the king, & said, Thou hast power among men, and though thou be a mortall man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, how he wil torment thee and thy seed.

18 After him also they brought the sixt, who being at the point of death, said, Deceiue not thy selfe foolishly: for we suffer these things, which are worthy to bee wondered at for our own sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.

20 But the mother was marueilous aboue all other, and worthy of honourable memory: for when she saw her seven sonnes flame within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

21 Yea, she exhorted euery one of them in her own language, & being full of courage and wisdom, stirred vp her womanly affections with a manly stomacke, and said vnto them,

22 I cannot tel how ye came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body.

E e e e

23 But

23 But doubtles the Creator of the world, which formed the birth of man, and found out the beginning of al things, wil also of his owne mercy giue you breath & life againe, as ye now regard not yo^r own selues, for his lawes sake.

24 Now Antiochus thinking himsele despised, and c^onsidering the iniurious words, while the yongest was yet aliue, he did exhort him not onely with words, but swore also vnto him by an oath that he would make him rich and wealthy, if he would forsake the Lawes of his fathers, and that he would take him as a friend, and giue him offices.

25 But when the yong man would in no case hearken vnto him, the king called his mother, and exhorted that she would counsell the yong man to saue his life.

26 And when he had exhorted her with many words, she promised him that she would counsell her sonne.

27 So she turned her vnto him, laughing the cruell tyrant to scorne, and spake in her owne language, O my sonne, haue pitie vpon me, that bare thee nine moneths in my wombe, and gaue thee sucke three yeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29 Feare not this hangman, but shew thy selfe worthy such brethren by suffering death, that I may receiue thee in mercy with thy brethren.

30 While she was yet speaking these words, the yong man said, Whom wait ye for? I will not obey the kings commandement: but I wil obey the commandement of the Law that was giuen vnto our fathers by Moyses.

31 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.

32 For we suffer these things, because of our sinnes,

33 But though the liuing Lord be angry with vs a litle while for our chastening and correction, yet will he be reconciled with his own seruants.

34 But thou, O man without religion, and most wicked of all men, list not thy selfe vp in vaine, which art puffed vp with vncertaine hope, and listest thine handes against the seruants of God.

35 For thou hast not yet escaped the iudgment of Almighty God, which seeth al things.

36 My brethren that haue suffered a litle paine, are now vnder the diuine Couenant of euerlasting life: but thou through the iudgment of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done,

offer my body and life for the Lawes of our fathers, beseeching God that he will soone be mercifull vnto our nation, and that thou by torment and punishment mayest confesse, that he is the onely God,

38 And that in mee and my brethren the wrath of the Almighty, which is righteously fallen vpon our nation, may cease.

39 Then the king being kindled with anger, raged more cruelly against him the the others, and tooke it grievously that he was mocked.

40 So he also died holily, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now be ynough spoken concerning the banquets, and extreme cruelties,

CHAP. VIII.

1 Iudas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to combat. 20 Nicanor is overcome. 27 The Iewes giue thanks after they haue put their enemies to flight, diuiding part of the spoiles vnto the fatherlesse, and vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor flieth vnto Antiochus.

Then Iudas Maccabeus, and they that were with him, went priuily into the townes, and called their kinsfolks and friends together, and tooke vnto them all such as continued in the Iewes religion, and assembled fixe thousand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple, that was defiled by wicked men,

3 And that he would haue compassion vpon the city that was destroyed, and almost brought to the ground, & that he would heare the voice of the blood that cried vnto him,

4 And that he would remember the wicked slaughter of the innocent children, & the blasphemies committed against his name, and that he would shew his hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at vnwares, and burnt vp the townes and cities: yet he took the most commodious places, and slew many of the enemies.

7 But specially he vsed the nights to make such assaults, in so much that the bruit of his manlinesse was spread euery where.

8 ¶ So when Philip saw that this man increased by litle & litle, and that things prospered with him for the most part, he wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice, to helpe him in the kings businesse.

9 Then sent he speedily Nicanor the sonne of Patroclus a speciall friend of his, and gaue him of all nations of the heathen no lesse then twenty thousand men, to root out the whole generation of the Iewes, and ioyned with him Gorgias

Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the king of two thousand talents, which the Romanes should haue, to bee taken of the Iewes that were taken prisoners.

11 Therefore immediatly he sent to the cities on the sea coast, prouoking them to buy Iewes to bee their seruants, promising to sell fourescore and ten for one talent: but he considered not the vengeance of Almighty God, that should come vpon him.

12 When Iudas then knewe of Nicanors comming, he told them that were with him, of the comming of the arme.

13 Now were there some of them fearefull, which trusted not vnto the righteousness of God, but fled away, & abode not in that place.

14 But the other sold all that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had sold them, or euer he came neere them.

15 And though he would not do it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about fixe thousand, exhorting them not to be afraide of their enemies, neither to feare the great multitude of the Gentiles, which came against them ynrighteously, but to fight manly,

17 Setting before their eyes the iniurie that they had vnjustly done to the holy place, and the crueltie done to the citie by derision, and the destruction of the orders established by their fathers.

18 For they said he, trust in their weapons and boldnes: but our confidence is in the Almighty God, which at a beck can both destroy them that come against vs, and all the world.

19 Moreouer hee admonished them of the helpe that God shewed vnto their fathers, as when there perished an hundred and fourescore and fixe thousand vnder * Sennacherib,

20 And of the battell that they had in Babylon against the Galatians, how they came in all to the battell || eight thousand, with foure thousand Macedonians: and when the Macedonians were astonished, the eight thousand slew an hundred & twenty thousand through the helpe that was giuen them from heauen, whereby they had receiued many benefits.

21 Thus when he had made them bold with these words, & ready to die for the lawes & the country, he diuided his army into foure parts,

22 And made his owne brethren captaines ouer the army, to wit, Simoni & Ioseph and Ionathan, giuing each one fifteen hundred men.

23 And when || Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the foreward, ioyned with Nicanor,

24 And because the Almighty helped them, they slew aboue nine thousand men, & wounded and maymed the most part of Nicanors hoste, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, & therefore they would no longer pursue them.

27 So they tooke their weapons, and spoyled the enemies, and kept the Sabbath, giuing thanks, and praying the Lord wonderfully, which had deliuered them that day, and powdered vpon them the beginning of his mercie.

28 And after the Sabbath, * they distributed the spoiles to the sicke, and to the fatherlesse, and to the widowes, and diuided the residue among themselves and their children.

29 When this was done, and they all had made a general prayer, they besought the mercifull Lord to be reconciled at the length with his seruants.

30 Afterward with one consent they sel vpon Timotheus and Bacchides, and slew aboue twenty thousand, and wanne & strong holds, and diuided great spoiles, and gaue an equall portion vnto the sicke, and to the fatherlesse, and to the widowes, and to the aged persons also.

31 Moreouer, they gathered their weapons together, and laid them vp diligently in conuenient places, and brought the remnant of the spoiles to Ierusalem.

32 They slew also Philarches a most wicked person, which was with Timotheus, and had vexed the Iewes many wayes.

33 And when they kept the feast of victory in their countrey, they burnt Calisthenes that had set fire vpon the holy gares, which was fled into a litle house: so he receiued a reward meet for his wickednesse.

34 And that most wicked Nicanor, which had brought a thousand merchants to buy the Iewes:

35 Hee was through the helpe of the Lord brought downe of them whome he thought as nothing, in so much that he put off his glorious raiment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia with great dishonour, through the destruction of his hoste.

36 Thus he that promised to pay tribute to the Romanes, by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had a || defender, and for this cause none could hurt the Iewes, because they followed the Lawes appointed by him.

CHAP. IX.

1 Antiochus willing to spoile Persepolis, is put to flight. 2 As he persecuteth the Iewes, he is stricken of the Lord. 13 The faigned repentance of Antiochus. 28 He dieth miserably.

AT the same time came Antiochus againe with dishonour out of the countrey of Persia.

* 1. King. 19. 35.
24. 37. 16.
25. 18.
26. 48. 22.
27. 41. 1.
Some read
four thousand.

Or, E/dras.

* Num. 31. 27.
1. Sam. 30. 24.

|| Or, God their
defender.

2 For when he came to Persepolis, & went about to robbe the Temple, and to subdue the citie, the people ran in a rage to defend themselves with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatane, he vnderstood the things that had come vnto Nicenor, and Timotheus.

4 And then being chafed in his fume, hee thought to impute to the Iewes their fault, which had put him to flight, and therefore commaunded his chariot man to driue continually, and to dispatch the journey: for Gods iudgement compelled him: for he had said thus in his pride, I will make Ierusalem a common burying place of the Iewes, when I come thither.

5 But the Lord Almighty and God of Israel smote him with an vncurable and inuisible plague: for as soone as he had spoken these words, a paine of the bowels that was remedlesse came vpon him, and tore torments of the inner parts.

6 And that most iustly: for he had tormented other mens bowels with diuers and strange torments.

7 Howbeit he would in no wise cease from his arrogancy, but swelled the more with pride, breathing out fire in his rage against the Iewes, and commaunded to haste the journey: but it came to passe that he fell downe from the chariot that ran swiftly, so that all the members of his body were bruised with the great fall.

8 And thus he that a litle afore thought he might command the floods of the sea (so proud was he beyond the condition of man) and to weigh the high mountaines in the balance, was now cast on the ground, and caried in an horse-litter, declaring vnto all the manifest power of God.

* *Mat. 12. 33.*

9 * So that the wormes came out of the bodie of this wicked man in abundance: and whiles he was aliue, his flesh fell off for paine and torment, and all his armie was grieved at his smell.

¶ *Or, rottenness.*

10 Thus no man could beare because of his stinke, him that a litle afore thought he might reach to the starres of heauen.

11 Then he beganne to leaue off his great pride, and selfewill, when he was plagued and came to the knowledge of himselfe by the scourge of God, & by his paine which increased euery moment.

12 And when hee himselfe might not abide his owne stinke, he said these words, It is meet to be subiect vnto God, and that a man which is mortal should not thinke himselfe equal vnto God through pride.

13 This wicked person prayed also vnto the Lord who would now haue no mercie on him.

14 And said thus that he would set at libertie the holy citie vnto the which he made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whom hee had iudged not worthy to bee buried, but would haue cast them out with their children to be deuoured of the foules and wilde beasts) hee would make them all like the citizens of Athens.

16 And whereas hee had spoiled the holy Temple afore, hee would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that hee would also become a Jew himselfe, and go thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnderwritten, containing the forme of a supplication.

19 ¶ THE KING and Prince Antiochus vnto the Iewes his louing citizens, wisheth much ioy and health and prosperitie.

20 If ye and your children fare well, and if all things go after your mind, I giue great thanks vnto God, hauing hope in the heauen.

21 Though I lie sicke, yet am I mindfull of your honor, and good will for the loue I beare you: therefore when I returned from the countrey of Persia, and fell into a sore disease, I thought it necessary to care for the common safetie of all.

22 Not distrusting mine health, but hauing great hope to escape this sicknesse.

23 Therefore considering that when my father had led an host against the hie countries, he appointed who should succeed him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grievous, they in the land might know to whom the affaires were committed, that they should not be troubled.

25 Againe, when I ponder how that the gouernours, that are borderers and neighbours vnto my kingdome, wait for all occasions, and look but for opportunity, I haue ordeined that my sonne Antiochus shall be king, whom I oft commended and committed to many of you, when I went into the hie prouinces, and haue written vnto him as followeth hereafter.

26 Therefore I pray you, and require you to remember the benefits that I haue done vnto you generally, and particularly, & that euery man will be faithfull vnto mee & my sonne.

27 For I trust that he will be gentle, and loving vnto you according to my minde.

28 ¶ Thus the murder and blasphemous suffered most grievously, and as he had intreated other men, so hee died a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, caried away his body, who fearing the son of Antiochus, went into Egypt to Ptolemeus Philometor.

15. And Maccabeus with his company, and the Temple. 16. The Jews fight against the Idumeans. 17. Timotheus, Judas, and others, with whom Judas fought. 18. Five men appear to the Jews to the help of the Jews. 19. Timotheus, Judas, and others.

Maccabeus now & his company, through the help of the Lord, wanne the Temple, and the cite againe.

2 And destroyed the altars, & chappels that the heathen had builded in the open places,

3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeeres, and fixe moneths after, and set forth the lamps, and the Showbread.

4 When that was done, they fell downe flat vpon the ground, and besought the Lord, that they might come no more into such troubles: but if they sinned any more against him, that hee himselfe would chasten them with mercy, and that they might not be deliuered to the blasphemous and barbarous nations.

5 Now vpon the same day, that the strangers polluted the temple, on the very same day it was cleansed againe, even the five & twentieth day of the same moneth, which is Challeu.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembering, that not long afore they held the feast of the Tabernacles: where they liued in the mountains and deuines like beasts.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordeined also by a common statute and decree, that euery yere those daies should be kept of the whole nation of the Iewes.

9 And this was the end of Antiochus called Epiphanes.

10 ¶ Now will we declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres, that followed.

11 For when hee had taken the kingdome, he made one Lysias which had bene capitaine of the hoste in Phenice, and Coelosyria, ruler ouer the affaires of the realme.

12 For Ptolemeus that was called Macron, purposed to doe iustice vnto the Iewes for the wrong that had bin done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause he was accused of his friends before Eupator, and was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him, & came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poysoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, he entertained strangers, and made warre oft times against the Iewes.

15 Moreover the Idumeans that held the

strong holds, which were meet for their purpose, troubled the Iewes, & by receiuing them that were driven from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made prayers, and besought God, that hee would be their helper, and so they fel vpon the strong holds of the Idumeans,

17 And assaulted them fore, that they wane the places, & slew all that fought against them on the wall, and killed all that they met with, and slew no lesse then twenty thousand.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castles, hauing all maner of things conuenient to susteine the siege,

19 Maccabeus left Simon, and Ioseph, and Zaccheus also, and those that were with them, which were ynow to besiege them, and departed to those places which were more necessary.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money (through certaine of those that were in the castle) and tooke seuentie thousand drachmes, and let some of them escape.

21 But when it was told Maccabeus what was done, hee called the gouernours of the people together, and accused those men, that they had sold their brethren for money, and let their enemies goe.

22 So he slew them when they were conuict of treason, & immediatly wane the two castles:

23 And hauing good successe, as in all the warres that he tooke in hand, hee slew in the two castles moe then twenty thousand.

24 Now Timotheus whom the Iewes had overcome afore, gathered an armie of strangers of all sorts, and brought a great troupe of horsemen out of Asia to winne Iewrie by strength.

25 But when he drew nere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fell downe at the foote of the altar, and besought the Lord to be merciful to them, and to be an enemy to their enemies, and to be an aduersary to their aduersaries, * as the Law declareth.

27 So after the prayer, they took their weapons, and went on further from the cite, and when they came neere to the enemies, they tooke heed to themselves.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victory, and the other tooke courage as a guide of the warre.

29 But when the battel waxed strong, there appeared vnto the enemies from heauen five comely men vpon horses with bridles of gold, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them,

Eccc 3 and

a A drachme is the eight part of an ounce, which is about three pence.

* Exod. 23. 20, dem. 20. 4.

and couered him on euery side with their weapons, and kept him safe, but shot darts, and lightnings against the enemies, so that they were confounded with blindness, and beaten downe and full of trouble.

31 There were slaine of foot-men twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himselfe, he fled vnto Gazara, which was called a very strong hold, wherein Chereas was capitaine.

33 But Maccabeus and his company layd siege against the fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

¶ Or, the five and
twenty day.

35 Neuertheles vpon the fifti day in the morning, twenty yong men of Maccabeus company, whose hearts were inflamed because of the blasphemies, came vnto the wall, and with bold stomacks smote downe those that they met.

36 Others also that climbed vp vpon the engines of warre against them that were within, set fire vpon the towres, & burnt those blasphemers quick with the fires that they had made, and others brake vp the gates, and receiued the rest of the army, and tooke the city.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollophanes.

38 When this was done, they praised the Lord with Psalmes and thanksgiuing, which had done so great things for Israel, and giuen them the victory.

CHAP. XI.

1 Lyfias gath about to overcome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lyfias vnto the Iewes. 20 The letter of King Antiochus vnto Lyfias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes vnto the Iewes.

Very shortly after this, Lyfias the Kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when he had gathered about fourescore thousand, with all the horsemen, he came against the Iewes, thinking to make the city an habitation of the Gentiles.

3 And the temple would he haue to get money by like the other temples of the heathen: for he would sell the Priests office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsemen, and in his fourescore Elephants,

5 He came into Iudea, & drew nere to Bethsura, which was a castle of defence, fure long from Ierusalem, & laid fore siege vnto it.

6 But when Maccabeus and his company knew that he had besieged the holds, they, and all the people made prayers with weeping, and teares before the Lord, that he would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would iopard themselves together with him to help their brethren: so they went forth together with a courageous minde.

8 And as they were these besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harness of gold.

9 Then they praised the mercifull God all together, & took heart, in so much that they were ready, not onely to fight with men, but with the most cruel beasts, & to breake downe the walls of Ixone.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like lions, they slew eleven thousand footmen, and sixtene hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lyfias himselfe fled away shamefully, and so escaped.

13 Who as he was a man of vnderstanding, considering what losse hee had, and knowing that the Hebrewes could not be overcome, because the Almighty God helped them, sent vnto them;

14 And promised, that he would consent to all things which were reasonable, and perswade the king to be their friend.

15 Maccabeus agreed to Lyfias requests, hauing respect in all things to the commonwealth, and whatsoeuer Maccabeus wrote vnto Lyfias concerning the Iewes, the king granted it.

16 For there were letters written vnto the Iewes from Lyfias containing these wordes, LYFIAS vnto the people of the Iewes sendeth greeting.

17 Iohn and Abessalom, which were sent from you, deliuered mee the things that you demand by writing, and required me to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to bee reported to the King himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if yee behaue your selues as friends towards his affaires, hereafter also I will endeour my selfe to doe you good.

20 As concerning these things, I haue giuen commandment to these men, & to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare ye wel, the hundredth and eight and fourtie yeere, the foure and twentieth day of the moneth Dioscorinthius.

22 ¶ Now the kings letter contained these wordes, KING ANTIOCHVS vnto his brother Lyfias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our realme

realme line quietly, that every man may apply his owne affayres.

24 We vnderstand also that the Iewes would not consent vnto our father; for to be brought vnto the custome of the Gentiles; but would keep their owne manner of living; for the which cause they require of vs, that we should suffer them to liue after their owne lawes.

25 Wherefore our mind is that this nation shall be in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to send vnto them, and grant them peace; that when they are certified of our minde, they may be of good comfort; and cheerefully go about their owne affayres.

27 And this was the kings letter vnto the nation: **KARIS ANTI OCHAS** vnto the Elders of the Iewes; and to the rest of the Iewes sendeth greeting.

28 I ye fare well, we haue our desire; wee are also in good health.

29 Menelaus declared vnto vs that your desire was to returne homie; and to applye your owne businesse.

30 Wherefore those that will depart, wee giue them free liberty; vnto the thirty day of the moneth of Panthicus;

31 That the Iewes may vse their owne manner of living and lawes like as afore, and none of them by any manner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare ye well: the hundredth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

34 The Romanes also sent a letter containing these words, **QVINTVS MEMMIVS** and **TITVS MANILIUS** ambassadours of the Romanes; vnto the people of the Iewes send greeting.

35 The things that **Lyfias** the kings kinsman hath granted you, we grant the same also.

36 But concerning that which he shal report vnto the king, send hither some with speede, when ye haue considered the matter diligently, that we may consult thereupon as shal be best for you: for we must goe vnto Antiochia,

37 And therefore make haste, and send some men that we may know your minde.

38 Farewell: this hundred and eight and fourty yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

2 *Timotheus troubleth the Iewes.* 3 *The wicked deede of them of Ioppe against the Iewes.* 6 *Judas is annoyed of them.* 9 *He setteth fire in the haven of Iamnia.* 10 *The pursuit of the Iewes against Timotheus.* 14 *Timotheus is taken, and let goe vnburt.* 32 *Judas pursueth Gorgias.*

When these couenants were made, **Lyfias** went vnto the king, and the Iewes tilled their ground.

2 But the gouernours of the places, as **Ti-**

motheus, and **Apollonius** the sonne of **Genneus**, and **Ierobeamus**, and also **Demophon**, and besides them, **Nicanor** the gouernour of **Cyprus**, would not let them liue in rest and peace.

3 ¶ They of **Ioppe** also did such a vile acte: they prayed the Iewes that dwelt among them; to go with their wiues and children into the ships, which they had prepared, as though they had ought them none euill will.

4 And so by the common aduice of the citie, they obeyed them, & suspect nothing: but when they were gone forth into the deep, they drowned no lesse then two hundred of them.

5 Now when **Judas** knew of this cruelty shewed against his nation, he commaunded those men that were with him, to make them ready.

6 And having called vpon God the righteous Iudge, he went forth against the murderers of his brethren, and set fire in the haven by night, and burnt the shippes, and those that fled thence, he slew.

7 And when the citie was shut vp, he departed as though he would come againe, and rooted out all them of the citie of **Ioppe**.

8 ¶ But when he perceiued that the **Iamnites** were minded to do in like manner vnto the Iewes which dwelt among them,

9 He came vpon the **Iamnites** by night, and set fire in the haven with the nauie, so that the light of the fire was seene at **Ierusalem**, vpon a two hundredth and forty furlongs.

10 Now when they were gone from thence nine furlongs in their iourney toward **Timotheus**, about fife thousand men of foote, and fife hundredth horsemen of the **Arabians** set vpon him.

11 So the battell was sharpe, but it prospered with **Judas** through the helpe of God: the **Nomades** of **Arabia** being ouercome, besought **Judas** to make peace with them, and promised to giue him certaine cattell, and to helpe him in other things.

12 And **Judas** thinking that they should in deed be profitable concerning many things, granted them peace: whereupon they shooke hands, and so they departed to their tents.

13 ¶ **Judas** also assaulted a citie called **Caspis**, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kinds of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of victuals, that they were the slacker in their doings, reuiling them that were with **Judas**, and reproching them: yea, they blasphemed and spake such words as were not lawfull.

15 But **Maccabeus** souldiers calling vpon the great Prince of the world (which without any instruments, or engins of warre did cast down the wals of **Iericho**, in the time of **Iesus**) gaue a fierce assault against the walles.

16 And tooke the citie by the will of God, and made an exceeding great slaughter, in so much

¶ So called, because they were shepherds.

¶ Or, pasture.

¶ Or, battell
Yamnia.
* Ios. 6. 20.

much that a lake of two furlongs broad, which lay thereby, seemed to flow with blood.

17 ¶ Then departed they from thence, seven hundred and fifty furlongs, and came to Characa unto the Iewes that are called Tubbien.

18 But they found not Timotheus there, for he was departed from thence, and had done nothing, as he had left a garrison in a very strong holde.

19 But Dosithheus, and Sosipater, which were captaines with Maccabeus, went forth and slew those that Timotheus had left in the fortreffe, more then ten thousand men.

20 And Maccabeus prepared, and ringed his armie by bands, and went courageously against Timotheus, which had with him an hundred and twenty thousand men of foote, and two thousand and five hundred horsemen.

21 When Timotheus had knowledge of Iudas coming, he sent the women, and children, and the other baggage afore unto a fortreffe called Carnion (for it was hard to besiege and vneasie to come unto, because of the straits on all sides).

22 But when Iudas first band came in fight, the enemies were smitten with feare, and a trembling was among them through the presence of him that seeth all things, in so much that they fleeing one here, another there, were oft times hurt by their owne people, & wounded with the points of their owne swords.

23 But Iudas was very earnest in pursuing, and slew those wicked men: yea, he slew thirty thousand men of them.

24 Timotheus also himselfe fell into the hands of Dosithheus, and Sosipater, whom he besought with much craft to let him goe with his life, because he had many of the Iewes parents, and the brethren of some of them, which, if they put him to death, should be despised.

25 So when he had assured them with many words, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Artagation, and slew five and twenty thousand persons.

27 And after that he had chased away and slaine them, Iudas remooued the hoste toward Ephron a strong citie, wherein was Lyfias and a great multitude of all nations, and the strong yong men kept the walles, defending them mightily: there was also great preparation of engines of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wanne the citie, and slew five and twenty thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth sixe hundred furlongs from Ierusalem.

30 But when the Iewes which dwelt there, testified, that the Scythopolitans dealt lovingly with them, and intreated them kindly in the time of their aduersitie;

31 They gaue them thanks, desiring them to be friendly still unto them, and so they came to Ierusalem, as the feast of the weekes approached.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Iudaea.

33 Who came out with three thousand men of foote, and foure hundred horsemen.

34 And when they ioyned together, a few of the Iewes were slaine.

35 And Dosithheus one of the Baccenors, which was on horsebacke and a mightie man, rooke Gorgias, and had hold of his garment, and drew him by force, because he would haue taken the wicked man alive: but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fled into Marisa.

36 And when they that were with Eserin, had foughten long, and were wearie, Iudas called vpon the Lord, that he would shew himselfe to be their helper & captaine of the field.

37 And then he began in his owne language, and sung Psalmes with a loud voice, in so much that straight wayes he made them that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla: And when the seuenth day came, they cleansed themselves (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessity required, Iudas and his company came to take vp the bodies of them that were slaine, and to bury them with their kinsmen in their fathers graues.

40 Now vnder the coates of euery one that was slaine, they found iewels that had bene consecrated to the idoles of the * Iamnites, which thing is forbidden the Iewes by the Lawe. Then euery man saw, that this was the cause wherefore they were slaine.

41 And so euery man gaue shankes vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue themselves to prayer, and besought him, that they should not viterly be destroyed for the fault committed. Besides that, noble Iudas exhorted the people to keepe themselves from sinne, for so much as they saw before their eyes the things which came to passe by the sinne of these that were slaine,

43 And hauing made a gathering through the company, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very well and honestly that he thought of the resurrection.

44 For if he had not hoped, that they which were slaine, should rise againe, it had bene super-

10r. Maris
or. Maris
10r. Maris

*Dnt 7.25
10r. 7.1, 11, 12

From this verse to the end of this Chapter, the Greeke text is corrupt, so that no good sense, much lesse certaine doctrine can be gathered thereby: Also

it is euident that this place was not written by the holy Ghost, both because it differeth from the rest of the holy Scriptures, and also the author of this booke acknowledging his owne infirmities, desireth pardon, if he haue not attained to that he should. And it seemeth, that this Iason the Cyrenian, out of whom hee tooke this abridgement, is Ioseph Ben-Gurion, who hath written in Hebrew five bookes of these matters, and intreating of this place, maketh no mention of this prayer for the dead, lib. 3. chap. 19. for it is contrary to the custome of the Iewes; even to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to prove that women might minister the Sacraments, Exod. 4. 25. or the example of Razis, that one might kill himselfe, whom this authour so much commendeth, Chap. 14. 41.

CHAP. XIII.

1 The coming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, mooueth his souldiers vnto prayer. 15 Hee killeth fourteene thousand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundredth fortie and nine yeere, it was tolde Iudas that Antiochus Eupator was coming with a great power into Iudea.

2 And Lyfias the steward and ruler of his affaires with him, hauing both in their armie an hundredth and ten thousand men of foote of the Grecians, and fife thousand horsemen, and two and twentie elephants, and three hundred charrets set with hookes.

3 Menelaus also ioyned himselfe with them, and with great deceit encouraged Antiochus, not for the safegard of the countrey, but because hee thought to haue bene made the gouernour.

4 But the King of kings mooued Antiochus mind against this wicked man, and Lyfias informed the king that this man was the cause of all mischief, so that the king commaunded to bring him to Berea to put him vnto death, as the maner was in that place.

5 Now there was in that place a tower of fiftie cubits high, full of ashes, and it had an instrument that turned round, and on euery side it rolled downe into the ashes.

6 And there whosoever was condemned, of sacriledge, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man should die such a death, and it was a most iust thing that Menelaus should want buriall.

8 For because hee had committed many sinnes by the altar, whose fire and ashes were holy: he himselfe also died in the ashes.

9 ¶ Now the king raged in his minde, and came to shew himselfe more cruell vnto the Iewes then his father.

10 Which things when Iudas perceiued, hee commaunded the people to call vpon the Lord night and day, that if euer he had holpen them, hee would now helpe them, when they should be put from their law, from their countrey, and from the holy Temple:

11 And that hee would not suffer the peo-

ple, which a little before began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this altogether, and besought the Lorde for mercie with weeping, & fasting, and falling downe three dayes together, Iudas exhorted them to make themselves readie.

13 And hee being apart with the Elders, tooke counsell to goe forth, afore the king brought his hoste into Iudea, and should take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, he exhorted his souldiers to fight manfully, even vnto death for the Lawes, the Temple, the Citie, their countrey, and the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watchword, The victorie of God, hee piked out the manliest young men, and went by night into the kings campe, and slewe of the hoste fouretee thousand men, and the greatest elephant with all that sate vpon him.

16 Thus when they had brought a great feare and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶ Now when the king had tasted the manlinesse of the Iewes, he went about to take the holds by policie.

19 And marched toward Beth-sura, which was a strong holde of the Iewes: but hee was chased away, hurt and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessarie.

21 But Rhodocus which was in the Iewes hoste, disclosed the secrets to the enemies: therefore he was sought out, and when they had gotten him, they put him in prison.

22 After this did the king commune with them that were in Beth-sura, and tooke truce with them, departed, and ioyned battell with Iudas, who ouercame him.

23 But when hee vnderstood, that Philip (whom hee had left to be ouerseer of his busines at Antiochia) did rebell against him, he was astonished, so that hee yeelded himselfe to the Iewes, and made them an othe to doe all things that were right, & was appeased toward them, and offered sacrifice, and adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, and made him captaine and gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheless, when he came to Ptolemais, the people of the citie were not content with this agreement: and because they were grieued, they would that he should breake the couenants.

26 Then went Lyfias vp into the iudgement seate, and excused the fact as well as hee could.

¶ Or, gent and tooketh right hand.

could, and perswaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the kings iourney, and his returne.

CHAP. XIII.

Demetrius mooued by Alcimus sendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compact with the Iewes, 19 Which he yet breaketh through the motion of the king. 27 Nicanor commandeth Razis to be taken, who slayeth himselfe.

After three yeares was Iudas enformed that Demetrius the sonne of Seleucus was come vp with a great power and naue by the haue of Tripolis.

2 When he had wonne the countrey, and slaine Antiochus and his Lieutenant Lyfias.

3 Now Alcimus which had beene the hie Priest, and wilfully defiled himselfe in the time that all things were confounded, seeing that by no meanes he could saue himselfe, nor haue any more entrance to the holy Altar,

4 He came to king Demetrius in the hundredth, fiftie and one yeare, presenting vnto him a crowne of gold, and a palme, and of the boughes, which were vsed solemnly in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsels the Iewes leaned vnto.

6 To the which he answered, The Iewes that be called Asideans, whose captaine is Iudas Maccabeus, maintaine warres, and make insurrections, and will not let the realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the high Priesthood) am now come thither,

8 Partly because I was well affectioned vnto the kings affaires, and secondly, because I fought the profite of mine owne citizens: for all our people, through their rashnesse are not a little troubled.

9 Wherefore, O king, seeing thou knowest all these things, make prouision for the countrey, and our nation which is abused, according to thine owne humanitie, that is ready to helpe all men.

10 For as long as Iudas liueth, it is not possible that the matter should be well.

11 When hee had spoken these words, other friends also hauing euill will at Iudas, set Demetrius on fire,

12 Who immediatly called for Nicanor, the ruler of the Elephants, and made him captaine over Iudea,

13 And sent him forth, commanding him to slay Iudas, and to scatter them that were with him, and to make Alcimus high Priest of the great Temple.

14 Then the heathen which fledde out of Iudea from Iudas, came to Nicanor by flocks, thinking the harne & calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors coming, and the gathering together of the heathen, they sprinkled themselves with earth, and prayed vnto him which had appointed himselfe a people for euer, and did alwaies defend his owne portion with euident tokens.

16 So at the commandement of the captaine, they remoued straightwaies from thence and came to the towne of Dessan,

17 Where Simon Iudas brother had ioyned battell with Nicanor, and was somewhat astonished through the sudden silence of the enemies.

18 Neuertheless Nicanor hearing the manlinesse of them that were with Iudas, and the bould stomacks that they had for their countrey, durst not prooue the matter with bloodshedding.

19 Wherefore he sent Possidonius, || Theodorus, || Matthias before, to make peace.

20 So when they had taken long aduise-ment thereupon, and the captaine shewed it vnto the multitude, they were agreed in one minde, and consented to the covenants.

21 And they appointed a day when they should particularly come together: so when the day was come, they set for euery man his steele.

22 Neuertheless Iudas commanded certaine men of armes to wait in conuenient places, lest there should suddenly arise any euill through the enemies: and so they communed together of the things whereupon they had agreed.

23 Nicanor, while hee abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 Hee || loued Iudas, and fauoured him in his heart.

25 Hee prayed him also to take a wife, and to beget children: so he married, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderstanding the covenants that were made, came to Demetrius, and tolde him that Nicanor had taken strange matters in hand, and ordained Iudas a traitour to the Realme to be his successour.

27 Then the king was displeased, and by the reports of this wicked man, hee wrote to Nicanor, saying, that he was very angry for the covenants, commanding him that hee should send Maccabeus in all haste prisoner vnto Antiochia.

28 When these things came to Nicanor, he was astonished & sore grieved, that hee should breake the things wherein they had agreed, seeing that that man had committed no wickednes.

29 But because it was not commodious to him to withstand the king, hee sought craftily to accomplish it.

30 Notwithstanding when Maccabeus perceiued that Nicanor began to bee rough vnto him,

him, and that hee intreated him more rudely then he was wont, he perceiued that such rigour came not of good, and therefore hee gathered a few of his men, and withdrew himselfe from Nicanor.

31 But the other perceiuing that hee was preuented by Maccabees worthy policy, came into the great and holy Temple, and commanded the Priests which were offering their vsuall sacrifice, to deliuer him the man.

32 And when they sware that they could not tell where the man was, whom he sought,

33 He stretched out his right hand toward the Temple, and made an othe in this manner, If yee will not deliuer me Iudas as a prisoner, I will make this Temple of God a plaine field, and will breake downe the altar, and will erect a notable Temple vnto Bacchus.

34 After these words hee departed: then the Priests lift vp their hands toward heauen, and besought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lord of all things, which hast neede of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lord, keep this house euer vndefiled, which lately was cleansed, and stoppe all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a loue of the city, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man aforesometimes when the Iewes were minded to keepe themselves vndefiled and pure, being accused to be of the religion of the Iewes, did offer to spend his body and life, with al constancy for the religion of the Iewes.

39 So Nicanor willing to declare the hatred that he bare to the Iewes, sent aboue fiftie hundreth men of warre to take him.

40 For hee thought by taking him to doe the Iewes much hurt.

41 But when this company would haue taken his castle, & would haue broken the gates by violence, and commanded to bring fire to burne the gates, so that he was ready to be taken on euery side, he fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the hands of wicked men, and to suffer reproch ynworthy for his noble stocke.

43 Notwithstanding, what time as he missed of his stroke for haste, and the multitude rushed in violently betweene the doores, hee ran boldly to the wall, and cast himselfe downe manfully among the multitude.

44 Which conueyed themselves lightly away, & gaue place, so that he fell vpon his belly.

45 Neuerthelesse while there was yet breath in him, being kindled in his minde, he rose vp, and though his blood gushed out like a fountaine, and he was very sore wounded, yet hee

ranne thorow the midst of the people,

46 And gate him to the toppe of an high rocke: so when his blood was vtterly gone, he took out his own bowels with both his hands, and threw them vpon the people, calling vpon the Lord of life & spirit, that he would restore them againe vnto him, and thus he died.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabees exhorting vnto the Iewes the vision, encourageth them. 28 The prayer of Maccabees. 30 Maccabees commandeth Nicanors head & hands to be cut off, and his tongue to be giuen vnto the foules. 39 The authour excuseth himselfe.

NOW when Nicanor knew that Iudas and his company were in the countrey of Samaria, hee thought with all assurance to come vpon them vpon the Sabbath day.

2 Neuerthelesse, the Iewes that were compelled to go with him, said, O kill not so cruelly and barbarously, but honour and sanctifie the day, that is appointed by him that seeth all things.

3 But this most wicked person demaunded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 And when they said, There is a liuing Lord, which ruleth in the heauen, who commanded the seuenth day to be kept,

5 Then he said, And I am mighty vpon earth to commaund them for to arme themselves, and to performe the kings businesse. Notwithstanding he could not accomplish his wicked enterprife.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victory obtained of all them that were with Iudas.

7 But Maccabees had euer sure confidence & a perfite hope that the Lord would help him,

8 And exhorted his people not to be afraid at the comming of the heathen, but alway to remember the help that had been shewed vnto them from heauen, & to trust now also that they should haue the victory by the Almighty,

9 Thus he encouraged them by the Law and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, and shewed them also the deceitfulness of the heathen, and how they had broken their oathes.

11 Thus he armed euery one of them, not with the assurance of shields and speares, but with wholsome words and exhortations, and shewed them a dreame worthy to be beleueed, and reioyced them greatly.

12 And this was his vision, He thought that he saw Onias (which had been the high Priest, a vertuous and a good man, reuerent in behaviour, and of sober conuersation, well spoken, and one that had been exercised in all points of godlinesse from a child) holding vp his hands toward heauen, and praying for the whole people of the Iewes.

13 ¶ After

¶ As this private example ought not to be followed of the godly, because it is contrary to the word of God, although the author seeme hereto approve it: so that place as touching prayer, Chap. 11. 44 though Iudas had appointed it, yet were it not sufficient to proue a doctrine because it is onely a particular example.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of a wondrous full dignitie, and excellencie above him.

14 And Onias spake, and said, This is a louer of the brethren, who prayeth much for the people, and for the holy citie, *to wit*, Jeremias the Prophet of God.

15 Hee thought also that Jeremias held out his right hand, and gaue vnto Iudas a sword of gold: and as he gaue it he spake thus.

16 Take this holy sword, a gift from God, wherewith thou shalt wound the adueraries.

17 And so being comforted by the words of Iudas, which were very sweete and able to stirre them vp to valiantnesse, and to encourage the hearts of the yong men, they determined to pitch no campe, but courageously to set vpon them, and manfully to assaile them, and to trie the matter hand to hand, because the citie and the Sanctuary and the Temple were in danger.

18 As for their wiues and children, and brethren, and kinsfolks, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Again they that were in the citie, were carefull for the armie that was abroad.

20 Now while they all waited for the triall of the matter, and the enemies now met with them, and the host was set in aray, and the beasts were separated into conuenient places, and the horsemen were placed in the wings:

21 Maccabeus considering the coming of the multitude, and the diuers preparations of weapons, and the fiercenesse of the beasts, held vp his hands toward heauen, calling vpon the Lord that doth wonders, and that looked vpon them, knowing that the victory commeth not by the weapons, but that he giueth the victory to them that are worthy, as seemeth good vnto him.

22 Therefore in his prayer he said after this maner, O Lord, * thou that diddest send thine Angel in the time of Ezechias king of Iudea, who in the hoste of Sennacherib slew an hundred and fourescore and fife thousand,

23 Send now also thy good Angel before vs, O Lord of heauens, for a feare and dread vnto them,

24 And let them bee discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these words he made an end.

25 Then Nicanor and they that were with him, drew neere with trumpets and shoutings for ioy.

26 But Iudas and his company praying and calling vpon God, encountred with the enemies.

27 So that with their hands they fought, but with their hearts they prayed vnto God, and slew no lesse then fife and thirty thousand men: for through the presence of God they were wondrously comforted.

28 Now when they left off, and were turning againe with ioy, they vnderstood that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shout and a crie, praising the Almighty in their owne language.

30 Therefore Iudas, which was euer the chiefe defender of his citizens both in body and mind, and which bare euer good affection towards them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called all them of his nation, and set the Priests by the altar, and sent for them of the castell.

32 And shewed them wicked Nicanors head, and the hand of that blasphemer which he had holden vp against the holy Temple of the Almighty, with proud braggies.

33 Hee caused the tongue also of wicked Nicanor to be cut in little pieces, and to be cast vnto the fowles; & that the rewards of his madness should be hanged vp before the Temple.

34 So euery man prayed toward the heauen the glorious Lord, saying, Blessed be he, that hath kept his place vndefiled.

35 He hanged also Nicanors head vpon the hie castell, for an euident and plaine token vnto all of the helpe of God.

36 And so they established altogether by a common decree, that they would in no case suffer this day without keeping it holy:

37 And that the feast should bee the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an ende.

39 If I haue done wel, & as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delighteth the taste: so the setting out of the matter delighteth the eares of them that reade the story. And here shall be the end.

* 2. Kie. 19. 35.
Isa. 37. 36. Job. 1.
18. ecclm. 48. 22

¶ Or, Elephants.



THE
NEW TESTA-
MENT OF OVR

Lord Iesus Christ, Translated out of
Greeke by *Theod. Beza.*

WHEREVNTO ARE ADIOYNED
brieft Summaries of doctrine vpon the Euange-
lists and Acts of the Apostles, together with the methode
of the Epistles of the Apostles, by the said
THEOD. BEZA.

And also short expositions on the phrases and hard places,
taken out of the large Annotations of the foresaid Author
and Ioach. Camerarius, by P. Lo. Villerius.

Englisbed by L. Tomson.

¶ *Together with the Annotations of FR. IVNIVS vpon the
Reuelation of S. IOHN.*



IMPRINTED AT LON-
DON BY ROBERT BARKER,

*Printer to the Kings most excellent
Maiestie. 1611.*

¶ *Cum priuilegio.*



THE
NEW TESTA-
MENT OF OUR

Lord Jesus Christ Translated out of
Greeke by Tyndale, Coverdale,

WHEREVNTO ARE ADIOYNED

the Summaries of doctrine upon the Psalms

and Acts of the Apostles, and the

of the Epistles of the Apostles, by the said

THEOPHILUS

and also short explications on the Gospel and Acts of the

Evangelists, and the Epistles of the Apostles, by the said

and Joseph, Cambridge, by R. K. W. 1534.

Printed by I. W. 1534.

Together with the Summaries of doctrine upon the

Revelation of St. John.



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THE PRINTER TO THE

DEERE READER



For as Christian Reader, in the intent thou
mightest the better know the benefit of these
marginal annotations upon the new Testament.
I thought it not amiss to declare unto thee the
use of the same, and first for as much as the
marginal notes of places of the Scriptures
in the margin, which direct to other places,
containing like Phrases or sense, have bin so
placed, that none without great labour could
find out the texts alluded. I have made this
note, and have put the same in the margin,
as in the text, so that thou mayest easily find that which thou desirest. For ex-
ample in the first verse of the first Chapter of Matthew is placed this first marke
" looking for the like marks in the margin, and there thou shalt find, Luke 1. 13.
which place agreeth to this of Matthew, and so like wise thou shalt find in the resi-
due. But of many quotations belonging to one place, word or sentence the first is usually
marked, and those that follow are marked appertaining to the same.

The Notes which are directed by figures of Arithmetick, as 1. 2. 3. 4. &c.
throughout the Evangelists and Acts, declare the effect or summe of the doctrine
contained betwene one of the said figures, and the next that followeth: as for ex-
ample, from the figure 1. in the first line and first word of Matthew unto the fi-
gure 2. in the 18. verse of the same Chapter, the doctrine there gathered is set
downe in the margin in this sort, Iesus came of Abraham of the tribe of
Iuda, and of the stocke of Dauid, as God promised.

And in the Epistles in like sort they declare the methede and arte which the A-
postles use, and how euery argument or reason dependeth one vpon another: these
figures are begun againe at the beginning of euery Chapter. Lastly, the notes which
goe by order of the letters of the Alphabet placed in the text, with the like answe-
ring vnto them in the margin, serue to expound and lighten the darke words and
Phrases immediately following in them. As in the first line and second word, the
letter a, being referred vnto a, directly against him in the margin, sheweth that
this word, Booke, signifieth A rehearfall, as the Hebrewes vse to speake: as

Gene. 5. 1. The booke of the generations. These letters begin at the be-
ginning of euery Chapter, continuing vnto z, and so beginning againe
with a, if there be so many Notes that they doe exceed in num-
ber the letters of one Alphabet. This haue I faithfully
done for thy commoditie, reape thou the fruit,
and giue the praise to God.

Farewell.

The Description of the Holy Land, containing the places mentioned in the four Evangelists, with other places about the Sea Coasts, wherein may be seene the wayes and iournies of Christ and his Apostles in Iudea, Samaria, and Galile. for into these three parts this Land is divided.



The Places specified in the Map, with their Situation by the Obseruation of their degrees concerning their length and breadth.

| | | | |
|---|--------------|--|--------------|
| Ascalon | 65,24:31,32. | Gadara or Gazara | 66,48:32,29. |
| Azot | 65,35:32. | Gaza | 65,10:31,40. |
| Bethlehem | 65,55:31,51. | Iericho | 66,10:32,1. |
| Bethphage | 68,31,58. | Ierusalem | 66,31,55. |
| Bethsaida | 66,51:32,29. | Ioppe | 65,40:32,5. |
| Bethabara | 66,34:32,1. | Ior, the other fountaine whence Iordan springeth | 67,31:33,7. |
| Bethania | 66,31,58. | Magdalon, called also Damianutha | 66,48:32,28. |
| Canan of Galile | 66,52:32,48. | Naim | 66,35:32,33. |
| Capernaum | 66,53:32,29. | Nazareth | 66,56:32,42. |
| Carmel mount | 66,31:32,50. | Ptolemais | 66,50:32,58. |
| Cesarea Straton | 66,16:32,25. | Samaria the citie | 66,22:32,19. |
| Cesarea Philippi | 67,39:33,5. | Sidon | 67,15:33,30. |
| Corasim | 66,53:32,29. | Silo | 66,27:32,19. |
| Dan, one of the fountains whence Iordan springeth | 67,25:33,8. | Tyrus | 67,33,20. |
| Ennon | 66,40:32,18. | Tiberias | 66,44:32,26. |
| Emmaus | 65,54:31,59. | | |
| Ephen | 66,8,32. | | |

THE



THE HOLY GOSPEL OF IESVS CHRIST ACCOR- DING TO S. MATHEW.

CHAP. I.

1 This Iesus is that Messiah, the Saviour promised to the Fathers. 18 The Nativity of Christ.



HE ¹ Booke of the
generation of IESVS
CHRIST; the sonne
Dauid, the ² sonne of
Abraham.

² * Abraham begate
Isaac. * And Isaac be-
gate Jacob. And * Iac-
cob begate Iudas and his brethren.

³ * And Iudas begate Phares, and Zara of
Thamar. And * Phares begate Esrom. And
Esrom begate Aram.

⁴ And Aram begate Aminadab. And A-
minadab begate Naasson. And Naasson begate
Salmon.

⁵ And Salmon begate Booz of Rachab.
And * Booz begate Obed of Ruth. And Obed
begate Iesse.

⁶ And * Iesse begat Dauid the King. And
* Dauid the King begate Salomon of her that
was the wife of Vrias.

⁷ And * Salomon begate Roboam. And
Roboam begate Abia. And Abia begate Asa.

⁸ And Asa begate Iosaphat. And Iosa-
phat begate Ioram. And Ioram begate Ho-
zias.

⁹ And Hozias begate Ioatham. And Ioa-
tham begate Achaz. And Achaz begate Eze-
kias.

¹⁰ And * Ezekias begate Manasses. And
Manasses begate Amon. And Amon begate
Iofias.

¹¹ And * Iofias begate Iakim. And Iakim
begate Iechonias and his brethren, about the
time they were caried away to Babylon.

¹² And after they were caried away into
Babylon, * Iechonias begate Salathiel. * And
Salathiel begate Zorobabel.

¹³ And Zorobabel begate Abiud. And A-
biud begate Eliacim. And Eliacim begate A-
zor.

¹⁴ And Azor begate Sadoc. And Sadoc
begate Achim. And Achim begate Eliud.

¹⁵ And Eliud begate Eleazar. And Ele-
azar begate Matthan. And Matthan begate
Jacob.

¹⁶ And Jacob begate Ioseph the husband
of Mary, of whom was borne IESVS, that is
called Christ.

¹⁷ So ¹ all the generations from Abraham
to Dauid, are fourteene generations. And from
Dauid vntill they were caried away into Baby-
lon, fourteene generations: & after they were
caried away into Babylon vntill Christ, four-
teene generations.

¹⁸ ¶ Now the birth of ² IESVS Christ
was thus, When as his mother Mary was
* betrothed to Ioseph, before they came to-
gether, she was found with childe of the holy
Ghost.

¹⁹ Then Ioseph her husband being a iust
man, and not willing to * make her a pub-
like example, was minded to put her away se-
cretly.

²⁰ But whiles he thought these things, be-
holde, the Angel of the Lord appeared vnto
him in a dreame, saying, Ioseph the sonne of
Dauid, feare not to ¹ take Mary thy ² wife: for
that which is ³ conceiued in her, is of the holy
Ghost.

²¹ And she shall bring ¹ forth a sonne, and
thou shalt * call his Name IESVS: for he shall
* ¹ saue his people from their finnes.

²² And all this was done, that it might bee
fulfilled, which is spoken of the Lord by the
Prophet, saying,

²³ * Behold, a ¹ virgine shall be with child,
and shall beare a sonne, and they shall call his
name Emmanuel, which is by interpretation,
God with vs.

²⁴ ¶ Then Ioseph, being raised from sleep,
did as the Angel of the Lord had inioyned
him, and tooke his wife.

²⁵ But he knew her not, ¹ till she had brought
forth her first borne Sonne, and hee called his
Name IESVS.

*Virgine. 1 This little word Till, in the Hebrew tongue, giueth vs to vnderstand also, that
a thing shall not come to passe in time to come: as Michol had no children Till her death
day, 2 Sam. 6. 23. And in the last Chapter of this Euangelist: Behold, I am with you Till
the end of the world.*

*1 All these which
are reckoned up
in this pedigree
of Dauid's stocke,
as they begate one
another in their
in their degrees.*

*2 Christ the true
Immanuel, and
therefore, Iesus
(that is, Savi-
our) is concei-
ued in the Vir-
gine by the holy
Ghost as it was
foretold by the
Prophets.*

*3 Luke 1. 73.
4 Dem. 24. 1.
5 Receive her at
her parents and
kindsfolk's
hands.*

*6 Which was
promised and
made sure to
shew to be thy
wife.*

*7 Of the mothers
substance by the
holy Ghost.*

*8 Christ is born
of the same vir-
gine which ne-
uer knew man,
and is called
Iesus of God
himselfe, by the
Angel.*

*9 Luke 1. 31.
10 After 4. 13.
11 Deliver, and
thou shalt see vs
the meaning of
this Name Iesus.*

CHAP. II.

The wise men, who are the first fruits of the Gentiles, worship Christ. 14 Joseph fleeth into Egypt with Iesus and his mother. 16 Herod slayeth the children.

^a Luke 2.6.
¹ Christ poore child, laid downe in a crib, and nothing set by of his owne people, receiveth notwithstanding a noble witness of his diuinity from heaven, and of his kingly estate of strangers: which his owne also vnwittingly allow of, although they doe not acknowledge him.
^a For there was another in the tribe of Zabulon.
^b Wife and learned men: It is a Persian word which they vsed in good part.
^c Was much moved, for he was a stranger, and came to the kingdom by force: and the Iewes were troubled: for wickedness is a mad and raging.
^d The chiefe Priests, that is, such as were of Aarons familie, which were diuided into foure and twenty orders, 1. Chro. 24. 5. and 2. Chron. 26. 14.
^e They that expound the Law to the people: for the Hebrewes take this word of another which signifies as much as to expound and declare.
^f Micah. 5. 2. Iohn 7. 42.
^g Though thou be a small town, yet shalt thou be very famous and noble through the birth of the Messiah, who shall be borne in thee.
^h That shall rule and gouerne: for Kings are fitly called feeders and shepherds of the people.
ⁱ A kind of humble and lowly reverence.
^j The rich and costly presents, which they brought him.
^k God warned and told them of it, when as they asked it not.
^l Christ being yet scarce borne, beginneth to be crucified for vs, both in himselfe, and also in his members.
^m Hose. 11. 1.

When Iesus then was borne at Beth-leem in Iudea, in the dayes of Herod the King, beholde, there came ^a Wife men from the East to Hierusalem.

Saying, Where is that King of the Iewes that is borne? for we haue seen his starre in the East, and are come to worship him.

When King Herod heard this, hee was troubled, and all Hierusalem with him.

And gathering together all the chiefe Priests and ^a Scribes of the people, he asked of them, where Christ should be borne.

And they sayd vnto him, At Beth-leem in Iudea: for so it is written by the Prophet,

* And thou Beth-leem in the land of Iuda, art not the least among the Princes of Iuda: For out of thee shall come the gouernour that shall feede my people Israel.

Then Herod priuily called the Wisemen, and diligently enquired of them the time of the starre that appeared,

And sent them to Beth-leem, saying, Goe, and search diligently for the Babe: and when yee haue found him, bring mee word againe, that I may come also and worship him.

¶ So when they had heard the King, they departed: and loe the starre which they had seen in the East, went before them, till it came and stood over the place where the Babe was.

And when they saw the starre, they reioyced with an exceeding great ioy,

And went into the house, and found the Babe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him gifts, ^a euengold, and frankincense, and myrrhe.

And after they were ^a warned of God in a dreame, that they should not go againe to Herod, they returned into their countrey another way.

¶ After their departure, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the Babe and his mother, and flee into Egypt, and be there till I bring thee word: for Herod will seeke the Babe to destroy him.

So he arose, and tooke the Babe and his mother by night, and departed into Egypt.

And was there vnto the death of Herod, that that might be fulfilled, which is spoken of the Lord by the ^a Prophet, saying, Out of Egypt haue I called my Sonne.

¶ Then Herod, seeing that he was mocked of the Wisemen, was exceeding wroth, and sent forth, and slew all the male children that were in Beth-leem, and in all the coasts there-

of, from two yeere old and vnder, according to the time which he had diligently searched out of the Wisemen.

Then was that fulfilled which is spoken by the Prophet Ieremias, saying,

In Rhama was ^a a voyce heard, mourning, and weeping, and great howling: ^a Rachel weeping for her children, and would not be comforted because they were not.

And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

Saying, Arise and take the Babe and his mother, and go into the land of Israel: for they are dead which sought the Babes life.

Then hee arose vp, and tooke the Babe and his mother, and came into the land of Israel.

But when hee heard that Archelaus did reigne in Iudea, in stead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, hee turned aside into the parts of Galile,

And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, ^a which was, That he should be called a Nazarite.

CHAP. III.

Iohn preacheth. 4 His apparell and meate. 5 He baptizeth. 8 The fruits of repentance. 10 The axe at the roote of the tree. 12 The fan and the chaffe. 13 Christ is baptizeth.

And in those dayes, ^a Iohn the Baptist came and preached in the ^b wilderneffe of Iudea,

And said, ^a Repent: for the ^a kingdom of heauen is at hand.

For this is hee of whom it is spoken by the Prophet Efaias, saying, ^a The voyce of him that crieth in the wilderneffe, Prepare yee the way of the Lord: ^a make his pathes straight.

* And this Iohn had his garment of camels haire, and a girdle of a skinne about his loines: his meate also was ^a locusts and wilde honie.

* Then went out to him ^a Hierusalem and all Iudea, and all the region round about Iordan.

And they were baptized of him in Iordan, ^a confessing their finnes.

* Now when hee saw many of the Pharises, and of the Sadduces come to his baptisme, he sayd vnto them, ^a O generations

summe of the Gospel, which in short space after should be deliuered more fully.
^a In an holy countrey, which was notwithstanding inhabited, for Zacharias dwelt there: Luke 1. 40. and there was Iobabs house, 1. King. 2. 34. and besides this, Iohanna maketh mention of sixe towns that were in the wilderneffe, cha. 15. 61.
^b The word in the Greeke tongue signifies a changing of our minds and hearts: from euill to better, in the kingdom of messias, whose gouernement shall bee heavenly and not carnal.
^c Efa. 40. 3. mar. 1. 3. luke 3. 4. ioh. 1. 23.
^d Make him a plaine and smooth way.
^e Mar. 1. 6. f Locusts were a kind of meat, which certaine of the East people vsed, which were therefore called deuourers of locusts. Enst. in Ode. 9.
^f Marke 1. 7. luke 1. 7. g The people of Ierusalem.
^h Acknowledging that they were sinners.
ⁱ There is nothing that stoppeth vp the way of mercie and saluation against vs so much as the opinion of our owne righteousnesse doeth.
^j Chap. 12. 34.

3 True repentance, is an inward thing, which hath its seat in the mind and heart.

4 The faith of the fathers availeth the vobelewing children nothing at all; and yet for all that God playeth not the liar, nor dasheth vainly in his league which he made with the holy fathers.

5 Think not that you have any cause to be proud of Abraham.

6 In your hearts,

7 John 8. 39.

8 Matt. 23. 35.

9 Mark 7. 19.

10 Mark 1. 8.

11 Luke 3. 16.

12 John 1. 26.

13 Matt. 11. 15.

14 Luke 4. 17.

15 and 19. 4.

16 Whom neither dwell upon the figures which God hath ordered as meane to lead vs vnto our salvation,

neither vpon them that minister them: but we must climbe vp to the matter it selfe, that is to say, to Christ,

who inwardly worketh in each of us, which is inwardly signified vnto vs.

17 The outward sign putteth vs in minde of this,

that we must change our times and become better, offering vs

in by a fault, that we are ingrafted into Christ, whereby our olde man dieth, and the new man riseth up. Rom. 6.

6 The triumphs of the wicked shall end in everlasting torment. We will cleanse it thoroughly, and make a full riddance. Marke 1. 9. Luke 3. 21.

7 Christ sanctifieth our baptisme in himselfe. All such things as he hath appointed vs to keepe. To Iohn. 8 Christes full consecration and authorizing to the office of the Mediatorship, is shewed by the Fathers owne voice, and a visible signe of the holy Ghost. Coloss. 1. 13. 2. pet. 1. 17.

8 The Greeke word betokeneth a thing of great account, and such as highly pleaseth a man. So then the Father sayth, that Christ onely is the man, whom when he beheldst, looke what opinion he had conceived of vs, he layeth it cleane aside.

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of vipers, who hath forewarned you to flee from the anger to come?

8 Bring forth therefore fruit worthy amendment of life.

9 And I thinke not to say with your selues, * We haue Abraham to our father: for I say vnto you, that God is able euen of these stones to raise vp children vnto Abraham.

10 And now also is the axe put to the root of the trees: * therefore euery tree which bringeth not forth good fruit, is hewen downe, and cast into the fire.

11 In deed I baptize you with water to amendment of life, but he that cometh after me, is mightier then I, whose shooes I am not worthy to beare the will baptize you with the holy Ghost, and with fire.

12 Which hath his fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, sayde to him, Let bee nowe: for thus it becommeth vs to fulfill all righteousnesse. So hee suffered him.

16 And Iesus when he was baptized, came straight out of the water. And loe, the heauens were opened vnto him, and Iohn saw the Spirit of God descending like a doue, and lighting vpon him.

17 And loe, a voice came from heauen, saying, * This is my beloued Sonne, in whom I am well pleased.

CHAP. IIII.

1 Christ is tempted. 4 Hee vanquisheth the deuill with Scripture. 11 The Angels minister vnto him. 12 Hee preacheth repentance, and that himselfe is come. 18 The calling of Peter, Andrew, 21 Iames and Iohn. 23 Hee preacheth the Gospel, and healeth the diseased.

Then * was Iesus ledde aside of the Spirit into the wildernesse, to bee tempted of the deuill.

2 And when hee had fasted fortie dayes, and fortie nights, he was afterward hungry.

3 Then came to him the tempter, and said, If thou be the Sonne of God, command that these stones be made bread.

4 But hee answering, said, It is written, * Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the holy Citie, and set him on a pinnacle of the Temple,

6 And said vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, * that he will giue his Angels charge ouer thee, and with their hands they shall lift thee vp, lest at any time thou shouldest dash thy foote against a stone.

7 Iesus sayd vnto him, It is written againe, * Thou shalt not tempt the Lord thy God.

8 Again the deuill tooke him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them.

9 And said to him, All these will I giue thee, if thou wilt fall downe and worship me.

10 Then said Iesus vnto him, Auoid Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 Then the deuill left him: and behold, the Angels came and ministered vnto him.

12 And when Iesus had heard that Iohn was committed to prison, he returned into Galile.

13 And leauing Nazareth, went and dwelt in Capernaum, which is neere the sea in the borders of Zabulon and Nephthali,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 The land of Zabulon, and the land of Nephthali by the way of the sea, beyond Iordan, Galile of the Gentiles:

16 The people which sat in darkenesse, saw great light: and to them which sat in the region, and shadow of death, light is risen vp.

17 From that time Iesus began to preach, and to say, Amend your liues: for the kingdom of heauen is at hand.

18 And Iesus walking by the sea of Galile, saw two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)

19 And he sayd vnto them, Follow me, and I will make you fishers of men.

20 And they straightway leauing the nets, followed him.

21 And when he was gone forth from thence, he saw other two brethren, Iames the sonne of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mending their nets, and he called them.

22 And they without tarying, leauing the ship and their father, followed him.

23 So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing euery sicknesse, and euery disease among the people.

i Synagogues, that is, the Iewes Churches. k Of Messias. l Diseases of all kindes, but not euery one: that is, as we say, some of euery one. m The word signifieth properly, the weaknesse of the stomacke: but here it is taken for those diseases which make men faine and weary away, that haue them.

b The battlement wherewith the flat roofe of the Temple was compassed about, that no man might fall downe: as was appointed by the law. Deut. 32. 8. * Psal. 91. 11. * Deut. 6. 16. c Word for word, Thou shalt not tempt the Lord thy God.

* Deut. 8. 13. and 10. 10.

* Marke 1. 13. Luke 4. 13.

* Mar. 1. 14. Luke 4. 14.

John 4. 43.

2 When the Herald's mouth is stopped, the Lord reuileth himselfe & bringeth full light into the darknes of this world,

preaching free forgiveness of sinnes to them that repent.

d Which was a time a great deale more famous then Nazareth was.

e Esa. 9. 1.

f Of Tiberias, or because that country bendeth toward Tyre,

which standeth vpon the sea that cutteth the midle of the world.

g So called, because it bordered vpon Tyre and Sidon, & because Salomon gave the king of Tyre twenty cities in that quarter.

h King. 9. 11.

i Marke 1. 15.

j As come to you.

k Christ thinking by time, that he should at length depart from vs, euen at the beginning of his preaching, getteth him disciples after an heavenly sort,

men indeed poore, and vterly vnlearned, and therefore such as might be least suspecte of the truth of those things which they heard and saw.

* Marke 1. 16.

1. cor. 1. 27.

4 Christ assurh the hearts of the beleeuers of his spirituall and sining vertue, by healing the diseases of the body.

h Tyre, that is, the Galileans.

^a The word signifieth properly the stone where with gold is tried and by a borrowed kind of speech, is applied to all kind of examination by torture, when as by rough dealing and torment, we get a heart to draw out the truth of men, which otherwise they would not confesse: and in this place it is taken for those diseases, which put sick men to great wearisome: Which at every full Moon, or the change of the Moone, are sorely troubled and diseased. ^p Weak and feeble men, who have the parts of their body loosed, and so weakened, they are neither able to gather them up together, nor put them out as they would.

24 And his fame spread abroad thorow all Syria: and they brought vnto him all sickle people, that were taken with diuers diseases and torments, and them that were possessed with deuils, and those which were lunaticke, and those that had the palsy: and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, and Ierusalem, and Iudea, and from beyond Iordan.

CHAP. V.

1 Who are blessed. 13 The Apostles are the salt and light of the world. 14 The cities set on an hill. 15 The candle. 16 Good works. 19 The fulfilling of Christ's commandments. 21 What killing is. 23 Reconciliation is set before sacrifice. 27 Adultery. 29 The plucking out of the eye. 30 Cutting off the hand. 31 The bill of diuorcement. 33 To swear. 43 To love our enemies. 48 Perfection.

And when he saw the multitude, he went vp into a mountaine: and when he was set, his disciples came to him.

2 And he opened his mouth, and taught them, saying,

3 * Blessed are the poore in spirit, for theirs is the kingdome of heauen.

4 * Blessed are they that mourne: for they shall be comforted.

5 * Blessed are the mecke: for they shall inherite the earth.

6 * Blessed are they which hunger and thirst for righteousness: for they shall be filled.

7 Blessed are the mercifull: for they shall obtaine mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which suffer persecution for righteousness sake: for theirs is the kingdome of heauen.

11 * Blessed shall yee be when men reuile you, and persecute you, and say all manner of euill against you for my sake, falsely.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 * Yee are the salt of the earth: but if the salt haue lost his salour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foot of men.

14 Ye are the light of the world. A city

that is set on an hill, cannot be hidde.

15 * Neither doe men light a candle, and put it vnder a bushell, but on a candlestick, and it giueth light vnto all that are in the house.

16 Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

17 Think not that I am come to destroy the Law, or the Prophets. I am not come to destroy them, but to fulfill them.

18 For truly I say vnto you, Till heauen and earth perish, one iote or one title of the Law shall not escape, till all things be fulfilled.

19 Whosoever therefore shall breake one of these least commandments, and teach men so, he shall be called the least in the kingdome of heauen: but whosoever shall obserue and teach them, the same shall be called great in the kingdome of heauen.

20 For I say vnto you, Excepte your righteousness exceede the righteousness of the Scribes and Pharises, ye shall not enter into the kingdome of heauen.

21 Yee haue heard that it was said vnto them of olde time, Thou shalt not kill: for whosoever killeth, shall be culpable of iudgement.

22 But I say vnto you, Whosoever is angry with his brother vnadulterably, shall be culpable of iudgement. And whosoever sayth vnto his brother, Raca, shall be worthy to be punished by the Council. And whosoever shall say, Foole, shall be worthy to be punished with hell fire.

23 If then thou bring thy gift to the altar, and there rememberst that thy brother hath ought against thee,

24 Leaueth thine offering before the altar, and goe thy way: first bee reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine aduersary quickly, whiles thou art in the way with him, lest thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not

¹ By that iudgement which stood of three and twentie Iudges, who had the hearing and deciding of weightie affaires, and matters of life and death: as the highest Iudges of all were, to the number of sentencie and one, which had the hearing of most weightie offences, as the matter of a whole Tribe, or of an high Priest, or of a false Prophet. ^m Whereto we reade here, Hell, it was the Text in selfe, Gehenna, which is an Hebrew word, made of two, and is as much to say, as the valley of Hinnon, which otherwise the Hebrews called Tophet: it was a place where the Israelites were wont most cruelly to sacrifice their children to false gods, wherupon it was taken for a place appointed to torment the reprobates in. ⁿ The Iewes used foue kindes of punishments, before their government was remoued. 1. The Iewes used foue kindes of punishments, before their government was remoued. 2. The Iewes used foue kindes of punishments, before their government was remoued. 3. 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come out thence, till thou hast prayed the ver-
most farthing.

37 * Ye haue heard that it was sayd to
them of old time, * Thou shalt not commit ad-
ulterie.

38 But I say vnto you, that whosoever
looketh on a woman to lust after her, hath
committed adulterie with her already in his
heart.

39 * Wherefore if thy right eye cause thee
to offend, plucke it out, and cast it from thee,
for better it is for thee, that one of thy mem-
bers perish, then that thy whole body should
be cast into hell.

40 * If thy right hand make thee to of-
fend, cut it off, and cast it from thee: for better
it is for thee, that one of thy members perish,
then that thy whole body should be cast into
hell.

41 It hath bene said also, * Whosoever
shall put away his wife, let him giue her a bill
of diuorcement.

42 But I say vnto you, whosoever shall put
away his wife (except it be for fornication) cau-
seth her to commit adulterie: and whosoever
shall marrie her that is diuorced, committeth
adulterie.

43 * Againe, ye haue heard that it was said
to them of old time, * Thou shalt not forswear
thy selfe, but shalt performe thine othes to the
Lord.

44 But I say vnto you, Swear not at
all: neither by heauen, for it is the throne of
God:

45 Nor yet by the earth: for it is his foote-
stool: neither by Ierusalem: for it is the citie of
the great King.

46 Neither shalt thou sweare by thine head,
because thou canst not make one haire white or
blacke.

47 * But let your communication be: Yea,
yea: Nay, nay. For whatsoeuer is more then
these, commeth of euill.

48 * Ye haue heard that it hath been said,
An eye for an eye, and a tooth for a tooth.

49 But I say vnto you, * Resist not euill:
but whosoever shall smite thee on the right
cheeke, turne to him the other also.

50 And if any man will sue thee at the law,
and take away thy coate, let him haue thy cloke
also.

51 And whosoever will compell thee to goe
a mile, goe with him twaine.

52 * Giue to him that asketh, and from him
that would borrow of thee, turne not away.

53 Yee haue heard that it hath bene said,
* Thou shalt loue thy neighbour, and hate
thine enemy.

54 But I say vnto you, * Loue your ene-
mies: blesse them that curse you: doe good to
them that hate you, * and pray for them which
hurt you, and persecute you,

* Luke 23. 34. after 7. 60. 1. corinth. 4. 13.

45 * That ye may be the children of your
father that is in heauen: for hee maketh his
sunne to arise on the euill, and the good, and
sendeth raine on the iust, and vniust.

46 For if ye loue them, which loue you,
what reward shall you haue? Do not the Pub-
licanes euen the same?

47 And if ye be friendly to your brethren
onely, what singular thing doe ye? doe not e-
uen the * Publicanes likewise?

48 Yee shal therefore be perfecte, as your Fa-
ther which is in heauen, is perfecte.

and customes: and a kinde of men that the Law hated to death, but because they feared the
Rebukes in those offices (whose yokefull bondage they could hardly away withall) and also
because the toll-masters are for the most part giuen to customehouse.

CHAP. VI.

1 Almes. 5 Prayers. 14 Forgiving our brother. 16 Fa-
sting. 19 Our treasure. 20 We must succour the poore.
24 God and riches. 25 Carefull seeking for meate and
drinke, and apparell, forbidden. 33 The kingdom of God
and his righteousness.

Take heed that ye giue not your almes
before men, to bee seene of them, or else
ye shall haue no reward of your Father which
is in heauen.

2 * Therefore when thou giuest thine
almes, thou shalt not make a trumpet to bee
blown before thee, as the hypocrites doe in
the Synagogues and in the streets, to be praised
of men. Verely I say vnto you, they haue their
reward.

3 But when thou doest thine almes, let
not thy left hand know what thy right hand
doeth,

4 That thine almes may bee in secret, and
thy Father that seeth in secret, hee will reward
thee openly.

5 * And when thou prayest, be not as the
hypocrites: for they loue to stand, and pray in
the Synagogues, & in the corners of the streets,
because they would be seene of men: Verely I
say vnto you, they haue their reward.

6 But when thou prayest, enter into thy
chamber: and when thou hast shut thy doore,
pray vnto thy Father which is in secret, and thy
Father which seeth in secret, shall reward thee
openly.

7 Also when ye pray, vse no vaine repeti-
tions as the heathen: for they thinke to bee
heard for their much babling.

8 Be yee not like them therefore: for your
Father knoweth whereof ye haue neede, before
ye aske of him.

9 * After this manner therefore pray yee,
* Our Father which art in heauen, hallowed be
thy Name.

10 Thy kingdome come. Thy will be done
euen in earth, as it is in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our debts, as we also for-
giue our debtors.

13 And lead vs not into temptation, but deli-
uer vs from euill: for thine is the kingdome,
and the power, and the glory for euer. Amen.

14 * For

10 A double
reason: the one
is taken of the
relation. The
children must be
like their father:
the other is ta-
ken of compari-
sons. The chil-
dren of God
must be better
then the chil-
dren of this
world.

* Luke 8. 35.
x They that were
the toll-masters,
and had the over-
sight of customes

1 Ambition
maketh almes
vaine.

a This word, Re-
ward, is alwayes
taken in the
Scriptures for a
free recompense,
and therefore the
schoolmen doe
fondly say it to be
unlawful to be
deserving, which
they call merite.

* Rom. 11. 8.
b Counterfeits
for hypocrites
were players that
played a part
in a play.

2 Hee reprehend-
eth two foule
faults in prayer,
ambition, and
vaine babling.

c Long prayers
are not condem-
ned, but vaine,
needlesse, and su-
perstitious.

3 A true summe
and forme of all
Christian pray-
ers.

* Luke 11. 3.
d That that is
meate for our na-
ture for our daily
foode, or such as
may suffice our
nature and com-
plexion.
e Chap. 13. 19.
f From the deuill,
or from all ad-
uersities.

*Marke 11. 25.
4 They that for-
give wrongs, to
them finnes are
forgiven, but re-
venge is prepa-
red for them
that hate.*

*5 Against such
as haue after a
name of holines
by fasting, &c.
f They shew not
their fast, but to
be seen, that is to
say, they make
the naturall col-
our of their faces,
that they may
seem leane and
place faced.*

*6 Those mens
labors are shew-
ed to be vaine,
which passe not
for the assured
treasure of ever-
lasting life, but
spend their liues
in scraping toge-
ther fraile and
vaine riches.*

*7 Men doe ma-
liciously & wic-
kedy put out
even the little
light of nature
that is in them.*

*8 The iudgement
of the minde: that
as the body is wash
the eyes, so our
whole life may be
ruled with right
reason, that is to
say, with the spirit
of God wherewith
we are lightened.*

*9 Luke 6. 13.
3 God will be
worshipped of
the whole man,
h Which be at
tune together,
for if two agree,
they are as one.*

*10 This word is a
Syrian word, and
signifieth all
things that be-
long to money.*

*11 Luke 12. 22.
phil. 4. 6. 1. tim.
6. 8. 1. pet. 5. 7.
psal. 53. 23.*

*12 The forward
carking careful-
nesse for things
of this life, is
corrected in the
children of God
by an earnest
thinking vpon
the providence
of God.*

*13 Of the ayre, or
that live in the
ayre: for in all
tongues almost
this word Heauen,
is taken for the
ayre.*

*14 He speaketh of
care which is toy-
ned with thought
of minde, and
hath for the most
part distrust
yoked with it.*

15 By labours.

14 For if ye doe forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye doe not forgive men their trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, looke not fowle as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.

17 But when thou fastest, annoint thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret, will reward thee openly.

19 Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupt, and where theeuces digge thorow and steale.

20 But lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theeuces neither digge thorow nor steale.

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if then thine eye bee single, the whole body shalbe light.

23 But if thine eye be wicked, then all thy bodie shall bee darke. Wherefore if the light that is in thee, be darkenesse, how great is that darkenesse?

24 No man can serue two masters: for either he shall hate the one, and loue the other, or else he shall loue to the one, and despise the other. Ye cannot serue God and riches.

25 Therefore I say vnto you, Bee not carefull for your life, what ye shall eate or what ye shall drinke: not yet for your body, what ye shall put on. Is not the life more worth then meate? and the body then raiment?

26 Behold the fowles of the heauen: for they sowe not neither reape, nor carie into the barnes: yet your heavenly Father feedeth them. Are ye not much better then they?

27 Which of you by taking care is able to adde one cubite vnto his stature?

28 And why care ye for raiment? Learne how the lilies of the field doe grow: they are not wearied, neither spin.

29 Yet I say vnto you, that euen Salomon in all his glorie was not arrayed like one of these.

30 Wherefore if God so clothe the graske of the field which is to day, and to morrow is cast into the ouen, shall he not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shall wee eate? or what shall we drinke? or wherewith shall we be clothed?

32 (For after all these things seeke the Gen-

titles) for your heavenly Father knoweth, that ye haue neede of all these things.

33 But seeke ye first the kingdome of God, and his righteousness, and all these things shall be ministred vnto you.

34 Care not then for the morrow: for the morrow shall care for it selfe: the day hath enough with his owne griefe.

CHAP. VII.

1 We may not giue iudgement of our neighbour, 6 nor cast that which is holy to dogges. 13 The broad and strait way. 15 False prophets. 18 The tree and fruites. 24 The house build on a rocke. 26 And on the sand.

Iudge not that ye be not iudged. For with what iudgement ye iudge, ye shall be iudged, and with what measure ye mete, it shall be measured to you againe.

3 And why seeest thou the mote that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, first cast out that beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 Giue ye not that which is holy to dogges, neither cast ye your pearles before swine, lest they tread them vnder their feet, and turning againe, all to rent you.

7 Aske, and it shall bee giuen you: seeke, and ye shall finde: knocke, and it shalbe opened vnto you.

8 For whosoever asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?

10 Or if he aske fish, will he giue him a serpent?

11 If ye then, which are euill, can giue to your children good gifts, how much more shall your Father which is in heauen, giue good things to them that aske him?

12 Therefore whatsoeuer ye would that men should doe to you, euen so doe ye to them: for this is the Law and the Prophets.

13 Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat.

14 Because the gate is strait, and the way narrow that leadeth vnto life, and few there be that finde it.

15 Beware of false prophets, which come to you, in sheepes clothing, but inwardly they are rauening wolues.

16 Ye shall know them by their fruites, Doe men gather grapes of thornes? or figs of thistles?

heede of: and they are knowne by false doctrine and euill liuing.

17 So

*18 We ought to
finde fault one
with another,
but we must be-
ware we doe it
not without
cause, or to some
holier then they,
or in hatred of
them.*

*19 Luke 6. 17. 18.
rom 3. 1.*

*20 1. cor. 4. 1.
Marke 4. 24.
luke 6. 18.*

*21 Luke 6. 41.
1 The flint-
stoned and stub-
borne enemies
of the Gospell,
are vnworthy
to haue increas-
ed vnto them.*

*22 A parable
hath
his name among
the Grecians, for
the orient bright-
ness that is in it:
and a pearle was
in ancient time in
great estimation
among the La-
tins: for a pearle
that Cleopatra
had, was valued
as two hundred
and fiftie thousand
crownes: and the
word is now bor-
rowed from that,
to signifie the most
precious heavenly
doctrine.*

*23 Chap. 11. 22.
marke 11. 24.
luke 11. 9. and 18.
14. 13. and 18.
23. iames 1. 5.*

*24 Prayers are a
sure refuge in all
miseries.*

*25 Luke 6. 31.
iohn 4. 16.*

*26 A rehearsal
of the meaning
of the second
table.*

*27 That is to say,
The doctrine of
the Law and
Prophecie.*

*28 Luke 13. 24.
Example of
life must not be
taken from a
multitude.*

*29 The way is strait
and narrow: we
must passe thorow
the rough way,
and suffer, and en-
dure, and be cha-
ged, and so enter
into life.*

*30 False teachers
must be taken
care of.*

31 Luke 6. 44.

*32 Mark
luke 5.
1 Chr-
ling the
which
ching
hand,
that he
reth ne-
that co-
him be-
uer fo-
Leuit.
3 Luk-
2 Ch-
ting be-
the ex-
the vn-
fed Ce-
and ye
excell-
proue
fewer
calling*

17 So euery good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.

18 A good tree cannot bring forth euill fruit, neither can a corrupt tree bring forth good fruit.

19 *Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruits ye shall know them.

21 ¶ Not euery one that sayth vnto me, Lord, Lord, shall enter into the kingdome of heauen, but hee that doeth my Fathers will which is in heauen.

22 *Many will say to me in that day, Lord, Lord, haue we not by thy Name prophesied? and by thy Name cast out deuils? and by thy Name done many great workes?

23 And then will I professe to them, *I neuer knew you: *depart from me, & yee that worke iniquitie.

24 *Whosoever then heareth of mee these wordes, *and doeth the same, I will liken him to a wise man, which hath builded his house on a rocke.

25 And the raine fell, and the floods came, and the winds blew, and beat vpon that house, and it fell not: for it was grounded on a rocke.

26 But whosoever heareth these my wordes, and doeth them not, shall bee likened to a foolish man, which hath builded his house vpon the sand:

27 And the raine fell, and the floods came, and the winds blew, and beat vpon that house, and it fell, and the fall thereof was great.

28 ¶ *And it came to passe, when Iesus had ended these wordes, the people were astonished at his doctrine.

29 For hee taught them as one hauing authoritie, and not as the Scribes.

CHAP. VIII.

1 The leper cleansed. 5 The Centurions faith. 11 The calling of the Gentiles; 12 and casting out of the Iewes. 14 Peters mother in law healed. 19 A Scribe desirous to follow Christ. 23 The tempest on the sea. 28 Two possessed with deuils, cured. 32 The deuils goe into swine.

NOW when he was come downe from the mountaine, great multitudes followed him.

2 ¶ And loe, there came a leper, and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I will, be thou cleane: and immediatly his leprosie was cleansed.

4 Then Iesus said vnto him, See thou tell no man, but goe, and shew thy selfe vnto the Priest, and offer the gift that *Moses commanded, for a witness to thee.

5 ¶ *2 When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him,

6 And said, Master, my seruant lieth sicke at home of the palsie, and is grievously pained.

7 And Iesus sayd vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come vnder my rooffe: but speake the word onely, and my seruant shall be healed.

9 For I am a man also vnder the authoritie of another, and haue souldiers vnder mee: and I say to one, Goe, and he goeth: and to another, Come, and he cometh: and to my seruant, Doe this, and he doeth it.

10 When Iesus heard that, hee marueiled; and said to them that followed him, Verely, I say vnto you, I haue not found so great faith, euen in Israel.

11 But I say vnto you, that many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Iacob, in the kingdome of heauen.

12 And the children of the kingdome shall be cast out into vtter darknesse: there shall be weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Goe thy way, and as thou hast beleueed, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ *3 And when Iesus came to Peters house, hee saw his wiues mother layd downe, and sicke of a feuer.

15 And hee touched her hand, and the feuer left her: so shee arose, and ministred vnto them.

16 *When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with his word, and healed all that were sicke,

17 That it might be fulfilled, which was spoken by *Esaia the Prophet, saying, Hee tooke our infirmities, and bare our sicknesses.

18 ¶ *4 And when Iesus saw great multitudes of people about him, hee commanded them to goe over the water.

19 ¶ Then came there a certaine Scribe, and said vnto him, Master, I will follow thee whithersoever thou goest.

20 But Iesus said vnto him, The foxes haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not whereon to rest his head.

21 ¶ *5 And another of his disciples said vnto him, Master, suffer me first to goe, and bury my father.

22 But Iesus said vnto him, Follow me, and let the dead bury their dead.

23 ¶ *6 And when he was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the shippe was couered with waues: but he was asleepe.

a Metaphors taken of bankers, for they that sit downe together, are fellows in the banquet.
b Which are without the kingdome: For in the kingdome is light, and without the kingdome darknesse.
** Chap. 22, 13.*

** Marke 1, 19.*
luke 4, 38.
3 Christ in healing diuers diseases, sheweth that he was sent of his Father, that in him onely we should seeke remedie in all our miseries.
** Marke 1, 32.*
luke 4, 40.
c Of all sorts.

** Esaie 53, 4.*
1. pet. 2, 24.

** Luke 9, 57, 58.*
d For Capernaum was situate vpon the lake of Tiberias.
4 The true disciples of Christ must prepare themselves to all kind of miseries.
e Word for word, shades made with boughes.
5 When God requireth our labour, we must leaue off all due tie to men.
** Marke 4, 37.*
luke 8, 23.
6 Although Christ seemeth oftentimes to neglect his euens in most extreme dangers, yet in time conuenient he awageth all tempests, and bringeth them to the haue.

25 Then his disciples came and awoke him, saying, Master, saue vs: we perish.

26 And he said vnto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him?

28 ¶ 7 And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with deuils which came out of the graues very fierce, so that no man might goe by that way.

29 And behold, they cryed out, saying, Iesus the sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the time?

30 Now there was f asarre off from them, a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the heard of swine.

32 And he said vnto them, Goe. So they went out and departed into the heard of swine: and behold, the whole heard of swine ran headlong into the sea, and died in the water.

33 Then the herdmen fled: & when they were come into the citie, they told all things, and what was become of them that were possessed with the deuils.

34 And beholde, all the citie came out to meete Iesus: and when they saw him, they besought him to depart out of their coasts.

CHAP. IX.

1 One sicke of the palse is healed. 5 Remission of sinnes. 9 Matthew is called. 10 Sinners. 17 New wine. 18 The rulers daughter raised. 20 A woman healed of a blood issue. 28 Two blinde men by faith receive sight. 32 A dumbe man possessed is healed. 37 The harvest and workemen.

Then he centred into a ship, and passed ouer, and came into his owne citie.

2 And ¶ Joe, they brought to him a man sicke of the palse, laid on a bed. And Iesus seeing their faith, sayd to the sicke of the palse, Sonne, be of good comfort: thy sinnes are forgiven thee.

3 And behold, certaine of the Scribes said with themselves, This man blasphemeth.

4 But when Iesus saw their thoughts, hee said, Wherefore thinke ye euill things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man hath authoritie in earth to forgiue sinnes, (then said he vnto the sicke of the palse,) Arise, take vp thy bed, and goe to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude saw it, they marueiled, and glorified God, which had giuen such authority to men.

9 ¶ 11 And as Iesus passed soorth from thence, hee saw a man sitting at the custome, named Matthew, and said to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at meate in his house, behold many Publicanes and sinners, that came thither, sate downe at the table with Iesus and his Disciples.

11 And when the Pharises sawe that, they said to his Disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Iesus heard it, hee said vnto them, The whole neede not a Physician, but they that are sicke.

13 But goe yee and learne what this is, * I will haue mercie, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ 13 Then came the Disciples of Iohn to him, saying, Why doe wee and the Pharises fast oft, and thy Disciples fast not?

15 And Iesus said vnto them, Can the children of the marriage chamber mourne as long as the bridegrome is with them? But the dayes will come, when the bridegrome shalbe taken from them, and then shall they fast.

16 Moreouer no man pieceth an olde garment with a peece of new cloth, for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put new wine into old vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preferred.

18 ¶ 14 While hee thus spake vnto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and shee shall liue.

19 And Iesus arose, and followed him with his Disciples.

20 (And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his garment.

21 For shee said in herselfe, If I may touch but his garment onely, I shalbe whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made the whole. And the woman was made whole at that same moment.)

23 ¶ 15 Now when Iesus came into the rulers house, and saw the minstrels and the multitude making noise,

24 He said vnto them, Get you hence: for the Maide is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put soorth, hee went in and tooke her by the hand, and the Maide arose.

26 And this brute went throughout all that land.

* Marke 5. 1, 2. Luke 8. 26, 27. 7 Christ came to deliuer men from the miserable thralldome of Satan: but the world had rather lacke Christ, then the vilest and least of their commodities.

f On an hill, as Marke and Luke witness: Now Gederas as Ioseph reporteth, booke 17. chap. 13. lined after the order of the Grecians, and therefore we may not maruile if there were sinners there.

g Where men doe as swine, there doth not Christ tarie, but deuils.

1 Sinnes are the causes of our afflictions, and Christ onely forgiveth them if we beleuee. a Into Capernaum, for as Theoph. saith, Bethsaie brought him forth, Nazareth brought him up, and Capernaum was his dwelling place. * Marke 2. 3. Luke 5. 18. b Knowing by a manifest signe. c To blaspheme, signifieth amongst the Diuines, to speake wickedly: and amongst the more eloquent Grecians, to slander.

* Marke 2. 14. Luke 5. 27. 2 Christ calleth the humble sinners vnto him, but hee contemneth the proud hypocrites. d At the Customers table, where it was received. e The Customers followers, which were placed by the Romanes, after that Iudas was brought into the forme of a Province, to gather the customs, and therefore of the Levites they were called sinners, that is to say, very vile men. * Hebr. 6. 6. chap. 12. 7. * 1. Tim. 1. 15. * Marke 2. 18. Luke 5. 33. 3 Against naughtie emulation in matters indifferent. f An Hebrew kind of speech, for they that are admitted into the marriage chamber, are as the men that are about the bride.

g Row, which was neuer put to the fuller.

* Marke 5. 22. Luke 8. 41. 4 There is no euill so olde, and incurable, which Christ cannot heale by and by if he be touched with true faith but lightly as it were with the hand.

5 Even death it selfe giueth place to the power of Christ. h It appeareth that they used minstrels at their mourning.

6 By healing these two blind, Christ sheweth that he is the light of the world.

7 The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

8 The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

9 The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

10 The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

11 The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

12 The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

13 The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

27 And as Iesus departed thence, two blind men followed him, crying, and saying, O sonne of David, haue mercy vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus said vnto them, Bidde me what ye desire to doe this.

29 And they said vnto him, Yes, Lord.

30 Then touched he their eyes, saying, According to your faith be it vnto you.

31 And their eyes were opened, and Iesus gaue them great charge, saying, See that no man knowe.

32 But when they were departed, they spread abroad his fame through out all the land.

33 And as they went out, behold, they brought to him a dumbe man possessed with a deuill.

34 And when the deuill was cast out, the dumbe spake: then the multitude marvelled, saying, The like was neuer seene in Israel.

35 But the Pharisees said, He casteth out deuils, through the prince of deuils.

36 And Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing every sickenesse, and every disease among the people.

37 But when he saw the multitude, hee had compassion vpon them, because they were dispersed, and scattered abroad, as sheepe hauing no shepheard.

38 Then said hee to his disciples, Surely the harvest is great, but the labourers are few.

39 Wherefore pray the Lord of the harvest, that hee would send forth labourers into his harvest.

CHAP. X.

1 The gift of healing given to the Apostles. 2 They are sent to preach the Gospel. 3 Peace. 4 Shaking off the dust. 5 Affliction. 6 Continuance vnto the end. 7 Flying from persecution. 8 Reare. 9 Two specimens. 10 Hares of our head. 11 To acknowledge Christ. 12 Peace and the sword. 13 Variance. 14 Love of parents. 15 The crosse. 16 To lose the life. 17 To receive a preacher.

And he called his twelue disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale every sickenesse, and every disease.

2 Now the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: James the sonne of Zebedeus, and Iohn his brother.

3 Philip and Bartlemew: Thomas, and Matthew that Publicane: James the sonne of Alphaeus, and Lebbeus whose surname was Thaddeus.

4 Simon the Cananite, and Iudas Iscariot, who also betrayed him.

5 These twelue did Iesus send forth, and commanded them, saying, Goe not into the way of the Gentiles, and into the cities of the Samaritanes enter ye not.

6 But goe rather to the lost sheepe of the house of Israel.

7 And as ye goe, preach, saying, The kingdome of heauen is at hand.

8 Heale the sick, cleanse the lepers: raise vp the dead: cast out the deuils. Freely ye haue received, freely giue.

9 Possesse not golde nor siluer, nor money in your girdles,

10 Nor a scrippe, for the iourney, neither two coats, neither shoes, nor a staffe: for the workeman is worthy of his meate.

11 And into whatsoever cite or towne ye shall come, enquire who is worthy in it, and there abide till ye goe thence.

12 And when ye come in into an house, salute the same.

13 And if the house bee worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 And whosoever shall not receiue you, nor heare your words, when ye depart out of that house, or that cite, shake off the dust of your feete.

15 Truly I say vnto you, It shall be easier for them of the land of Sodom and Gomorrah in the day of iudgement, then for that cite.

16 Behold, I send you as sheepe in the mids of the wolues: be ye therefore wise as serpents, and innocent as doves.

17 But beware of men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And yee shall be brought to the gouernours and Kings for my sake, in witnesse to them, and to the Gentiles.

19 But when they deliuer you vp, take no thought how or what yee shall speake: for it shall be giuen you in that houre, what yee shall say.

20 For it is not ye that speake, but the spirit of your father which speaketh in you.

21 And the brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be hated of all men for my Name: but he that endureth to the end, hee shall be saued.

23 And when they persecute you in this cite, flee into another: for verily I say vnto you, ye shall not goe ouer all the cities of Israel, till the sonne of man be come.

24 The disciple is not aboue his Master, nor the seruant aboue his Lord.

25 It is enough for the disciple to be as his Master is, and the seruant as his Lord. If they haue called the Master of the house Beelzebub, how much more them of his household?

26 Feare them not therefore: for there is nothing couered, that shall not be disclosed, nor hid, that shall not be knowen.

27 What I tell you in darknesse, that speake

1. All 13. 46. 2. The summe of the Gospel, or preaching of the Apostles. 3. Miracles are dependances of the word.

4. Mark 6. 12. Luke 9. 1. 5. The ministers of the word must call away all cares that might hinder them.

6. For the iourney, nothing ought to be brought with them, and also that they might be free from all worldly cares.

7. The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

8. The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

9. The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

10. The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

11. The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

12. The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

13. The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

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17. The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

18. The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

19. The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

20. The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

21. The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

22. The Lord Jesus Christ, who is the light of the world, is the one who has come to bring light to all men.

It was the Idole of the Acaronites, which was call the god of fise, I Trueth shall nee

ye in light: and what ye heare in the eare, that preach ye on the houses.

28 And feare ye not them, which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your father?

30 * Yea, and all the haire of your head are numbered.

31 Feare ye not therefore, ye are of more value then many sparrows.

32 * Whosoever therefore shall confesse me before men, him will I confesse also before my Father which is in heauen.

33 But whosoever shall denie mee before men, him will I also denie before my Father which is in heauen.

34 * I thinke not that I am come to send peace into the earth: I came not to send peace, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 * And a mans enemies shall be they of his owne household.

37 * He that loveth father or mother more then me, is not worthy of me. And he that loveth sonne or daughter more then me, is not worthy of me.

38 * And he that taketh not his crosse, and followeth after me, is not worthy of me.

39 * Hee that will finde his life, shall lose it: and he that loseth his life for my sake, shall finde it.

40 * He that receiveth you, receiveth me: and he that receiveth me, receiveth him that hath sent me.

41 * * He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward: and hee that receiveth a righteous man, in the name of a righteous man, shall receive the reward of a righteous man.

42 * And whosoever shall give vnto one of these little ones to drinke a cup of cold water onely, in the name of a discipule, verely I say vnto you, he shall not lose his reward.

CHAP. XI.

2 Iohn sendeth his disciples to Christ. 7 Christs testimony of Iohn. 13 The Law and the Prophets. 18 Christ and Iohn. 21 Chorazin, Bethsaida. 25 The Gospel reveiled to children. 28 They that are weary and laden.

And it came to passe that when Iesus had made an end of commanding his twelve disciples, hee departed thence to teach and to preach in their cities.

2 * And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and said vnto him,

3 Art thou hee that should come, or shall we looke for another?

4 And Iesus answering, sayd vnto them, Goe, and shew Iohn, what things yee heare, and see.

5 The blinde receive sight, and the halte do walke: the lepers are cleansed, and the deafe heare: the dead are raised vp, and the poore receive the Gospel.

6 And blessed is he that shall not be offended in me.

7 * And as they departed, Iesus began to speake vnto the multitude of Iohn, What want ye out into the wilderness to see? A reede shaken with the winde?

8 But what went ye out to see? A man clothed in soft raiment? Behold, they that were so, are in Kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verely, I say vnto you, Among them which are begotten of women, arose there not a greater then Iohn Baptist, notwithstanding he that is the least in the kingdom of heauen, is greater then he.

12 And from the time of Iohn Baptists hitherto, the kingdom of heauen suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law, prophesied vnto Iohn.

14 And if yee will receive it, this is that Elias, which was to come.

15 * Hee that hath eares to heare, let him heare.

16 * But whereunto shall I liken this generation? It is like vnto little children, which sit in the markets, and call vnto their fellows,

17 And say, We have piped vnto you, and ye have not daunced, we have mourned vnto you, and ye have not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The sonne of man came eating and drinking, and they say, Behold a glutton and a drinker of wine; a friend vnto Publicanes and sinners: but wisdome is iustified of her children.

20 * Then began he to vpbraide the cities, wherein most of his great workes were done, because they repented not.

21 Woe be to thee, Chorazin: Woe be to thee, Bethsaida: for if the great workes which were done in you, had bene done in Tyrus and Sidon, they had repented long ago in sackcloth and ashes.

22 But I say to you, It shall be easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt bee brought downe to hell:

in Openly, and in the highest places. For the tops of their houses were so made, that they might walke upon them. Acts 10. 9. n Though I want to be understood, I will not say, in Galilee, where many of them were borne, Acts 2. 7. Luke 7. 18.

* Luke 12. 51. 8 Ciuill dissensions follow the preaching of the Gospel. * Micah 7. 6. * Luke 14. 26. 9 Nothing without exception is to be preferred before our duty to God. * Chap. 6. 24. mark 8. 34. Luke 9. 23. and 14. 27. * Iohn 12. 29. 7 They are said to find their life, which deliver us out of danger: and this is spoken after the opinion of the people, which thinke them cleane lost: but die, because they thinke not of the life to come. 10 God is both author and reuenger of his holy Ministry. * Luke 10. 16. Iohn 13. 30. 11 We shall lose nothing that we bestow vpon Christ. 9 As a Prophet. * Marke 9. 41. 8 Which in the fight of the world are vile and abiekt.

1 Christ sheweth by his works that he is y promised Messias. a Of instructing the with precepts. b The disciples cities, that is to say, in Galilee, where many of them were borne, Acts 2. 7. * Luke 7. 18.

What agreement and what difference is betwixt the Ministry of the Prophets, the preaching of Iohn, and the full light of the Gospel, which Christ hath brought? In the new state of the Church, where the true glory of Gods name, the persons are not compared together, but the kinds of doctrine, the preaching of Iohn with the Law and the Prophets, stand against the most cleare preaching of the Gospel vnto Iohn. Luke 16. 6. The Prophets, as things to come, which are now present, and clearly and plainly seeme. Mal. 4. 5. * Luke 7. 31. 3 There are none more stout and stubborn enemies of the Gospel, then they to whom it ought to be most acceptable. 4 He blameth the from all of this age, by a phrase, in that they could be moved neither with rough nor gentle dealing. 4 That which the most part refuse, the elect and chosen embrace. 5 Wisdome doth acknowledge the wisdom of the Gospel, when they receive it. 5 The proud reject the Gospel offered vnto them, to their great hurt and smart, which turneth to the salvation of the simple. * Luke 10. 13.

hell: for if the great wotkes, which have bene
done in hese, had bene done among them of
Sodom, they had remained to this day.

24 But I say unto you, that it shall be easier for them of the land of Sodom, in the day of judgement, then for thee.

25 * At that time Iesus answered, and said, I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.

26 It is^h so, O Father, because thy good pleasure was such.

27 ⁴⁶ All things are given me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, & he to whom the Son will reveale him.

28 Come unto me, all ye that are wearie
and laden, and I will ease you.

29 Take my yoke on you, and learne of me
that I am meeke and lowly in heart: and ye
shall finde rest unto your souls.

30. For my yoke is easy, and my burden
light.

CHAPTER XII.

The disciples deny the offer of wine, & Herbie, sacri-
fice, 19. The ministered hand is healed, 12. We must do
good in the Sabbath, 22. The possessed is helped, 29. A
kingdom divided, 31. Sinne-blasphemy, 33. The food
of small men, 34. Vipers, 41. The rejected, 42. The
Queen of Sheba, 48. The true mother and brethren of
Christ, 49.

AT that time Iesus went on the Sabbath day through the corne, and his disciples were an hungred, and began to pluck the ears of corne, and to eate.

3 And when the Pharisees saw it, they said
unto him, Behold, thy disciples do that which
is not lawfull to doe vpon the Sabbath.

3 But he said unto them, Have yee not read what David did when he was an hungred, and they that were with him?

4 How he entered into the house of God,
and did eate the^a shew-bread; which was not
lawfull for him to eate, neither for them which
were with him, but onely for the^a Priests.

Or haue ye not read in the Lawe, how
that on the Sabbath dayes the Priests in the
Temple *b breake the Sabbath, and are blame-
lesse?

6 But I say unto you, that he is one greater than the Temple.

7 Wherefore if you knew what this is, * I will haue mercie; and not sacrifice; you would not haue condemned the innocents.

8 For the Sonne of man is Lord, even of the Sabbath: and here will I save my selfe with my word.

9:22 And he departed thence, and went into
their Synagogue: and began to teach.
23 And behold, there was a man which had

his hand dried vp. And they asked him, saying,
is it lawfull to heale vpon a Sabbath day? that
they might accuse him.

And he said unto them, What man shall there be among you, that hath a sheepe, and if it fall on a Sabbath day into a pit, doo not take

52 How much more then is a man better
than a sheep? therefore it is lawful to do
well on the Sabbath day.

13. Then said he to the man, Stretch forth
thine hand. And he stretched it forth, and it
was made whole as the other.

14. Then the Pharisees went out and consulted against him, how they might destroy him.

By. But when Jesus knew it, he departed thence, and great multitudes followed him, and he healed them all.

16 And charged them in threatening wife,
that they should not make him known,

27: That it might be fulfilled, which was spoken by Esaias the Prophet, saying,

Behold my seruante whom I haue cho-
sen; my beloued in whom my soule delighteth:

I will put my Spirit on him, and he shall shew
Judgement to the Gentiles. IT * 38

19 He shall not strive, nor cry, neither shall
any man heare his voice in the streets.

As for a bruised reede shall he not breake, and
a smoking flaxe shall he not quench, til he bring

21 And in his Name shall the Gentiles

Then was brought to him one of

he healed him, so that he ~~which was~~ blind and

23. And all the people were amazed, and said,

24. But when the Pharisees heard it, they

and, "The man caneth the devils no other-
wise out, but through Beelzebub the prince of
devils."

23 **But Jesus knew their thoughts,**

gainst it selfe, is brought to nought: and eie-

26 So if Sargaffair Sitarist is divided

10. So if Satan can out Satan, he is divided
against himself: how shall then his kingdom
endure? where: when I said, you will find

G g g g 3

32 And

And whosoever shall speake a word against the Sonne of man, it shall be forgiven him: but whosoever shall speake against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or else make the tree evil, and his fruit evil: for the tree is known by the fruit.

34 O generation of vipers, how can you speake good things, when ye are evil? For of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things.

36 But I say unto you, that of every idle word that men shall speake, they shall give account thereof at the day of judgement.

37 For by thy words thou shalt be justified, and by thy wordes thou shalt be condemned.

38 ¶ Then answered certaine of the Scribes and of the Pharisees, saying, Master, we would see a signe of thee.

39 But he answered and said to them, An evil & adulterous generation seeketh a signe, but no signe shall be given unto it, save that signe of the Prophet Jonas.

40 For Jonas was three dayes and three nights in the whales belly: so shall the Sonne of man be three dayes and three nights in the heart of the earth.

41 ¶ The men of Nineue shall rise in judgement with this generation, and condemne it: for they repented at the preaching of Jonas: and behold, a greater then Jonas is here.

42 ¶ The Queen of the South shall rise in judgement with this generation, and shall condemne it: for she came from the utmost parts of the earth to heare the wisdom of Solomon: and behold, a greater then Solomon is here.

43 ¶ Now when the wicked spirit is gone out of a man, he walketh throughout drie places, seeketh rest, and findeth none.

44 Then he saith, I will returne into mine house from whence I came: and when he is come, he findeth it empty, swept, & garnished.

45 Then he goeth, and taketh unto him seven other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. Euen so shall it be with this wicked generation.

46 ¶ While hee yet spake to the multitude, behold, his mother & his brethren stood without, desiring to speake with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that told him, Who is my mother? and who are my brethren?

And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren.

For whosoever shall doe my Fathers will which is in heaven, the same is my brother and sister and mother.

CHAP. XIII.

¶ Jesus spake in parables, saying, Behold, I sowe unto you the seede. 1. Of the sower. 2. Of the seed. 3. Of the ground. 4. Of the fruit. 5. Of the harvest. 6. Of the day of judgement.

The same day went Iesus out of the house, and saith by the sea side.

And great multitudes resorted unto him, so that hee went into a ship, and sat downe: and the whole multitude stood on the shore.

¶ Then he spake many things to them in parables, saying, Behold, I sowe unto you the seede.

¶ And as he sowed, some fell by the way side, and the fowles came & devoured them up.

¶ And some fell upon stony ground, where they had not much earth, & anon they sprung up, because they had no depth of earth.

¶ And when the Sunne was up, they were parched, and for lacke of rooting withered away.

¶ And some fell among thornes, and the thornes sprung up, and choked them.

¶ Some againe fell in good ground, and brought forth fruit, one an hundred fold, some thirtie fold, and another thirty fold.

¶ He that hath eares to heare, let him heare.

¶ ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

¶ And he answered, and said unto them, Because it is given unto you to knowe the secrets of the Kingdom of heaven, but to them it is not given.

¶ ¶ For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away, even that he hath.

¶ ¶ Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither understand.

¶ ¶ So in them is fulfilled the prophesie of Esaias, which prophesie saith, By hearing, yee shall heare, and shall not understand: and seeing, yee shall see, and shall not perceive.

¶ ¶ For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they have winked, lest they should see with their eyes, and heare with their eares, and should understand with their hearts, & should returne that I might heale them.

¶ ¶ But blessed are your eyes, for they see: and your eares, for they heare.

¶ ¶ For verely I say unto you, that many Prophets, and righteous men have desired to see

8 Of blasphemy against the holy Ghost.

7 Hypocrites at the length bewray themselves even by their words.

6 Vains and unprofitable trifles, which the most part of men spend their lives in.

8 Against forward desires of miracles.

9 Christ teacheth by the sorrowfull example of the Jewes, that there are none more miserable then they, which put out the light of the Gospel, which was kindled in them.

10 Christ teacheth by his owne example, how that all things ought to be set apart, in respect of Gods glory.

11 The gift of understanding, and of faith is proper to the elect, and all the rest are blinded through the just judgement of God.

12 The condition of the Church under and since Christ, is better, when it was in the time of the fathers, under the Law.

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11 None are more nere unto vs, then they that are of the household of faith.

12 The gift of understanding, and of faith is proper to the elect, and all the rest are blinded through the just judgement of God.

13 The condition of the Church under and since Christ, is better, when it was in the time of the fathers, under the Law.

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see those things which yee see, and haue not seene them, and to heare those things, which yee heare, and haue not heard them.

18 ¶ Hearc yee therefore the parable of the sower.

19 Whensoever any man heareth the word of that kingdome, and vnderstandeth it not, that euill one commeth, and catcheth away that which was sowne in his heart: and this is he which hath receiued the seede by the way side.

20 And he that receiued seede in the stonie ground, is he which heareth the word, and incontinently with ioy receiueith it,

21 Yet hath he no root in himselfe, and dureth but a season: for as soone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And he that receiued the seede among thornes, is hee that heareth the word: but the care of this world, and the deceitfulnesse of riches choketh the word, and he is made vnfruitfull.

23 But he that receiued the seed in the good ground, is he that heareth the word, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some fixtie folde, and some thirtie folde.

24 ¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his field.

25 But while men slept, there came his enemy, and sowed tares among the wheat, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the housholder, and said vnto him, Master, sowedst thou good seede in thy field? from whence then hath it tares?

28 And hee sayd to them, Some enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we goe and gather them vp?

29 But he said, Nay, least while yee goe about to gather the tares, yee plucke vp also with them the wheate.

30 Let both grow together vntill the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and binde them in sheaues to burne them: but gather the wheat into my barn.

31 ¶ Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which indeede is the least of all seedes: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birds of heauen come and builde in the branches thereof.

33 ¶ Another parable spake he to them, * Luke 13. 31.

The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three peckes of meale till all be leauened.

34 ¶ All these things spake Iesus vnto the multitude in parables, and without parables * Marke 4. 33.

35 That it might be fulfilled, which was spoken by the Prophet, saying, I will open my mouth in parables, and will vtter the things which haue beene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of that field.

37 Then answered he, and said to them, He that soweth the good seede, is the Sonne of man.

38 And the field is the world, and the good seede are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemy that soweth them, is the deuill, * and the harvest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquitie,

42 And shal cast them into a furnace of fire. There shall be wailing and gnashing of teeth.

43 Then shall the iust men shine as the sunne in the kingdome of their Father. He that hath eares to heare, let him heare.

44 ¶ Againe, the kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, hee hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a merchant man, that seeketh good pearles,

46 Who hauing found a pearle of great price, went and sold all that he had, and bought it.

47 ¶ Againe, the kingdome of heauen is like vnto a draw-net cast into the sea, that gathereth of all kindes of things.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe forth, and seuer the bad from among the iust,

50 And shal cast them into a furnace of fire: there shal be wailing, and gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand yee all these things? They said vnto him, Yea, Lord.

52 Then said he vnto them, Therefore euerie Scribe which is taught vnto the king-

Gggg 3 dome

6 He expoundeth the former parable of the good and euill seede.

* Ios 4. 13. reuel. 3. 14.

* Dan. 12. 3.

7 Few men vnderstand how great the riches of the kingdome of heauen are, and no man can be partaker of them, but he that redeemeth them with the losse of all his goods.

8 There are many in the Church which notwithstanding are not of the Church, and therefore at length shall be cast out: but the full and perfect cleansing of them is deferred to the last day.

9 They ought to be diligent, which haue not onely to be wise for themselves, but to dispenche the wisdom of God to other.

Mark 10. 34.

4 Christ sheweth in an other parable of the euill seede mixt with the good, that the Church shall neuer be free and quit from offences, both in doctrine and maners, vntill the day appointed for the restoring of all things do come, and therefore the faithfulfull haue to arme themselves with patience and coolhancie.

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Mark 4. 30. Luke 13. 19. 5 God beginneth his kingdome with very small beginnings, to the end that by the growing on of it beside the expectation and hope of all men, his mightie power and working may be the more set forth.

Mark 6. 54.

The Genesareth was a lake which is called the Sea of Galilee. The country is full of cities and villages. In them the Christ taught the people, and that we are bound not only to runne our selues, but also to bring others vnto him.

54 ¶ And when they were come ouer, they came into the land of Genesareth.

55 ¶ And when the men of that place knew him, they sent out into all that countrey round about, and brought vnto him, all that were sick,

56 And besought him that they might touch the hemme of his garment onely; and as many as touched it, were made whole.

57 ¶ Then said Iesus vnto the people, I am not the Christ, but I am the Son of man.

CHAP. XV.

1 The commandments and traditions of men. 2 Offence.

3 The plant which is rooted vp. 4 Blind leading the blind. 18 The heart. 22 The woman of Canaan. 26 The childrens bread: whelpes. 28 Truth. 32 Four whelpes.

36 The whelpes of the crummes.

37 ¶ Then came Iesus the Scribes and Pharises, which were of Ierusalem, saying,

2 ¶ Why doe thy disciples transgresse the tradition of the Elders? for they wash not their hands when they eate bread.

3 ¶ But hee answered and saide vnto them, Why doe ye also transgresse the commandment of God by your tradition?

4 ¶ For God hath commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death.

5 But ye say, whosoever shall say to father or mother, By the gift that is offered by me, thou mayest haue profice,

6 Though he honour not his father or his mother, shall be free: thus haue yee made the commandment of God of no authoritie by your tradition.

7 ¶ O hypocrites, Esaias prophesied well of you, saying,

8 ¶ This people draweth nere vnto mee with their mouth, and honoureth me with the lips, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines mens precepts.

10 ¶ Then he called the multitude vnto him, and said to them, Heare and vnderstand.

11 ¶ That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and sayd vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?

13 But he answered and said, ¶ Euery plant which mine heavenly Father hath not planted, shall be rooted vp.

14 ¶ Let them alone, they be the blind leaders of the blinde: and if the blinde leader the blinde, both shall fall into the ditch.

15 ¶ ¶ Then answered Peter, and sayd to him, Declare vnto vs this parable.

16 ¶ Then sayd Iesus, Are yee yet without vnderstanding?

17 ¶ Perceiue yee not yet, that whatsoeuer I say, I saye it vnto you, that ye maye not be without vnderstanding? ¶ Christ teacheth vs, that hypocrites of false teachers, which de- ceive our soules, is por to be borne withal, no nor in iudiciall matters, and there is no reason why their ordinary vocation should blind our eyes: other wise we are like to perishe with them. *Matth. 7. 18. *Iohn 16. 2. *Luke 6. 39. *Mar. 7. 17.

entreteth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come from the heart, and they defile the man.

19 For out of the heart come euil thoughts, murders, adulteries, fornications, thefts, false testimony, slanders.

20 These are the things, which defile the man: but to eat with vnwashed hands, defileth not the man.

21 ¶ And Iesus went thence, and departed into the coastes of Tyrus and Sidon.

22 ¶ And beholde, a woman a Canaanite came out of the same coastes, and cried, saying vnto him, Haue mercie on mee. O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23 ¶ But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she crieth after vs.

24 But hee answered, and sayd, I am not sent but vnto the lost sheep of the house of Israel.

25 ¶ Yet she came, and worshipped him, saying, Lord, helpe me;

26 And hee answered, and said, It is not good to take the childrens bread, and to cast it to whelpes,

27 But she said, Truth, Lord: yet indeede the whelpes eat of the crummes, which fall from their masters table.

28 ¶ Then Iesus answered, and sayd vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ ¶ So Iesus went away from thence, and came nere vnto the sea of Galile, and went vp into a mountaine and sat downe there.

30 ¶ And great multitudes came vnto him, hauing with them, halt, blinde, dumbe, maimed and many other, and cast them downe at Iesus feete, and he healed them.

31 ¶ Inasmuch that the multitude wondered, to see the dumbe speake, the maimed whole, the halt to goe, and the blinde to see: and they glorified the God of Israel.

32 ¶ ¶ Then Iesus called his disciples vnto him, and said, I haue compassion on this multitude, because they haue continued with me already three dayes, and haue nothing to eate: and I will not let them depart fasting, lest they faint in the way.

33 ¶ And his disciples said vnto him, Whence should we get so much bread in the wilderness, as should suffice so great a multitude?

34 ¶ And Iesus sayd vnto them, How many loaves haue yee? And they said, Seuen, and a few little fishes.

35 ¶ Then he commanded the multitude to sit downe on the ground,

36 ¶ And tooke the seuen loaves, and the fishes, and gaue thanks, and brake them, and gaue

*Gen. 6. 5. and 8. 21. Mar. 7. 21.

*Mar. 7. 24, 25.

*Coastes which were next to Tyra and Sidon, that is in that quarter where Palestine bendeth towards Phenicia, and the sea of Syron. ¶ Of the sheepe of the Canaanites, which dwelled in Phenicia. ¶ In that that Christ doeth sometimes, as were stoppe his eares against the prayers of his faints, he doeth it for his glory, and our profit. *Chap. 10. 6. ¶ Of the people of Israel, which people was diuided into tribes, but all those tribes came from one house.

*Christ ceased not to be beneficiall: euen there where he is contented, and in the midst of volutes hee gathereth together and fostereth his flocke.

*Mar. 7. 31.

*Esa. 35. 5.

*Whosoever were maimed with the palsy, or by nature, for after ward it is said, he healed them. ¶ Now Christ was wont to beale in this wise, that such numbers as were weak, he restored to health, and yet he could easily if he had would, haue given them hands and feete and other members which wanted them.

*Mar. 8. 1.

*By doing againe this miracle, Christ sheweth that he will neuer be wanting to them that follow him, no not in the wilderness.

*Goe not from my side.

*Word for word, to lie downe backwards, as rowers do in rowing they draw their oares to them.

gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were sufficed: and they looke vp of the fragments that remained, seuen baskets full.

38 And they that had eaten, were foure thousand men, beside women, and little children.

39 Then *Iesus* sent away the multitude, and tooke shipp, and came into the parts of Magdala.

CHAP. XVI.

4 The signe of *Jonas*. 6 The leauen of the Pharises, 12 for their doctrine. 13 The peoples opinion of Christ. 17 Faith cometh of God. 18 The rocks. 19 The keyes. 21 Christ foretold his death. 24 The forsaking of ones selfe, and the crosse. 25 To lose the life.

Then ^a came the Pharises and Sadduces, and did ^b tempt him, desiring him to shew them a signe from heauen.

2 But he answered, and said vnto them, When it is euening, ye say, Faire weather: for the skie is red.

3 And in the morning, ye say, To day shall be a tempest: for the skie is red and lowering. O hypocrites, ye can discerne the face of the skie, and can ye not discerne the signes of the times?

4 The wicked generation, and adulterous seeketh a signe, but there shall no signe be giuen it, but ^c that signe of the Prophet *Jonas*: for he was in the belly of the whale three dayes and three nightes, as shall the sonne of man be in the belly of the earth three dayes and three nightes.

5 And when his disciples were come to the other side, they had forgotten to take bread with them.

6 Then *Iesus* said vnto them, Take heed and beware of the leauen of the Pharises and Sadduces.

7 And they reasoned among themselves, saying, It is because we haue brought no bread.

8 But *Iesus* knowing it, said vnto them, O ye of little faith, why reason ye thus among your selues, because ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember the ^d five loaves, when there were ^e five thousand men, and how many baskets tooke ye vp?

10 Neither the seuen loaves when there were ^f foure thousand men, and how many baskets tooke ye vp?

11 Why perceiue ye not that *I* sayde not vnto you concerning bread, that ye should beware of the leauen of the Pharises and Sadduces?

12 Then vnderstood they that he had not sayd that they should beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

13 Now when *Iesus* came into the coasts of ^g *Cesarea Philippi*, he asked his disciples,

14 Whom doe men say that I, the sonne of man, am?

15 And they sayd, Some say, *Iohn Baptist*: and some, *Elias*: and others, *Ieremias*, or one of the Prophets.

16 He sayd vnto them, But whom say ye that I am?

17 Then *Simon Peter* answered, and said, Thou art that Christ, the sonne of the living God.

18 And *Iesus* answered, and said to him, Blessed art thou *Simon*, the sonne of *Jonas*: for flesh and blood hath not reuealed it vnto thee, but my Father which is in heauen.

19 And I say also vnto thee, that thou art ^h *Peter*, and vpon this rocke I will build my Church: and the gates of hell shall not overcome it.

20 And I will giue vnto thee the keyes of the kingdome of heauen, and whatsoever thou shalt bind vpon earth, shall be loosed in heauen.

21 Then hee charged his disciples, that they should tell no man that he was *Iesus* the Christ.

22 From that time forth *Iesus* began to shew vnto his disciples, that hee must goe vnto *Hierusalem*, and suffer many things of the Elders, and of the hie Priests, and Scribes, and be slaine, and be raised againe the third day.

23 Then *Peter* tooke him aside, and began to rebuke him, saying, Master, pittie thy selfe: this shall not be vnto thee.

24 Then he turned backe, and said vnto *Peter*, Get thee behind mee, Satan: thou art an offence vnto mee, because thou vnderstandest not the things that are of God, but the things that are of men.

25 *Iesus* then said to his disciples, If any man will follow me, let him forsake himselfe, and take vp his crosse, and follow me.

26 For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, shall find it.

27 For what shall it profit a man though he should win the whole world, and lose his selfe?

28 And what shall a man giue in exchange for his soule?

29 For if a man will use the sword, he shall perish with the sword.

30 Whosoever hateth his father, or mother, or wife, or children, or himselfe, and taketh not his crosse, and followeth me, cannot be my disciple.

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little childe in my name receiveth me.

6 ¹² But whosoever shall offend one of these little ones which beleue in mee, it were better for him, that a millstone were hanged about his necke, and that he were drowned in the depth of the sea.

7 Woe be unto the world because of offences: for it must needs be that offences shall come, but woe be to that man by whom the offence cometh.

8 * Wherefore, if thy hand or thy foote
cause thee to offend, cut them off, and cast
them from thee: it is better for thee to enter in-
to life, halt, and maymed, then having two
hands, or two feet, to be cast into euill lasting
fire.

And if thine eye cause thee to offend, plucke it out, and leaue it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hell fire.

To * See that yee despise not one of these little ones: for I say vnto you, that in heauen their * Angels alwaies behold the face of my Father which is in heauen.

¶ For the Sonne of man is come to saue
that which was lost.

13 How thinke yee? * If a man haue an hundreth sheepe, and one of them be gone astray, doeth he not leaue ninetie and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say
vnto you, hee reioyceth more of that sheepe,
then of the ninety and nine which went not
astray :

14 So is it not the will of your Father which is in heauen, that one of these little ones should perish.

15 ¶ *5 Moreouer, if thy brother trespassse
against thee, goe and tell him his fault be-
twene thee and him alone: if hee heare thee,
thou hast wonne thy brother.

16 But if hee heare thee not, take yet with thee one or two, that by the ^{*f} mouth of two or three witnesses every word may bee confirmed.

17 ⁶ And if he ^b refuse to hear them, tell it vnto the ⁱ Church: and if he refuse to heare the Church also, let him bee vnto thee as ^k an heathen man, and a Publicane.

18 Verely I say vnto you,* Whatsoeuer ye
binde on earth, shall be bound in heauen: and
whatsoeuer ye loose on earth, shall be loo-
sed in heauen.

19 Again, verely I say vnto you, that
two of you shall agree in earth vpon any
thing, whatsoeuer they shall desire, it shall be
giuen them of my Father which is in heauen.

20 For where two or three are gathered
together in my Name, there am I in the midst
of them.

31. Then came Peter to him, & said, Ma-
ster, how oft shall my brother sinne against me,
and I shall forgive him? seven times?

22 Iesus said vnto him, I say not vnto thee,
Vnto seven times, but, Vnto fouentie times
seven times.

23 Therefore is the kingdome of heauen
likened vnto a certaine King, which would take
an account of his seruants.

24 And when he had begunne to reckon,
one was brought vnto him, which ought him
ten thousand talents.

25 And because he had nothing to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had, and the debt to be paid.

26 The seruante therefore fell downe, and worshipped him, saying, Lord, reframe thine anger toward me, and I will pay thee all.

27 Then that Seruaunts Lord had compaffion, and loofed him, and forgaue him the debt,

28 But when the servant was departed, he found one of his fellow servants, which ought him an hundred pence, and he laid hands on him, and thrustled him, saying, Pay mee that thou owest.

29 Then his fellow ſervant fell downe at
his feet, and beſought him, ſaying, Refraine
thine anger towards me, and I will pay thee all.

30 Yet hee would not, but went, and cast
him into prison, till he should pay the debt.

31. And when his other fellow seruants
saw what was done, they were very sory, and
came, and declared vnto their Lord all that
was done.

32. Then his Lord called him vnto him,
and said to him, O euill seruant, I forgauē thee
all that debt, because thou prayedst me.

33 Oughtest not thou also to have had pitie on thy fellow seruant, euen as I had pitie on thee?

34 So his Lord was wroth, and deliuered
him to the tormentors, till hee should pay all
that was due vnto him.

35 So likewise shall mine heavenly Father
doe vnto you, except yet forgive from your
hearts, each one to his brother their trespasses.

CHAPTER XIX

The sick are healed: 3 and 7 A bill of divorcement: 12 Eunuchs: 13 Children brought to Christ: 17 God only good: 23 The commandments must be kept: 21 A perfect man: 23 A rich man: 26 Salvation cometh of God: 27 To leave all and follow Christ.

ANd *it came to passe, that when Iesushad
finished these sayings, hee departed
from Galilee, and came into the coasts of Iudaea
beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came vnto him the Phari-
ees, tempting him, and saying to him, Is it
lawfull

7 They shall
finde God severe,
and not to be
pleased, which
doe not forgive
their brethren,
although they
have bene di-
versly and grie-
vously injured
by them.

Here is set
down a very great
number of three-
hundred and forty
and a small number
of two centuries
and the difference
may be the great-
est, for there is no
proportion be-
tween them.

That was a mi-
serable sentence which
was very unjust
the East.

Told not to
such to think any-
thing as small as
in God called in
the Scriptures,
to say, gentle-
ly and that re-
minds the pur-
suing of his mind
in his great-
ness and of great
acts.

make 10.1,
 affed once the
 ry out of Ga.
 into the bar-
 of India.

The band of
riage ought
to be bro-
ynlesse it be
for nication

**Mark 9.42.*
Luke 17.2.
 2 We ought to have great respect to our brethren be they near or far: and he that deeth or otherwise shall be sharply punished.
 3 A good man cannot but goethorow the midst of offenders, yet he must cut off all occasion of offences.
e Lett and bin,
demerits which
flow the course
of good works.
The Greeks were
importuned thus
much, things
which we handle
as
 **Chap 5.10,35.*
 **Mark 9.45.*
 d *Looke after,*
chap 5.19.
 4 The weaker that a man is, the greater care we ought to have of his salvation, as God teacheth vs by his owne example.
 **Psal. 34.8.*
 **Luke 19.16.*
 **Luke 5.4.*
 **Lev. 19.7,19.*
 5 We must labour for concord, not to reuenge iniuries.
e ff his offence
be such, that thou
only knowest thy
brothers offence.
 **Deut. 19.15.*
 **John 8.17.*
 2. cor. 13.8.
 heb. 10.28.
 f That is, the word and witness, the month is sometime taken for the word or speech, *Nam,*
 3.16. and also for a fill witness, to wit, when the matter speaketh of it self, as beneath chap. 21.
 16.
 g Sure and certaine.
 6 He that condemneth the iudgement of the Church, condemneth God, h Word for word do not heare, or make as though he did not heare.
 i He speaketh not of any kind of pellicie, but of an ecclesiasticall assembly, for he speaketh afterwards of the power as to the order of iudicaters in their hands, for a punishment, as men, the Iewes call
 **1 Cor. 5.4.* 2. thee the minge, if it be

1 To find out
the cause of diuor-
cement, see chap.
1. 19.

2 Gen. 2. 24.

3 Gen. 2. 24.

4 Gen. 2. 24.

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77 Gen. 2. 24.

78 Gen. 2. 24.

lawfull for a man to put away his wife vpon every occasion.

4 And hee answered and said vnto them, Haue ye not read, that he which made them at the beginning, made them male and female,

5 And said, For this cause shall a man leaue father and mother, and cleaue vnto his wife, and they which were two, shall be one flesh?

6 Wherefore they are no more twaine, but one flesh. Let ad man therefore put a vnder him, which God hath coupled together.

7 They said to him, Why did then Moses command to giue a bill of diuorcement, and to put her away?

8 He said vnto them, Moses, because of the hardnesse of your heart, suffered you to put away your wives: but from the beginning it was not so.

9 I say therefore vnto you, that whosoever shall put away his wife, excepte it bee for whoredome, and marry another, committeth adultery: and whosoever marieth her which is diuorced, doth commit adultery.

10 Then sayd his disciples to him, If the matter be so bet weene man and wife, it is not good to marry.

11 But he said vnto them, All men cannot receiue this thing, saue they to who it is giuen

12 For there are some Eunuches, which were so borne of their mothers belly: and there be some Eunuches which be gelded by men: and there be some Eunuches, which haue gelded themselves for the kingdom of heauen. He that is able to receiue this, let him receiue it.

13 ¶ Then were brought to him little children, that he should put his hands on them, and pray: and his disciples rebuked them.

14 But Iesus said, Suffer the little children, and forbid them not to come to me: for of such is the kingdom of heauen.

15 And when he had put his hands on them, he departed thence.

16 ¶ And behold, one came and said vnto him, Good Master, what good thing shall I do, that I may haue eternal life?

17 And he said vnto him, why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the commandments.

18 He said to him, Which? And Iesus said, These, Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steale: Thou shalt not beare false witness:

19 Honour thy father and mother: and, Thou shalt loue thy neighbour as thy selfe.

20 The yong man said vnto him, I haue obserued all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt be perfect, goe sell that thou hast, add giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the yong man heard that saying, he went away sorrowfull: for he had great possessions.

23 ¶ Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man can hardly enter into the kingdom of heauen.

24 And againe, I say vnto you, It is easier for a Camel to go thorow the eye of an needle, then for a rich man to enter into the kingdom of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 And Iesus beheld them, and sayd vnto them, With men this is ynpossible, but with God all things are possible.

27 ¶ Then answered Peter, and sayd to him, Behold, we haue forsaken al, and followed thee: what therefore shall we haue?

28 ¶ And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his maiesty, ye which followed me, in the regeneration, shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundred fold more, and shall inherite euertlasting life.

30 ¶ But many that are first, shall be last, and the last shall be first.

not only nor profit, but also hurteth very much. Chap. 20. 16. mar. 10. 31. luke 13. 30.

CHAP. XX.

1 Labourers hired into the vineyard. 15 The euill eye. 17 He foretelleth his passion. 20 Zebedeus sonnes. 22 The temple. 28 Christ is our minister. 30 Two blind men.

FOR the kingdom of heauen is like vnto a certaine housholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a penie a day, and sent them into his vineyard.

3 And he went out about the third houre, & saw other standing idle in the market place;

4 And said vnto them, Go ye also into my vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Again he went out about the sixth and ninth houre, and did likewise.

6 And he went about the eleuenth houre and found other standing idle, and sayd vnto them, Why stand ye here all the day idle?

7 They sayd vnto him, Because no man hath hired vs. He said to them, Go ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the master of the vineyard said vnto his steward, Call the labourers, and giue them their hire, beginning at

n The yong man did not answer truly in saying that he had kept all the commandments: and there-

fore hee layeth out an example of true charitie before him, to showe the disease that lay lurking in his minde.

6 Rich men haue need of a singular gift of God to escape out of the snares of Satan.

6 Words for words, to showe the disease that lay lurking in his minde.

6 Theophilus saith that by this word is meant a cable rope, but Cyprianus alleadgeth it out of the Talmudists, that it is a proverb and the word Camel, signifies the beast of the field.

6 Marke 10. 28, Luke 18. 28.

7 It is not lost, that is neglected for Gods sake.

9 The regeneration is taken for that day, wherein the elect shall begin to liue a new life, that is to say, when they shall receiue the heavenly inheritance, both in body and soule.

6 Luke 12. 29, 30 To haue begun well, and not to continue vnto the end, doth

1 God is bound to no man, and therefore hee calleth whom hee will, and whensoever hee listeth.

This onely euery man ought to take heed of, and hereupon bestow his whole induer, that hee goe forward & come to the marke without al stopping or staggering, and not curiously to examine other mens doings, or the iudgements of God.

a Word for word, sell in time: it is a kind of speech taken from song.

b The last houre: for the day was twelue houres long, and the first houre began at the sun rising.

Christs cup and Baptisme. S. Matthew. Two blind men.

at the last, till thou come to the first.
9 And they which were hired about the eleventh houre came and receiued euery man a penie.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euery man a penie.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burden and heat of the day.

13 And he answered one of them, saying, Friend, I doe thee no wrong: didst thou not agree with me for a penie?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last as much as to thee.

15 Is it not lawfull for me to doe as I will with mine owne? Is thine eye euill, because I am good?

16 * So the last shalbe first, and the first last: for many are called, but few chosen.

17 * And Iesus went vp to Hierusalem, and tooke the twelve disciples apart in the way, and said vnto them,

18 Behold, we goe vp to Hierusalem, and the Sonne of man shall bee deliuered vnto the chiefe Priests, and the Scribes, and they shall condemne him to death,

19 And shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him, but the third day he shall rise againe.

20 Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him.

21 And he said vnto her, What wouldest thou? She said to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdom.

22 And Iesus answered and said, Ye know not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to bee baptized with the baptisme that I shalbe baptized with? They said to him, We are able.

23 And he said vnto them, Ye shall drinke indeed of my cup, and shall be baptized with the baptisme that I am baptized with, but to sit at my right hand, and at my left hand, is not mine to giue: but it shall bee giuen to them for whom it is prepared of my Father,

24 * And when the other tenne heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye know that the lords of the Gentiles haue dominatiou ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not bee so among you: but whosoever will be great among you, let him be your seruant.

27 And whosoever will be chiefe among you, let him be your seruant.

28 * Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransom of many.

29 ¶ And as they departed from Iericho, a great multitude followed him.

30 And behold, two blinde men, sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, because they should holdeth their peace: but they cryed the more, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Iesus stood still, and called them; and said, What will ye that I should doe to you?

33 They said to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion, touched their eyes, and immediately their eyes receiued sight, and they followed him.

CHAP. XXI.

1 Christ rideth on an asse into Ierusalem. 11 Hee casteth out the sellers. 12 The house of prayer. 13 The withered figgetree. 25 Iohns Baptisme. 28 Who doe the will of God. 30 Publicanes. Harlots. 33 Gods vineyard. The Iewes. 38 The sonne killed of the husbandmen. 42 The corner stone.

¶ And when they drew neere to Hierusalem, and were come to Bethphage, vnto the mount of Oliues, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anon ye shall finde an asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say yee, that the Lord hath neede of them; and straightway he will let them goe.

4 All this was done that it might be fulfilled, which was spoken by the Prophet, saying,

5 ¶ Tell ye the daughter of Sion, Behold, thy King commeth vnto thee, meeke, and sitting vpon an asse, and a colt, the foale of an asse vied to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse & the colt, and put on them their clothes, and set him thereon.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cried, saying, Hosanna to the Sonne of Dauid. Blessed be hee that commeth in the Name of the Lord, Hosanna thou which art in the highest heauens.

10 * And when hee was come into Hierusalem, & all the city was moued, saying, Who is this?

11 And the people said, This is Iesus, that Prophet of Nazareth in Galilee.

12 ¶ And Iesus went into the Temple

Example, that is to say, though thou art not of my generation, yet towards them for the Hebrews by an asse, because such a sacrifice is chiefly in the eye, as alone chap. 6. 23. It is for to flourish the words single, and it is a hope there for some: for where as he said there of an eye he single, the addition in the 23. but if some eye be wicked, or corrupt, the word being the same in that place, as it is here.
* Chap. 19. 30. and 22. 14.
marke 10. 31.
luke 13. 30.
* Marke 10. 32.
3 Christ goeth to the Crosse necessarily, but yet willingly.
3 They that least ought, are the greatest persecutors of Christ.
4 The ignominie of the Crosse, is the sure way to the glory of euertlasting life.
* Iohn 16. 32.
* Marke 10. 35.
5 The manner of the heavenly kingdom is quite contrary to the earthly kingdom.
d This is spoken by a figure, taking the cup, for that which is contained in the cup. And againe, the Hebrews understand by this word Cup, sometimes the manner of punishment which is rendered to sinners, as Psal. 11. 6. or the joy that is giuen to the faithful, as Psal. 33. 5. and sometimes a lot, or condition, as Psal. 16. 5.
e That is, applied to afflictions, as David commonly useth.
f The almightynesse of Christ his dominie is not shut out by this, but it sheweth the debasing of himself by taking many names vpon him.
* Marke 10. 41.
luke 22. 25.
g Somewhat sharply and roughly.

* Mar. 10. 41.
luke 18. 35.
6 Christ by his liuing these blind men with an onely touch, sheweth that he is the onely light of the world.
h Iesus is not by other means.
i Christ rideth on an asse into Ierusalem. 11 Hee casteth out the sellers. 12 The house of prayer. 13 The withered figgetree. 25 Iohns Baptisme. 28 Who doe the will of God. 30 Publicanes. Harlots. 33 Gods vineyard. The Iewes. 38 The sonne killed of the husbandmen. 42 The corner stone.
* Mar. 11. 1.
luke 19. 29.
1 Christ by his humilitie, triumphing ouer the pride of this world, alongeth to true glory by ignominie of the crosse.
a He that shall say anything to you shall let them goe to see the asse and the colt.
* Ista. 63. 11. I. 40.
9. 9. Ista. 1. 2. 13.
b The citie of Sion, an Hebrew kind of speech, common in the Lamentations of Ieremie.
c Their upper garment.
d Upon their garments, not vpon the asse and the colt.
e This was an ancient kind of crying, which they used in the feast of Tabernacles, when they carried boughs according as God commanded, Leu. 23. 40. And the word is corruptly made of two for we should say, Hosanna, which is as much to say, as Save I pray thee.
f We be it to him that commeth in the Name of the Lord, that is to say, whom the Lord hath giuen vs for our King.
* Marke 11. 7. 11.
luke 19. 45.
iohn 2. 13.
g That is, all the men of Ierusalem were moued.

^a Dmt. 14. 35.

^b Esa. 59. 6.

^c 1er. 7. 11. mar. 11.

^d 17. lake 19. 46.

^e Such as should

^f be matters of

^g godliness, are

^h they that doe

ⁱ most enuie the

^j glory of Christ.

^k but in vain.

^l 1er. 3. 3.

^m 1er. 3. 3.

ⁿ 1er. 3. 3.

^o 1er. 3. 3.

^p 1er. 3. 3.

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of God, and cast out all them^a that sold and bought in the Temple, and overthrow the tables of the money changers, and the seats of them that sold doves,

13 And said to them, It is written, ^b My house shall be called the house of prayer: but ye haue made it a denne of theetues.

14 Then the blinde, and the halt came to him in the Temple, and he healed them.

15 But when the chiefe Priests & Scribes saw the maruiles that he did, and the children crying in the Temple, and saying, Hosanna to the Sonne of Dauid, they did disdain,

16 And said vnto him, Hearest thou what these say? And Iesus said vnto them, Yea: read ye neuer, ^c By the mouth of babes & sucklings thou hast made perfect the praise?

17 ¶ So he left them, and went out of the citie into Bethania, and lodged there.

18 And in the morning, as he returned into the citie, he was hungry.

19 And seeing a figge tree in the way, came to it, and found nothing thereon, but leaues onely, and sayd to it, Neuer fruit growe on thee henceforwards. And anon the fig tree withered.

20 And when his disciples sawe it, they marueiled, saying, How soone is the fig tree withered!

21 And Iesus answered and saide vnto them, Verily I say vnto you, if yee haue faith, and doubt not, ye shall not onely doe that, which I haue done to the figge tree, but also if yee say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 And whatsoeuer ye shall aske in prayer, if ye beleue, ye shall receiue it.

23 ¶ And when hee was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as he was teaching, and said, By what authoritie doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered & said vnto them, I also will aske of you a certaine thing, which if you tell me, I likewise will tell you by what authoritie I doe these things.

25 The^m baptisme of Iohn, whence was it? fromⁿ heauen, or of men? Then they^o reasoned among themselues, saying, If we shall say, From heauen, he will say vnto vs, Why did yee not then beleue him?

26 And if we say, Of men, wee feare the multitude, ^p for all hold Iohn as a Prophet.

27 Then they answered Iesus, and saide, We cannot tell. And he said vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ But what thinke yee? A certaine man had two sonnes, and came to the elder, and sayd, Sonne, goe and worke to day in my vineyard.

29 But he answered, and sayd, I will not:

yet afterward he repented himselfe, and went.

30 Then came he to the second, and sayd likewise. And hee answered, and sayd, I will, Sir: yet he went not.

31 Whether of them twaine did the will of the father? They said vnto him, The first. Iesus said vnto them, Verely I say vnto you, that the Publicanes and the harlots^q go before you into the kingdome of God.

32 For Iohn came vnto you in the way of righteousness, and ye beleueed him not: but the Publicanes, and the harlots beleueed him, and ye, though yee sawe it, were not moued with repentance afterward, that ye might beleue him.

33 ¶ Heare another parable, There was a certaine housholder, which planted a vineyard, and hedged it round about, and made a wine presse therein, and built a rowre, and let it out to husbandmen, and went into a strange cuntry.

34 And when the tins of the fruit drewe neere, he sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another.

36 Againe he sent other seruants, moethen the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they said among themselues, ^r This is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what will he doe to those husbandmen?

41 They said vnto him, Hee will cruelly destroy those wicked men, and will let out his vineyard vnto other husband men, which shall deliuer him the fruits in their seasons.

42 Iesus said vnto them, Read yee neuer in the Scriptures, ^s The stone which the builders refused, the same is made the head of the corner? This was the Lords doing, and it is marueilous in our eyes.

43 Therefore I say vnto you, The kingdom of God shall be taken from you, and shall be giuen to a nation, which shall bring foorth the fruits thereof.

44 And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will dash him in pieces.

45 And when the chiefe Priests and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

^p They make

^q haste to the king-

^r dome of God, and

^s you slacke: for that

^t at least wist you

^u should haue fol-

^v lowed their ex-

^w ample. Marke

^x then that this

^y word was spoken

^z improperly, when

^{aa} in the place, where

^{ab} as no man follow-

^{ac} eth.

^{ad} Living up-

^{ae} on the building of

^{af} a good and ho-

^{ag} nest conversation:

^{ah} For the flowers

^{ai} of this world

^{aj} wither, for life and

^{ak} maner.

^{al} Those men

^{am} oftentimes are

^{an} the cruellest a-

^{ao} nimies of the

^{ap} Church, so

^{aq} whose fidelity is

^{ar} is commended.

^{as} But the vocation

^{at} of God is nei-

^{au} ther tied to time,

^{av} place, nor person.

^{aw} 2. Cor. 5. 1. ser.

^{ax} 2. Cor. 5. 1. ser.

^{ay} 2. Cor. 5. 1. ser.

^{az} Luke 13. 9.

^{ba} Made the place

^{bb} strong: for a tower

^{bc} in the strong place

^{bd} of a wall.

^{be} 2. Cor. 5. 1. ser.

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^{cu} 2. Cor. 5. 1. ser.

^{cv} 2. Cor. 5. 1. ser.

^{cw} 2. Cor. 5. 1. ser.

^{cx} 2. Cor. 5. 1. ser.

^{cy} 2. Cor. 5. 1. ser.

^{cz} 2. Cor. 5. 1. ser.

42 Saying, What thinke yee of Christ?

43 *Of whose stocke or familie: for the Hebrews call a mans posterity, surname.* *2^d Mal. 1. 2.* whose sonne is hee? They said vnto him, Dauid.

44 He said vnto them, How then doeth Dauid in spirit call him Lord, saying,

45 * The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool?

46 If then Dauid call him Lord, how is he his sonne?

47 And none could answer him a word, neither durst any from that day forth aske him any more questions.

CHAP. XXIIII.

1 How the Scribes, teaching the people the Law of Moses, haue themselves. 5 Their Philacteries, and Fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The seruant. 13 To shew the kingdome of heauen. 14 To deuoure widowes houses. 15 A Prophete. 16 To sweare by the Temple. 23 To sithe mynt. 25 To cleanse the outside of the cup. 27 Painted sepulchres. 33 Serpents, vipers. 37 The Henne.

Then spake Iesus to the multitude, and to his disciples,

2 Saying, the * Scribes and the Pharises sit in Moses seat.

3 All therefore whatsoever they bid you obserue, that obserue and doe: but after their works doe not: for they say, and doe not.

4 * For they binde heauie burdens and grieuous, to be borne, and lay them on mens shoulders, but they themselues wil not moue them with one of their fingers.

5 All their works they doe for to be seene of men: for they make their ^c phylacteries broad, and make long ^d the * fringes of their garments,

6 And loue the chiefe place at feasts, and to haue the chiefe seats in the ^e assemblies.

7 And greetings in the markets, and to be called of men Rabbi, Rabbi.

8 * But be not ye scaled, Rabbi: for ^h one is your doctour, to wit, Christ, and all yee are brethren.

9 And * cal no man your ⁱ father vpon the earth: for there is but one, your father which is in heauen.

10 Be not called ^k doctours: for one is your doctour, euen Christ.

11 But he that is greatest among you, let him be your seruant.

*It was a thread, or ribband of blue silke in the fringes of a corner, the bebolding whereof made them to remember the lawes and ordinances of God: and therefore was it called a phylactery, as would say, a keeper. Numbers 15. 38. deuteronomie 6. 8. which order the Jewes afterwards abused, at they doe now a dayes, which hang Saint Iohns Gospel about their necks, euen condemned many yeeres agoe in the Council of Antioch. d Word for word, Tossing of the head which hangd at the nethermost hemmes of their garments. * Numbers 15. 38. deuteronomie 6. 8. 12. 38. * Luke 11. 43. and 20. 46. e When assemblies and synagogs are gathered together. f This word Rabbi, signifieth one that is aboue his followers, and is as good as a name of them: and wee may see by the repeating of it, how proud a title it was. Now they were called Rabbi, which by laying on of hands were vnto and declared to the world to be wise men. * James. 3. 1. 4 Modestie is a singular ornament of Godministers. g Seek not ambitionly after it: for our Lord doth not forbid vs to pursue magistrats and our masters the honour that is due to them. Augustinus de sermone vbi Dominus ex Matth cap 23. h Hee seemeth to allude to a place of Esaias, chap. 54. 13. and Ieremie 31. 34. i Malachi 1. 6. j Hee shooteth as a fashon which he was vsed, for they called the Rabbins our Fathers. k It seemeth that the Scribes did very greedily hunt after such titles, whome verse 16. bee called blinde guides.*

12 * For whosoever will exalt himselfe, shall bee brought lowe: and whosoever will humble himselfe, shall be exalted.

13 ¶ Woe therefore bee vnto you, Scribes and Pharises, hypocrites, because yee shut vp the kingdome of heauen before men: for yee your selues goe not in, neither suffer yee them that would enter, to come in.

14 * Woe be vnto you, Scribes and Pharises, hypocrites: for ye deuoure widowes houses, euen vnder a colour of long prayers: wherefore ye shall receiue the greater damnation.

15 Woe be vnto you, Scribes and Pharises, hypocrites: for yee compasse sea and land to make one of your profession: and when he is made, ye make him two fold more the child of hell, then your selues.

16 Woe be vnto you blinde guides, which say, Whosoever sweareth by the Temple, it is nothing: but whosoever sweareth by the gold of the Temple, he offendeth.

17 Ye fooles and blinde, whether is greater, the gold, or the Temple that sanctifieth the gold?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is vpon it, offendeth.

19 Yee fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 * And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 * And he that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ * Woe be to you, Scribes and Pharises, hypocrites: for ye tithe munt and annise, and cummin, and leaue the weightier matters of the Law, as iudgement, and mercy, and fidelitie. These ought ye to haue done, and not to haue left the other.

24 Yee blinde guides, which straine out a gnat, and swallow a camel.

25 ¶ * Woe be to you, * Scribes & Pharises, hypocrites: for ye make cleane the viter side of the cup, and of the platter: but within they are full of briberie and excess.

26 Thou blinde Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 Woe bee to you, Scribes and Pharises, hypocrites: for yee are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthinesse.

28 So are ye also: for outward ye appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 ¶ Woe bee vnto you, Scribes and Pharises,

* Luke 14. 11. and 18. 14.

1 He seemeth to allude to the name of the Rabbins, for Rab signifieth one that is a loft.

5 Hypocrites can abide none to be better then themselves.

m Christ when he reparaeth any mans sinnes, wisheth this word, so great is the vnderstand that there is nothing more detestable then hypocrisie and falsed in religion.

n Which are such at the doore.

* Marke 12. 40. Luke 20. 47.

6 It is a common thing among hypocrites to abuse the pretence of zeale to couetousnesse and extortion.

e Word for word, vnder a colour of long praying. And this word, Euen, nameth a double nauyhtines in the: the one, that they deuoured widowes goods: the other, that they did it vnder a colour of godlines.

p The dispart now that part of the earth is called Asia, which the Lord hath giuen vnto dwell vpon. q Is a debitor. Similes are called in the Syrian tongue, Debts: and it is certaine that Christ spake in the Syrian tongue.

r Causesthe gold to be counted holy, which is dedicate to an holy use.

* 1. King. 8. 13. 2 Chron. 6. 1.

* Chap. 5. 34.

f If heauen be Gods throne, then he is no doubt aboue all this world.

7 Hypocrites are carefull in trifles, and neglect the greatest things of purpose.

* Luke 11. 42.

1 Fastfulnes keeping of promises.

8 Hypocrites are too much careful for outward things, and thereinward they vnto their cōtemne.

* Luke 11. 39.

9 Hypocrites when they goe most about to couertheir wickednesse, then doeth they the iudgement of God thame themselves.

risers, hypocrites: for ye build the tombes of the Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we would not have bene partners with them in the blood of the Prophets.

31 So then ye be witnesses vnto your selues, that ye are the children of them that murdered the Prophets.

32 Fulfill yee also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of hell!

34 Wherefore beholde, I send vnto you Prophets, and wise men, and Scribes, and of them ye shall kill and crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie,

35 That vpon you may come all the righteous blood that was shed vpon the earth, from the blood of Abel the righteous, vnto the blood of Zacharias the sonnes of Barachias, whom ye slew betweene the Temple and the altar.

36 Verely, I say vnto you, all these things shall come vpon this generation.

37 Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, & ye would not!

38 Behold, your habitation shall be left vnto you desolate,

39 For I say vnto you, ye shall not see mee henceforth, till that ye say, Blessed is hee that cometh in the Name of the Lord.

CHAP. XXIII.

1 The destruction of the Temple. 4 The signes of Christes comming. 12 Iniquitie. 23 False Christs. 29 The signes of the ende of the world. 31 The Angels. 32 The figge tree. 37 The dayes of Noe. 42 Wee must watch. 45 The seruant.

And Iesus went out, and departed from the Temple, & his disciples came to him, to shew him the building of the Temple.

2 And Iesus said vnto them, See ye not all these things? Verely I say vnto you, there shall not bee here left a stone vpon a stone, that shall not be cast downe.

3 And as hee sat vpon the mount of Oliues, his disciples came vnto him apart, saying, Tell vs when these things shall bee, and what signe shall be of thy comming, and of the ende of the world.

4 And Iesus answered, & said vnto them, Take heed that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And yee shall heare of warres, and rumours of warres: see that ye be not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shall arise against nation, and realme against realme, and there shall bee famine, and pestilence, and earthquakes in diuers places.

8 All these are but the beginning of sorrows.

9 Then shall they deliuer you vp to bee afflicted, and shall kill you, and ye shall be hated of all nations for my Names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceiue many.

12 And because iniquitie shall be increased, the loue of many shall be cold.

13 But he that endureth to the ende, he shall be saved.

14 And this Gospel of the kingdom shall be preached thorow the whole world for a witnesse vnto all nations, and then shall the end come.

15 When ye therefore shall see the abomination of desolation spoken of by Daniel the Prophet, set in the holy place (let him that readeth consider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And woe shall be to them that are with childe, and to them that giue sucke in those dayes.

20 But pray that your flight bee not in the winter, neither on the Sabbath day.

21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except those dayes should be shortened, there should no flesh be saved: but for the elects sake those dayes shall be shortened.

23 Ten if any shall say vnto you, Lo, here is Christ, or there, beleeue it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Beholde, he is in the desert, goe not forth: Behold, hee is in the secret places, beleeue it not.

27 For as the lightning cometh out of the East, and is seene into the West, so shall also the comming of the Sonne of man be.

28 For wherefoeuer a dead carke is, thither will the Eagles be gathered together.

to speake. * Mar. 13. 21. Luke 17. 33. 1 Shall openly lay forth great signes, so men to behold. * Luk. 17. 37. 5 The only remedie against the furious rage of the world is to be gathered and ioyned to Christ. in Christ, who will come with speed, and his presence will be with a maine force, to whom all shall flocke as Eagles.

u. A promise v. of the Iames, which hath this meaning, Goe ye on also, and follow your ancelles, that as length your wickednes may come to the full. x. Look Chap. 5. verse 22. 10. Hypocrites be cruell. 11. The end of them which persecute the Gospel, vnder the pretence of zeale. * Gen. 4. 8. 7 Of Isaac, who was also called Berach-sab, that is, blessed of the Lord. * 2. Chron. 2. 4. 12. Where the mercie of God was greatest, there was greatest wickedness and rebellion, and at length the most sharpe iudgements of God. * Luke 13. 34. 7. He that speaketh of the outward ministration, and as he was promised for the saving of this people, so was he also carefull for it, even from the time that the promise was made to Abraham.

* Marke 13. 1. Luke 21. 5, 6.

1 The destruction of the citie, and especially of the Temple is foretold. * Luke 19. 44.

2 The Church shall haue a continuall conflict with infinite miseries and offences, and that more is, with false prophets, vntill the day of victory and triumph cometh. * Ephes. 5. 6. coloss. 2. 18. a That is, when those things are fulfilled, yet the end shall not come.

b Every where.

c Word forward, of great sorrows, like vnto a woman in travail.

* Chap. 10. 17 Luke 21. 13. Iohn 15. 20 and 16. 3.

* 2. Tim. 3. 13. 3 The Gospel shall be spread abroad, raged the world and the deuil neuer so much, and they which doe constantly beleue, shall be saved.

4 I shall signify of the kingdom of heaven.

5 Through all that past this is done in.

6 The kingdom of Christ shall not be abolished when the citie of Hierusalem is utterly destroyed, but shall be stretched out unto the ende of the world.

* Marke 13. 14 Luke 21. 10

7 The abomination of desolation, that is, so, which all men detest and cannot abide, by reason of the foule and shameful filthiness of it: and by

speakers of the idolatres that were set up in the Temple or as other things, he meant the mourning of the Church.

* Dan. 9. 27 g This denoteth the great feast that shall be.

* Acts 1. 12 b It was not lawful to take a journey on the Sabbath day, 1. 13

14 These things which befall the people of the Iewes in the 40. yeeres when the whole land was wasted, and at length the citie of Hierusalem taken, and both it and their Temple destroyed, are mixed with those which shall come to passe before the last comming of the Lord.

15 The whole nation should utterly be destroyed, and this word, Elect, by a figure taken for men, as the Hieremes:

16 The Church shall be persecuted, and shall be in the desert, goe not forth: Behold, hee is in the secret places, beleeue it not.

17 For as the lightning cometh out of the East, and is seene into the West, so shall also the comming of the Sonne of man be.

18 For wherefoeuer a dead carke is, thither will the Eagles be gathered together.

19 It is figuratively taken for the Church, which shall be gathered together.

20 The Church shall be persecuted, and shall be in the desert, goe not forth: Behold, hee is in the secret places, beleeue it not.

21 For as the lightning cometh out of the East, and is seene into the West, so shall also the comming of the Sonne of man be.

22 For wherefoeuer a dead carke is, thither will the Eagles be gathered together.

* Marke 13. 24.
Iuke 21. 25. of as
13. 10. 26. 32. 7.
Ioh 3. 31. and
3. 15.

6 Euenfalling
damnation shall
be the end of the
securitie of the
wicked, and e-
uerrlasting blisse,
of the milieries
of the godly.

7 The exceeding
glory and man-
ifest which shall
beare witness,
that Christ the
Lord of heauen
and earth draw-
eth nere to iudge
the world.

8 All nations,
and be abashed
to the dispercion
which we reade
of Gen. 10. and
11. or to the di-
uiding of the peo-
ple of Israel.

9 They shall be
in such feare,
that they shall
strike themselves,
and it is trans-
ferred to the moun-
tains.

* Ioh. 1. 7.
dan. 9. 13.

10 Sitting upon
the clouds, as he
was taken up
into heauen.

* I Cor. 15. 52.
1. 16.

11 From the foure
quarters of the
world.

12 If God hath
prescribed a cer-
tain order to na-
ture, much more
hath he done so
to his eternall
iudgements, but
the wicked vin-
dicate it not,
or rather make a
mocke at it, but
the godly doe
marke it, and
wait for it.

13 When his ten-
dres sheweth
that the fappe
which is the life
of the tree, is
come from the
root into the
bark.

14 This age: this
and generati-
on, being
vnto the men
of this age.

* Marke 13. 31

15 The Lord
doeth now be-
gin the iudge-
ment, which he
will make an end
of it in the latter
day.

16 It is sufficient
for vs to know
that God hath ap-
pointed a latter day
for the restoring
of all things, but
when it shall
be, it is hidden
from vs all, for
our profit, that
we may be so
much the more
watchfull, that
we be not taken
as they were in
old time in the
flood. * Luke 17.
26. gene. 7. 1.
1. 2. 20. 10

17 The word which
the Evangelist useth,
expresseth the matter
more fully than
his dath: for it is
a word which is
proper to bruite
beasts: and his
meaning is, that
in those
dayes men shall
be giuen to their
bellies like vnto
bruite beasts: for
otherwise it is
no fault to eat
and drinke.

18 Against them
that perswade them-
selves that God
will be mercifull
to all men, and
do by that meanes
giue ouer them-
selves to sinne,
that they may in
the meane while
liue in pleasure,
void of all care.

* Luke 17. 36. * The Greeke wo-
men and the Barbarians
did grinde and bake
Plutarch, booke Problem.

19 An example
of the horrible ca-
lefenesse of men
in those things
whereof they ought
to bee most
carefull, * Marke
13. 35. * Luke
12. 39. 1. the 5. 2. 28. 4. 16. 15. * Luke
12. 42.

29 * And immediatly after the tribulation of those dayes, shall the sunne be darkened, and the moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken.

30 And then shall appeare the figure of the Sonne of man in heauen: and then shall all the kindreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

31 * And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the foure windes, and from the one ende of the heauens vnto the other.

32 * Now learne the parable of the figge tree: when her bough is yet tender, and it putteth forth leaues, ye know that Summer is nere.

33 So likewise yee, when ye see all these things, know that the Kingdom of God is nere, euen at the doores.

34 Verely I say vnto you, this generation shall not passe, till all these things be done.

35 * Heauen and earth shall passe away: but my word shall not passe away.

36 * But of that day and houre knoweth no man, no nor the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shall the comming of the Sonne of man be.

38 * For as in the dayes before the flood, they did eat and drinke, marrie, and gaue in mariage, vnto the day that Noe entred into the Arke.

39 And knew nothing till the flood came, and tooke them all away, so shall also the comming of the Sonne of man be.

40 * Then two shall be in the fields, the one shall be receiued, the other shall bee refused.

41 * Two women shall bee grinding at the mill: the one shall be receiued, and the other shall be refused.

42 * Watch therefore: for yee know not what houre your master will come.

43 * Of this be sure, that if the good man of the house knewe at what watch the thiefe would come, he would surely watch and not suffer his house to be digged through.

44 Therefore be ye also ready: for in the houre that ye thinke not, wil the Sonne of man come.

45 * Who then is a faithfull seruant & wise,

whome his master hath made ruler ouer his household, to giue them meat in season?

46 Blessed is that seruant, whom his master when he cometh, shall find so doing.

47 Verely I say vnto you, he shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doeth deferre his comming,

49 And begin to smite his fellowes, and to cate, and to drinke with the drunken,

50 That seruants master will come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And will cut him off, and giue him his portion with hypocrites: there shall be weeping and gnashing of teeth.

CHAP. XXV.

1 The Virgins looking for the bridegrome. 13 We must watch. 14 The talents deliuered vnto the seruants. 24 The euill seruant. 30 After what sort the last iudgement shall be. 41 The awfled.

Then the Kingdome of heauen shall bee likened vnto tenne virgins, which tooke their lamps, and went forth to meet the bridegrome.

2 And fise of them were wise, and fise foolish.

3 The foolish tooke their lamps, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lamps.

5 Now while the bridegrome taried long, all slumbered and slept.

6 And at midnight there was a crie made, Behold, the bridegrome cometh: goe out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said to the wise, Giue vs of your oyle, for our lamps are out.

9 But the wise answered, saying, Not so, left there will not be ynough for vs and you: but goe ye rather to them that sel, and buy for your selues.

10 And while they went to buy, the Bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But hee answered, and said, Verely I say vnto you, I know you not.

13 * Watch therefore: for ye know neither the day, nor the houre, when the Sonne of man will come.

14 * For the Kingdome of heauen is as a man that going into a strange country, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue fise talents, and to another two, to another one, to euery man after his owne habilitie, and straightway went from home.

16 Then hee that had receiued the fise ta-

7 To wit, from the rest, or will cut him into two parts, which was a most cruell kind of punishment: where-with as Iustine martyrs witnesseth, Euen the Prophet was executed by the lawes: the like kind of punishment we reade of, 1. Sam. 15. 33. and Dan. 3. 29. * Chap. 13. 42. and 25. 30.

1 We must desire strength as Gods hand, which may serue vs as a torch while we walke through this darkenesse, to bring vs to our desired end: otherwise if we become slouthfull and negligent as wearie of our paines and trauell, we shall be shut out of the doores.

4 The pompe of brides was wont for the most part to be kept in the night seasons, and that by damfels.

6 Their eyes being heauie with sleep.

* Chap. 24. 42.

mar. 13. 35.

* Luke 19. 12, 13

2 Christ witnesseth that there shall be a long time betwene his departure to his Father, and his comming againe to vs, but yet notwithstanding that, he will at that day take an account not onely of the rebellious & obstinate, how they haue bestowed that which they receiued of him, but also of his household seruants, which haue not through slouthfulness employed those gifts which he bestowed vpon them.

c According to the wisdome and skill in dealing which was giuen them.

Hhhh 3 lents,

lents, went and occupied with them, and gained other five talents.

17 Likewise also, he that received two, he also gained other two.

18 But he that received that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those servants came, and reckoned with them.

20 Then came he that had received five talents, and brought other five talents, saying, Master, thou deliveredst vnto me five talents: behold, I haue gained with them other five talents.

21 Then his master said vnto him, It is well done good servant and faithfull, Thou hast bin faithfull in little, I will make thee ruler ouer much: ^a enter into thy masters ioy.

22 Also hee that had received two talents, came, and said, Master, thou deliveredst vnto mee two talents: behold, I haue gained two other talents more.

23 His master said vnto him, It is well done good servant, and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter into thy masters ioy.

24 Then he which had received the one talent, came, and said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euill servant, and slouthfull, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the ^a Exchangers, & then at my coming should I haue received mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 ^a For vnto euery man that hath, it shall bee giuen, and hee shall haue abundance, and from him that hath not, euen that he hath, shall be taken away.

30 Cast therefore that vnprofitable servant into vtter ^a darknesse: there shall bee weeping and gnashing of teeth.

31 ¶ And when the Sonne of man cometh in his glory, and all the holy Angels with him, then shall hee sit vpon the throne of his glory,

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepheard separateth the sheepe from the goats.

33 And hee shall set the sheepe on his right hand, and the goats on the left.

34 Then shall the King say to them on his right hand, Come yee ^f blessed of my Father:

take the inheritance of the kingdome prepared for you from the foundation of the world.

35 ^a For I was an hungred, and ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye tooke me in vnto you. ^{* Ezech. 38. 7.}

36 ^a I was naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me. ^{* Eccles. 7. 35.}

37 Then shall the righteous answer him, saying, Lord, when sawe we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when sawe we thee a stranger, and tooke thee in vnto vs? or naked, and clothed thee?

39 Or when saw we thee sicke, or in prison, and came vnto thee?

40 And the King shall answer, and say vnto them, Verily I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall he say vnto them on the left hand, ^a Depart from me ye cursed, into euermore lasting fire, which is prepared for the deuill and his angels. ^{* Psal. 68. chap. 7. 33. Luke 13. 37.}

42 For I was an hungred, and ye gaue me no meat: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye tooke me not in vnto you: ^a I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall he answer them, and say, Verily I say vnto you, in as much as yee did it not to one of the least of these, yee did it not to me.

46 ^a And these shall goe into euermore lasting paine, and the righteous into life eternall. ^{* Daniel 12. 3. ioh. 5. 29.}

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feet are anointed. 15 Iudas selleth him. 26 The institution of the Supper. 34 and 69 Peters deniall. 38 Christ is beauiie. 47 He is betrayed with a kisse. 56 He is lead to Caiaphas. 64 He confesseth himselfe to be Christ. 67 They spit at him.

And ^a it came to passe, when Iesus had finished al these sayings, he said vnto his disciples,

2 ^a Ye knowe that after two dayes is the Passeouer, and the sonne of man shall be deliuered to be crucified.

3 ^a Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hal of the hie Priett called Caiaphas:

4 And consulted together that they might take Iesus by subtiltie, and kill him.

5 But they said, Not on the ^a feast day, lest any vproare be among the people.

bread: the first and eight day whereof, were so holy, that they might doe no manner of worke therein, though the whole companie of the Sanhedrin determined otherwise. And yet it came to passe through Gods providence, that Christ suffered at that time, to the end that all the people of Israel might be witnesses of his euermore lasting sacrifice.

6 ¶ And

^a Come and receive the fruit of my goodness: now the Lords ioy is doubled, Iohn 35. 11. that my ioy may remaine in you, and your ioy be fulfilled.

^a Table mates which haue their shop bulks, or tables set abroad, where they let out money to vsurie.

^a Chap. 13. 22. Marke 4. 25. Luke 8. 18. and 19. 26.

^a Chap. 8. 13. and 23. 13.

^a A liuely setting forth of the euermore lasting iudgment which is to come.

^f Blessed and happy, vpon whom my Father hath most abundantly bestowed his benefits.

^a Marke 14. 1. Luke 22. 1. Christ witnesseth by his voluntarie going to death, that he will make full satisfaction for the sinne of Adam, by his obedience. 2 God himselfe and not men appointed the time that Christ should be crucified in. 3 Iohn 11. 47. 4 By this word Feast, I meant the whole feast of vnto the Passouer.

Mark 14. 3.

John 13.

3 By this sud-

den worke of a

faul woman,

Christ giueth

the guests to

derstand of his

death and burie

all which was

nigh: the fauour

whereof shall

bring liues all

sinners which

see vnto him.

But Iudas take

an occasion

hereby to ac-

complish his

wicked purpose

and counsell.

b For the things

were done before

Christ came to

Jerusalem: and

yet some thinke

that the Emper-

light resists the

inheries.

c These verses

were of abasement,

which in old time

men made hol-

low to put in sym-

bolism: for Iudas

wrote, that Iudas

for keepeth sym-

bolism without car-

ruption, Phise

book 13 chap. 1.

d This is a figure

called Synecdoche:

for it is said, Iudas

for Iudas that he

was wound there-

at, John 13. 4.

e Paphis

book 13. 4.

f We ought

not to be

condemned that

which is or-

dary done.

g Iudas who

was once anoint-

ed in his owne

person, must al-

ways be anoint-

ed in the poore.

h Iudas for pow-

erth this ointment

on my body, he

did to bury me.

i Mark 14. 10.

Mark 14. 12.

Mark 14. 12.

Mark 14. 12.

Mark 14. 12.

Mark 14. 12.

Mark 14. 12.

Mark 14. 12.

Mark 14. 12.

Mark 14. 12.

Mark 14. 12.

Mark 14. 12.

Mark 14. 12.

Mark 14. 12.

Mark 14. 12.

6 And when Iesus was in Bethania, in the house of Simon the leper,

7 There came vnto him a woman, which had a box of very costly ointment, and powdered it on his head, as he sat at the table.

8 And when his disciples saw it, they had indignation, saying, What needed this waste?

9 For this ointment might have bene sold for much, and bene giuen to the poore.

10 And Iesus knowing it, said vnto them, Why trouble ye the woman? for shee hath wrought a good worke vpon me.

11 For ye haue the poore alwayes with you, but me shall ye not haue alwayes.

12 For in that she powdered this ointment on my body, shee did it to burie me.

13 Verely I say vnto you, Whereſoeuer this Gospel shall be preached thorowout all the world, there shall also this that she hath done, be spoken of for a memorie of her.

14 ¶ Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priests,

15 And said, What will ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie pieces of siluer.

16 And from that time, hee sought opportunity to betray him.

17 ¶ Now on the first day of the feast of unleavened bread the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Pasche?

18 And hee said, Goe ye into the citie to such a man, and say to him, The Master saith, My time is at hand: I will keepe the Pasche at thine house with my disciples?

19 And the disciples did as Iesus had giuen them charge, and made readie the Pasche.

20 So when the euen was come, hee fate downe with the twelue.

21 And as they did eate, hee said, Verely I say vnto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began euery one of them to say vnto him, Is it I, Master?

23 And hee answered, and said, Hee that dippeth his hand with me in the dish, he shall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if hee had neuer bene borne.

¶ This was the fourteenth day of the first moneth: and the first day of unleavened bread, for Iudas had bene the sycamore, but because this dayes evening (which after the manner of the Romans was referred to the day before) did belong by the Lawes manner to the day following, therefore it is called the first day of unleavened bread. Luke 22. 14. b Because the Law appointed therto be shed, and haue their staves in their hands, as though they were in haste, thereby it is to be gathered, that they fate not downe when they did eate the Pasche, but stood, for otherwise when they went to meate, they put off their shoes: therefore he saith here in this place, not of the Pasche, but of the Supper which was celebrated after that the Pasche was solemnly done. Mark 14. 8. John 13. 21. c That is to say, whom I vouchsafed to come to my table, alluding to the place, Psal. 41. 10. which is not so to be understood, as though at the selfe same instant that the Lord spake these words, Iudas had had his hand in the dish (for that had bene an vnadvised taken) but it is meant of this tabling and eating with him.

25 Then Iudas which betrayed him, answered and said, Is it I, master? Hee sayd vnto him, Thou hast said it.

26 ¶ And as they did eate, Iesus tooke the bread, and when he had blessed it, he brake it, and gaue it to the disciples, and sayd, Take, eate: this is my body.

27 Also he tooke the cup, and when hee had giuen thanks, he gaue it them, saying, Drinke ye all of it.

28 For this is my blood of the new Testament, that is shed for many for the remission of sinnes.

29 I say vnto you, that I will not drinke henceforth of this fruite of the vine vntill that day, when I shall drinke it new with you in my Fathers kingdom.

30 And when they had sung a Psalm, they went out into the mount of Oliues.

31 ¶ Then said Iesus vnto them, All ye shall bee offended by mee this night: for it is written, I will smite the shepherd, and the sheepe of the flocke shall be scattered.

32 But after I am risen againe, I will goe before you into Galile.

33 But Peter answered, and said vnto him, Though that all men should be offended by thee, yet will I neuer be offended.

34 Iesus said vnto him, Verely I say vnto thee, that this night, before the cocke crowe, thou shalt denie me thrice.

35 Peter said vnto him, Though I should die with thee, I wil in no case denie thee: Likewise also said all the disciples.

36 ¶ Then went Iesus with them into a place which is called Gethsemane, and sayd vnto his disciples, Sit ye heere, while I go, and pray yonder.

37 And he tooke vnto him Peter, and the two sonnes of Zebedeus, and began to waxe sorrowfull, and grievously troubled.

38 Then said Iesus vnto them, My soule is very heauy, euen vnto the death: tarry ye heere and watch with me.

39 So he went a little further, and fell on his face, and prayed saying, O my Father, if it be possible let this cup passe from me: neuertheless, not as I will, but as thou wilt.

40 After, hee came vnto his disciples, and found them asleepe, and sayd to Peter, What?

¶ League and covenant is made: for in making of leagues, they used pouring of wine & shedding of blood. 9 When they had made an end of their solemn singing, which some thinke was sixe Psalmes, beginning at the 112. to the 117. 8 Christ being more careful of his disciples then of himselfe, forewarneth them of their flight, and putteth them in better comfort. Mar. 14. 27. John 16. 32. and 18. 8. 2 Cor. 13. 7. 2 Mar. 14. 28. & 16. 7. 1 John. 13. 38. Mar. 14. 30. Lu. 22. 39. 9 Christ hauing regard to the weaknes of his disciples, leaving all the rest in safety, taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to betray him in. 10 The word which he useth, signifieth great sorrow, and marvellous & deadly grief: which thing, as it becometh the earnest of mans nature, which sheweth death as a thing that entred in against nature, so it sheweth that though Christ were void of sin, yet hee suffered this horrible punishment because he felt the wrath of God kindled against vs for sinnes, which he reuenged and punished in his person. 11 Christ a true man, going about to suffer the punishment which was due vnto vs, for forsaking of God, is forsaken of his owne: hee hath a terrible conflict with the horror & feare of the curse of God: out of which hee escapeth as conquerour, causeth vs not to be any more afraid of death. 12 Let it passe me, and not touch mee. 13 That is, which is at hand, and is offered and prepared for me: a kinde of speech which the Hebrews use, for the wrath of God, and the punishment hee sendeth about vs. 2 Cor. 12. 21 An example of the carelesse of man,

k Whose head was about nothing els but to betray him.

7 Christ minding forthwith to fulfill the promises of the olde covenant, instituteth a newe covenant with new signes.

1 Cor. 11. 24.

l Mark 14. 21.

Had giuen thanks

and therefore

blessing is not a

consecrating, with

a continuing kind

of murmuring

and force of

words: and yet

the bread and the

wine are changed,

not in nature, but

in qualitie, for

they become vn-

doubted tokens of

the body and

blood of Christ,

not of their owne

nature or force of

words, but by

Christ his institu-

tion, which must

be received, and

laid forth, that

faith may finde

what to lay hold

on, both in the

word and in the

element.

m This is a figura-

tive speech, which

is called

Metonymia: that

is to say, the put-

ting of one name

for another: so

calling the bread

his body, which is

the signe and sa-

crament of his

body: and yet not

withstanding, it is

so a figurative

and changed kind

of speech, that the

faithfull receive

Christ in deed with

all his gifts (though

by a spiritual

means) & become

one with him.

n Therefore they

which took away

the cup from the

people, did against

Christ his institu-

tion.

o To wit, this cup

or wine, is my

blood sacramen-

tally, as Luke

22. 20.

p Or, covenant,

that is to say,

whereby the new

could

could ye not watch with me one houre?

41 Watch, and pray, that ye enter not into temptation: the spirit in deed is ready, but the flesh is weak.

42 Again he went away the second time, and prayed, saying, O my Father, if this cuppe cannot passe away from mee, but that I must drinke it, thy will be done.

43 And hee came, and found them asleepe againe, for their eyes were heauie.

44 So he left them, and went away againe, and prayed the thrid time, saying the same words.

45 Then came hee to his disciples, and said vnto them, Slepe hencefoorth, and take your rest: behold, the houre is at hand, & the Sonne of man is giuen into the hands of sinners.

46 Rise, let vs goe: behold, hee is at hand that betrayeth me.

47 And while he yet spake, loe Iudas one of the twelue came, and with him a great multitude with swords and stauers, from the high Priests and Elders of the people.

48 Now hee that betrayed him, had giuen them a token, saying, Whomsoever I shall kisse, that is he, lay hold on him.

49 And forthwith hee came to Iesus, and said, God saue thee, Master, and kissed him.

50 Then Iesus said vnto him, Friend, wherefore art thou come? Then came they and laid hands on Iesus, and tooke him.

51 And behold, one of them which were with Iesus, stretcheth out his hand, and drew his sword, & strooke a seruant of the hie Priest, and smote off his eare.

52 Then said Iesus vnto him, Put vp thy sword into his place: for all that take the sword, shall perish with the sword.

53 Either thinkest thou, that I cannot now pray vnto my Father, and he wil giue me moe then twelue legions of Angels.

54 How then should the Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, Ye be come out as it were against a thief, with swords and stauers to take me: I fate dayly teaching in the Temple among you, and ye tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forooke him and fled.

57 And they tooke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him afarre off vnto the high Priests hall, and went in, and sate with the seruants to see the end.

59 Now the chiefe Priests and the Elders, and all the whole Councill sought false witness against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,

61 And said, This man said, I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witness against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and said to him, I charge thee sweare vnto vs by the liuing God, to tell vs, If thou be that Christ the Sonne of God, or no.

64 Iesus sayd to him, Thou hast sayd it: neuerthelesse I say vnto you, hereafter shall ye see the Sonne of man, sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the high Priest rent his clothes, saying, Hee hath blasphemed; what haue we any more neede of witnesses? behold, now ye haue heard his blasphemie.

66 What thinke ye? They answered, and said, He is guiltie of death.

67 Then spet they in his face, and buffeted him, and other smote him with rods,

68 Saying, Prophecie to vs, O Christ, Who is he that smote thee?

69 Peter sate without in the hall, and a maide came to him, saying, Thou also wast with Iesus of Galilee.

70 But hee denied before them all, saying, I wote not what thou sayest.

71 And when he went out into the porch, another maide saw him, and sayd vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe he denied with an othe, saying, I know not the man.

73 So after a while, came vnto him they that stood by, and said vnto Peter, Surely thou art also one of them: for euen thy speech bewrayeth thee.

74 Then began hee to curse himselfe, and to sweare, saying, I know not the man. And immediatly the cocke crew.

75 Then Peter remembered the wordes of Iesus, which had sayd vnto him, Before the cocke crow thou shalt denie me thrice. So he went out, and wept bitterly.

CHAP. XXVII.

2 He is deliuered bound to Pilate. 5 Iudas hangeth himselfe. 19 Pilates wife. 20 Barabbas is asked. 24 Pilate washeth his hands. 29 Christ is crowned with thorne. 34 He is crucified. 40 Reuiled. 50 He giueth vp the ghost. 57 He is buried. 62 The souldiers watch him.

When the morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death,

2 And ledde him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirtie pecies of siluer to the chiefe Priests and Elders,

4 Saying, I haue sinned, betraying the innocent

12 Christ offereth himselfe willingly to be taken, that in so obeying willingly, he might make satisfaction for the wilful fall of man.
* Marke 14. 43.
Iohn 18. 3.
13 Christ is taken, that wee might be deliuered.
14 Christ reprehendeth Iudas tauntingly, and rebuketh him sharply for he knew well enough for what cause he came.
15 Our vocation must be the rule of our zeale.
* Gen. 9. 6.
16 Iudas takes the sword to whom the Lord hath not giuen it, that is to say, they which vse the sword, and are not called to it.
17 Christ was taken, because he was willing to be taken.
18 By this questioning, he answereth a false objection, for they might haue asked him, why he did not in this his great extremity of danger, call to his Father for aid: but to this he answereth by a question.
* Iude. 35. 10.
* Iude. 31.
* Marke 14. 53.
Iohn 18. 14.
16 Christ being innocent is condemned of the high Priest for that wickednesse whereof we are guiltie.
17 From Annas to Caiaphas, before whom the multitude was assembled.
Iohn 18. 13.
18 The word here used, signifies properly an open large house before an house, as we see in Kings palaces and noble mens houses: wee call it a court, for it is open to the aire, and by a figure Synecdoche, is taken for the house itselfe.
* Marke 14. 55.

* Iohn 2. 19.
How cometh it to passe that these men witness against thee?
* Chap. 16. 27.
Iohn 14. 10.
I. shew. 4. 14.
d. This word signifies both his first coming from the latter.
e. Sitting with God in like and equal honor at the right hand of his power: that is, in greatest power: for the right hand signifies among the Hebrews, that there is might, and of great power.
f. Cloudes of heauen, Looke ofte, Chap. 24. 30.
g. This was an usual manner among the Iewes: for so were they bound to doe, when they heard any promise to blaspheme God, and it was a tradition of their Talmude in the booke of the Magistres, in the title of the foure kindes of death.
* Eia. 50. 6.
* Marke 14. 66.
Iohn 18. 29.
17 Peter by the wonderfull providence of God, appointed to be a witness of all these things, is prepared to the example of singular constancie, by the experience of his owne incredulitie.
h. That is, without the place where the Bishop sate, but not without the house, for afterwards he went from thence into the porch.
i. He sweare and cursed himselfe.
* Marke 15. 1.
Iude. 22. 66.
Iohn 18. 28.
An example of the horrible iudgement of God, as well against them which sell their faith as against them which buy Christ.
Christ being by the testimony of the iudgement of God, as well against them which sell their faith as against them which buy Christ.

innocent blood. But they said, What is that to vs? see thou to it.

5 And when he had cast downe the siluer pieces in the Temple, hee departed, and went, and hanged himselfe.

6 And the chiefe Priests tooke the siluer pieces, and said, It is not lawfull for vs to put them into the treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters field, for the buriall of strangers.

8 Wherefore that field is called, * The field of blood, vntill this day.

9 (Then was fulfilled that which was spoken by * Jeremias the Prophet, saying, * And they tooke thirtie siluer pieces, the price of him that was valued, whom they of the children of Israel valued.

10 And they gaue them for the Potters field, as the Lord appointed me.)

11 ¶ And Iesus stood before the gouernour, and the gouernour asked him, saying, Art thou the King of the Iewes? Iesus said vnto him, Thou sayest it.

12 And when he was accused of the chiefe Priests and Elders, he answered nothing.

13 Then said Pilate vnto him, Hearest thou not how many things they lay against thee?

14 But he answered him not to one word, in so much that the Gouernour marueiled greatly.

15 Now at the feast, the gouernour was wont to deliuer vnto the people a prisoner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said vnto them, Whether will yee that I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For hee knew well, that for enuie they had deliuered him.

19 Also when hee was set downe vpon the iudgement seate, his wife sent to him, saying, Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 * But the chiefe Priests and the Elders had perswaded the people that they should aske Barabbas, and should destroy Iesus.

21 Then the gouernour answered, and said vnto them, Whether of the twaine will yee that I let loose vnto you? And they said, Barabbas.

22 Pilate said vnto them, What shall I doe then with Iesus, which is called Christ? They all said to him, Let him be crucified.

23 Then said the gouernour, But what euill hath he done? Then they cried the more, saying, Let him be crucified.

24 ¶ When Pilate saw that hee auailed nothing, but that more tumult was made, hee

tooke water and swashed his hands before the multitude, saying, I am innocent of the blood of this iust man: looke you to it.

25 Then answered all the people and said, His blood be on vs and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band,

28 And they stripped him, and put about him a skarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee king of the Iewes,

30 And spitted vpon him, and tooke a reede, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and ledde him away to crucifie him.

32 And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 ¶ And when they came vnto the place called Golgotha, (that is to say, the place of dead mens skulles)

34 They gaue him vineger to drinke, mingled with gall: and when he had tasted thereof, he would not drinke.

35 ¶ And when they had crucified him, they parted his garments, and did cast lottes, that it might be fulfilled, which was spoken by the Prophet, * They diuided my garments among them, and vpon my vesture did cast lottes.

36 And they sat and watched him there.

37 ¶ They set vp also ouers his head, his cause written, THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two theues crucified with him, on on the right hand, and another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buildest it in three daies, saue thy selfe: if thou be the Sonne of God, come down from the crosse.

41 Likewise also the high Priests mocking him, with the Scribes, and Elders, and Pharises, said,

42 Hee saued others, but hee cannot saue himselfe: if he bee the King of Israel, let him now come downe from the crosse, and we will beleue in him.

43 ¶ He is pronounced the true Messias, euen of them of whom he is relected. 10 Christ began then to iudge the world, when after his iudgement, he hung betwene two theues. 11 To make full satisfaction for vs, Christ sufferech and ouercommeth not onely the torments of the bodie, but also the most horrible torments of the mind.

43 * He

g It was a manner in old times, when any man was murdred, and in other slaughters, to wash their hands in water, so declare themselves guiltlesse.

h Of the murder, an Hebrew kind of speech.

i If there be any offence committed, in slaying him, let vs and our posterity sinne for it.

Markes 15. 16. iohs 19. 2. 5 Christ suffereth that reproch which was due to our finnes not withstanding in the meane time by the secret prouidence of God, he is intitled king by them which did him that reproch.

k They cast a cloake about him, and wrapped it about him, for it lacked staves.

l Iohn and Marke make mention of a purple robe, which is also a very pleasant redde. But these prophane and malapert saucie souldiers

clad Iesus in this way, to mocke him withall, who was dead a true King.

Markes 15. 21. Luke 23. 26. m They compelled Simon to beare his burden.

some crosse, where by it appeareth that Iesus was so sore handled by fire that hee fainteth by the way, and was not able to beare his crosse

thorow: for Iohn writeth that he did beare the crosse, to wit, at the beginning.

Markes 15. 22. iohs 19. 17. 6 He is led out of the citie that we might be brought into the heavenly kingdome.

7 Christ found no comfort any where, that in him we might be filled with all comfort.

8 He is made a curse, that in him we may be blessed: he is spoiled of his garments, that we might be enriched by his nakednesse.

* Psal. 22. 18.

9 He is pronounced the true Messias, euen of them of whom he is relected. 10 Christ began then to iudge the world, when after his iudgement, he hung betwene two theues. 11 To make full satisfaction for vs, Christ sufferech and ouercommeth not onely the torments of the bodie, but also the most horrible torments of the mind.

a One of mens eyes.

b Of life and death.

c The treasure of the temple.

d Strangers and guests, whom the Iewes could not abide to be buried with, not after they were dead.

e Ailes 1. 19.

f Seeing the prophesie was read in Zach. 11. 13, it cannot be denied but Ieremies name

crept into the text either through the Primers fault, or

by some others ignorance: it may be also that it

came out of the margin by reason

of the abbreviation of the letters,

the two being too, the other Zee,

which are not much unlike.

but in the Syrian text the Prophets name is not found at all.

Zach. 11. 13.

The Evangelist doth not follow the Prophets

writes, but his meaning, which is to be fulfilled.

Christ holdeth his peace when he is accused,

that we may not be ashamed: acknowledging our guiltinesse,

and there will be our innocence.

Markes 15. 23.

Christ is first named of the same lodge, because hee be condemned, that we might see how

the will died for the vniuers.

Markes 15. 11.

John 18. 40.

John 18. 40.

John 18. 40.

John 18. 40.

John 18. 40.

John 18. 40.

John 18. 40.

John 18. 40.

John 18. 40.

John 18. 40.

John 18. 40.

John 18. 40.

John 18. 40.

John 18. 40.

John 18. 40.

John 18. 40.

John 18. 40.

John 18. 40.

**John 2.19.
*Psal. 22.9.
* This is spoken by
the figure Synec-
doche for those
was but one of
them that did re-
vile him.
23 Heaven it
selfe is darkened
for very horror,
and Iesus cryeth
our frō the depth
of hell, and in the
meane while hee
is mocked.
Psal. 22.1.

*o To wit, in this
mystery: And this
crying out is pro-
per to his humani-
ty, which notwith-
standing was void
of sinne, but yet it
felt the wrath of
God, which is due
to our finnes.
p They allude to
Elias name, not for
want of understand-
ing the tongue,
but of a prophane
impudency and
fancie, and hee
repeated the same
words to the end
that this better
harping vpon the
name, might be
understood.
*Psal. 69.22.
23 Christ alter
he had overcome
other enemies, at
length prouoketh
and ferreth vpon
death it selfe.
24 Christ when
he is dead, shew-
eth himselfe to
be God Almighty,
euen his ene-
mies confessing
the same.
*2. Chron. 3.14.
q Which diuided
the holiest of all.
r That is to say,
the stones claie in
sunder, and the
grauē did open
themselves, to shew
by this token that
death was over-
come: and the re-
surrection of the
dead followed the
resurrection of
Christ, as appea-
reth by the next
verse following.
25 Christ is bu-
ried, not prinily
or by stealth, but
by the Gouer-
nors consent, by
a famous man in
a place not farre
distant, in a new
sepulchre so that
it cannot bee
doubted of his
death.
*Mathe 25.41.
Iuke 23.50.
Iohn 19.38.*

*16 The keeping
of the sepulchre
is committed to
Christs owne
murderers, that
there might be
no doubt of his
resurrection.*

43 * Hee trusted in God, let him deliuer him now, if he will haue him: for he said, I am the Sonne of God.

44 The selfe same thing also the theeuers which were crucified with him, cast in his teeth.

45 Now from the fixt houre was there darknesse ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cryed with a lowde voyce, saying, *Eli, Eli, lamafabachthani? that is, My God, my God, why hast thou forsaken me?

47 And some of them that stood there, when they heard it, sayd, This man calleth Elias.

48 And straightway one of them ranne, and tooke a sponge and filled it with vinegar, and put it on a reede, and gaue him to drinke.

49 Other sayd, Let be: let vs see, if Elias will come and saue him.

50 Then Iesus cryed againe with a loude voyce, and yelded vp the ghost,

51 And behold, the vaile of the Temple was rent in twaine, from the toppe to the bottome, and the earth did quake, and the stones were cleuen.

52 And the graues did open themselues, and many bodies of the Saintes, which slept, arose,

53 And came our of the graues after his resurrection, and went into the holy citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus sawe the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Sonne of God.

55 And many women were there, beholding him afarre off, which had followed Iesus from Galile, ministring vnto him.

56 Among whom was Mary Magdalene, and Mary the mother of Iames, and Ioses, and the mother of Zebedeus sonnes.

57 And when the euen was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, and asked the bodie of Iesus. Then Pilate commanded the bodie to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new tombe, which hee had hewed out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, & the other Mary, sitting ouer against the sepulchre.

62 Now the next day that followed the Preparation of the Sabbath, the hie Priests and Pharises assembled to Pilate,

63 And said, Sir, wee remember that that deceiuer said, while he was yet aliue, Within three dayes I will rise.

64 Commaund therefore, that the sepulchre be made sure vntill the third day, lest his disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: so shall the last error be worse then the first.

65 Then Pilate said vnto them, Yee haue a watch: goe, and make it sure as ye know.

66 And they went, and made the sepulchre sure with the watch, and sealed the stone.

*f The soldiers
of the garrison
which were ap-
pointed to keepe
the Temple.*

CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angel. 3 The women see Christ. 18 Hee sendeth his Apostles to preach.

Now in the end of the Sabbath, when the first day of the weeke beganne to dawne, Mary Magdalene, and the other Mary came to see the sepulchre,

2 And behold, there was a great earthquake: for the Angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sat vpon it.

3 And his countenance was like lightening, and his raiment white as snow.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I know that yee seeke Iesus which was crucified:

6 Hee is not here, for hee is risen, as hee said: come, see the place where the Lord was laid,

7 And goe quickly, and tell his disciples, that he is risen from the dead: and behold, hee goeth before you into Galile: there ye shall see him: loe, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great ioy, and did runne to bring his disciples word.

9 And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, & tooke him by the feet, and worshipped him.

10 Then said Iesus vnto them, Bee not afraid. Goe, and tell my brethren, that they goe into Galile, and there shall they see me.

11 Now when they were gone, behold, some of the watch came into the city, & shewed vnto the hie Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night and stole him away while we slept.

14 And if this matter come before the gouernour to bee heard, wee will perswade him, and so vse the matter that you shall not neede to care.

**Mathe 16.5.
Iohn 20.1.
1 Christ having
put death to
right in the se-
pulchre, riseth by
his owne power,
as straightway
the Angel wit-
nesseth.
2 At the going
out of the Sab-
bath, that is, about
day brake after
the Romans
count, which reck-
on the naturall
day from the sunne
rising to the sunne
setting: and
not as the He-
brews, which count
from evening to
evening.
3 When the mor-
ning of the first
day after the Sab-
bath beganne to
dawn, and that
first day is the
same, which we
now call Sunday,
or the Lords day.
4 The beames of
his eyes, and by the
figure Synecdo-
che, for the coun-
tenance.
5 The word (Ye)
is spoken with force
to confirme the
women, now that
the souldiers were
afraid.
6 Christ appea-
reth himselfe al-
ter his resurrec-
tion, and send-
ing the women
to his disciples,
sheweth that he
hath not forgot-
ten them.
7 The more the
sunne shineth,
the more are the
wicked blinded.
8 For it was to
be feared, that it
would be brought
to the Gouernours
ear.*

15 So they tooke the money, and did as they were taught: and this saying is noised among the Iewes vnto this day.

16 ¶ Then the eleuen disciples went into Galile, into a mountaine where Iesus had appointed them.

17 And when they saw him, they worshiped him: but some doubted.

18 And Iesus came, and spake vnto them, saying, * All power is giuen vnto me, in heauen, and in earth.

19 ¶ Goe therefore, and teach all nations, baptizing them ^f in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things, whatsoeuer I haue commanded you: and loe, I am with you alway, vntill the ende of the world, Amen.

¹ Marke 16. 15. 2 The summe of the Apostleship, is the publishing of the doctrine receiued of Christ through our all the world, and the ministering of the Sacraments: the efficacy of which things, hangeth not of the ministers, but of the Lord. ³ Calling vpon the Name of the Father, the Sonne, and the holy Ghost. ⁴ For the word: and this place is meant of the manner of the presence of his Spirit, by means whereof hee maketh vs partakers both of himselfe, and of all his benefits, but is absent from vs in bodies.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MARKE.

CHAP. I.

1 Iohn baptizeth. 6 His apparell and meat. 9 Iesus is baptized. 13 Hee is tempted. 14 Hee preacheth the Gospel. 21 and 39 He teacheth in the Synagogues. 23 He healeth one that had a deuill. 29 Peters mother in law. 32 Many diseased persons. 40 The leper.

THe beginning of the Gospel of Iesus Christ, the Sonne of God:

2 * As it is written in the * Prophets, * Behold, I send my messenger ^c before thy face, which shall prepare thy way before thee.

3 * The voice of him that cryeth in the wilderness, ^d, Prepare the way of the Lord: make his paths straight.

4 * Iohn did baptize in the wilderness, and preach the ^e baptisme of amendment of life, for remission of finnes.

5 And all the countrey of Iudea, and they of Ierusalem went out vnto him, and were all baptized of him in the riuer Iordan, confessing their finnes.

6 * Now Iohn was clothed with camels haire, and with a girdle of a skinne about his loynes, and hee did eate * locusts and wilde honie,

7 * And preached, saying, A stronger then I cometh after me, whose shoes I latchet I am not worthy to ^f stoupe downe, and vnloose.

8 Truth it is, I haue ^g baptized you with water: but he will baptize you with the holy Ghost.

9 ¶ * And it came to passe in those dayes, that Iesus came from Nazareth, a citie of Galile, and was baptized of Iohn in Iordan.

10 ^h And as soone as hee was come out of the water, Iohn sawe the heauens clouen in

twaine, and the holy Ghost descending vpon him like a doue.

11 Then there was a voice from heauen, saying, Thou art my beloued Sonne, in whom I am ⁱ well pleased.

12 * And immediately the spirit driueth him into the wilderness.

13 And he was there in the wilderness forty dayes, and was tempted of Satan: hee was also with the wilde beasts, and the Angels ministered vnto him.

14 ¶ * Now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospel of the kingdome of God.

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospel.

16 ¶ * And as hee walked by the sea of Galile, hee sawe Simon and Andrew his brother, casting a net into the sea, (for they were fishers.)

17 Then Iesus said vnto them, Follow me, and I will make you to be fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 ^j And when he had gone a little further thence, hee sawe Iames the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the shippe with his hired seruants, and went their way after him.

21 ¶ So * they entred into ^k Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonished at his doctrine, * for he taught them as one that had authority, and not as the Scribes.

23 ¶ And there was in their Synagogue, a man ^l in whome was an vnclane spirit, and he cryed out,

24 Saying, Ah, what haue we to doe with thee, O ^m Iesus of Nazareth? Art thou come

¹ Look Math. 3. 17. ² Mat. 4. 1. Luke 4. 1. ³ Heb. 2. 18. ⁴ Christ being tempted ouercometh. ⁵ Here is no violent and forcible driving out meant: but the diuine power claddeth Christ (who had liued vntill this time as a private man) with a new person, and prepareth him to the combat that was at hand, and to his ministry. ⁶ Mat. 4. 13. Luke 4. 14. Iohn 4. 43. ⁷ After that Iohn is taken, Christ sheweth himselfe fully. ⁸ Mat. 4. 18. Luke 5. 2. ⁹ The calling of Simon and Andrew. ¹⁰ The calling of Iames and Iohn. ¹¹ Mat. 4. 13. Luke 4. 31. ¹² From the citie of Nazareth. ¹³ Mat. 7. 28. Luke 4. 32. ¹⁴ He preacheth that doctrine, by which alone Satan is driven out of the world, which also he confirmeth by a miracle. ¹⁵ Word for word, a man in an vnclane spirit, that is, a foule, possessed with an euill spirit. ¹⁶ He was borne in Bethlem, but through the error of the people, he was called a Nazarene, because hee was brought up in Nazareth.

4 Christ appeareth also to his disciples, whom he maketh Apostles.

* Heb. 1. 2. chap. 11. 27. Ioh. 17. 2.

1 Iohn goeth before Christ as it was foretold by the Prophets. 2 A Theuistie figure Metonymie, whereby I meaneth the heuies of the Prophet. 3 Mal. 3. 1. 4 The Prophet of the presence, when hee speaketh of a thing to come, as of Iesus, who is the sonne of God. 5 A Metaphor taken from the usage of Kings, which referre to haue others goe before them. 6 Ioh. 4. 3. Luke 14. Iohn 2. 15. 7 The summe of Iohns doctrine, or rather Christs in remission of finnes and amendment of life. 8 Math. 3. 1. 9 The Iewes vsed many kindes of washing: but hee is spoken of a speciall kinde of washing, which bath all the parts of truchapfines, and inward of life and seruatiue of finnes. 10 Math. 3. 4. 11 Lou. 1. 2. 1. 12 Math. 3. 11. Ioh. 3. 16. Ioh. 1. 26. after 1. 5. and 24. and 11. 16 and 19. 4. 3 Iohn and all ministers cast their eyes vpon Christ the Lord. 5 The Euangelist here means was to expresse the condition of the baptisment. 6 Hee sheweth that all the force of baptisme proceedeth from Christ, who baptizeth within. 7 Math. 3. 13. Ioh. 3. 21. Iohn 1. 33. 8 Christ doeth consecrate our baptisme in himselfe. 9 The vocation of Christ from heauen, as head of the Church. 10 Iohn that went downe into the water with Christ.

to destroy vs? I know thee what thou art, even
that Holy one of God.

25 And Iesus rebuked him, saying, Holde
thy peace, and come out of him.

26 And the vncleane spirit tare him, and
cryed with a oude voice, and came out of
him.

27 And they were all amazed, so that they
demanded one of another, saying, What
thing is this? what new doctrine is this? for
hee commandeth euen the foule spirits with
authoritie, and they obey him.

28 And immediatly his fame spread a-
broad throughout all the region bordering
on Galilee.

29 And as soone as they were come
out of the Synagogue, they entred into the
house of Simon and Andrew, with Iames and
Iohn.

30 And Simons wiues mother lay sicke of
a feuer, and anon they told him of her.

31 And he came and tooke her by the hand,
and lifted her vp, and the feuer forooke her by
and by, and she ministred vnto them.

32 And when euen was come, at what time
the sunne setteth, they brought to him all that
were diseased, and them that were possessed
with deuils.

33 And the whole city was gathered toge-
ther at the doore.

34 And he healed many that were sicke of
diuers diseases: and hee cast out many deuils,
and suffered not the deuils to say that they
knew him.

35 And in the morning very early before
day, Iesus arose and went out into a solitarie
place, and there prayed.

36 And Simon, and they that were with
him, followed carefully after him.

37 And when they had found him, they
said vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs goe into
the next townes, that I may preach there al-
so: for I came out for that purpose.

39 And hee preached in their Synagogues
throughout all Galilee, and cast the deuils
out.

40 And there came a leper to him,
beseeching him, and kneeled downe vnto him,
and said to him, If thou wilt, thou canst make
me cleane.

41 And Iesus had compassion, and put
forth his hand, and touched him, and said to
him, I will: be thou cleane.

42 And as soone as hee had spoken, imme-
diatly the leprosie departed from him, and hee
was made cleane.

43 And after hee had giuen him a straite
commandement, hee sent him away forthwith,

44 And said vnto him, See thou say no-
thing to any man, but get thee hence, and shew
thy selfe to the Priests, and offer for thy

cleansing these things, which Moses coman-
ded, for a testimoniall vnto them.

45 But when he was departed, he began
to tell many things, and to publish the matter:
so that Iesus could no more openly enter into
the city, but was without in desert places: and
they came to him from euery quarter.

CHAP. II.

3. and 4. One sicke of the palsie, hauing his finnes forgiven
him, is healed. 14. Matthew is called. 15. Fastings and
afflictions are foretold. 23. The disciples plucke the eares
of corne. 26. The shew bread.

After a fewe dayes, he entred into Ca-
pernaum againe, and it was noted that he
was in the house.

1 And anon, many gathered together, in
so much that the places about the doore could
not receiue any more: and hee preached the
word vnto them.

2 And there came vnto him, that brought
one sicke of the palsie, borne of foure men.

3 And because they could not come neere
vnto him for the multitude, they vncouered
the rooffe of the house where hee was: and
when they had broken it open, they let
downe the bed, wherein the sicke of the pal-
sie lay.

4 Now when Iesus saw their faith, he said
to the sicke of the palsie, Sonne, thy finnes are
forgiuen thee.

5 And there were certaine of the Scribes
sitting there, and reasoning in their hearts,

6 Why doeth this man speake such blas-
phemies? who can forgiue finnes, but God
onely?

7 And immediatly when Iesus perceived
in his spirit, that thus they reasoned with them-
selves, he said vnto them, Why reason ye these
things in your hearts?

8 Whether is it easier to say to the sicke of
the palsie, Thy finnes are forgiuen thee? or to
say, Arise, and take vp thy bed, and walke?

9 But that yee may know, that the sonne
of man hath authoritie in earth to forgiue sins,
(he said vnto the sicke of the palsie)

10 I say vnto thee, Arise, and take vp thy
bed, and get thee hence into thine own house.

11 And by and by hee arose, and tooke vp
his bed, and went forth before them all, in
so much that they were all amazed, and
glorified God, saying, Wee neuer saw such a
thing.

12 Then he went forth againe toward
the sea, and all the people resorted vnto him,
and he taught them.

13 And as Iesus passed by, he saw 8 Leui
the sonne of Alphesus sit at the receipt of custom,
and said vnto him, Follow me. And hee arose
and followed him.

14 And it came to passe, as Iesus fate at
table in his house, many Publicanes and sinners
fate at table also with Iesus, and his disciples:
for there were many that followed him.

15 And

Hee had said
that name that
was written in
the golden table
which the king
had put in the
Temple, and
said, I am
the sonne of
David.

Not only into
Galilee, but also
into the country
bordering upon it.
Matth. 8. 14.
Luk. 4. 38.
By healing
of diuers disea-
ses, he sheweth
that hee had
brought true
life into the
world.

For it becom-
eth not to the
deuils to preach
the Gospel, Mat-
th. 16. 17.

Villages which
were as cities.

Matth. 8. 2.
Luk. 5. 12.
By healing
the leprous, he
sheweth that he
came for this
cause to wipe
out the finnes of
the world with
his touching.

Hee witnesseth
that he was
not moued with
ambition, but
with the onely
desire of his fa-
thers glory, and
loue towards
poore sinners.

All the possi-
bilitie of Aarons
might iudge of
a Leper.

Leuit. 14. 4.

Matth. 9. 1.
Luk. 5. 18.
Christ shew-
eth by healing
this man which
was sicke of the
palsie, that men
recouer in him
through faith
onely, all their
strength which
they haue lost.

In the house
where he was
remoued, for he
cast Capernaum
downe, and
left it as a reb-
ble.

Neither the
house nor the
city was able to
hold them.

They broke up
the upper part of
the house, which
was plaine, and
let downe the man
that was sicke of
the palsie into the
lower part where
Christ preached.

For they could not
otherwise come
into his sight.

The word signi-
fies the worst
kinds of beddes,
whereupon men
use to lay downe
themselves at
noonday, and
such other times
to refresh them-
selves. we call
it a couch.

In their mindes
disputing upon
that matter, as
both sides.

Job 14. 4.
Isa. 43. 35.

For word for word,
past themselves, out
of their writ.

The Gospel
offendeth the
proude, and shew-
eth the humi-
ble.

Matth. 9. 9.
Luk. 5. 28.
Matth. 9.
other names.

Matth. 13.
Luk. 6. 6.
Thirdly, for
that they pre-
sented the ce-
rimoniall law
(which was
an appendage
to the moral
law) before the
moral law,
of the cere-

16 And when the Scribes and Pharises saw him eate with the Publicanes and sinners, they sayd vnto his disciples, How is it that hee eareth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it hee sayd vnto them, The whole haue no neede of the Physicion, but the sicke. I came not to call the righteous, but the sinners to repentance.

18 * And the disciples of Iohn, and the Pharises did fast, and came and said vnto him, Why doe the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast,

20 But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast in those dayes.

21 And no man soweth a piece of new cloth in an old garment: for else the new piece that filled it vp, taketh away somewhat from the old, and the breach is worse.

22 Likewise no man putteth new wine into olde vessels: for else the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ And it came to passe as hee went through the corne on the Sabbath day, that his disciples, as they went on their way, began to plucke the eares of corne.

24 And the Pharises said vnto him, Behold, why doe they on the Sabbath day that which is not lawfull?

25 And hee sayd to them, Haue ye neuer read what David did when he had need, and was an hungred, both he, and they that were with him?

26 How he went into the house of God, in the dayes of Abiathar the hie Priest, and did eate the shew bread, which was not lawfull to eate, but for the Priests, and gaue also to them which were with him?

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the sounne of man is Lord, euen of the Sabbath.

CHAP. III.

1 The withered hand is healed. 6 The Pharises consult with the Herodians. 10 Many are healed by touching Christ. 11 At his sight the deuils fall downe before him. 14 The twelue Apostles. 24 The kingdome diuided against it selfe. 29 Blasphemie against the holy Ghost. 33 Christs parents.

And * hee entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him, whether he would heale him on the Sabbath day, that they might accuse him.

Whereas contrariwise, they should haue learned out of this, the true vse of the ceremoniall law. a That is, vnprofitable and dead.

3 Then hee said vnto the man which had the withered hand, Arise: stand forth in the middes.

4 And he said to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe euill? to saue the life, or to kill? But they held their peace.

5 Then hee looked round about on them angrily, mourning also for the hardness of their hearts, and said to the man, Stretch forth thine hand. And he stretched it out: and his hand was restored, as whole as the other.

6 ¶ And the Pharises departed, and straightway gathered a councill with the Herodians against him, that they might destroy him.

7 But Iesus auoided with his Disciples to the sea: and a great multitude followed him from Galilee, and from Iudea,

8 And from Ierusalem, and from Idumea, and beyond Iorden: and they that dwelled about Tyrus and Sydon, when they had heard what great things hee did, came vnto him in great number.

9 And hee commaunded his Disciples, that a little shippe should waite for him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they preased vpon him to touch him, as many as had plagues.

11 And when the vnclane spirits saw him, they fell downe before him, and cried, saying, Thou art the sonne of God.

12 And hee sharply rebuked them, to the end they should not vtter him.

13 ¶ Then he went vp into a mountaine, and called vnto him whom he would, and they came vnto him.

14 And hee appointed twelue, that they should bee with him, and that hee might send them to preach,

15 And that they might haue power to heale sicknesses, and to cast out deuils.

16 And the first was Simon, and he named Simon, Peter.

17 Then James the sonne of Zebedeus, and Iohn Iames brother (and surnamed them Boanerges, which is, the sonnes of thunder.)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and Iames the sonne of Alphaeus, and Thaddeus, and Simon the Cananite,

19 And Iudas Iscariot, who also betrayed him, and they came home.

20 And the multitude assembled againe, so that they could not so much as eate bread.

21 And when his kinsfolkes heard of it, they went out to lay hold on him: for they said that he was beside himselfe.

22 ¶ And the Scribes which came downe

left ought. n Word for word, they that were of him, that is, his kinsfolkes: for they that were mad were brought to their kinnesmen. * Math. 9. 34. and 12. 24. Luke 11. 15.

b A figuratiue speech, by the figure Synecdoche. For the kind of saying, To saue the life, is as much as to saue the man.

c Men, when they haue wrong done vnto them, are angry, but not without vice: but Christ is angry without vice, neither is he so much for the injury that is done to his owne person, as for their wickedness: and therefore he had pity vpon them, and for that cause is he said to haue mourned.

d As though their hearts had bin so closed vp, and growen together, that whole/ some doctrine could preuaile no more with them.

e The more the truth is kept vnder, the more it cometh out.

f Look Math. 22. 16.

g Which Iosaphat called his stone or rock.

h Should alwayes be ready for him.

i Disceases where with God scourgeth men as is were with whips.

k In them whom they had entred into: or by the figure called Metonymia, for them which were vexed with the vnclane spirits.

l Chap. 6. 7. Math. 10. 1.

m Luke 9. 1.

n The twelue Apostles are set apart to be trained vp to the office of the Apostleship.

o Close and appointed our twelue to be familiar and conuersant with him.

p Whom Luke also calleth Iudas: and for difference sake, the other Iudas is called Iscariot.

q The disciples whom Christ had taken to be of his traine and line with him, come home to his house, to be with him alwayes after.

r None are worse enemies of the Gospel, then they that

from Hierusalem, said, He hath Beelzebub, and through the prince of the devils he casteth out devils.

23 But hee called them vnto him, and said vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be diuided against it selfe, that kingdome cannot stand.

25 Or if a house bee diuided against it selfe, that house cannot continue.

26 So if ^o Satan make insurrection against himselfe, and be diuided, he cannot endure, but is at an end.

27 No man can enter into a strong mans house, and take away his goods; except hee first binde that strong man, and then spoyle his house.

28 ¶ ^o Verily I say vnto you, all finnes shall be forgiven vnto the children of men, and blasphemies, wherewith they blaspheme:

29 But he that blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is culpable of eternall damnation.

30 ¶ Because they said, He had an vncleane spirit.

31 ¶ Then came his brethren and mother, and stood without, and sent vnto him, and called him.

32 And the people sate about him, and they said vnto him, Behold, thy mother, and thy brethren seeke for thee without.

33 But hee answered them, saying, Who is my mother and my brethren?

34 ¶ And he looked round about on them, which sate in compasse about him, and said, Behold my mother and my brethren.

35 For whosoever doeth the will of God, hee is my brother, and my sister, and my mother.

CHAP. IIII.

4 The parable of the sower, 14 And the meaning thereof. 18 Thornes. 22 The candle. 26 Of him that sowed, and when slept. 31 The graine of mustard seeds. 38 Christ sleepeth in the ship.

¶ And ^a hee beganne againe to teach by the sea side, and there gathered vnto him a great multitude, so that hee entred into a ship, and sate ^b in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in parables, and said vnto them in his doctrine,

3 ¶ Hearken: Behold, there went out a sower to sow.

4 And it came to passe as hee sowed, that some fell by the way side, and the fowles of the heauen came, and deuoured it vp.

5 And some fell on stonie ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But as soone as the sunne was vp, it was burnt vp, and because it had not roote, it withered away.

7 And some fell among the thornes, and

the thornes grew vp, and choked it, so that it gaue no fruit.

8 ¶ Some againe fell in good ground, and did yeeld fruit that sprong vp, and grew, and it brought forth, some thirtie fold, some fixtie fold, and some an hundred fold.

9 ¶ Then hee said vnto them, Hee that hath eares to heare, let him heare.

10 And when he was alone, they that were about him with the twelve, asked him of the parable.

11 And he said vnto them, To you it is giuen to know the mysterie of the kingdome of God: but vnto them that are without, all things be done in parables,

12 ¶ That they seeing, may see, and not discern: and they hearing, may heare, and not vnderstand, least at any time they should turne, and their finnes should be forgiven them.

13 Againe he said vnto them, Perceiue yee not this parable? how then should yee vnderstand all other parables?

14 The sower soweth the word.

15 And these are they that receiue the feede by the wayes side, in whom the word is sowne: but when they haue heard it, Satan commeth immediatly, and taketh away the word that was sowne in their hearts.

16 And likewise they that receiue the feede in stonie ground, are they, which when they haue heard the word, straightwayes receiue it with gladnesse.

17 Yet haue they no roote in themselves, and endure but a time: for when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the feede among the thornes, are such as heare the word:

19 But the cares ^f of this world, and the deceitfulnesse of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued feede in good ground, are they that heare the word, and receiue it, and bring forth fruite: one corne thirtie, another fixtie, and some an hundred.

21 ¶ Also hee said vnto them, ¶ Commeth the candle in, to bee put vnder a bushell, or vnder the bed, and not to be put on a candlestick?

22 ¶ For there is nothing hid, that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 ¶ And hee said vnto them, Take heede what ye heare. ¶ With what measure yee mete it shall bee measured vnto you: and vnto you that heare, shall more be giuen.

25 ¶ For vnto him that hath, shall be giuen, and from him that hath not shall bee taken away, euen that he hath.

26 ¶ Also

^o Satan imp
or band.

^o Math. 13. 31.
Luk. 12. 10.
1. Ioh. 5. 16.
5 They only
are without
hope of saluati-
on, which doe
maliciously op-
pugne Christ,
whom they
know.

^o These are the
words of the E-
uangelist.

^o Math. 13. 46.
Luk. 8. 19.

^o Vnder this
name Brother, the
Hierosolymites
stand all that are
of the same flocke
and kindred.

^o The spiritual
kinred is farre
otherwise to be
accounted of,
then the carnall
or fleshy.

^o Math. 13. 1.
Luk. 8. 4.
^a Sea side of Ty-
berias.
^b In a ship which
was launched into
the sea.

^o The selfe same
doctrine of the
Gospel is sowne
euery where, but
it hath not like
successe in deed
through the fault
of man, but yet
by the iust iudge-
ment of God.

^o Word for word,
Luk. 12. 10.
d They thus fol-
lowed him at the
bees.

^o That is to say,
to strangers and
such as are new
of earth.
^o Luk. 6. 9. mat.
13. 14. Luk. 8. 10.
Ioh. 12. 40. Mat.
23. 36. Ioh. 11. 2.

^o Which pro-
tains to this life.
^o 1. Tim. 6. 17.

^o Although the
light of the Gos-
pel be berefted of
the world yet it
ought to be light-
ed, if it were not
no other cause
then this, that
the wickednesse
of the world
might be made
manifest.

^o Math. 4. 15.
Luk. 8. 16.

^o Math. 10. 26.
Luk. 8. 17.

^o Math. 13. 35.
Luk. 11. 33.

^o The more li-
berally that we
communicate
such gifts as
God hath giuen
vs with our bre-
thren, the more
bountifull will
God be toward
vs.

^o Math. 7. 2.
Luk. 6. 38.

^o Math. 13. 12.
Luk. 8. 18.

^o and 19. 26.

4 The Lord
growth and
path after a
not volun-
tary.

5 That is, when
he hath done
finishing, should
the time, both
day and night,
doubtless he
the full period
being, which
growth both
day and night.

6 It is the part
of the minister
to labour the
ground with
all diligence,
and command
the servants to
God: for that
they may
know where
the Lord cometh
to him, and
be ready to
receive him.

7 By a certain
power which
nature hath.

8 God is
therein than
man, and
with the
least, and
with the
greatest.

9 According to
the capacity
of the hearer.

10 Word for word,
Lord, as you
would say, made
then the hard
riddle.

11 Math. 13.
Luk. 8.22.

6 They that
slept with Christ,
although hee
seeme to sleepe
ouer so soundly
when they are in
danger, yet they
are preiudged
of him in time
convenient, being
awaked.

12 How cometh
it to passe that
you haue faith?

13 Math. 8.28.

14 Luk. 8.26.
1 Many haue
the vertue
of Christ in admi-
ration, and yet
they will not re-
deeme it with the
losse of the least
thing they haue.

15 Luk. 8.30.
16 Word for word,
an vnclane spi-
rit: now they
are said to be in the spirit, because the spirit holdeth them fast locked up, as it were bound.

17 18. 26.

26 ¶ Also hee said, So is the kingdome of God, as if a man should cast seeds in the ground,

27 And it should sleepe, and rise vp night and day, and the seede should spring and grow vp, he not knowing how.

28 For the earth bringeth forth fruit of it selfe, first the blade, then the earre, after that full cometh in the earre.

29 And as soone as the fruit sheweth it selfe, anon he putteth in the sickle, because the harvest is come.

30 ¶ Hee said moreover, Whereunto shall wee liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a graine of mustard seed, which when it is sown in the earth, is the least of all seedes that be in the earth:

32 But after that it is sown, it groweth vp, and is greater of all herbes, and beareth great branches, so that the fowles of heauen may build vnder the shadow of it.

33 And with many such parables he preached the word vnto them, as they were able to heare it.

34 And without parables spake he nothing vnto them: but hee expounded all things to his disciples apart.

35 ¶ Now the same day when euen was come, he said vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as he was in the ship, and there were also with him other little ships.

37 And there arose a great storme of wind, and the waues dashed into the ship, so that it was now full.

38 And hee was in the sterne asleepe on a pillow: and they awoke him, and said to him, Master, carest thou not that we perish?

39 And he rose vp, and rebuked the wind, and said vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he said vnto them, Why are yee so fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and sayd one to another, Who is this, that both the wind and sea obey him?

CHAP. V.

1 One possessed is healed. 7 The deuill acknowledgeth Christ. 9 A legion of deuils 13 entred into swine. 22 Iairus daughter. 25 A woman healed of a bloody issue. 26 Physicians. 34 Faith. 39 Sleepe.

¶ And they came ouer to the other side of the sea into the countrey of the Gadarenes.

2 And when he was come out of the ship, there met him incontinently out of the graues, a man which had an vnclane spirit:

3 Who had his abiding among the graues, and no man could binde him, no nor with chaines.

4 Because that when he was often bound with fetters and chains, he plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwaies both night and day he cried in the mountaines and in the graues, O stroke himselfe with stones.

6 And when he saw Iesus as he passed off, hee ran and worshipped him.

7 And cryed with a lowd voyce, and sayd, What haue I to doe with thee, Iesus the Sonne of the most high God? I wil that thou sweare to me by God, that thou torment me not.

8 (For he said vnto him, Come out of the man, thou vnclane spirit.)

9 And hee asked him, What is thy name? and he answered, saying, My name is Legion: for we are many.

10 And hee prayed him instantly, that he would not send them away out of the countrey.

11 Now there was there in the mountaines a great herd of swine, feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Iesus gave them leaue. Then the vnclane spirits went out, and entred into the swine, and the herd ran headlong from the high banke into the sea (and there were about two thousand swine) and they were choked vp in the sea.

14 And the swineherds fled, and told it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and sawe him that had been possessed with the deuill, and had the legion, sit both clothed, and in his right minde: and they were afraid.

16 And they that saw it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to pray him, that hee would depart from their coastes.

18 And when hee was come into the ship, he that had been possessed with the deuill, praised him that he might be with him.

19 Howbeit, Iesus would not suffer him but said vnto him, Goe thy way home to thy friends, and shew them what great things the Lord hath done vnto thee, and how he hath had compassion on thee.

20 So he departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did maruile.

21 ¶ And when Iesus was come ouer again by ship vnto the other side, a great multitude gathered together to him, and hee was nere vnto the sea.

22 ¶ And behold, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feete,

23 And

24

25

26

27

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33

34

1 That is, when
he hath done
finishing, should
the time, both
day and night,
doubtless he
the full period
being, which
growth both
day and night.

2 It is the part
of the minister
to labour the
ground with
all diligence,
and command
the servants to
God: for that
they may
know where
the Lord cometh
to him, and
be ready to
receive him.

3 By a certain
power which
nature hath.

4 God is
therein than
man, and
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with the
greatest.

5 According to
the capacity
of the hearer.

6 Word for word,
Lord, as you
would say, made
then the hard
riddle.

7 Math. 13.
Luk. 8.22.

8 They that
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12 Luk. 8.30.
13 Word for word,
an vnclane spi-
rit: now they
are said to be in the spirit, because the spirit holdeth them fast locked up, as it were bound.

14 18. 26.

15 Math. 8.28.

16 Luk. 8.26.

17 Math. 8.28.

18 Luk. 8.26.

19 Math. 8.28.

20 Luk. 8.26.

21 Math. 8.28.

22 Luk. 8.26.

23 Math. 8.28.

24 Luk. 8.26.

25 Math. 8.28.

23 And besought him instantly, saying, My little daughter lieth at point of death: I pray thee that thou wouldest come and lay thine hands on her, that shee may bee healed, and liue.

24 Then hee went with him, and a great multitude followed him, and thronged him.

25 ² And there was a certaine woman, which was diseased with an issue of blood twelue yeres.

26 And had suffered many things of many physicians, and had spent all that shee had, and it auailed her nothing, but shee became much worse.

27 When shee had heard of Iesus, shee came in the presse behind, and touched his garment.

28 For she said, If I may but touch his clothes, I shal be whole.

29 And straightway the course of her blood was dried vp, and she felt in her body, that shee was healed of that plague.

30 And immediatly when Iesus did know in himselfe the vertue that went out of him, he turned him round about in the preasse, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude throng thee, & saiest thou, Who did touch me?

32 And he looked round about to see her that had done that.

33 And the woman feared and trembled: for shee knew what was done in her, and shee came and fell downe before him, and told him the whole truth.

34 And he said to her, Daughter, thy faith hath made thee whole: goe in peace, and bee whole of thy plague.)

35 While he yet spake, there came from the same ruler of the Synagogues house certaine which said, Thy daughter is dead: why disea-
sest thou the master any further?

36 ³ Assoone as Iesus heard that word spoken, hee said vnto the ruler of the Synagogue, Be not afraid: onely beleuee.

37 And he suffered no man to follow him saue Peter and Iames, and Iohn the brother of Iames.

38 So hee came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And hee went in, and said vnto them, Why make ye this trouble, and weepe? the child is not dead but slepeeth.

40 ⁴ And they laughed him to scorne: but hee put them all out, and tooke the father, and the mother of the childe, and them that were with him, and entred in where the child lay,

41 And tooke the child by the hand, and said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straightway the maiden arose, and

walked: for she was of the age of twelue yeres, and they were astonied out of measure.

43 And hee charged them straitly that no man should know of it, and commaunded to giue her meate.

CHAP. VI.

1 Christ preaching in his country, his owne contemne him.
2 The vnbeliefe of the Nazarenes. 3 The Apostles are sent.
4 They cast out devils: they anoint the sick with oyle.
5 Herods opinion of Christ. 6 The cause of Iohans imprisonment. 7 Darning. 8 Iohn beheaded. 9 Buried.
10 The Apostles returne from preaching. 11 Christ teacheth in the desert. 12 Hee feedeth the people with five loaves. 13 The Apostles are troubled on the sea. 14 The sick that touch Christs garments are healed.

And ¹ he departed thence, and came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, hee began to teach in the Synagogue, and many that heard him, were astonied; and said, From whence hath this man these things? and what wisdom is this that is giuen vnto him, that euen such ² great workes are done by his hands?

3 Is not this that carpenter, Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his ³ sisters here with vs? And they were offended in him.

4 And Iesus said vnto them, A ⁴ Prophet is not without ⁵ honour, but in his owne country, and among his owne kindred, and in his owne house.

5 And he ⁶ could there do no great workes, saue that he layd his hands vpon a fewe sicke folke, and healed them.

6 And he marueiled at their vnbeliefe ⁷ and went about by the townes on euery side, teaching.

7 ⁸ And he called vnto him the twelue, and began to send them forth two and two, and gaue them power ouer vncleane spirits,

8 ⁹ And commaunded them that they should take nothing for their iourney, saue a staffe onely: neither scrip, neither bread, neither money in their girdles:

9 But that they should bee shod with ¹⁰ sandals, and that they should not put on two coates.

10 And he said vnto them, Wheresoeuer ye shall enter into an house, & there abide till ye depart thence.

11 ¹¹ And whosoever shal not receiue you, nor heare you, when ye depart thence, ¹² shake off the dust that is vnder your feete, for a witness vnto them. Verely I say vnto you, It shal be easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¹³ And they went out and preached, that men should amend their liues.

13 And they cast out many deuils: and they

¹⁴ That is, they should take no change of garments with them, that they might be lighter for this iourney, and make more speed. ¹⁵ That is, change not your limes in this short iourney. ¹⁶ Matth. 10. 14 luke 9. 5. ¹⁷ The Lord is a most seuerer reuenger of his seruants. ¹⁸ Acts 13. 51. and 18. 6.

¹⁹ anointed

¹ Iesus being touched with true faith, although it be but weak, doeth heale vs by his vertue.

³ Fathers apprehend by faith, the promises of his goodnesse, euen for their children.

⁴ Such as mocke and scorne Christ are vnworthy to be witnesses of his goodnesse.
⁵ The three disciples.

¹ Mark 13. 34.

² Luke 4. 16.

³ The faithless world doth no

whit at all dimi-

nish the vertue

of Christ, but

wittingly and

willingly depri-

ued it selfe of the

efficacie of it be-

ing offered vnto

them.

⁴ The word signifieth power or

vertue, whereby

art men do the

wonderfull workes

that Christ did,

which shewd and

set forth the ver-

tie: and power of

his Godhead to all

the world. ⁵ Matth.

7. 22.

⁶ After the man-

ner of the He-

brewes, who by

brethren and si-

sters, vnderstand

all their kinfolke.

⁷ Matth. 13. 57.

⁸ Luke 13. 37.

⁹ Iohn 4. 44.

¹⁰ Not onely that

hath that honour

which is right in

due to him taken

from him, but in

also euill spoken of,

and misreported,

d That is, hee

would not: for

we must needs

haue faith if we

will receiue the

workes of God,

¹¹ Matth. 13. 23.

¹² Luke 13. 22.

¹³ Chap. 3. 14.

¹⁴ Luke 9. 1.

¹⁵ The disciples

are prepared to

that generall Ap-

ostleship, by a

peculiar lending

forth.

¹⁶ Faithfull Pa-

stours ought not

to haue their

minds set, no

not on things

that are necessa-

ry for this life,

if they may be

an hinderance

vnto them, be it

never so little.

¹⁷ Acts 13. 8.

¹⁸ The word signifieth properly we-

ment shoes. ¹⁹ That is, they should take no change of garments with them, that they might be lighter for this iourney, and make more speed. ²⁰ That is, change not your limes in this short iourney. ²¹ Matth. 10. 14 luke 9. 5. ²² The Lord is a most seuerer reuenger of his seruants. ²³ Acts 13. 51. and 18. 6.

^a Iam. 5. 14.
^b That oyle was a
token and a signe
of his maruelous
curren: and seeing
that the gift of
healing is ceased a
good while since,
his ceremones
which is yet remai-
ning of some, is to
no purpose.
^c Math. 14. 1.
^d Luke 9. 7.
^e The Gospel
confirmeth the
godly, and vex-
eth the wicked.
^f The word signi-
fich Power, wher-
by is meant the
power of working
miracles.
^g Of the olde
Prophets.
^h Luke 3. 19.
ⁱ Commanded to
be beheaded.
^j Leuit. 24. 16.
and 24. 21.
^k I sought all
men to doe
him hurt.

^l The tyrant was
very well content
to heare sentence
pronounced a-
gainst him, but the
foole sit upon his
owne place.
^m Which the same
Herodias had not
by Herodes Antip-
pas, but by Philip,
and is physical-
ly her Salome.

ⁿ The tyrant was
very well content
to heare sentence
pronounced a-
gainst him, but the
foole sit upon his
owne place.

^o Mat. 14. 8.
^p For women
did not sit at
table with men.

^q The word sig-
nifich one that
hath a guard, and
the king's guard
was so called, be-
cause they did
him hurt.

^r Luke 9. 10.
^s Such as fol-
low Christ shall
want nothing,
no not in the
wildernesse, but
shall have abun-
dance. And how
wicked a thing
is it, not to looke
for this transi-
tion life at his
hand, who gi-
ueth euertlasting
life?

^a annoyed many that were sicke, with oyle, and healed them.

14 ¶ Then King Herod heard of him (for his name was made manifest) and sayd, John Baptist is risen againe from the dead, and there-fore great workes are wrought by him.

15 Other sayd, It is Elias, and some said, It is a Prophet, or as one of those Prophets.

16 ¶ So when Herod heard it, he said, it is John whom I beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn said vnto Herod, *It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias layde waite against him, and would haue killed him, but she could not.

20 For Herod feared Iohn, knowing that he was a iust man, and an holy, and reuerenced him, and when he heard him, hee did many things, and heard him gladly.

21 But the time being conuenient, when Herod on his birth day made a banquet to his princes and captaines, and chiefe estates of Galile.

22 And the daughter of the same Herodias came in, and danced, and pleased Herod, and them that sate at table together, the King said vnto the maide, Aske of mee what thou wilt, and I will giue it thee.

23 And he sware vnto her, Whatsoeuer thou shalt aske of mee, I will giue it thee, *even* vnto the halfe of my kingdom.

24 ¶ So she went forth and said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then she came in straightway with haste vnto the king, and asked, saying, I would that thou shouldst giue mee *even* now in a charger the head of Iohn Baptist.

26 Then the king was very sorry: yet for his oaths sake, and for their sakes which sate at table with him, he would not refuse her.

27 And immediatly the king sent the hangman, and gaue charge that his head should bee brought in. So he went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his Disciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ And the Apostles gathered themselves together to Iesus, and tolde him all things, both what they had done, and what they had taught.

31 ¶ And hee said vnto them, Come yee a part into the wildernesse, and rest a while: for there were many commers and goers, that

they had no leasure to eate.

32 ¶ So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knew him, and ranne a foote thither out of all cities, and came thither before them, and assembled vnto him.

34 ¶ Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: and he began to teach them many things.

35 ¶ And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may go into the countrey and townes about, and buy them bread: for they haue nothing to eate.

37 But hee answered, and sayde vnto them, Giue yee them to eate. And they sayd vnto him, Shall we goe, and buy two hundred penie worth of bread, and giue them to eate?

38 ¶ Then he said vnto them, How many loaves haue yee? goe and looke. And when they knew it, they said, Fiue, and two fishes.

39 So hee commanded them to make them all sit downe by companies vpon the greene grasse.

40 Then they sate downe by rowes, by hundreds, and by fifties.

41 And hee tooke the fiue loaves, and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaves, and gaue them to his disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ And straightway he caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while hee sent away the people.

46 Then as soone as he had sent them away, he departed into a mountaine to pray,

47 ¶ And when euen was come, the shippe was in the mids of the Sea, and hee alone on the land.

48 And hee saw them troubled in rowing, (for the wind was contrary vnto them) and about the fourth watch of the night, he came vnto them walking vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had beene a spirit, and cried out.

50 For they all saw him, and were fore afraid: but anon he talked with them, and saide vnto them, Be of good comfort: it is I, bee not afraide.

51 Then hee went vp vnto them into the ship, and the wind ceased, and they were much

^a Mar. 14. 13.
^b Luke 9. 10.

^c Math. 9. 36.
^d and 14. 14.

^e Luke 9. 11.

^f Math. 14. 15.

^g This is a kind of
demand and wou-
ding not without
a prime mocke
which men doe
commonly vs, when
beginning to
be in a fume, they
deng to doe a
thing.
^h Which is about
twentie crownes
which is fine
pound.

ⁱ Math. 14. 17.
^j Luke 9. 13.
^k Iohn. 6. 9.

^l Word for word
by basket: is after
the manner of the
Hebrewes, who
hane no distribu-
tions, as Chap. 6. 7.
Now he calleth the
rowes of the sisters
baskets.

^m The word sig-
nifich the beds in
a garden, and is in
word for word, by
beds and beds
meaning thereby
that they sate
downe in rowes
one by another, as
beds in a garden.

ⁿ The faithfull
seruants of God
after their litle
labour, are sub-
iect to a great
tempest, which
Christ doth so
moderate, being
present in pow-
er, although ab-
sent in body, that
he bringeth them
to an happie ha-
uon, at such time
and by such
meanes as they
looked not for: A
liuely image of
the Church rest-
ed to and fro in
this world.

^o His disciples.

^p Math. 14. 23.
^q Iohn 6. 15.

^r They were so
far from leaning
to be amazed, & whē
they knew that it
was no spirit, that
they were much
more affrighted
then euer they
were before, when
they saw the wind
& the sea obey his
commandments.

more amazed in themselves, and marvelled.
 52 For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came over, and went into the land of Genesareth, and arrived.

54 So when they were come out of the ship, straightway they knew him;

55 And ran about throughout all the region round about, and began to carry hither and thither in couches all that were sicke, where they heard that he was.

56 And whithersoever hee entered into townes, or cities, or villages, they layd their sicke in the streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched him, were made whole.

CHAP. VII.

2 The Apostles are found fault with, for eating with unwashen hands. 4 The Pharises traditions about washings. Hypocrites. 8 Mans traditions more set by then Gods. 10 Parents must be honoured. 14 The things that doe in deede defile a man. 25 The woman of Chanaan. 32 The deafe dumbe man is healed.

¶ **T**hen gathered vnto him the Pharises, and certaine of the Scribes which came from Hierusalem.

2 And when they saw some of his disciples eat meat with common hands, (that is to say, vnwashen) they complained.

3 (For the Pharises, and all the Jewes, except they wash their hands oft, eat not, holding the tradition of the Elders.)

4 And when they come from the market, except they wash they eat not: and many other things there bee, which they haue taken vpon them to obserue, as the washing of cups, and pots, and of brassen vessels, and of beds.)

5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eat meat with vnwashen hands?

6 Then he answered and said vnto them, Surely I say hath prophesied well of you, hypocrites, as it is written, This people honoureth me with lips, but their heart is farre away from me.

7 But they worship me in vaine, teaching for doctrines the commandments of men.

8 For ye lay the commandment of God apart, and obserue the tradition of men, as the washing of pots and of cups, and many other such like things ye doe.

9 And he said vnto them, Well, ye reiect the commandment of God, that ye may obserue your owne tradition.

10 For Moses said, Honour thy father and

thy mother: and Whosoever shall speake euill of father or mother, let him & die the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by mee, thou mayest haue profit, he shall be free.

12 So ye suffer him no more to doe any thing for his father, or his mother;

13 Making the word of God of none authority, by your tradition which ye haue ordeined, and ye doe many such like things.

14 Then he called the whole multitude vnto him, and said vnto them, Harken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house, away from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What? are ye without vnderstanding also? Do ye not know that whatsoeuer thing from without entreth into a man, cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, which is the purging of all meates?

20 Then he said, That which commeth out of man, that defileth man.

21 For from within, euen out of the heart of men, proceede euill thoughts, adulteries, fornications, murders,

22 Thefts, couetousnesse, wickednesse, deceit, vncleannesse, a wicked eye, backbiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

24 ¶ And from thence he arose, and went into the borders of Tyrus and Sidon, and entered into an house, and would that no man should haue knowen: but hee could not be hid.

25 For certaine woman, whose litle daughter had an vncleane spirit, heard of him, and came and fell at his feete,

26 (And the woman was a Greeke, a Syrophenissian bynation) and she besought him that he would cast out the deuill out of her daughter.

27 But Iesus said vnto her, Let the children first bee fed: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then shee answered, and sayd vnto him, Truth Lord, yet in deede the whelpes eate vnder the table of the childrens crummes.

29 Then hee sayd vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

30 And when shee was come home to her house,

2. Either they perceived not, or had not well considered that miracle of the five loaves, inasmuch that that verine of Christ was no lesse strange to them, then if they had not been present at that miracle which was done but a little before. Marke 1. 34. 8. Christ being rejected in his owne country, and arrived vpon a sudden amongst them of whom he was not looked for, is received to their great profit. Or, the hemme of the garment.

¶ Matthe. 1. 5. 2. 1. None do more resist the wisdom of God, then they that should be wisest, and that vpon a zeale of their owne traditions: for men doe not please themselves more in any thing then in superstition, that is to say, in a worship of God fondly deuised of themselves. a Word for word, eate bread: a kind of speech which the Hebrewes vse, taking bread for all kind of food. b For the Pharises would not eat their meat with vnwashen hands, because they thought that their hands were defiled with common handling of things. Matthe. 1. 5. 11. 2. c Observing diligently. d That is to say, from ciuill affaires and worldly, they goe not to meate, vntill they wash themselves first. e By these words are vnderstood all kindes of vessels, which are appointed for our daily vse. f Why liue they not? a kind of speech taken from the Hebrewes: for among them, the way is taken for trade of life. 2. Hypocrisie is alwayes ioynd with superstition. 3. The more earnest the superstitious are, the more they are mad in promising themselves Gods fauour by their deserts. 4. The deuises of superstitious men doe not onely not fulfill the Law of God (as they blasphemously perfwaded themselves) but also doe vterly take it away. 5. True religion, which is cleane contrary to superstition, consisteth in spirituall worship: and all enemies of true religion, although they seeme to haue taken deepe roote, shall be pluckt vp. * Exod. 20. 12. deuter. 5. 16. ephes. 6. 2.

* Exod. 21. 17. leuit. 20. 9. prou. 20. 20. 8. Without hope of pardon, he shall be put to death.

b For that that goeth into the draught, purgeth all meate.

* Gen. 6. 5. and 8. 21. i. All kind of craftinesse, whereby men profit themselves by other mens losses. k Considered malice.

* Matthe. 1. 5. 21. 6. That which the proud doe reiect when it is offered vnto them, that time doe the modest and humble sinners as it were violently wring out.

l Into the uttermost coasts of Palestine, which were next to Tyru and Sidon.

m By phoenissian, prophane. n Neighbour or neere to Damascus.

o He of this word Whelpes rather then the word Dogge, that he may seeme to speake more compassionately.

p As if he said, It is not then justly Lord, for it is enough for the whelpes, if they can but gather of the crummes that are vnder the table. therefore I came the crummes and not the childrens bread.

house, shee found the deuill departed, and her daughter lying on the bed.

31 ¶ And hee departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coasts of Decapolis.

32 And they brought vnto him one that was deafe, and stammered in his speach, and prayed him to put his hand vpon him.

33 Then he tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, hee sighed, and sayde vnto him, Ephphata, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And hee commanded them that they should tell no man: but how much soeuer hee forbade them, the more a great deale they published it,

37 And were beyond measure astonished, saying, *He hath done all things well: he maketh both the deafe to heare, and the dumbe to speake.

CHAP. VIII.

1 The miracle of the seuen loaves. 11 The Iewes seeke signes. 15 To beware of the leauen of the Pharises. 22 A blind man healed. 27 The peoples sundry opinions of Christ. 29 The Apostles acknowledge Christ. 31 Hee foretelleth his death. 33 Peter, Satan. 35 To saue and lose the life. 38 To be ashamed of Christ.

IN * those dayes, when there was a very Igreat multitude, and had nothing to eate, Iesus calleth his disciples to him, and sayd vnto them,

2 I haue compassion on the multitude, because they haue now continued with me three dayes, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

4 Then his disciples answered him, Whence can a man satisfie these with bread here in the wilderness?

5 And he asked them, How many loaves haue ye? And they said, Seuen.

6 Then he commanded the multitude to sit downe on the ground: and he tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a fewe small fishes: and when he had giuen thanks, hee commanded them also to be set before them.

8 So they did eate, and were sufficed, and they tooke vp of the broken meat that was left, seuen baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ And anon he entred into a ship with his disciples, and came into the parts of Dalmanutha.

11 * And the Pharises came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then hee sighed deeply in his spirit, and sayd, Why doeth this generation seeke a signe? Verely I say vnto you, A signe shall not be giuen vnto this generation.

13 ¶ So hee left them, and went into the ship againe, and departed to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the ship with them but one loafe.

15 And hee charged them, saying, Take heede, and beware of the leauen of the Pharises, and of the leauen of Herod.

16 And they reasoned among themselves, saying, It is, because we haue no bread.

17 And when Iesus knew it, hee said vnto them, Why reason you thus, because yee haue no bread? perceiue ye not yet, neither vnderstand? haue ye your hearts yet hardened?

18 Haue ye eyes, and see not? and haue ye eares, and heare not? and doe ye not remember?

19 * When I brake the fiue loaves among fiue thousand, how many baskets full of broken meat tooke yee vp? They said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how many baskets of the leauings of broken meat tooke ye vp? And they said, Seuen.

21 Then he said vnto them, How is it that ye vnderstand not?

22 And hee came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him.

23 Then hee tooke the blinde by the hand, and led him out of the towne, and spat in his eyes, and put his hands vpon him, and asked him, if he saw ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him looke againe. And he was restored to his sight, and saw euery man as farre off clearely.

26 And hee sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way he asked his disciples, saying vnto them, Whom doe men say that I am?

28 And they answered, Some say, Iohn Baptist: and some, Elias: and some, one of the Prophets.

29 And hee said vnto them, But whom say ye that I am? Then Peter answered, and sayd vnto him, Thou art that Christ.

whether he could see well or no. 5 Christ will not haue his miracles to be separated from his doctrine. * Math. 10. 13. Luke 9. 18. 6 Many praise Christ, which yet notwithstanding spoile him of his praise.

* Math. 16. 1.

1 The stubborn enemies of the doctrine of the Gospel, giuing no credit to the miracles already done, require new: but Christ being angry with them, doth vterly forsake them.

2 A common kind of speech, which the Hebrewes use, where by it is meant that the Pharises men from their houses of purpose to encounter with him. 3 These sighes came from his heart, for the Lord was very much moved with these men so great infidelity. 4 Word for word, If a signe be giuen: it is a cursed kinde of speech very common among the Hebrewes: where is some such words as these must be vnderstood, Let me be taken for a liar, or some such like. And when they speake out the whole, they say, The Lord doe thus and thus by me.

* Math. 16. 5. 2 We must especially take heede of them which corrupt the word of God, what degree soeuer they be of, either in the Church, or in ciuill policie. 3 They that haue their minds fixed on earthly things, are vterly blinde in heavenly things, although they be neuer so plainly set forth vnto them.

* John 6. 1. 4 How cometh it to pass, that yee vnderstand not these things which are so plain and euident?

4 A true image of our regeneration, which Christ, separating vs from the world, worketh and accomplisheth by little and little in vs. 5 He perceiued some moouing of men when hee could not discern their bodies. 6 He commanded him againe, to triside, to triside.

7 He perceiued some moouing of men when hee could not discern their bodies. 8 He commanded him againe, to triside, to triside.

9 He perceiued some moouing of men when hee could not discern their bodies. 10 He commanded him againe, to triside, to triside.

11 He perceiued some moouing of men when hee could not discern their bodies. 12 He commanded him againe, to triside, to triside.

7 Christ hath appointed his times to preaching of the Gospel, & therefore here deferreth it to a more commodious time, lest sudden haste should rather hinder then further the mystery of his coming. 8 Christ suffered all that he suffered for vs, not unwillingly, neither vna-wares, but foreknowing it, & willingly. 9 None are more mad then they that are wise beside the word of God. 10 The disciples of Christ must beare stoutly, what burden soeuer the Lord layeth vpon them, & subdue the affections off flesh. *Matth. 10. 38. and 16. 24. Luke 9. 23. and 14. 27. *Matth. 10. 39. and 10. 35. Luke 9. 24. and 17. 33. 11 They are the most foolish of all men, which purchase the enioying of this life, with the losse of euerlasting blisse. *Mat. 10. 33. Luke 9. 26. and 12. 9.

*Matth. 6. 38. Luke 9. 27.

a When he shall begin his kingdom through the preaching of the Gospel: that is to say, after the resurrection. *Matth. 17. 11. Luke 9. 28. 1 The heavenly glory of Christ, which should within a short space be abased vpon the crosse, is auouched by visible signes, by the presence and talke of Elias & Moses, & by the voice of the Father himselfe, before three of his disciples, which are witnesses, against whom lyeth no exception. d Did sparkle as it were. e They were beside themselves for feare. *Matth. 3. 17. and 17. 5. chap. 1. 11.

30 7 And hee sharply charged them, that concerning him they should tell no man.

31 8 Then he began to teach them, that the Sonne of man must suffer many things, and should be reprooued of the Elders, and of the hie Priests, and the Scribes, and be slaine, and within three dayes rise againe.

32 9 And he spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.

33 Then hee turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behind me Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ 10 And he called the people vnto him with his disciples, and sayd vnto them, *Whosoever will follow me, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoever will *saue his life, shall lose it: but whosoever shall lose his life for my sake and the Gospels, he shall saue it.

36 11 For what shall it profite a man, though hee should winne the whole world, if he lose his soule?

37 Or what exchange shall a man giue for his soule?

38 *For whosoever shall bee ashamed of me, and of my words, among this adulterous and sinnefull generation, of him shall the Sonne of man be ashamed also, when he cometh in the glory of his Father with the holy Angels.

CHAP. IX.

2 Christ's transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 14 The possessed is healed. 23 Faith can doe all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a childe in his armes. 42 To offend. 50 Salt. Peace.

And he said vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the kingdom of God come with power.

2 11 And sixe dayes after, Iesus taketh vnto him Peter, and Iames, and Iohn, and carrieth them vp into an high mountaine out of the way alone, and his shape was changed before them.

3 And his raiment did shine, and was very white as snow, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet he knew not what he said: for they were afraid.

7 And there was a cloude that shadowed them, and a voice came out of the cloud, saying, *This is my welbeloued Sonne: heare him.

8 And suddenly they looked round about, and sawe no more any man saue Iesus onely with them.

9 11 And as they came downe from the mountaine, he charged them that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they kept the matter to themselves, and demanded one of another, what the rising from the dead againe should meane?

11 12 Also they asked him, saying, Why say the Scribes, that *Elias must first come?

12 And he answered, and sayd vnto them, Elias verely shall first come, and restore all things: and *as it is written of the Sonne of man, he must suffer many things, and be set at nought.

13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ 14 And when he came to his disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amased, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among yourselves?

17 And one of the company answered, and said, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And wheresoeuer he taketh him, hee teareth him, and he someth, and gnasheth his teeth, and pincheth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then hee answered him, and said, O faithlesse generation, how long now shall I be with you! how long now shall I suffer you! Bring him vnto me.

20 So they brought him vnto him: and as soone as the spirit saw him, he tare him, and he fel down on the ground wallowing & foaming.

21 Then hee asked his father, How long time is it since he hath been thus? And he said, Of a childe.

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus said vnto him, If thou canst beleuee it, all things are possible to him that beleueeth.

24 And straightway the father of the childe crying with teares, said, Lord, I beleuee: helpe my vnbeleefe.

25 When Iesus saw that the people came running together, hee rebuked the vnclane spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee, come out of him, and enter no more into him.

26 15 Then the spirit cryed, and rent him fore, and came out, and he was as one dead, in so

1 The Lord hath appointed his times for the publishing of the Gospel. *Matth. 17. 9.

d Even very hardly as it were, e They questioned not together touching the general resurrection, which shall be in the latter day, but 11. y. vnder stood not, what he meant by that which he spake of his vnto particular resurrection.

3 The foolish opinion of the Rabbins is here refuted touching Elias coming, which was, that either Elias should rise againe from the dead, or that his soule should enter into some other body. *Mat. 4. 5. *Esa. 53. 4. *Matth. 17. 14. Luke 9. 18.

4 Christ sheweth by a miracle euen to the vnworthy, that he is come to bridle the rage of Satan.

f Teareth him inwardly, as the coulde vnto do.

g So soon as Iesus had looked vpon the boy that was brought vnto him, hee did begin to rage after this manner.

h There is nothing but Christ can and will doe it, for whom thou believest in hym.

5 The next that the verue of Christ is, the more outrageously doth Satan rage.

so much that many sayde, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he arose.

28 And when he was come into the house, his disciples asked him secretly, why could not we cast him out?

29 And hee said vnto them, This kinde can by no other meanes come forth, but by prayer and fasting.

30 ¶ And they departed thence & went together through Galile, and hee would not that any should haue knowen it.

31 ¶ For hee taught his disciples, and sayd vnto them, The Sonne of man shall be deliuered into the hands of men, and they shall kill him, but after that he is killed, hee shall rise againe the third day.

32 But they vnderstood not that saying, and were afraide to aske him.

33 ¶ After he came to Capernaum: and when he was in the house, he asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselves, who should be the chiefest.

35 And he sate down, and called the twelue, and sayd to them, If any man desire to be first, the same shall be last of all, and seruant vnto all.

36 And he tooke a little childe, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoever shall receiue one of such little children in my Name, receiue me: and whosoever receiue me, receiue me not mee, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, we saw one casting out devils by thy Name, which followeth not vs, and we forbade him, because he followeth vs not.

39 But Iesus sayd, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoever is not against vs, is on our part.

41 ¶ And whosoever shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his reward.

42 ¶ And whosoever shall offend one of these little ones that belecue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched,

44 ¶ Where their worme dieth not, and the fire neuer goeth out.

45 Likewise, If thy foot cause thee to of-

fend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to be cast into hell, into the fire that neuer shall be quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out, it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where the worme dieth not, and the fire neuer goeth out.

49 ¶ For euery man shall be salted with fire: & every sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt be vnseasoned, wherewith shall it be seasoned? haue salt in your selues, and haue peace one with another.

CHAP. X.

9 The wife openly for fornication is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Iesus how he may possesse eternall life. 28 The Apostles forsooke all things for Christs sake. 33 Christ foresheweth his death. 35 Zebedeus his sonnes request. 46 Blind Bartimews healed.

And he arose from thence, and went into the coasts of Iudea by the farre side of Iordan, & the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharises came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And hee answered, and said vnto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 ¶ Then Iesus answered, and sayd vnto them, For the hardnesse of your heart he wrote this precept vnto you.

6 But at the beginning of the creation God made them male and female:

7 ¶ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled together, let not man separate.

10 And in the house his disciples asked him againe of that matter.

11 And hee said vnto them, ¶ Whosoever shall put away his wife, and marrie another, committeth adultery against her.

12 And if a woman put away her husband, and be married to another, shee committeth adultery.

13 ¶ Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Iesus saw it, he was displeased, and said to them, Suffer the little children to come vnto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoever shall not receiue the kingdome of God as a little childe, he shall not enter therein.

16 And hee tooke them vp in his armes, and

11 We must be seasoned and powdered by God, both that we may be acceptable sacrifices vnto him, and also, that we being knit together, may season one another.

12 That we shall be consecrated to God, being seasoned with the incorruptible word.

13 ¶ Leviticus 2. 13. Matthew 5. 13. Luke 14. 34.

14 ¶ That is to say, departed and went from thence: for in the Hebrew tongue, sitting and dwelling are all one, and so are rising and going forth.

15 ¶ Deuter. 24. 1.

16 God did neuer allow those diuorces which the Lawe did tolerate.

17 ¶ Look Mat. 19. For Moses gave them no commandment to put away their wives, but rather made a good promise for the times against the stubborn hardnesse of their husbands.

18 ¶ Gen. 2. 27. Matthew 19. 4.

19 ¶ Gen. 2. 24. 1. cor. 6. 16. ephes. 5. 31.

20 ¶ 1. Cor. 7. 10. Matthew 5. 32. and 19. 9. Luke 16. 18.

21 ¶ Whom he putteth away, for he is an adulterer by keeping company with another.

22 ¶ Matthew 19. 13. Luke 18. 15.

23 God of his goodnesse comprehendeth in the covenant not only the fathers, but the children also: and therefore be blest them.

24 ¶ We must in malice become children, if we will enter into the kingdome of heauen.

6 We have need of faith, & therefore of prayer & fasting to cast Satan out of his olde possession.

7 ¶ Matthew 17. 22. Luke 9. 32. He and his disciples together. 7 Christ forewarneth vs with great diligence, to the end we should not be oppressed with sudden calamities, but the foolishnesse of man is wonderfull.

8 ¶ Matthew 18. 1. Only humility doth exalt. 8 Where he was wont to make his abode.

17 It doeth not verely receive me, but him that sent me.

18 ¶ Luke 9. 49. God, who is the author of an ordinary vocation worketh also extraordinarily to oft as displeaseth him. For an extraordinary vocation is giuen by the doctrine and the gifts.

19 ¶ 1. Cor. 11. 3. Matthew 10. 42.

20 ¶ Matthew 11. 6. Luke 17. 1. God is so severe a reuenger of offences, that it is better to suffer any losse, then to be an occasion of offence vnto any.

21 ¶ Matthew 5. 29. and 18. 8.

22 ¶ Luke 6. 14. Their worme which shall cost him his flame.

4 Two things are chiefly to be eschewed of them which earnestly seeke eternal life: that is to say, an opinion of their merits or desertings, which is not only understood, but condemned by the due consideration of the Law: and the love of riches, which turneth aside many from that race wherein they ran with a good courage.
* Mat. 19. 16.
Luk. 18. 18.
* Exod. 20. 13.
d Neither by force nor death, nor any other means what-soever.

and put his hands vpon them, & blessed them.

17 ¶ And when he was gone out on the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I doe that I may possesse eternall life?

18 Iesus said to him, Why callest thou me good? there is none good but one, euen God.

19 Thou knowest the commandments, *Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.

21 And Iesus looked vpon him, and loued him, and said vnto him, One thing is lacking vnto thee. Doe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

22 But he was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Iesus looked round about, and said vnto his disciples, How hardly doe they that haue riches enter into the kingdome of God!

24 And his disciples were afraid at his words. But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

25 It is easer for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselues, Who then can be saued?

27 But Iesus looked vpon them, and said, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter beganne to say vnto him, Loe, we haue forsaken all, and haue followed thee.

29 Iesus answered, and said, Verily I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receiue an hundred folde, now at this present, houses, and brethren, and sisters, and mothers, and children, and landes with persecutions, and in the world to come, eternall life.

31 ¶ But many that are first, shall bee last, and the last, first.

32 ¶ And they were in the way, going vp to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelue againe, & began to tell them what things should come vnto him,

33 Saying, Behold, we go vp to Hierusalem, and the Sonne of man shall bee deliuered vnto the hie Priests, and to the Scribes, and they

shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ Then Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest doe for vs that we desire.

36 And he said vnto them, What would ye I should doe for you?

37 And they said to him, Graunt vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus said vnto them, Yee know not what ye aske, Can ye drinke of the cuppe that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Yee shall drinke in deede of the cuppe that I shall drinke of, and be baptized with the baptisme wherewith I shall bee baptized:

40 But to sit at my right hand and at my left, is not mine to giue, but it shall bee giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 ¶ But Iesus called them vnto him, and said to them, ¶ Yee know that they which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43 But it shall not be so among you: but whosoever will be great among you, shall bee your seruant.

44 And whosoever will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransom of many.

46 ¶ Then they came to Jericho: and as he went out of Jericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sat by the wayes side, begging.

47 And when he heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, because hee should hold his peace: but he cried much more O Sonne of Dauid, haue mercie on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blinde, sayd vnto him, Bee of good comfort: arise, hee calleth thee.

50 So he threw away his cloke, and arose, and came to Iesus.

51 And Iesus answered, and said vnto him, What wilt thou that I doe vnto thee? And the blind said vnto him, Lord, that I may receiue sight.

52 Then Iesus saide vnto him, Goe thy way:

* Mat. 19. 37.

Luk. 18. 28.

5 To neglect all things in comparison of Christ, is a sure way vnto eternal life, so that we fall not away by the way.

a An hundred fold as much if we

look to the true

use and commo-

dities of this life,

so that we mea-

sure them after

the will of God,

and not after

the wealth is left,

and our greedie

desire.

f Euen in the midst

of persecutions.

* Mat. 19. 30.

Luk. 13. 30.

* Mat. 20. 17.

Luk. 18. 31.

6 The disciples

are againe pre-

pared to pati-

ence not to be

overcome by the

foretelling vnto

them of his

death, which

was at hand, and

therewithall of

life, which

should most cer-

tainly follow.

* Mat. 20. 20.
7 We must first
strive before we
triumph.
8 We pray,

8 The Magi-
strates accord-
ing to Gods ap-
pointment rule
ouer their sub-
jects: but the
Pastors are not
called on rule,
but to serue ac-
cording to the
example of the
Sonne of God
himselfe, who
went before them
forasmuch as hee
also was a Mi-
nister of his Fa-
thers will.

* Luk. 22. 27.
b They to whom
it is decreed and
appointed.

* Mat. 10. 19.
Luk. 18. 35.
9 Christ onely,
being called vpon
by faith, hea-
leth our blind-
nesse.

3 An
of ch
ance
geth
heads
poor

3 Ch
eth in
he is t
King a
Priest
fore th
ger of
wine f
the Ten

way: thy faith hath saued thee. And by and by he receiued his sight, and followed Iesus in the way.

C H A P. XI.

1 Christ entred into Hierusalem riding on an asse. 13 The fruitlesse figge tree is cursed. 15 Sellers and buyers are cast out of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brothers offences must be pardoned. 27 The Priests aske by what authoritie hee wrought those things that he did. 30 Whence Iohns baptisme was.

And^a when they came neere to Hierusalem, to Bethphage and Bethania vnto the mount of Olues, he sent forth two of his disciples,

2 And said vnto them, Goe your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, yee shall finde a colt tied, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe yethis? Say that the Lord hath need of him, and straightway he will send him hither.

4 And they went their way, and found a colt tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stood there said vnto them, What doe ye loosing the colt?

6 And they said vnto them, as Iesus had commanded them: So they let them goe.

7 ¶ And they brought the colt to Iesus, and cast their garments on him, and he sate vpon him.

8 And many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: ^a blessed be he that commeth in the Name of the Lord.

10 ^b Blessed be the kingdome that commeth in the Name of the Lord of our father Dauid: Hosanna, *O thou which art in the highest heauens.*

11 * So Iesus entred into Hierusalem, and into the Temple: and when hee had looked about on all things, and now it was euen-
ing, he went forth vnto Bethany with the twelue.

12 * And on the morrow when they were come out from Bethania, he was hungry.

13 ^c And seeing a figge tree afare off, that had leaues, he went to see if he might finde any thing thereon: but when he came vnto it, hee found nothing but leaues: for the time of figs was not yet.

14 Then Iesus answered, and said to it, Neuer man eate fruit of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ And they came to Hierusalem, and Iesus went into the Temple, and beganne to cast out them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that solde Doves.

16 Neither would hee suffer that any man

should carie a ^c vessell through the Temple.

17 And hee taught, saying vnto them, Is it not written, * Mine house shall bee^d called the house of praiser vnto all nations? * but you haue made it a denne of theeues.

18 And the Scribes and high Priests heard it, and fought how to destroy him: for they feared him, because the whole multitude was astonished at his doctrine.

19 But when euen was come, Iesus went out of the citie.

20 ¶ ^e And in the morning as they iourneyed together, they saw the figge tree dried vp from the rootes.

21 Then Peter remembred, and sayd vnto him, Master, behold, the figge tree which thou cursedst, is withered.

22 And Iesus answered, and said vnto them, Haue ^e the faith of God.

23 For verily I say vnto you, that whosoever shall say vnto this mountaine, Bee thou taken away, and cast into the sea, and shall not wa-
uer in his heart, but shall beleue that those things which he saith, shall come to passe, what-
soever he saith, shall be done to him.

24 * Therefore I say vnto you, Whatsoever ye desire when ye pray, beleue that ^f yee shall haue it, and it shall be done vnto you,

25 * But when ^g yee shall stand, and pray, forgiue, if yee haue any thing against any man, that your Father also which is in heauen, may forgiue you your trespasses.

26 For if yee will not forgiue, your Father, which is in heauen, will not pardon you your trespasses.

27 ¶ ^h Then they came againe to Hierusalem: and as he walked in the Temple, there came to him the high Priests, and the Scribes, and the Elders,

28 And said vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

29 Then Iesus answered, & said vnto them, I will also aske of you a certaine thing, and answer ye me, and I will tell you by what authoritie I doe these things.

30 The baptisme of Iohn, was it from heauen, or of men? answer me.

31 And they thought with themselves, saying, If we shall say, from heauen, hee will say, Why then did ye not beleue him?

32 ⁱ But if we say, Of men, we feare the people: for all men counted Iohn, that hee was a Prophet in deede.

33 Then they answered, and said vnto Iesus, We cannot tell. And Iesus answered, and sayd vnto them, Neither will I tell you by what authoritie I doe these things.

C H A P. XII.

1 Of the vineyard. 10 Christ the stone refused of the Iewes. 13 Of tribute to be giuen to Cesar. 18 The Sadduces denying the resurrection. 28 The first commandment. 31

^c That is, any prophane instrument of which those fel-
lowes had a mem-
ber, that made the
court of the Tem-
ple a market
place.

^d Isa. 56. 7.
^e Shall openly be
so accounted and
taken.
^f Ierem. 7. 11.

^g Matth. 21. 19.
^h The force of
faith is excee-
ding great, and
charitie is euer
ioyned with it.

ⁱ The faith of
God is that as-
sured faith and
trust which we
haue in him.
^j Matth. 7. 7.
^k Luke 11. 9.
^l Word for word,
that you receive
it speaking in the
time that now is,
to shewe the cer-
tainesse of the
thing, and the
performance in
deede.

^m Matth. 6. 14.
ⁿ When you shall
appeare before the
aiar.

^o Matth. 21. 23.
^p Luke 20. 1.
^q The Gospel
hath been assau-
red long time
since, vnder the
pretence of an
ordinary succe-
sion.

^r A reward of
an euill consci-
ence to be afraid
of those, of who
they should and
might haue bene
feared.

^a Matth. 21. 7.
^b Luke 18. 29.
^c A lively image
of the spirituall
kingdome of
Christ on earth.

^d Iohn 12. 14.

^e Will he it to him
the cometh to vs
from God, or that
is of God.
^f Happy and
prosperous.

^g Matth. 21. 10.
^h Luke 19. 45.

ⁱ Matth. 21. 19.

^j An example
of the venge-
ance which han-
geth ouer the
heads of hy-
pocrites.

^k Christ shew-
eth indeed that
he is the true
King and high
Priest, and there-
fore the reuen-
ger of the di-
uine seruice of
the Temple.

To lone God and thy neighbour, is better then sacrifices.
 36 Christ Dauid sonne. 38 To beware of the Scribes
 and Pharises. 42 The poore widowe.

1 The calling
 of God is not tied
 either to
 place, person, or
 time without
 exception.

a This word pa-
 rable which the
 Evangelists vsē,
 doeth not onely
 signifie a compa-
 ring of thinges to-
 gether, but also
 darke speeches and
 allegories.

* Esai 5. 1. 2. 3.
 matth 21. 33.
 luke 20. 9.

b When the fruites
 of the ground vsē
 to be gathered.

And hee began to speake vnto them in
 parables. * A certaine man planted a
 vineyard, and compassed it with an hedge, and
 digged a pit for the winepresse, and built a tow-
 er in it, and let it out to husbandmen, and went
 into a strange country.

2 And at the time, he sent to the hus-
 bandmen a seruant, that he might receiue of the hus-
 bandmen of the fruit of the vineyard.

3 But they tooke him, and beat him, and
 sent him away empty.

4 And againe hee sent vnto them an other
 seruant, and at him they cast stones, and brake
 his head, & sent him away shamefully handled.

5 And againe he sent another, and him they
 slew, and many other, beating some, and killing
 some.

6 Yet had he one sonne his deare beloued:
 him also he sent the last vnto them, saying, They
 will reuerence my sonne.

7 But the husbandmen sayd among them-
 selues, This is the heire: come, let vs kill him,
 and the inheritance shall be ours.

8 So they tooke him, and killed him, and
 cast him out of the vineyard.

9 What shall then the Lord of the vine-
 yard doe? He will come and destroy these hus-
 bandmen, and giue the vineyard to other.

10 Haue ye not read so much as this Scrip-
 ture? * The stone which the builders did re-
 fuse, is made the head of the corner.

11 This was done of the Lord, and it is mar-
 ueilous in our eyes.

12 Then they went about to take him,
 but they feared the people: for they perceiued
 that he spake that parable against them: there-
 fore they left him, and went their way.

13 And they sent vnto him certaine of
 the Pharises, and of the Herodians that they
 might take him in his talke.

14 And when they came, they sayd vnto
 him, Master, we knowe that thou art true, and
 carest for no man: for thou considerest not the
 person of men, but teachest the way of God
 truly, Is it lawfull to giue tribute to Cesar,
 or not?

15 Should wee giue it, or should wee not
 giue it? but he knew their hypocrisie, and sayd
 vnto them, Why tempt ye me? Bring me a pe-
 nie, that I may see it.

16 So they brought it, and hee sayd vnto
 them, Whose is this image and superscription?
 and they said vnto him, Cessars.

17 Then Iesus answered, and sayde vnto
 them, * Giue to Cesar the things that are Ces-
 sars, and to God, those that are Gods: and they
 marueiled at him.

18 Then came the Sadduces vnto him,
 (which say there is no resurrection) and they
 asked him, saying,

19 Master, * Moses wrote vnto vs, If any
 mans brother die, and leaue his wife, and leaue
 no children, that his brother should take his
 wife, and raise vp seed vnto his brother.

20 There were seuen brethren, and the first
 tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and he died,
 neither did hee yet leaue issue, and the thirde
 likewise:

22 So those seuen had her, and left no issue:
 last of all the wife died also.

23 In the resurrection then, when they shall
 rise againe, whose wife shall shee be of them?
 for seuen had her to wife.

24 Then Iesus answered, and sayde vnto
 them, Are yee not therefore deceiued, because
 ye know not the Scriptures, neither the power
 of God?

25 For when they shall rise againe from the
 dead, neither men marrie, nor wiues are
 married, but are as the Angels which are in
 heauen.

26 And as touching the dead, that they shall
 rise againe, haue yee not read in the booke of
 Moses, how in the bush God spake vnto him,
 saying, I am the God of Abraham, and the
 God of Isaac, and the God of Iacob?

27 God is not the God of the dead, but the
 God of the liuing. Ye are therefore greatly de-
 ceiued.

28 Then came one of the Scribes that
 had heard them disputing together, and per-
 ceiuing that hee had answered them well, hee
 asked him, Which is the first commandment
 of all?

29 Iesus answered him, The first of all the
 Commandments is, * Heare, Israel, The Lord
 our God is the only Lord.

30 Thou shalt therefore loue the Lord thy
 God with all thine heart, and with all thy soule,
 and with all thy mind, & with all thy strength:
 this is the first commandment.

31 And the second is like, that is, * Thou
 shalt loue thy neighbour as thy selfe. There is
 none other Commandment greater then
 these.

32 Then the Scribe sayd vnto him, Well,
 Master, thou hast sayd the trueth, that there is
 one God, and that there is none but he.

33 And to loue him with all the heart, and
 with all the vnderstanding, and with all the
 soule, and with all the strength, and to loue his
 neighbour as himselfe, is more then all the
 whole burnt offerings and sacrifices.

34 Then when Iesus saw that hee answered
 discreetly hee said vnto him, Thou art not farre
 from the kingdome of God. And no man after
 that durst aske him any question.

35 And Iesus answered, and sayd tea-
 ching in the Temple, How say the Scribes that
 Christ is the Sonne of Dauid?

36 For Dauid himselfe sayde by the holy
 Ghost, * The Lord sayd to my Lord, Sit at my
 right

* Psal. 118. 22.
 isai. 28. 16. matth.
 21. 42. alis. 4. 11.
 rom. 9. 33. 1. pet.
 2. 8.

c They were gree-
 dous and very de-
 sirous.

* Matth. 22. 15.

luke 20. 20.
 2 The Gospel
 ioyneth the au-
 thoritie of the
 Magistrate with
 the seruice of
 God.

d Thou dost not
 so iudge by out-
 ward appearance,
 that the trueth is
 thereby darkened
 any whit at all.

e The way where-
 by we come to
 God.

* Rom. 13. 7.

3 The resurrec-
 tion of the bo-
 dy is auouched
 against the foo-
 lish ignorance
 and malice of
 the Sadduces.

* Matth. 22. 23.
 luke 20. 27.

* Dent. 15. 5.
 matth. 22. 24.

* Esai. 46. 1.
 matth. 23. 32.

* Matth. 22. 35.
 4 Sacrifices and
 outward wor-
 ship neuer plea-
 sed God, vntill
 such necessary
 duties as wee
 owe to God and
 our neighbours
 went afore.
 * Dent. 10. 4.

* Leuit. 19. 18.
 mat. 22. 39. rom.
 13. 9. gal. 5. 14.
 iames 2. 8.

* Matth. 22. 41.
 luke 20. 41.
 5 Christ proueth
 his Godhead
 out of Da-
 uid himselfe, of
 whom he came
 according to the
 flesh.

f Word serued
 in the holy Ghost,
 & therein a great
 force in this kinde
 of speech, whereby
 is meant, that it
 was not so much
 Dauid, as the holy
 Ghost that spake
 who did in a ma-
 ner possesse Dauid.
 * Psal. 110. 1.

unto thee, this day, even in this night, before the Cocke crow twise, thou shalt denie mee thrise.

31. But he said more earnestly, If I should die with thee, I will not denie thee: likewise also said they all.

32. ¶ After they came into a place named Gethsemane: then he said to his disciples, Sit ye here, till I have prayed.

33. And heooke with him Peter, & James, and Iohn, and he began to be troubled, and in great heavinesse,

34. And said unto them, My soule is very heavie, even unto the death: tarry here, and watch.

35. So he went forward a litle, & fell down on the ground, and prayed, that if it were possible, that houre might passe from him.

36. And he said, Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless not that I will, but that thou wilt, be done.

37. ¶ Then he came, and found them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre.

38. ¶ Watch ye, and pray, that ye enter not into temptation: the spirit indeed is ready, but the flesh is weak.

39. And againe he went away, and prayed, and spake the same words.

40. And hee returned and found them asleep againe: for their eyes were heavy: neither knew they what they should answer him.

41. And hee came the third time, and sayd unto them, Sleepe henceforth, and take your rest: it is enough: the houre is come. Behold, the Sonne of man is delivered into the hands of sinners.

42. Rise ye up: let vs goe: loe, he that betrayeth mee, is at hand.

43. ¶ And immediately while he yet spake, came Judas that was one of the twelve, and with him a great multitude with swords and staves from the hie Priests, and Scribes, and Elders.

44. And hee that betrayed him, had given them a token, saying, Whomsoever I shall kisse, he is he: take him and leade him away safely.

45. And as he came as he was come, hee went straightway to him, and said Haile Master, and kissed him.

46. Then they layd their hands on him, and tooke him.

47. And one of them that stood by, drew out a sword, and smote a servaunt of the hie Priest, and cut off his eare.

48. And Iesus answered and said to them, Ye be come out as against a thiefe with swords and with staves, to take me.

49. I was dayly with you teaching in the Temple, and ye tooke me not: but this is done that the Scriptures should be fulfilled.

50. Then they all forsooke him, and fled.

51. ¶ And there followed him a certaine yongman, clothed in linnen vpon his bare bodie, and the yong men caught him.

52. But he left his linnen cloth, and fled from them naked.

53. So they ledde Iesus away to the hie Priest, and to him came together all the hie Priests, and the Elders, and the Scribes.

54. Then Peter followed him afarte off: even into the hall of the hie Priest, and late with the servaunts, and warmed himself at the fire.

55. ¶ And the hie Priests, & all the Council sought for witness against Iesus to put him to death, but found none.

56. For many bare false witness against him, but their witness agreed not together.

57. Then there arose certaine, and bare false witness against him, saying,

58. We heard him say, I will destroy this Temple made with handes: and within three dayes I will build another made without handes.

59. But their witness yet agreed not together.

60. Then the hie Priest stood vp amongst them, and asked Iesus, saying, Answerst thou nothing? What is the matter that these beare witness against thee.

61. But he held his peace, and answered nothing. Againe the hie Priest asked him, and said unto him, Art thou that Christ the sonne of the

62. Blessed is he that cometh in the name of the Lord. And Iesus said, I am he: and ye shall see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heaven.

63. Then the hie Priest rent his clothes, and said, What have we any more need of witnesses?

64. Yee have heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.

65. ¶ And some began to spit at him, and to cover his face, and to beat him with fists, and to say unto him, Prophesie. And the sergeants smote him with their rods.

66. ¶ And as Peter was beneath in the hall, there came one of the maides of the hie Priests.

67. And when she saw Peter warming himself, shee looked on him, and said, Thou wast also with Iesus of Nazareth.

68. But he denied it, saying, I knowe him not, neither wore I what thou sayest. Then he went out into the porch, and the cocke crew.

69. ¶ Then a maid saw him againe, and began to say to them that stood by, This is one of them.

70. But he denied it againe: and anon after, they that stood by said againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speech is like.

13 Under presence of godliness, all things are lawful to such as do violence against Christ.

14 Such he cast about him, when he hearing that he was in the night suddenly thrust forth: whereby we may understand with how great licentiousness these wilfully violently set upon him.

15 Mark. 16. 7.

16 Luke 21. 34.

17 John 8. 24.

18 1 Thim. 3. 5.

19 Council was of scribes, Pharisees, & the high Priest.

20 Christ was accused of a blasphemy, and a false prophet: for as he said, I will destroy this Temple, it was judged of all that he was against Pilate by that manner of accusation.

21 Christ, who was so innocent that hee could not be oppressed, no more by fals witnesses, in at length for confessing God to be his father.

22 Condemned of impiety before the high Priest, that was who denied God and were in leade wicked might be quite before God.

23 John 16. 59.

24 John 1. 19.

25 Of God, who is most worthy of all praise.

26 Math. 24. 19.

27 Christ suffering all kinde of reproch for our sakes, yett glory to them that believe in him.

28 Mark. 16. 69.

29 Luke 22. 55.

30 John 8. 25.

31 An heauy example of frailty of man together with a most comfortable example of the mercie of God, who giueth the spirit of repentance and faith to his elect.

32 Math. 26. 72.

33 If we compare the Evangelists diligently together, we shall perceiue that Peter was known of many through his passionate report: and in Luke when the second denial is spoken of, there is a man seruaunt mentioned, and not a maid.

37 And Iesus cryed with a loud voyce, and gaue vnto the ghost.

38 And the vail of the Temple was rent in twaine from the top to the bottome.

39 Now when the Centurion, which stood ouer against him, saw that he thus crying gaue vp the ghost, he said, Truly this man was the Sonne of God.

40 There were also women, which beheld a farre off among whom was Mary Magdalene, and Mary (the mother of Iames the lesse, and of Ioses) and Salome,

41 Which also when he was in Galile, followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

42 And now when the night was come (because it was the day of preparation that is before the Sabbath)

43 Ioseph of Arimathea, an honourable counsellor, which also looked for the kingdom of God, came, and went in boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead.

45 And when he knew the truth of the Centurion, he gaue the body to Ioseph:

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and laid him in a tombe that was hewn out of a rocke, & rolled a stone vnto the doore of the sepulchre:

47 And Mary Magdalene, and Mary Ioses mother, beheld where he should be laid.

CHAP. XVI.

1 Of Christs resurrection. 9 He appeareth to Mary Magdalene and others. 15 Hee sendeth his Apostles to preach. 19 His ascension.

And * when the Sabbath day was past, Mary Magdalene, and Mary the mother of Iames, and Salome, bought sweete oynments, that they might come and anoynt him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the Sepulchre, when the Sunne was now risen.

3 And they said one to another, Who shall rolle vs away the stone from the doore of the Sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one)

5 * So they went into the Sepulchre, and

saw a yong man sitting at the right side, clothed in a long white robe: and they were sore troubled.

6 But he said vnto them, Be not so troubled: yee seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: behold the place where they put him.

7 But goe your way, and tell his disciples, and Peter, that hee will goe before you into Galile: there shall ye see him, * as he said vnto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled, & were amazed: neither sayd they any thing to any man: for they were afraid.

9 And when Iesus was risen againe, early the first day of the weeke, he appeared first to Mary Magdalene, out of whom he had cast seven deuils:

10 And shee went and told them that had bene with him, which mourned and wept.

11 And when they heard that hee was aliue, and had appeared to her, they beleueed it not.

12 After that, he appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went, and told it to the remnant, neither beleueed they them.

14 Finally hee appeared vnto the eleven as they sate together, and reproched them for their vnbelieve and hardnesse of heart, because they beleueed not them which had seene him, being risen vp againe.

15 And he said vnto them, * Goe ye into all the world, and preach the Gospel to euery creature.

16 He that shall beleuee and be baptized, shall bee saued: * but he that will not beleuee, shall bee damned.

17 And these tokens shall follow them that beleuee, * In my Name they shall cast out deuils, and shall speake with new tongues,

18 And they shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: * they shall lay their hands on the sicke, and they shall recouer.

19 * So after the Lord had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.

20 And they went forth, and preached euery where. And the Lord wrought with them, and confirmed the word with signes that followed, Amen.

* Chap. 14. 28.

Matth. 26. 31.

1 Christ himselfe appeareth to Mary Magdalene to vpbraid the disciples incredulitie.

* Iohn 20. 16.

Luke 8. 2.

* Luke 24. 13.

2 Christ appeareth to two other disciples, and at length to the eleven.

* Luke 24. 36.

Iohn 20. 19.

3 The Evangelist considered not the order of the time, but the course of his history, which he diuided into three parts: The first sheweth how he appeared to the women, the second to his Disciples, the third to his Apostles, & therefore hee saith finally.

4 The Apostles are appointed, and their office is limited vnto them, which is to preach that,

which they heard of him, and to minister the Sacraments, which Christ hath instituted, hauing besides power to doe miracles.

* Matth. 28. 19.

5 Not to the Iewes only, but to all men, and euery where: and so must all the Apostles doe.

* Iohn 12. 48.

* Acts 16. 18.

* Acts 2. 4. and 10. 46.

6 Strange tongues such as they knew not before.

* Acts 28. 5.

* Acts 28. 8.

* Luke 24. 51.

7 Christ hauing accomplished his office on earth, ascendeth into heauen, from whence (the doctrine of his Apostles being confirmed with signes) he will gouerne his Church, vnto the worlds end.

* Hebr. 3. 4.

8 To wit, the doctrine: therefore doctrine must goe before, and signes must follow after.

b Moved at the
strange sight of the
maiden.
c Suspect the
stranger, saying
that with him
found favour
which was in
him.

d He shall be
called for ever
the Son of the
most High, and
the Lord God
shall give unto
him the throne of
his father David.

e The greatness
of the virgin
conceive the
child, and thus
the child shall
be called the
Son of the
most High.

f He shall be
called for ever
the Son of the
most High, and
the Lord God
shall give unto
him the throne of
his father David.

g He shall be
called for ever
the Son of the
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h He shall be
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k He shall be
called for ever
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l He shall be
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m He shall be
called for ever
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most High, and
the Lord God
shall give unto
him the throne of
his father David.

n He shall be
called for ever
the Son of the
most High, and
the Lord God
shall give unto
him the throne of
his father David.

29 And when she saw him, she was troubled at his saying, and thought what manner of salutation that should be.

30 Then the Angel said unto her, Feare not, Marie: for thou hast found favour with God.

31 For loe, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name I saye.

32 Hee shall be great, and shall be called the Sonne of the most High, and the Lord God shall give unto him the throne of his father David.

33 And hee shall reigne over the house of Iacob for euer, and of his kingdome shall be none end.

34 Then said Mary vnto the Angel, How shall this be, seeing I know not man?

35 And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouershadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.

36 And behold, thy cousin Elizabeth, shee hath also conceived a sonne in her olde age: and this is her sixth moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Mary said, Behold the seruant of the Lorde: be it vnto mee according to thy word. So the Angel departed from her.

39 And Mary arose in those dayes, and went into the hill country with haste to a citie of Iuda.

40 And entred into the house of Zacharias, and saluted Elizabeth.

41 And it came to passe, as Elizabeth heard the salutation of Mary, the babe sprang in her belly, and Elizabeth was filled with the holy Ghost.

42 And shee cryed with a loud voice, and said, Blessed art thou among women, because the fruit of thy wombe is blessed.

43 And whence cometh this to mee, that the mother of my Lorde should come to me?

44 For loe, as soone as the voice of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is shee that beleueed: for those things shall be performed, which were tolde her from the Lorde.

46 Then Mary said, My soule magnifieth the Lorde,

47 And my spirit reioyceth in God my Saviour.

48 For he hath looked on the poore degree of his seruant: for behold, from hence forth shall all ages call me blessed.

49 Because hee that is mightie, hath done for me great things, and holy is his Name.

50 And his mercie is from generation to generation on them that feare him.

51 Hee hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

52 Hee hath put downe the mightie from their seates, and exalted them of lowe degree.

53 He hath filled the hungry with good things, and sent away the rich empty.

54 He hath vpholden Israel his seruant to be mindfull of his mercy.

55 As hee hath spoken to our fathers, so is it, to Abraham, and his seede for euer.

56 And Marie abode with her about three moneths: after, she returned to her owne house.

57 Now Elizabeths time was fulfilled, that she should be deliuered, and she brought forth a sonne.

58 And her neighbours and cousins heard tell how the Lord had shewed his great mercy vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, and called him Zacharias after the name of his father.

60 But his mother answered, and said, Not so, but he shall be called Iohn.

61 And they said vnto her, There is none of thy kinred, that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So hee asked for writing tables, and wrote, saying, His name is Iohn, and they marvelled all.

64 And his mouth was opened immediately, and his tongue, and he spake and praised God.

65 Then feare came on all them that dwelt neere vnto them, and all these wordes were noised abroad throughout all the hill country of Iudea.

66 And all they that heard them, layd them vp in their hearts, saying, What manner childe shall this be, and the hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophecied, saying,

68 Blessed bee the Lorde God of Israel, because hee hath visited* and redeemed his people,

g Hee hath
looked on the
poore degree
of his seruant:
for behold, from
hence forth shall
all ages call me
blessed.

h Because hee
that is mightie,
hath done for
me great things,
and holy is his
Name.

i And his
mercies are
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j Hee hath
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o And Marie
abode with
her about
three
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after, she
returned to
her owne
house.

p Now
Elizabeths
time was
fulfilled,
that she
should be
deliuered,
and she
brought
forth a
sonne.

q And her
neighbours
and
cousins
heard
tell how
the Lord
had
shewed
his great
mercy
vpon
her, and
they
reioyced
with
her.

of God, and a singular kinde of vertue appeared in him. 7 Iohn yet scarce borne, by the authoritie of the holy Ghost, is appointed to his office. 8 I hat he hath forsed himselfe mindfull of his people, in so much that he came downe from heauen himselfe to visit us in person, and to redeeme vs. * Chap. 3. 30. matth. 1. 21. b Hath payed the ransom, that was say, the price of our redemption.

THE HOLY GOSPEL OF IESVS CHRIST, ACCOR- DING TO S. LVKE.

CHAP. I.

1 *Lukas prefat. 3 Zacharias and Elizabeth. 15 What an one John should be. 20 Zacharias strooken dumbe, for his incredulitie. 26 The Angel salutesh Mary, and foretelleth Christs natiuitie. 39 Mary visiteth Elizabeth. 46 Marias song. 68 The song of Zacharias shewing that the promised Christ is come. 76 The office of Iohn.*

a Luke commendeth the witnesses that saw this historie.

a Mary took it in hand, but did not performe: Luke wrote his Gospel before Matthew and Marke.

b Luke was not an eye witness, and therefore as was not he, to whom the Lord appeared when Cleopas saw him: and he was taught not only by Paul, but by others of the Apostles also.

c It is most mightie, & therefore Theophilus was a very honourable man, and in place of great dignitie.

d Luke began his Gospel a great deale further off, then the other did.

e How fuller knowledge of those things, which before thou knowest but meanly.

f Iohn who was another Elias, and appointed to be herald of Christ, comming of the stocke of Aaron, and of two famous & blamelesse parents, hath shewed in his conception,

which was against the course of nature, a double miracle, to the end that men should be more readily stirred up to the hearing of his preaching, according to the forewarning of the Prophets.

f Word for word, in the dayes: so speake the Hebrews, giving vs to understand, how short and fraile a thing the power of princes is.

g Herod the great. *h* Chr. 24.1. *i* For the posteritie of Aaron was diuided into courses.

k The true markes of righteousnesse is, so be like and allowed of in the iudgement of God.

l Lined, so speake the Hebrews: for our life is as a way, wherein we must walke, untill we come to the marke.

m In all the morall and ceremoniall Law. *n* Whom no man could iustly reprove: now see it, that the fruits of iustification are set forth here, and not the cause, which is faith onely, and nothing els.

o Exod. 33.7. *p* The Temple was one, and the court another, for Zacharias went out of the court, or outward vnder, where all the people were, and therefore are said to be without, into the Temple. *q* Lemat. 16.17.



Orasmuch as many haue taken in hand to set forth the story of those things, whereof we are fully perswaded,

As they haue deliuered them vnto vs, which from the beginning saw them themselves, and were ministers of the word,

It seemed good also to me (most noble Theophilus) as soone as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point,

That thou mightest acknowledge the certaintie of those things, whereof thou hast beene instructed.

In the time of Herod King of Iudea, there was a certaine Priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth.

Both were iust before God, and walked in all the commandements and ordinances of the Lord, without reproofe.

And they had no childe, because that Elizabeth was barren: and both were well stricken in age.

And it came to passe, as he executed the Priests office before God, as his course came in order,

According to the custome of the Priests office, his lot was to burne incense, when hee went into the Temple of the Lord.

And the whole multitude of the people were without in prayer, while the incense was burning.

Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense.

And when Zacharias saw him, hee was troubled, and feare fell vpon him.

But the Angel said vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elizabeth shall beare thee a sonne, and thou shalt call his name Iohn.

And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth.

For he shall be great in the sight of the Lord, and shall neither drinke wine, nor strong drinke: and hee shall bee filled with the holy Ghost, euen from his mothers wombe.

And many of the children of Israel shall he turne to the Lord their God.

For he shall goe before him in the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the iust men, to make ready a people prepared for the Lord.

Then Zacharias sayd vnto the Angel, Whereby shall I knowe this? for I am an old man, and my wife is of a great age.

And the Angel answered, and said vnto him, I am Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these good tidings.

And behold, thou shalt be dumbe, and not be able to speake, vntill the day that these things be done, because thou beleuedest not my wordes, which shall bee fulfilled in their season.

Now the people waited for Zacharias, and marueiled that hee taried so long in the Temple,

And when hee came out, hee could not speake vnto them: then they perceiued that he had seene a vision in the Temple: For hee made signes vnto them, and remained dumbe.

And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

And after those dayes, his wife Elizabeth conceived, and hid her selfe fise moneths, saying,

Thus hath the Lord dealt with mee, in the dayes wherein he looked on me, to take from me my rebuke among men.

And in the sixth moneth, the Angel Gabriel was sent from God vnto a citie of Galilee, named Nazareth,

To a virgin affianced to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Mary.

And the Angel went in vnto her, and said, Haile thou that art freely beloued: the Lord is with thee: blessed art thou among women,

o So speake the Hebrews, giving vs to understand, how short and fraile a thing the power of princes is.

p Herod the great. *q* Chr. 24.1. *r* For the posteritie of Aaron was diuided into courses.

s The true markes of righteousnesse is, so be like and allowed of in the iudgement of God.

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z As much as to be said of Mary, otherwise Christ had not bene of the stocke, nor the sonne of Dauid.

a It might be rendered word for word a girl of stature and grace, and so speake the Hebrews after saying, and plainly vnto vs, what that figure is, in that he saith, The Lord is with thee.

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39 And

o Chr.

b Moved at the
graciousse of the
mater.

c So spake the
Hebrews, saying
that men have
found favour,
which are in
favour.

e Eze. 7. 14.

f Chap. 3. 31.

g He shall be
called.

h He shall be
called.

i He shall be
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29 And when she saw him, she was troubled at his saying, and thought what manner of salutation that should be.

30 Then the Angel said vnto her, Feare not, Marie: for thou hast found fauour with God.

31 For loe, thou shalt conceive in thy wombe, and beare a sonne, * and shalt call his name Iesus.

32 Hee shall be great, and shall be called the Sonne of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 And hee shall reigne ouer the house of Iacob for euer, and of his kingdome shall be none end.

34 Then said Mary vnto the Angel, How shall this be, seeing I know not man?

35 And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouershadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.

36 And behold, thy cousin Elizabet, shee hath also conceived a sonne in her olde age: and this is her sixth moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Mary said, Behold the seruant of the Lorde: be it vnto mee according to thy word. So the Angel departed from her.

39 And Mary arose in those dayes, and went into the hill countrey with haste to a citie of Iuda.

40 And entred into the house of Zacharias, and saluted Elizabet.

41 And it came to passe, as Elizabet heard the salutation of Mary, the babe sprang in her belly, and Elizabet was filled with the holy Ghost.

42 And shee cryed with a loud voice, and said, Blessed art thou among women, because the fruit of thy wombe is blessed.

43 And whence cometh this to mee, that the mother of my Lorde should come to me?

44 For loe, as soone as the voice of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is shee that beleueed: for those things shall be performed, which were tolde her from the Lorde.

46 Then Mary said, My soule magnifieth the Lorde,

47 And my spirit reioyceth in God my Saviour.

48 For he hath looked on the poore degree of his seruant: for behold, from henceforth shall all ages call me blessed,

49 Because hee that is mightie, hath done for me great things, and holy is his Name.

50 And his mercie is from generation to generation on them that feare him.

51 Hee hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

52 Hee hath put downie the mightie from their seates, and exalted them of lowe degree.

53 He hath filled the hungry with good things, and sent away the rich emptye.

54 He hath vpholden Israel his seruant to be mindfull of his mercy.

55 As hee hath spoken to our fathers, so wis, to Abraham, and his seede) for euer.

56 And Marie abode with her about three moneths: after, she returned to her owne house.

57 Now Elizabeths time was fulfilled, that she should be deliuered, and she brought forth a sonne.

58 And her neighbours and cousins heard tell how the Lord had shewed his great mercy vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, and called him Zacharias after the name of his father.

60 But his mother answered, and said, Not so, but he shall be called Iohn.

61 And they said vnto her, There is none of thy kined, that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So hee asked for writing tables, and wrote, saying, His name is Iohn, and they marvelled all.

64 And his mouth was opened immediately, and his tongue, and he spake and praised God.

65 Then feare came on all them that dwelt neere vnto them, and all these wordes were noised abroad throughout all the hill countrey of Iudea.

66 And all they that heard them, layd them vp in their hearts, saying, What manner childe shall this be, and the hand of the Lorde was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophecied, saying,

68 Blessed bee the Lorde God of Israel, because hee hath visited * and redeemed his people,

g Had freely
and graciously
loved.

h Word for word,
My business,
that is, my business
of the virgin was
not her de-
ficiency, but the grace
of God.

i To them that
line godly and
religiously, so
that they may
make the He-
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69 * And hath raised vp the ¹ horn of sal-
uation vnto vs, in the house of his seruant
Dauid,
70 * As he spake by the mouth of his holy
Prophets, which were since the world began,
saying,
71 That he would send vs deliverance from
our enemies, and from the handes of all that
hate vs.
72 That hee might shewe mercie towards
our fathers, and remember his holy coue-
nant,
73 * And the othe which he swaie to our
father Abraham,
74 Which was, that hee would grant vnto
vs, that wee being deliuered out of the hands
of our enemies, should serue him without
feare,
75 All the dayes our life, in *holinesse and
righteousnesse before him.
76 And thou ² babe, shalt be called the
Prophet of the most High: for thou shalt goe
before the face of the Lorde, to prepare his
wayes,
77 And to ³ giue knowledge of saluation
vnto his people, by the ⁴ remission of their
sinnes,
78 Through the tender mercie of our God,
whereby ⁵ the ⁶ day spring from an high hath
visited vs,
79 To giue light to them that sit in dark-
nesse, and in the shadow of death, and to guide
our feete into the ⁷ way of peace.
80 And the childe grew, and waxed strong
in spirit, and was in the wildernesse, till the
day came that hee should shewe himselfe vnto
Israel.

CHAP. II.

1 Augustus Cesar taxeth all the world. 7 Christ is borne.
13 The Angels song. 21 Christ is circumcised. 22 Ma-
rie purified. 28 Simeon taketh Christ in his armes. 29
His song. 39 Anna the Prophetesse. 40 The childe
Christ. 46 Iesus disputeth with the doctours.

AND it came to passe in those dayes, that
there came a decree from Augustus Ce-
sar, that all the ¹ world should be ² taxed.
2 (This first taxing was made when Cy-
renius was gouernour of Syria.)
3 Therefore went all to bee taxed, euery
man to his owne citie.
4 And Ioseph also went vp from Galile
out of a citie called Nazareth, into Iudea, vnto
the citie of ³ Dauid, which is called Bethlehem
(because hee was of the house and linage of
Dauid,)
5 To be taxed with Marie that was giuen
him to wife, which was with child.
6 ¶ And so it was, that while they were
there, the dayes were accomplished that hee
should be deliuered.

¹ Christ the sonne of God, taking vpon him the forme of a seruant, and making himselfe of no reputation, is poorly borne in a stable: and by the meanes of Augustus the mightiest prince in the world, (thinking nothing lesse) hath his cradle prepared in Beth-
²lehem, as the Prophets fore-
³warned.
⁴a So farre as the Empire of the Romanes did stretch,
⁵b That is, the in-
⁶habitants of euery citie should haue their names taken and their goods rated at a certaine value, that the Emperour might vn-
⁷derstand, how rich euery countrey, citie, family, and house was. c Which Dauid was borne, and brought vp in. John. 7. 42.

7 And she brought forth her first begot-
ten sonne, & wrapped him in swadling clothes,
and laid him in a cratch, because there was no
roume for them in the lane.
8 ¶ And there were in the same countrey
shepherds, ¹ abiding in the field, and keeping
watch by night ouer their flocke.
9 And loe, the Angel of the Lord came
vpon them, and the glory of the Lord shone a-
bout them, and they were sore afraid.
10 Then the Angel said vnto them, Be not
afraide: for behold, I bring you glad tidings of
great ioy, that shall be to all the people,
11 That is, that vnto you is borne this day
in the citie of Dauid, a Saviour, which is Christ
the Lord.
12 And this shall be a signe to you, Ye shall
finde the babe swaddled, and laid in a cratch.
13 And straightway there was with the An-
gel a multitude of heauenly souldiers, pray-
sing God, and saying,
14 Glory be to God in the ²hie heauens, and
peace in earth, and towards men ³good will.
15 And it came to passe, when the Angels
were gone away from them into heauen, that
the shepherds said one to another, Let vs goe
then vnto Beth-leem, and see this thing that
is come to passe which the Lord hath shewed
vnto vs.
16 So they came with haste, and found both
Mary and Ioseph, & the babe laid in the cratch.
17 And when they had seene it, they publi-
shed abroad the thing, that was tolde them of
that childe.
18 And all that heard it, wondered at the
things which were told the of the shepherds.
19 But Mary kept all those sayings, and
pondered them in her heart.
20 And the shepherds returned glorifying
and praying God, for all that they had heard
and seene, as it was spoken vnto them.
21 ¶ ⁴ And when the eight dayes were ac-
complished, that they should circumcise the
childe, his name was then called ⁵ Iesus, which
was named of the Angel, before he was con-
ceiued in the wombe.
22 * And when the daies of ⁶ her purifica-
tion after the Law of Moses were accomplish-
ed, they brought him to Ierusalem, to present
him to the Lord,
23 (As it is written in the Lawe of the
Lord, * Euery man child that ⁷ first openeth the
wombe, shall be called holy to the Lord.)
24 And to giue an oblation, * as it is com-
manded in the Lawe of the Lord, a paire of
turtle doues, or two yong pigeons.
25 And behold, there was a man in Hie-
rusalem, whose name was Simeon: this man
was iust, and feared God, and waited for the
consolation of Israel, and the ⁸ holy Ghost was
vpon him.
26 And it was declared to him from God
by the holy Ghost, that he should not see
death,

The Angels themselves de-
clare to poore
shepherds (no-
thing regarding
the pride of the
mightie) the
Godhead and
office of the
childe lying in
the crib.
d Lodging with-
out doore, and
open in the ayre.
e Came suddenly
vpon them, when
they thought of
no such matter.

f Whole armies
of Angels, which
compass the Ma-
iesty of God round
about, as it were
souldiers.
g Gods ready,
good, iust, and
gracious favour
towards men.
h Gen. 17. 13.
i Gen. 12. 3.
j John 7. 32.
k Christ the
head of the
Church, made
subject to the
Law, to deliuer
vs from the
curse of the Law
(as the Name of
Iesus doeth well
declare) being
circumcised,
doth raise and
seale in his owne
flesh the circum-
cision of the fa-
thers.

* Chap. 1. 3. 1.
* Mat. 1. 23.
* Levit. 12. 6.
4 Christ vpon
whom all our
sins were laid,
being offered to
God, according
to the law: doth
purifie both
Mary and vs all,
in himselfe.
b This is meant
for the fulfilling
of the Law: for
otherwise the vir-
gine was not de-
filed, nor vnclean
by the birth of
this childe.
* Exod. 13. 2.
* Num. 8. 12. 6.
5 Simeon doth
openly in the
Temple foretell
the deale of the
comming of
Messias, of the
calling out of
the greatest part
of Israel, and of
the calling of
the Gentiles.
6 He was endued
with the gift
of the holy Ghost,
and this is shew-
ed by the first
reuerence.

death; before hee had seen that Anointed of the Lord.

27 And hee came by the motion of the Spirit into the Temple, and when the Parents brought in the babe Iesus, to doe for him after the custome of the Law,

28 Then hee tooke him in his armes, and praised God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word.

30 For mine eyes have seen thy Salvation,

31 Which thou hast prepared before the face of all people,

32 A light to be reueiled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marvelled at those things, which were spoken touching him.

34 And Simeon blessed them, and said vnto Mary his mother, Behold, this child is appointed for the fall and rising againe of many in Israel, and for a signe which shall be spoken againt,

35 (Yea and a sword shall pierce through thy soule) that the thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the Tribe of Aser, which was of a great age, after shee had liued with an husband seuen yeeres from her virginity.

37 And shee was widow about fourescore and foure yeeres, and wene out of the Temple, persued God with fastings and prayers night and day.

38 Since then comming at the same instant upon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the childe grew, and waxed strong in Spirit, and was filled with wisdom, and the grace of God was with him.

41 ¶ Now his parents went to Hierusalem euery yeere, at the feast of the Passouer.

42 And when he was twelue yeere old, and they were come vp to Hierusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the child Iesus remained in Hierusalem, & Ioseph knew not, nor his mother.

44 But they supposing, that he had beene in the company, went a dayes iourney, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in

the middes of the doctors, both hearing them, and asking them questions:

47 And all that heard him, were astonished at his vnderstanding and answers.

48 So when they saw him, they were amazed, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? behold, thy father and I haue sought thee with very heauie hearts.

49 Then said he vnto them, How is it that ye sought me? knew ye not that I must goe about my fathers businesse?

50 But they vnderstood not the word that he spake to them.

51 Then hee went downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, and stature, and in fauour with God and men.

CHAP. III.

1 Iohn exhorteth to repentance. 2 His testimony of Christ. 3 Herod putteth him in prison: 4 Christ is baptized. 5 His pedigree.

Now in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and Herode being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 When Annas and Caiaphas were the high Priests, the word of God came vnto Iohn the sonne of Zacharias in the wilderness.

3 And he came into all the coasts about Iordan, preaching the baptisme of repentance for the remission of sinnes.

4 As it is written in the booke of the sayings of Esaias the Prophet, which sayth, The voice of him that cryeth in the wilderness is,

5 Prepare ye the way of the Lord: make his paths straight.

6 Euery valley shall bee filled, and euery mountaine and hill shall be brought lowe, and crooked things shall be made straight, and the rough wayes shall be made smooth.

7 And all flesh shall see the saluation of God.

8 Then said hee to the people that were come out to be baptized of him, O generation of vipers, who hath forewarned you to flee from the wrath to come?

9 Bring forth therefore frutes worthy amendment of life, and begin not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 Now also is the axe laid vnto the roote of the trees: therefore euery tree which bringeth not forth good fruite, shall be hewen downe, and cast into the fire.

11 ¶ Then the people asked him, saying, What shall wee doe then?

Joseph and Mary, and so by speech as it was commonly taken.

Letting me depart out of this life, to be reioyced in my fathers.

As then promised me, I thanke you for I haue found with my very eyes, for I saw before me, as it is said of Abraham, I saw my day, and was reioyced.

That wherein thy salvation is continued.

As a signe set up in an high place, for all men to looke upon.

Is appointed, and set of God for a mark.

Esai. 8. 14. rom. 9. 3. 2. 1. per. 2. 8.

Fall of the reproche, which peris through their own doings: and for the rising of the elect, vnto whom God shall give faith to believe.

That is a mark, which all men shall see, and shall be a signe of his grace.

Another mark, which shall be a signe of his grace, and shall be a signe of his grace.

Another mark, which shall be a signe of his grace, and shall be a signe of his grace.

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* James 3. 15.
1 John 3. 17.

* Require no more than the summe that is appointed for the tribute money.

* Which was paid them partly in money, and partly in vittuals.
3 If we will rightly & fruitfully receive the Sacraments, we must neither rest in the signes, neither in him that ministrereth the signes, but lift up our eyes to Christ, who is the author of the Sacraments, and the giver of that which is represented by the Sacraments.
* Math. 3. 17.
marc. 1. 8. John 1. 26. Act. 1. 5. and 3. 21. and 19. 4.
3 The Gospel is the signe of the world.
* Math. 13. 3.
marc. 6. 32.
4 Iohns preaching is confirmed with his death.
* Math. 3. 12.
marc. 1. 9.
John 1. 32.

5 Our baptisme is sanctified in the head of the Church, and Christ also is pronounced by the voice of the Father, to be our everlasting king, Priest, and Prophet.
6 The flocke of Christ according to the flesh, is brought by order euen to Adam, and so to God, that it might appeare, that he onely it was, whom God promised to Abraham and David, & appointed from everlasting to his Church, which is gathered together of all sorts of men.

11 And he answered, and said vnto them, * Hee that hath two coates, let him part with him that hath none: and he that hath meat, let him doe likewise.

12 Then came there Publicanes also to be baptized, and said vnto him, Master, what shall we doe?

13 And he said vnto them, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shall we doe? And he said vnto them, Doe violence to no man, neither accuse any falsely, and be content with your wages.

15 As the people waited, and all men mused in their hearts of Iohn, if he were not that Christ,

16 Iohn answered, and said to them all, * In deede I baptize you with water, but one stronger then I, cometh, whose shooes latcher I am not worthy to vnloose: he wil baptize you with the holy Ghost, and with fire.

17 Whose fanne is in his hand, and he will make cleane his floore, and will gather the wheate into his garner, but the chaffe will hee burne vp with fire that neuer shalbe quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 * At which time Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done,

20 He added yet this aboue all, that he shut vp Iohn in prison.

21 Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a voice from heauen, saying, Thou art my beloued sonne: in thee I am well pleased.

23 And Iesus himselfe began to be about thirtie yeere of age, being as men suppose the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Eli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Simei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Abdi, the sonne of Colam, the sonne of Elmodam, the sonne of Er,

29 The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Elieim,

31 The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Arah, the sonne of Esrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Jacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Salu,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. III.

1 Of Christes temptation, and fasting. 2 Hee teacheth in Nazareth to the great admiration of all. 3 A Prophet that teacheth in his owne country is contemned. 33 One possessed of the deuill is cured. 38 Peters mother in law healed. 40 and diuers sicke persons are restored to health. 42 The deuill acknowledge Christ.

And Iesus full of the holy Ghost returned from Iordan, and was ledde by that Spirit into the wildernesse,

2 And was there fourtie dayes tempted of the deuill, and in those dayes hee did eate nothing: but when they were ended, he afterward was hungry.

3 Then the deuill said vnto him, If thou bee the Sonne of God, command this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not liue by bread onely, but by every word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdoms of the world, in the twinkling of an eye.

6 And the deuill said vnto him, All this power will I giue thee, and the glory of those kingdoms: for that is deliuered to me: and to whomsoever I will, I giue it.

7 If thou therefore wilt worship me, they shall be all thine.

8 But Iesus answered him, and said, Hence from me, Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone thou shalt serue.

9 Then hee brought him to Hierusalem, absolutely, and as the soueraigne of it, but by sufferance, and way of intreatie, and therefore saith not true, that he can giue it to whom hee will. One of an high place, which had a goodly champion countrey vnderneath it, hee shewed him the situation of the countrey. * Deut. 6. 13. and 10. 20.

and set him on a pinnacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, * That he will giue his Angels charge ouer thee to keepe thee:

11 And with their hands they shall lift thee vp; lest at any time thou shouldest dash thy foot against a stone.

12 And Iesus answered, and said vnto him, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the temptation, hee departed from him for a little season.

14 ¶ And Iesus returned by the power of the Spirit into Galile: and there went a fame of him throughout all the region round about.

15 For he taught in their Synagogues, and was honoured of all men.

16 * And he came to Nazareth where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had opened the booke, he found the place, where it was written,

18 * The Spirit of the Lord is vpon me, because hee hath annointed mee, that I should preach the Gospel to the poore: hee hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recovering of sight to the blinde, that I should set at libertie them that are bruised:

19 And that I should preach the acceptable yeere of the Lord.

20 And he closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say vnto them, This day is this Scripture fulfilled in your eares.

22 * And all bare him witnesse, and wondered at the gracious words, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he said vnto them, Yee will surely say vnto me this prouerbe, Physician, heale thy selfe: whatsoeuer we haue heard done in Capernaum, doe it heere likewise in thine owne country.

24 And he said, Verely I say vnto you, * No Prophet is accepted in his owne country.

25 But I tel you of a trueth, many widows were in Israel in the dayes of * Elias, when heauen was shut three yeres and sixe moneths, when great famine was throughout all the land:

26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto a certaine widow.

27 Also many lepers were in Israel in the time of * Elizeus the Prophet: yet none of them

was made cleane, sauing Naaman the Syriani.

28 * Then all that were in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and ledde him vnto the edge of the hill, whereon their citie was built, to cast him down headlong.

30 But hee passed through the middes of them, and went his way,

31 ¶ And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And they were astonied at his doctrine: for his word was with authoritie.

33 * And in the Synagogue there was a man which had a spirit of an vnclene deuill, which cried with a loud voice,

34 * Saying, Oh, what haue we to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art, euen the holy One of God.

35 And Iesus rebuked him, saying, holde thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, & they spake among themselues, saying, What thing is this? for with authoritie and power he commandeth the foule spirits, and they come out.

37 And the fame of him spread abroad throughout all the places of the country round about.

38 ¶ * And hee rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then hee stood ouer her, and rebuked the feuer, and it left her, and immediatly shee arose, and ministred vnto them.

40 Now at the sunne setting, all they that had sicke folks of diuers diseases, brought them vnto him, and he laid his hands on euery one of them, and healed them.

41 * And deuils also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say, that they knew him to be that Christ.

42 * And when it was day, hee departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But hee said vnto them, Surely I must also preach the kingdom of God to other citie: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ teacheth out of the shippe. 6 Of the draught of fish. 12 The Leper. 16 Christ prayeth in the desert. 18 One sicke of the palse. 27 Leui the Publicane. 34 The fastings and afflictions of the Apostles after Christs ascension. 36. 37. 38 Faint hearted and weake disciples are likened to olde bottels and worne garments.

Then

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1 Christ aduerteth the foure disciples which he had taken vnto him, of the office of the Apostleship, which should hereafter be committed vnto them.
* Matthe. 10.
* Marke 1. 16.
2 Did as it were in upon him, so desirous they were both to see him, and heare him, and therefore he taught them out of a ship.

3 The word signifieth him that hath rule ouer any thing.

* Mathe. 8. 2.
* Marke 1. 40.
3 Christ by healing the leper with his onely touch, and sending him to the Priest, witnesseth that it is he, thow whom, and by whom, apprehended by faith, all we which are vncleane, according to the law, by the witness of God himselfe, are pronounced to be pure and cleane.
* Leuit. 14. 4.
3 Christ had rather to be famous by his doctrine, then by miracles, and therefore he departeth from them that seeke him, as a Physician of the body, and not as the author of saluation.

4 Christ, in healing him that was sicke of the palse, sheweth the cause of all diseases, and the remedie.
5 The mightie power of Christs Godhead, shewed it selfe in him at that time.
* Mathe. 9. 2.
* Marke 2. 3.

Then it came to passe, as the people pressed vpon him to heare the word of God, that he stood by the lake of Gennesaret;

2 And saw two shippes stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And he entred into one of the shippes, which was Simons, and required him that he would thrust off a litle from the land: and hee sat downe, and taught the people out of the shippe.

4 ¶ Now when he had left speaking, he said vnto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and sayd vnto him, Master, we haue trauailed sore all night, and haue taken nothing: neuertheless at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners which were in the other ship, that they should come and helpe them, who came then, and filled both the ships, that they did sinke.

8 Now when Simon Peter saw it, he fell downe at Iesus knees, saying, Lord, goe from me: for I am a sinfull man.

9 For he was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the ships to land, they forsooke all, and followed him.

12 ¶ Now it came to passe, as he was in a certaine citie, behold, there was a man full of leprosie, and when he saw Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediately the leprosie departed from him.

14 And he commanded him that he should tell it no man: but goe, faith hee, and shew thy selfe to the Priest, and offer for thy cleansing, as Moses hath commanded, for a witnes vnto them.

15 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to bee healed of him of their infirmities.

16 But he kept himselfe apart in the wilderness, and prayed.

17 ¶ And it came to passe on a certaine day, as he was teaching, that the Pharises and doctours of the Law sat by, which were come out of euery towne of Galile, and Iudea, and Hierusalem, and the power of the Lord was in him to heale them.

18 Then behold, men brought a man lying

in a bed, which was taken with a palse, and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tiling, bed and all, in the mids before Iesus.

20 And when he saw their faith, he sayd vnto him, Man, thy sinnes are forgiven thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? who can forgive sinnes, but God onely?

22 But when Iesus perceiued their reasoning, he answered and said vnto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiven thee, or to say, Rise and walke?

24 But that ye may know that the Sonne of man hath authoritie to forgive sinnes in earth, (he sayd vnto the sicke of the palse) I say to thee, Arise: take vp thy bed and goe to thine house.

25 And immediatly he rose vp before them, and tooke vp his bed whereon he lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, & were filled with feare, saying, Doubtlesse we haue seene strange things to day.

27 ¶ And after that, he went forth, and saw a Publicane named Leui, sitting at the receipt of custome, and said vnto him, Follow me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sat at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and sayd vnto them, They that are whole, neede not the Physician, but they that are sicke.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said vnto him, Why doe the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eate and drinke?

34 And he said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shall bee taken away from them: then shall they fast in those dayes.

36 Again he spake also vnto them a parable, No man putteth a piece of a new garment into an olde vesture: for then the new renteth it, and the piece taken out of the new, agreeth not with the olde.

* Mathe. 9. 9.
* Marke 2. 14.
5 The Church is a company of sinners through the grace of Christ repentant, which banquet with him, to the great offence of the proud and enuious worldlings.

* Mathe. 9. 14.
* Marke 2. 18.
6 It is the point of hypocrites and ignorant men, to put an holiness in fasting, and in things indifferent.
7 Lawes generally made without any consideration of circumstances, for fasting and other things of like sort, are not only tyrannous, but very hurtfull in the Church.

37 Also no man powreth new wine into old vessels: for then the new wine will breake the vessels, and it will run out, and the vessels will perish:

38 But new wine must be powred into new vessels: so both are preferred.

39 Also no man that drinketh olde wine, straightway desireth new: for he saith, The old is more profitable.

CHAP. VI.

1 The Disciples pull the eares of corne on the Sabbath, 6 Of him that had a withered hand. 13 The election of the Apostles. 20 The blessings and curses. 27 Wee must love our enemies. 46 What fruit the word of God is to be heard.

AND *¹ it came to passe on a second sabbath, that he went thorow the corne fields, and his Disciples *plucked the eares of corne, and did eate and rubbe them in their hands.

2 And certaine of the Pharises saide vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and saide, *Haue ye not read this, that Dauid did when hee himselfe was an hungred, and they which were with him,

4 How hee went into the house of God, and tooke, and ate the Shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the * Priestes onely?

5 And hee saide vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ *² It came to passe also on another Sabbath, that he entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether hee would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knew their thoughts, and sayde to the man which had the withered hand, Arise and stand vp in the mids. And hee arose, and stood vp.

9 Then sayde Iesus vnto them, I will aske you a question. Whether is it lawfull on the Sabbath dayes to doe good, or to doe euill? to saue life, or to ^b destroy?

10 And he beheld them all in compasse, and said vnto the man, Stretch forth thine hand. And he did so, and his hand was restored againe as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might doe to Iesus.

12 ¶³ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, *hee called his Disciples, and of them hee chose twelue which also he called Apostles.

14 (Simon whom he named also Peter, and Andrew his brother, James and John, Philip and Bartlemew:

15 Matthew and Thomas: James the sonne of Alphaeus, and Simon called Zelous:

16 Judas James brother, and Judas Iscariot, which also was the traitour.)

17 Then hee came downe with them, and stood in a plaine place with the companie of his Disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the Sea coast of Tyrus and Sydon, which came to heare him, and to bee healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ *⁴ And he lifted vp his eyes vpon his Disciples, and sayde, Blessed be yee poore: for yours is the Kingdome of God.

21 * Blessed are yee that hunger now: for ye shall be satisfied: * blessed are yee that weepe now, for ye shall laugh.

22 * Blessed are yee when men hate you, and when they ^d separate you, and reuile you, and put out your name as euil for the Sonne of mans sake.

23 Reioyce yee in that day, and * bee glad: for behold, your reward is great in heauen: for after this maner their Fathers did to the Prophets.

24 * But woe be to you that are rich: for ye haue ^e received your consolation.

25 * Woe be to you that are full: for ye shall hunger. Woe be to you that now laugh: for ye shall waile and weepe.

26 Woe be to you when all men speake well of you: for so did their Fathers to the false Prophets.

27 ¶ *⁵ But I say vnto you which heare, Loue your enemies: doe well to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you.

29 * And vnto him that smiteth thee on the one cheeke, offer also the other: * and him that taketh away thy cloke, forbid not to take thy coat also.

30 Giue to euery man that asketh of thee: and of him that taketh away the things that be thine, aske them not againe.

31 * And as ye would that men should doe to you, so doe ye to them likewise.

32 * For if yee loue them which loue you, what thanke shall ye haue? for euen the sinners loue those that loue them.

33 And if ye doe good for them which doe good for you, what thanke shall ye haue? for euen the sinners doe the same.

^c From all the sea coast, which is called Syrophenicia.

^d Christ teacheth against all Philophers, & especially the Epicures, that the chiefest felicitie of man is laid vp in his place here in earth, but in heauen and there perfection for righteousness sake, is the right way vnto it.

^e Esai. 65. 13.

^f Esai. 61. 3.

^g Matth. 5. 11.

^h Cast you out of their Synagogues, all whome you denie in 1. 6. 2, which is the sharpest punishment the Church hath, if so be the Elders indifferently, and by the word of God,

ⁱ Leape (as castell doe, which are prouender pricked) for exceeding way.

^j Amos 6. 1.

^k That is, you reape now of your riches, all the commodities and blessings you are cur like to haue, and therefore you haue not to looke for any other reward.

^l Matth. 6. 2.

^m Esai. 65. 13.

ⁿ Matth. 5. 44.

^o Christian charity, which desireth much from the worldly, doth not only not reuenge injuries, but comprehendeth euen our most grievous enemies, and that for our Fathers sake, which is in heauen: so sure is it, from seeking its owne profit in doing well.

^p Mat. 5. 39.

^q 1. Cor. 6. 7.

^r Mat. 7. 12.

^s Mat. 5. 46.

^t What is there in this your worke, that is to be accounted of? for if you looke to haue commoditie by louing, seeke those commodites, which are commodities in deed: loue your enemies, and so shall you show to the world that you looke for those commodites which come from God.

^u Mat. 5. 39.

^v 1. Cor. 6. 7.

^w Mat. 7. 12.

^x Mat. 5. 46.

^y What is there in this your worke, that is to be accounted of? for if you looke to haue commoditie by louing, seeke those commodites, which are commodities in deed: loue your enemies, and so shall you show to the world that you looke for those commodites which come from God.

^z Mat. 5. 39.

^{aa} 1. Cor. 6. 7.

^{ab} Mat. 7. 12.

^{ac} Mat. 5. 46.

^{ad} What is there in this your worke, that is to be accounted of? for if you looke to haue commoditie by louing, seeke those commodites, which are commodities in deed: loue your enemies, and so shall you show to the world that you looke for those commodites which come from God.

^{ae} Mat. 5. 39.

^{af} 1. Cor. 6. 7.

^{ag} Mat. 7. 12.

^{ah} Mat. 5. 46.

^{ai} What is there in this your worke, that is to be accounted of? for if you looke to haue commoditie by louing, seeke those commodites, which are commodities in deed: loue your enemies, and so shall you show to the world that you looke for those commodites which come from God.

3 Iohn sendeth from the prison his vnbelreuing Disciples, to Christ himselfe, to be confirmed.

6 When Iohns Disciples came to Christ.

4 That which the Prophets shewed long before, Iohn sheweth at hand: and Christ himselfe doeth present it daily vnto vs in the Gospel, but for the most part in vaine, for that many seeke nothing else, but foolish toyes and vaine glory.

* Math 3. 1.

1 Said that he was not good, but full of mercies.

4 To their owne hurt.

* Math. 11. 16. 5 What way followeth in offering vs the Gospel, the most part of men procure offences vnto themselves: yet notwithstanding some Church is gathered together.

18 And the Disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his Disciples, and sent them to Iesus, saying, Art thou he that should come, or shall we waite for another?

20 And when the men were come vnto him, they sayd, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall we waite for another?

21 And at that time he cured many, of their sicknesses, and plagues, and of euill spirits, and vnto many blind men he gaue sight freely.

22 And Iesus answered, and said vnto them, Goe your wayes, and shew Iohn what things yee haue seene and heard: that the blind see, the halt goe, the lepers are cleansed, the deafe heare, the dead are raised, and the poore receiue the Gospel.

23 And blessed is he, that shal not be offended in me.

24 And when the messengers of Iohn were departed, he began to speake vnto the people, of Iohn, What went ye out into the wilderness to see? A reede shaken with the wind?

25 But what went yee out to see? A man clothed in soft raiment? behold, they which are gorgeously appparelled, and liue delicately, are in Kings courts.

26 But what went yee forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is hee of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless, hee that is the least in the Kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes, iustified God, being baptized with the baptisme of Iohn.

30 But the Pharises and the expounders of the Law despised the counsell of God, against themselves, and were not baptized of him.

31 * And the Lord said, Whereunto shall I liken the men of this generation? and what thing are they like vnto?

32 They are like vnto little children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and yee haue not daunced: wee haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the deuill.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners:

35 But wisdome is iustified of all her children.

36 ¶ And one of the Pharises desired him that hee would eate with him: and hee went into the Pharises house, and sate downe at table.

37 And behold, a woman in the citie, which was a sinner, when shee knew that Iesus sate at table in the Pharises house, she brought a boxe of oyntment.

38 * And shee stood at his feete behind him weeping, and beganne to wash his feete with teares, and did wipe them with the haire of her head, and kissed his feete, and anoynted them with the oyntment.

39 ¶ Now when the Pharise which bade him, saw it, hee spake within himselfe, saying, If this man were a Prophet, hee would surely haue knowen who, and what maner of woman this is which toucheth him: for shee is a sinner.

40 * And Iesus answered, and said vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender which had two debtors: the one ought fise hundredth pence, and the other fiftie:

42 When they had nothing to pay, he forgaued them both: Which of them therefore, tell me, will loue him most?

43 Simon answered, and said, I suppose that he, to whom he forgaued most. And he said vnto him, Thou hast truly iudged.

44 Then he turned to the woman, and said vnto Simon, Seekest thou this woman? I entred into thine house, and thou gauest me no water to my feete: but shee hath washed my feete with teares, and wiped them with the haire of her head.

45 Thou gauest me no kisse: but shee, since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou diddest not anoynt: but shee hath anoynted my feete with oyntment.

47 Wherefore I say vnto thee, Many finnes are forgien her: for shee loued much. To whom a little is forgien, he doeth loue a little.

48 And he said vnto her, Thy finnes are forgien thee.

49 And they that sate at table with him, began to say within themselves, Who is this that euen forgieeth finnes?

50 And hee said to the woman, Thy faith hath saued thee: goe in peace.

CHAP. VIII.

1 Women that minister vnto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Christs mother and brethren. 22 Herebuketh the winds. 26 Of Legion. 37 The Gadarens reiect Christ. 41 Iairus daughter healed. 43 The woman deliuered from the issue of blood. 52 Weeping for the dead.

And it came to passe afterward, that hee himselfe went through euery citie and towne, preaching and publishing the Kingdome of God, and the twelve were with him,

LIII 2 2 And

6 Proud men deprime themselves of the benefits of the presence of Christ, euen the when he is at home with them in their houses, which the humble and base doe enioy.

* Marke 15. 43. iohn 11. 2.

7 Rashnesse is the fellow of pride.

8 The Pharise respecteth the Law, which holdeth them defiled that touch the defiled.

8 To loue Christ, is a sure and perpetuall witness of remission of sins, f That is, saith Theophylact, shee hath shewed her faith abundantly: and Basil in his Sermon of Baptisme saith, Hee that owest much, hath much forgiveness him, that he may loue much more: And there fore Christs saying is so plaine by the similitude, that it is a wonder to see the enemies of the truth, draw and racke this place so finely, to establish their meritorious workes: for the greater summe a man hath forgiven him, the more he loueth him: that hath bene so gracious to him: And this woman sheweth by duties of loue, how great the benefit was she had receiued, and therefore the charitie that is here spoken of, is not to be taken for the cause, but as a signe for Christ saith not as the Pharises did, shee was a sinner, but beareth her witness that the sins of her life past are forgiven her.

2 He confirmeth the benefit which he had bestowed, with a blessing.

* Marke 16. 9.

* Matthe. 13. 3.

marke 4. 1.

1 The selfe same Gospel is sown every where, but not with like fruit: and that through the only fault of men themselves.

a These things are called secret, which may not be uttered: for the word is sown here, in as much as we say in our tongue, to hold a man's peace.

* Esai. 6. 9.

marth. 13. 14.

marke 4. 12.

robu 12. 40.

actes 28. 26.

rom. 11. 8.

* Matthe. 13. 18.

marke 4. 15.

b That is, so soon as they have heard the word, they go about their business.

c They bring not forth perfect and full fruit to the ripening: or they begin, but they bring not to an end.

d Which seeketh not only to seeme such one, but is so in deede: so that this word, if it is, respects the outward life, and the word Good, is referred to the good gifts of the minde.

e With much adoe, for the deuil and the flesh fight against the Spirit of God, which is a new gheest.

* Chap. 11. 33.

marth. 5. 15.

marke 4. 21.

2 That that every man hath received in private, he ought to bestow to the vie and profite of all men.

* Matthe. 10. 26.

marke 4. 22.

chap. 12. 2.

3 Heavenly gifts are lost with nigardinesse: and increase with liberalitie.

f That is, with what minds you come to hear the word, & how you becom your selves, when you have heard it.

* Matthe. 13. 12.

and 25. 29. marke 4. 25. cha. 19. 26.

g Either to himselfe, or to other, or to both: for there are none so proud as these fellows, if it were possible to see that, that they cloke: neither are there that deecieve the simple more then they doe.

2 And certaine women, which were healed of euill spirits, and infirmities, as Marie which was called Magdalene, out of whome went seven deuils.

3 And Ioana the wife of Chuza Herods steward, and Susanna and many other which ministred vnto him of their substance.

4 * Now when much people were gathered together, and were come vnto him out of all cities, he spake by a parable.

5 A sower went out to sow his seede, and as he sowed, some fell by the wayes side, and it was troden vnder feete, and the fowles of heauen deuoured it: vp.

6 And some fell on the stones, and when it was sprung vp, it withered away, because it lacked moystnesse.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good ground, and sprang vp, and bare fruit, an hundred fold. And as he said these things, he cryed, Hee that hath eares to heare, let him heare.

9 Then his Disciples asked him, demanding what parable that was.

10 And hee said, Vnto you it is giuen to know the secrets of the Kingdome of God, but to other in parables, that when they see, they should not see, and when they heare, they should not vnderstand.

11 * The parable is this, The seede is the word of God.

12 And they that are beside the way, are they that heare: afterward commeth the deuill, and taketh away the word out of their hearts, lest they should beleue, and be saued.

13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy: but they haue no rootes: which for a while beleue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and after their departure are choked with cares and with riches, and voluptuous liuing, and bring forth no fruit.

15 But that which fell in good ground, are they which with an honest and good heart heare the word, and keepe it, and bring forth fruit with patience.

16 ¶ * No man when hee hath lighted a candle, couereth it vnder a vessell, neither putteth it vnder the bed, but setteth it on a candlestick, that they that enter in, may see the light.

17 * For nothing is secret, that shall not be euident: neither any thing hid, that shall not be knownen, and come to light.

18 ¶ Take heed therefore how ye heare: for whoso euer hath, to him shall be giuen: and whoso euer hath not, from him shall be taken euē that which it seemeth that hee hath.

19 ¶ * Then came to him his Mother and his brethren, and could not come neere to him for the preasse.

20 And it was told him by certaine which said, Thy mother and thy brethren stand without, and would see thee.

21 But hee answered, and said vnto them, My mother and my brethren are these which heare the word of God, and doe it.

22 ¶ * And it came to passe on a certaine day, that hee went into a ship with his Disciples, and he said vnto them, Let vs goe ouer vnto the other side of the lake. And they lanchd forth.

23 And as they sayled, he fell asleepe, and there came down a storme of wind on the lake, and they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perishe. And he arose, and rebuked the wind, and the waues of water: and they ceased, and it was calme.

25 Then he said vnto them, Where is your faith? and they feared, and wondred among themselves, saying, Who is this that commandeth both the windes and water, and they obey him!

26 ¶ * So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as he went out to land, there met him a certaine man out of the citie, which had deuils long time, and he ware no garment, neither abode in house, but in the graues.

28 And when hee saw Iesus, hee cried out, and fell downe before him, and with a lowde voice said, What haue I to doe with thee, Iesus the Sonne of God the most high? I beseech thee torment me not.

29 For hee commaunded the foule spirit to come out of the man: (for oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but hee brake the bands, and was caried of the deuill into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? and hee said, Legion, because many deuils were entred into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was there by, an heard of many swine, feeding on an hill: and the deuils besought him, that he would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the heard was caried with violence from a steepe downe place into the lake, and was choked.

34 When the heardmen saw what was done, they fled: and when they departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and found the man out of whom the deuils were departed, sitting at

* Matthe. 12. 46.

marke 3. 32.

4 There is no knot of flesh and blood among men so nigh and straight, as the band which is between Christ, and them who embrace him with a true faith.

* Matthe. 8. 23.

marke 4. 36.

5 It is expedient for vs sometimes to come into extreme danger, as though Christ passed not for vs, that we may haue a better tri- all, both of his power, and also of our weakness.

b Iesus fell asleepe, and is appeareth that hee was very fayne asleepe, because they called him twice before he awoke.

c Not the Disci- ples, but the ship.

* Matthe. 8. 28.

marke 5. 1.

6 Christ sheweth by calling out a Legion of deuils by his word only, that his heauenly vertue was appointed to de- uer men from the slauerie of the deuill: but foolish men will not for the most part, redeeme this so excellent grace freely offered vnto them, with the least losse of their pelting pelts.

k By force and violence, as a horse when he is spurred.

at the feet of Iesus, clothed, and in his right minde: and they were afraid.

36 They also which saw it, told them by what meanes hee that was possessed with the deuill was healed.

37 Then the whole multitude of the countrey about the Gadarens, besought him that he would depart from them: for they were taken with a great feare, and he went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him that hee might be with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shewe what great things God hath done to thee. So hee went his way, and preached throughout all the citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe, when Iesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ And beholde, there came a man named Iairus, and hee was the ruler of the Synagogue, who fell downe at Iesus feete, and besought him that he would come into his house.

42 For he had but a daughter onely, about twelue yeeres of age, and she lay a dying (and as he went, the people thronged him.

43 And a woman hauing an issue of blood twelue yeeres long, which had spent all her substance vpon physicians, and could not bee healed by any:

44 When she came behind him, shee touched the hemme of his garment, and immediately her issue of blood stanchd.

45 Then Iesus said, Who is it that hath touched me? When euery man denied, Peter said and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched mee: for I perceiue that vertue is gone out of me.

47 When the woman saw that she was not hidde, she came trembling, and fell downe before him, and told him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And hee said vnto her, Daughter, be of good comfort: thy faith hath saued thee: goe in peace.)

49 While hee yet spake, there came one from the ruler of the Synagogues house, which sayd to him, Thy daughter is dead: discease not the master.

50 When Iesus heard it, hee answered him, saying, Feare not: beleeue onely, and shee shalbe saued.

51 And when he went into the house, hee suffered no man to goe in with him, same Peter, and Iames, and Iohn, and the father and

mother of the mayde.

52 And all wept, and sorrowed for her: but hee said, Weepe not: for shee is not dead, but sleepeth.

53 And they laught him to scorne, knowing that she was dead.

54 So hee thrust them all out, and tooke her by the hand, and cried, saying, Maide, arise.

55 And her spirit came againe, and shee arose straightway: and he commanded to giue her meate.

56 Then her parents were astonished: but he commanded them that they should tell no man what was done.

CHAP. IX.

1 The Apostles are sent to preach. 7 and 19 The common peoples opinion of Christ. 12 Of the five loaves and two fishes. 20 The Apostles confession. 24 To lose the life. 35 Wee must heare Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacie. 49 One casting out deuils in Christs Name. 52 The Samaritanes will not receive Christ. 55 Reuenge forbidden. 57 59 61 Of three that would follow Christ, but on diuers conditions.

Then ^a called he his twelue disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

2 * And he sent them forth to preach the kingdome of God, and to cure the sicke.

3 And hee sayde to them, * Take nothing to your iourney, neither stauces nor scrippe, neither bread, nor siluer, neither haue two coates a peece.

4 And whatsoeuer house yee enter into, there abide, and thence depart.

5 And how many soeuer will not receiue you, when ye goe out of that citie, * shake off the very dust from your feete for a testimony against them,

6 And they went out, and went through euery towne preaching the Gospel, and healing euery where.

7 ¶ Now Herod the Tetrarch heard of all that was done by him: and hee ^b doubted because that it was sayd of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the old Prophets was risen againe.

9 Then Herod sayd, Iohn haue I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 ¶ And when the Apostles returned they tolde him what great things they had done. * Then he tooke him to him, and went aside into a ^c solitarie place, neere to the citie called Bethsaida.

11 But when the people knew it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, and healed them that had need to be healed.

^a Myrr. * Marke 6. 30. 3 They shall lacke nothing that follow Christ, so not in the wilderness. * Marke 14. 13 Marke 6. 32. ^c The word signifieth a desert: note this was not in the towne Bethsaida, but part of the field belonging to the towne.

^a The word signifieth to beat and strike, and is transferred to the mourning, and lamentations, that are at burials, as which times men use such kind of behaviour. ^b The corps was layd out, and the wench receiued life, and rose out of it: but, that all the world might see, she was not only restored to life, but also void of all sickness.

* Math. 10. 1. Marke 3. 13. and 6. 7. 1 The twelue Apostles are sent forth at the only commandment of Christ, and furnished with the power of the holy Ghost: both that none of the Israelites might pretend ignorance, and also that they might be better prepared to their general ambassage. * Math. 10. 7. * Math. 10. 9. Marke 6. 8. a When you depart out of any city, depart from thence, where you first took up your lodging: so that in few words, the Lord forbiddeth them to change their lodgings: for this publishing of the Gospel, was as it were a thorough passage, that none of Iud. might pretend ignorance as though he had not heard that Christ was come. * Chap. 10. 11. Math. 10. 14. Marke 6. 11. after 13. 51. * Mat. 14. 1. Marke 6. 14. 2 So soone as the world heareth tidings of the Gospel, it is diuided into diuers opinions, and the tyrants especially are afraid. b He shutte as it were fast in the

* Matth. 14. 13.

marke 6. 35.

iohn 6. 5.

d This is vnder-

standly spoken, and

therefore we must

understand some

thing, as this, we

cannot give them

to eat, unless we

goe and buy, &c.

e He gave God

thanks for the fiue

loaves and fishes,

and with prayer

himselfe fedde the

great multitude

with so small a

quantity, and to

be short, that this

whole banquet

might bee the

glory of God.

* Matth. 16. 13.

marke 8. 27.

4 Although the

world be tossed

vp and downe,

betwixt diuers

errors, yet wee

ought not to

contemne the

truth, but be so

much the more

desirous to know

it, and be more

constant to con-

fesse it.

f Alone from

the people.

5 Christ him-

selfe attained to

the heavenly

glory, by the

croffe and immen-

sible patience.

* Matth. 17. 22.

marke 8. 31.

* Chap. 14. 27.

matth. 10. 38. and

15. 24. mar. 8. 34.

6 Even as one day

followeth another,

so death one croffe

follow another, and

the croffe is by the

figure Metonymie,

taken for the mys-

teries of this life: for

to be hanged, was

the first and cru-

ellest punishment,

that was amongst

the Iewes.

* Chap. 17. 33.

matth. 10. 39. and

26. 25. ioh. 12. 25

* Mat. 16. 26.

marke 8. 36.

* Chap. 13. 9.

mat. 10. 33.

marke 8. 38.

2. tim. 2. 12.

* Mat. 16. 28.

marke 9. 1.

* Matth. 17. 2.

marke 9. 2.

6 Left the dis-

ciples of Christ

should be offend-

ed at the deba-

ssing himselfe in

his flesh, he tea-

cheth them that

it is voluntary,

shewing there-

withall for a

space, the bright-

nes of his glory.

12 * And when the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meat: for we are here in a desert place.

13 But he sayd vnto them, Giue yee them to eat. And they said, We haue no more, but fiue loaves and two fishes, except we should goe and buy meat for all this people.

14 For they were about fiue thousand men. Then he said to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fiue loaves and the two fishes, and looked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eat, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meat.

18 ¶ * And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others said, Elias: and some say, that one of the old Prophets is risen againe.

20 And he said vnto them, But whom say yee that I am? Peter answered, and said, That Christ of God.

21 And he warned and commanded them, that they should tell that to no man,

22 * Saying, * The Sonne of man must suffer many things, and bee reprooued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 ¶ * And he said to them all, If any man will come after me, let him denie himselfe, and take vp his croffe daily, and follow me.

24 * For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, the same shall saue it.

25 * For what aduantage it a man, if he winne the whole world, and destroy himselfe, or lose himselfe?

26 * For whosoever shall bee ashamed of me, and of my words, of him shall the Sonne of man be ashamed, when he shall come in his glory, and in the glory of the Father, and of the holy Angels.

27 * And I tel you of a suretie, there be some standing here, which shall not taste of death, til they haue seene the kingdome of God.

28 * And it came to passe about an eight dayes after those wordes, that hee tooke Peter and Iohn, and Iames, & went vp into a mountaine, to prye.

29 And as hee prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias:

31 Which appeared in glory, and told of his departing, which he should accomplish at Hierusalem.

32 But Peter, and they that were with him, were heauie with sleepe, and when they awoke they saw his glory, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to bee here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 Whiles hee thus spake, there came a cloud and ouershadowed them, and they feared when they were coming into a cloud.

35 * And there came a voice out of the cloud, saying, This is my beloued Sonne, heare him.

36 And when the voice was past, Iesus was found alone: and they kept it close, and told no man in those dayes any of those things which they had seene.

37 ¶ * And it came to passe, on the next day, as they came downe from the mountaine, much people met him.

38 * And behold, a man of the companie cried out, saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And loe a spirit taketh him, and suddenly he crieth, and he teareth him, and he someth, and hardly departeth from him, when hee hath bruised him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered, and said, O generation faithlesse, and crooked, how long now shall I bee with you, and suffer you? bring thy sonne hither.

42 And whiles hee was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vnclane spirit, and healed the child, and deliuered him to his father.

43 ¶ * And they were all amazed at the mighty power of God: and while they al wondered at all things, which Iesus did, he said vnto his disciples,

44 * Marke these wordes diligently: * for it shall come to passe, that the Sonne of man shall be deliuered into the hands of men.

45 But they vnderstood not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske of him that word.

46 ¶ * Then there arose a disputation among them, which of them should bee the greatest.

47 When Iesus saw the thoughts of their hearts, he tooke a little child and set by him.

48 And said vnto them, Whosoever receiue this litle child in my Name, receiue me: and whosoever shall receiue me, receiue him that sent me: for he that is least among you all, he shall be great.

What death he should die in Hierusalem.

Christ was risen againe from the dead, Christ is ofended with nothing so much, as with incredulitie, although he beare with it for a time. Mat. 17. 14. marke 9. 17.

As it saith in the falling sicknesse.

We haue no cause to promise our selues rest and quietnesse in this world, seeing that they themselves which seemed to fauour vpon Christ, doe shortly after crucifie him.

Giue diligently eare vnto them, and when you haue once heard them, see that you keepe them. Matth. 17. 22. marke 9. 31. Matth. 8. 11. marke 9. 35.

The end of ambition is ignominie: but the end of modest obedience is glory.

Christ's pouertie. The Chaplx. Apostles sent out. 34

* Marke 9. 38.
10 Extraordi-
nary things, are
neither rathly to
be allowed, nor
condemned.
11 Christ goeth
willingly to
death.

m Word for
word, be hard-
ned his face: 13 as
is, he resolved with
himselfe to die,
and therefore ven-
tured upon his
journey, and cast
away all fears of
death, and went
on.
12 We must
take heed of the
immoderatenesse
of zeale & fond
imitation, euen
in good causes,
that whatsoever
we doe, we doe it
to Gods glory,
and the profit of
our neighbour.
* 2. King. 1. 10,
11, 12.

n Seeke the
Hebrewes, that
ye know not
what will com-
e, and counsel you
direct: for the gifts
of God are called
the spirit, and they
are of Gods Spirit,
and so are they thus
at contrary to
them, which pro-
ceede of the wis-
dom of man, as the
fruit of conseru-
ation, of pride,
and malice.
13 Such as fol-
low Christ,
must prepare
themselves to
suffer all discom-
modities.
* Math. 8. 19.
14 The calling
of God ought
to be preferred,
without all con-
trouersie, before
all duties that
we owe to men.
o Who notwith-
standing that they
live in this frail
life of man, yet
are strangers
from the true life, which is everlasting and heavenly.

15 Such as follow Christ, must
at once renounce all worldly cares.

49 ¶ And Iohn answered, and sayd,
Master, wee saw one casting out deuils in thy
Name, and we forbade him, because he follow-
eth thee not with vs.

50 Then Iesus said vnto him, Forbid ye him
not: for he that is not against vs, is with vs.

51 ¶ And it came to passe, when the
dayes were accomplished, that he should be re-
ceiued vp, hee settled himselfe fully to goe to
Hierusalem,

52 And sent messengers before him: and
they went and entred into a towne of the Sa-
maritanes, to prepare him lodging.

53 But they would not receiue him, be-
cause his behauiour was as though hee would
goe to Hierusalem.

54 ¶ And when his disciples, James and
Iohn saw it, they said, Lord, wilt thou that we
command, that fire come downe from heauen,
and consume them; euen as * Elias did?

55 But Iesus turned about, and rebuked
them, and said, Yee know not of what spirit
ye are.

56 For the Sonne of man is not come to
destroy mens liues, but to saue them. Then
they went to another towne.

57 ¶ And it came to passe, that as they
went in the way, * a certaine man said vnto
him, I will follow thee, Lord, whither soeuer
thou goest.

58 And Iesus said vnto him, The foxes
haue holes, and the birds of the heauen nests,
but the Sonne of man hath not whereon to lay
his head.

59 ¶ But he said vnto another, Follow me.
And the same said, Lord, suffer me first to goe
and bury my father.

60 And Iesus said vnto him, Let the dead
bury their dead: but goe thou, and preach the
kingdome of God.

61 ¶ Then another sayde, I will follow
thee, Lord: but let me first goe bid them fare-
well, which are at mine house.

62 And Iesus said vnto him, No man that
putteth his hand to the plough, and looketh
backe, is apt to the kingdome of God.

CHAP. X.

1 The seuentie disciples. 10 The vnthankfull cities char-
ged with impietie. 17 The disciples returning home, are
warned to be humble. 30 Who is our neighbour. 38 Of
Martha and her sister Mary.

After these things, the Lord appointed
A other seuentie also, and sent them two
and two before him, into euery city and place,
whither he himselfe should come.

2 And he said vnto them, * The haruest is
great, but the labourers are fewe: pray there-
fore the Lord of the haruest to send forth la-
bourers into his haruest.

3 ¶ Goe your wayes: behold, I send you

forth as lambes among wolues.

4 Beare no bag, neither scrip, nor shooes;
and * salute no man by the way.

5 And into whatsoever house yee enter,
first say, Peace be to this house.

6 And if the sonne of peace be there, your
peace shall rest vpon him: if not, it shall turne
to you againe.

7 And in that house, tary still, eating and
drinking such things as by them shall be set be-
fore you: for the labourer is worthy of his
wages. Goe not from house to house.

8 ¶ But into whatsoever city ye shall en-
ter, if they receiue you, eate such things as are
set before you,

9 And heale the sicke that are there, and
say vnto them, The kingdome of God is come
neere vnto you.

10 ¶ But into whatsoever citie ye shall en-
ter, if they will not receiue you, go your wayes
out into the streets of the same, and say,

11 Euen the very dust which cleaueth on
ys of your citie, we wipe off against you: not-
withstanding know this, that the kingdome of
God was come neere vnto you.

12 For I say to you, that it shall bee easier
in that day for them of Sodome, then for that
citie.

13 ¶ Woe be to thee, Chorazin: woe be to
thee, Beth-saida: for if the miracles had beene
done in Tyrus and Sidon, which haue beene
done in you, they had a great while agoe re-
pent, sitting in sackcloth and ashes.

14 Therefore it shalbe easier for Tyrus, and
Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exal-
ted to heauen, shalt be thrutt downe to hell.

16 ¶ He that heareth you, heareth mee:
and he that despiseth you, despiseth me: and he
that despiseth me, despiseth him that sent me.

17 ¶ And the seuentie turned againe with
ioy, saying, Lord, euen the deuils are subdued
to vs through thy Name.

18 And hee said vnto them, I sawe Satan,
like lightning, fall downe from heauen.

19 Beholde, I giue vnto you power to
tread on Serpents, and Scorpions, and ouer
all the power of the enemy, and nothing shall
hurt you.

20 Neuertheless, in this reioyce not, that
the spirits are subdued vnto you: but rather
reioyce, because your names are written in
heauen.

21 ¶ That same houre reioyced Iesus in
the spirit, and sayd, I confesse vnto thee, Fa-
ther, Lord of heauen and earth, that thou hast
hidde these things from the wise and vnder-
standing and hast reuealed them to babes:

22 ¶ For Christes disciples used no absolute authoritie, but wrought such mira-
cles as they did, by calling vpon Christes Name. f Paul placeth the deuill and his an-
gels, in the ayre, in Ephes. 6. 12. and he is said to be cast downe from thence by force when his
power is abolished by the voice of the Gospel. g Shall doe you wrong. 5 The Church
is contemptible, if we behold the outward face of it, but the wisdom of God is not
so marueilous in any thing, as in it. h Of this world.

* 1 King. 4. 39.
a Thus spoken
after the manner
of a figure, which
men use when
they put downe
more inward
than is meant
vsual among the
Hebrewes, when
they command
a thing to be
done freely
without delay.
as 2. King. 4.
29. for when
certaine an-
gers of Israel
were, against
of Christian dis-
ciples: as for the
calling, it is not
for a season.
* Math. 10. 4.
marke 6. 10.
b So speake the
Hebrewes: that
is, for that summe
with the doctrine
of peace and com-
braceth it.
c Take of your
lodging in that
house, which ye
first enter into,
that it, be not
carefull for com-
modious lodg-
ing, as men doe
which purpose
to tarry long in a
place: for here
is not instituted
that solemn
preaching of the
Gospel, which
was vsed after-
ward, when the
Churches were
scattered: but these
are sent abroad
to all the coasts
of Iudaea, to giue
them to under-
stand, that the last
table is at hand.
* Deut. 34. 14.
math. 10. 10.
1. tim. 5. 18.
* Math. 10. 11.
d Content your
selves with that
meat that is set
before you.
e God is a most
seuerer reuenger
of the ministe-
rie of his Gos-
pel.
* Chap. 9. 5.
actes. 13. 51.
and 18. 6.
* Math. 11. 21.
* Math. 10. 40.
iohn 13. 20.

4 Neither the
gift of miracles,
neither what
else soeuer excel-
lent gift, but
only our ele-
ction giueth vs
occasion of true
ioy. And the
only publishing
of the Gospel is
the destruction
of Satan. e For Christes disciples used no absolute authoritie, but wrought such mira-
cles as they did, by calling vpon Christes Name. f Paul placeth the deuill and his an-
gels, in the ayre, in Ephes. 6. 12. and he is said to be cast downe from thence by force when his
power is abolished by the voice of the Gospel. g Shall doe you wrong. 5 The Church
is contemptible, if we behold the outward face of it, but the wisdom of God is not
so marueilous in any thing, as in it. h Of this world.

¶ Then he turned to his disciples, and said, *Is read in some copies.*

6 Whofoever seeketh the Father without the Sonne, wanders out of the way.

7 The difference of the olde testament and new consisteth in the measure of revelation.

** Mat. 13. 16.*

** Mat. 23. 35.*

8 Faith doeth not take away,

but establisheth the doctrine of the Law.

9 One of them, that professed himself to be learned in the rites and Lawes of Moses.

** Dent. 6. 5.*

** Lucie. 19. 16.*

9 All they are commended in the name of our neighbour by the Lawe,

whomsoever we may helpe.

10 That is, to touch his righteousness,

or show that he was just, that is, void of all faults: and

James 5. v. 16. the word of justification is this sense.

10 Christ careth not to be entertained delicately,

but to be heard diligently, that is it, which he especially requireth.

euens, Father, because it so pleased thee.

22 *All things are given me of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the said, Is read in some copies.*

23 ¶ And he returned to his disciples, and said secretly, *Blessed are the eyes, which see that ye see.*

24 For I tell you that many Prophets and Kings haue desired to see those things, which ye see, and haue not seene them: and to heare those things which ye heare, and haue not heard them.

25 ¶ Then behold, a certaine Lawyer stood vp, and tempted him, saying, Master, What shall I doe to inherite eternall life?

26 And hee said vnto him, What is written in the Law? how readest thou?

27 And he answered, and said, Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe.

28 The he said vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 But hee willing to iustifie himselfe, sayde vnto Iesus, Who is then my neighbour?

30 And Iesus answered, and said, A certaine man went downe from Hierusalem to Iericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 Now so it fell out, that there came down a certaine Priest that same way, and when hee saw him, he passed by on the other side.

32 And likewise also a Leuite, when he was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine Samaritane, as he iourneyed, came neere vnto him, and when he saw him, he had compassion on him,

34 And went to him, and bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morow when he departed, he tooke out two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he said, He that shewed mercy on him. Then said Iesus vnto him, Goe, and doe thou likewise.

38 ¶ Now it came to passe, as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And she had a sister called Mary, which

also sat at Iesus feete, and heard his preaching.

40 But Martha was cumbered about much seruing, and came to him, and sayd, Master, dost thou not care that my sister hath left me to serue alone? bidde her therefore that shee helpe me.

41 And Iesus answered, and sayd vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needfull, Mary hath chosen the good part, which shall not be taken away from her.

CHAP. XI.

1 Hee teacheth his Apostles to pray. 12 The dumbe dwelleth in. 27 A woman of the companie listeth vp her voice. 29 The Lawes require signes. 37 Hee being fastid of the Pharise, reprehendeth the outward shewe of holinesse.

¶ And so it was, that as hee was praying in a certaine place, when hee ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples.

2 And he said vnto them, When ye pray, say, Our Father which art in heauen, Halowed be thy Name: Thy kingdome come: Let thy will be done, euen in earth, as it is in heauen:

3 Our daily bread giue vs for the day:

4 And forgiue vs our finnes: for euen we forgiue every man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

5 ¶ Moreover he said vnto them, Which of you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend me three loaves?

6 For a friend of mine is come out of the way to mee, and I haue nothing to set before him:

7 And he within should answere, and say, Trouble me not: the doore is now shut, and my children are with me in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though hee would not rise and giue him, because he is his friend, yet doubtlesse because of his importunitie, hee would rise and giue him as many as he needed.

9 And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shall find: knocke, and it shall be opened vnto you.

10 For euery one that asketh, receiue: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 ¶ If a sonne shall aske bread of any of you that is a father, will hee giue him a stone? or if he aske a fish, will hee for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, how much more shall your heavenly Father giue the holy Ghost to them, that desire him?

14 ¶ Then he cast out a deuill which was dumbe:

** Mat. 6. 9.*

1 A forme of true prayer.

12 That is, as much as is needfull for this day, where by we are not deboured to haue as house ware for the maintenance of our liues, but that caring care, which helth a number of men, is in of and re-frained.

13 We must pray with faith.

16 Word for word, importunitie: but that importunitie which is spoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of such importunitie.

** Mat. 7. 7. and 11. 34. Luke 11. 33. and 16. 33. James 1. 5.*

** Mat. 7. 8.*

** Mat. 7. 9.*

** Mat. 7. 10.*

** Mat. 7. 11.*

** Mat. 7. 12.*

** Mat. 7. 13.*

** Mat. 7. 14.*

** Mat. 7. 15.*

** Mat. 7. 16.*

** Mat. 7. 17.*

** Mat. 7. 18.*

** Mat. 7. 19.*

** Mat. 7. 20.*

** Mat. 7. 21.*

** Mat. 7. 22.*

dumbe: and when the deuill was gone out, the dumbe spake, and the people wondered.

15 But some of them said, *He casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 But hee knew their thoughts, and said vnto them, *Euery kingdome diuided against it selfe, shall be desolate, and an house diuided against an house, falleth.

18 So if Satan also be diuided against himselfe, how shall his kingdome stand, because yee say that I cast out deuils: *through Beelzebub?

19 If I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore shall they be your iudges.

20 But if I by the finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

21 When a strong man armed keepeth his palace, the things that hee possesseth, are in peace.

22 But when a stronger then he, commeth vpon him, and ouercommeth him: hee taketh from him all his armour wherein he trusted, and diuideth his spoiles.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 *When the vnclane spirit is gone out of a man, he walketh through drie places, seeking rest: and when hee findeth none, hee saith, I will returne vnto mine house whence I came out.

25 And when he commeth, he findeth it swept and garnished.

26 Then goeth hee, and taketh to himselfe other spirits worse then himselfe: and they enter in, and dwell there: *so the last state of that man is worse then the first.

27 ¶ And it came to passe as he said these things, a certaine woman of the company lifted vp her voyce, and said vnto him, Blessed is the wombe that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that heare the word of God, and keepe it.

29 ¶ *And when the people were gathered thicke together, he began to say, This is a wicked generation: They seeke a signe, and there shal no signe be giuen them, but the signe of *Ionas the Prophet.

30 For as Ionas was a signe to the Nineuites: so shall also the Sonne of man be to this generation.

31 *The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for shee came from the vtmost parts of the earth to heare the wisdom of Solomon, and behold, a greater then Solomon is here.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne

it: for they *repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 ¶ *No man when he hath lighted a candle, putteth it in a priue place, neither vnder a bushell: but on a candlestick, that they which come in, may see the light.

34 *The light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euil, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darkened.

36 If therefore thy whole body shall be light, hauing no part darke, then shall all bee light, euen as when a randle doeth light thee with the brightness.

37 ¶ And as he spake, a certaine Pharise besought him to dint with him: and he went in, and sate downe at table.

38 And when the Pharise saw it, he marvelled that he had not first washed before dinner.

39 *And the Lord said to him, In deed ye Pharises make cleane the outside of the cup, and of the platter: but the inward part is full of rauening and wickednes.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 Therefore, giue almes of those things which you haue, and behold, all things shall be cleane to you.

42 *But woe bee to you, Pharises: for ye strithe the mint and the rue, and all manner herbs, and passe ouer iudgement, and the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 *Woe bee to you, Pharises: for ye loue the yppermost seats in the Synagogues, and greetings in the markets.

44 *Woe be to you, Scribes and Pharises hypocrites: for yee are as graues which appeare not, and the men that walke ouer them, perceiue not.

45 ¶ And then answered one of the Lawyers, and said vnto him, Master, thus saying thou puttest vs to rebuke also.

46 And he said, Woe be to you also, yee Lawyers: *for ye lade men with burdens grievous to be borne, and ye your selues touch not the burdens with one of your fingers.

47 *Woe bee to you: *for ye build the sepulchres of the Prophets, and your fathers killed them.

48 Truly yee beare witness, and allow the deeds of your fathers: for they killed them, and ye build their sepulchres.

commonly ioyned together. 13 Hypocrites deceiue men with an outward shew. *Matth. 23. 27. 14 Hypocrites are very seuer against other men, but thinke all things lawfull to themselves. *Mat. 23. 4. *Mat. 15. 10 15 Hypocrites honour those saints when they are dead, whom they most cruelly persecute, when they are alive. *Mat. 23. 29. 16 When you persecute Gods seruants, like mad men, as your fathers did, though you colour it with a pretence of godlinesse, yet notwithstanding, in that you beautifie the sepulchres of the Prophets, what doe you else but glory in your fathers crueltie, and set up monuments (as it were) in glory and triumph of it?

49 There-

7 An example of the horrible blindness, and such as cannot be healed, when as vpon an euill conscience, and pretended malice, the power of God is blasphemed. *Matth. 9. 34. and 13. 12. *Mark 3. 22. 4 The true way to know the true Christ, is this, that the true Christ hath no account or agreement with Satan. And it remaineth that after we know him, we acknowledge him.

*Matth. 12. 25. *Mark 3. 34. 5 By the name and power of Beelzebub, that is, by the power of God: for it is said, Exod. 3. 19. 6 The word signifieth properly an open and vniuersal remission before an iudge, and so by translation is taken for Noble and honourable.

7 Against indifferent men and such as looke to haue a meane, which seeke means to reconcile Christ and Satan together.

*Matth. 12. 43. 8 He that doeth not continue, is in worse case, than he that neuer began.

*Hebr. 6. 4. 2 Pet. 3. 20. 9 Christ seeketh not praise in him selfe, but in our situation.

*Mat. 13. 38, 39. 10 They that are fond desirers of miracles, in stead of miracles, shall receive punishment.

*Ioue 1. 12. 11 *King. 10. 12. 2 Sam. 9. 1. 12 *Matth. 9. 33. and 13. 22.

*Ioue 3. 5. *Chap. 8. 16. *Matth. 5. 15. *Mark 4. 21.

3 Our minds are therefore lightened with the knowledge of God, that we should giue light vnto others, and therefore our chiefest labour ought to be to pray for that light.

*Matth. 6. 22. 16 The service of God consisteth not in outward cleanliness, and desired rites or ceremonies, but in the spiritual righteousness of the heart and charitie.

*Matth. 23. 25. 17 That is, according to your abilities: as who would say, in stead of your exertions, which hinder you, that you could not eat cleanly, use charitie, and accordingly as your abilities shall serue you, be good to the poor, and so shall that, that is within the plate, be sanctified through the plate.

18 It is the property of hypocrites, to stand stoutly for little trifles, and let passe greater matters.

19 To decide by Gods Law what the tenth part is due to be paid.

20 Of all kinds of herbes, some, as Augustinus expounded it in his Enchiridion to Lawrence, cap. 99, where he sheweth in like sort how that place of Paul, 1 Tim. 2. 4. God will haue all men to be saved, is to be expanded after the same manner.

21 That is to say, that that is right and reason to doe for this worde iudgement, consisteth in the commandments of the second table, and the other worde, the loue of God, containeth the first.

*Chap. 20. 46. *Mat. 23. 6. *Mat. 12. 38, 39. 13 Hypocrites and ambition are

³ They shall
wreath them and
trouble them, that
at length they shall
banish them,
in that ye may
be called to an ac-
count for it, yea,
and be punished
for the shedding
of that blood of
the Prophets.

⁴ Gen. 4. 8.
⁵ 2. Cor. 3. 4. 31.
⁶ They have
of long time
chiefly hindered
the people from
entering into the
knowledge of
God, which
ought to be the
doore keepers
of the Church.
⁷ Ten have hid-
den and taken
away, so that it
cannot be found
any where.

¹⁷ The more
the world is
reprehended, the
worse it is, and yet
must we not betray
the truth. ¹⁸ They pro-
posed many questions
to him, to draw some
thing out of his mouth,
which they might tra-
ditionally carpe at.

CHAP. XII.

¹ The leauen of the Pharises. ⁵ Who is to be feared. ⁸ To
confesse Christ. ¹⁷ The parable of the rich man, whose
land was very fertile. ³² Not to care for earthly things,
but to seeke the kingdome of God. ³⁹ The thiefe in
the night. ⁵¹ Debate for the Gospels sake.

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is to day in the field, and to morrow is cast into the oven, how much more will hee clothe you, O ye of little faith?

29 Therefore aske not what ye shall eate, or what ye shall drinke, neither hang you in suspence.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue need of these things.

31 But rather seeke yee after the kingdom of God, and all these things shall be cast vpon you.

32 Feare not, little flocke, for it is your Fathers pleasure, to giue you the kingdom.

33 Sel that ye haue, and giue almes: make you bags, which waxe not old, a treasure that can neuer faile in heauen, where no thiefe comineth, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 Let your loines be girt about, and your lights burning.

36 And yee your selues like vnto men that waite for their master, when hee will returne from the wedding, that when hee cometh and knocketh, they may open vnto him immediately.

37 Blessed are those seruants, whome the Lord when he cometh shall finde waking: verely I say vnto you, he will gird himselfe about, and make them to sit downe at table, and will come forth and serue them.

38 And if he come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 Now vnderstand this, that if the good man of the house had knowen at what houre the thiefe would haue come, hee would haue watched, and would not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter said vnto him, Master, telleft thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithfull steward and wife, whom the master shall make ruler ouer his household, to giue them their portion of meat in season?

43 Blessed is that seruant, whom his master when he cometh, shall finde so doing.

44 Of a trueth I say vnto you, that he will make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My master doeth deferre his coming, and shall begin to finite the seruants, and maidens, and to eat, and drinke, and to be drunken,

46 The master of that seruant will come in a day when he thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbelieuers.

47 And that seruant that knew his ma-

sters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.

48 But hee that knew it not, and yet did commit things worthy of stripes, shall be beaten with few stripes: for vnto whom soeuer much is giuen, of him shall be much required, and to whom men much commit, the more of him will they aske.

49 I am come to put fire on the earth, and what is my desire, if it be already kindled?

50 Notwithstanding, I must be baptized with a baptisme, and how am I grieved, till it be ended?

51 Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from hence forth there shall be scie in one house diuided, three against two, and two against three.

53 The father shall be diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 Then sayde hee to the people, When yee see a cloud rise out of the West, straightway yee say, a shewre comineth: and so it is.

55 And when yee see the South wind blow, yee say, that it will be hote: and it cometh to passe.

56 Hypocrites, ye can discern the face of the earth, and of the skie, but why discern ye not this time?

57 Yea, and why iudge yee not of your selues what is right?

58 While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest be deliuered from him, lest he draw thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

CHAP. XIII.

1 Of the Galileans, 4 and those that were slaine vnder Siloam. 6 The fig tree that bare no fruite. 11 The woman vexed with the spirit of infirmitie, that is, with a disease brought on her by Satan, is healed. 19 The parable of the graine of mustard seed. 21 Of leauen. 23 How fewe shall be saved. 32 Herodes that faile.

Here were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Iesus answered, and said vnto them, Suppose ye, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

ye of Tiberius reigne, Christ finished the worke of our redemption by his death,

4 Or

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6 To wit, in the place, or river: for Siloam was a small river, from whence the conduits of the city came, wherof John 9. 7. and Esay 8. 6. and wherof it was a tower or castle, built upon the conduit side, which fell down suddenly, and killed some 2. Great & long suffering is the patience of God, but yet he is not long in executing judgement. 7. He that is the ground, in that he which is the ground, is good for nothing.

3 Christ came to deliver vs from the bands of Satan. 4. Trembled with a disease which Satan brought.

5 For Satan had the woman bound, as if he had borne in chains, in so much that for eighteen years space, she could not hold up her head.

4 A lively image of hypocrisy, & reward thereof. 5. One of the rulers of the Synagogue, for it appeareth by Marke 5. 22. and Mat. 13. 15. that there were many rulers of the Synagogue.

* Mat. 13. 31.
marke 4. 31.

3 God beginneth his kingdome with small beginnings, that the vniuersall may better see forth his power. * Mat. 13. 33.

4 Or thinke you, that those eighteen, vpon whom the tower in Siloam fell, and slew them, were sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except ye amend your liues, ye shall all likewise perish.

6 ¶ He spake also this parable. A certaine man had a figge tree planted in his vineyard: and hee came and sought fruite thereon, and found none.

7 ¶ Then said he to the dresser of his vineyard, Behold, this three yeeres haue I come and sought fruit of this fig tree, and find none: cut it downe: why keepeth it also the ground barren?

8 And hee answered, and said vnto him, Lord, let it alone this yeere also, till I digge round about it, and dung it.

9 And if it beare fruit, well: if not, then after thou shalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And behold, there was a woman which had a spirit of infirmity eighteen yeeres, and was bowed together, and could not lift vp her selfe in any wise.

12 When Iesus saw her, hee called her to him, and said to her, Woman, thou art loosed from thy disease.

13 And hee laid his hands on her, and immediately shee was made straight againe, and glorified God.

14 ¶ And the ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day, and said vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doeth not each one of you on the Sabbath day loose his ox or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteen yeeres, be loosed from this bond on the Sabbath day?

17 And when hee said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ Then said hee, What is the kingdome of God like? or whereto shall I compare it?

19 ¶ It is like a graine of mustard seede, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heauen made nestes in the branches thereof.

20 ¶ And againe he said, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hidde in three peckes of floure, till all was leauened.

22 ¶ And hee went through all cities and townes, teaching, and iourneying towards Ierusalem.

23 Then said one vnto him, Lord, are there few that shalbe saued? And he said vnto them,

24 ¶ Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and hee shall answer and say vnto you, I knowe you not whence ye are.

26 ¶ Then shall ye begin to say, Wee haue eaten and drunke in thy presence, and thou hast taught in our streetes.

27 ¶ But he shall say, I tell you, I know you not whence ye are: depart from mee, all ye workers of iniquitie.

28 ¶ There shall bee weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God.

30 ¶ And behold, there are last, which shall be first, and there are first which shalbe last.

31 ¶ The same day there came certaine Pharisees, and said vnto him, Depart, and go hence: for Herod will kill thee.

32 Then said he vnto them, Goe ye and tell that Foxe, Behold, I cast out deuils, and will heale still to day, and to morrow, and the third day I shall be perfected.

33 ¶ Neuerthelesse, I must walke to day, and to morrow, and the day following: for it cannot be that a Prophet should perish out of Hierusalem.

34 ¶ O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her brood vnder her wings, and ye would not!

35 Behold, your house is left vnto you desolate: and verely I tel you, ye shall not see me, vntill the time come that ye shall say, Blessed is he that commeth in the Name of the Lord.

CHAP. XIII.

2 The droppe healed on the Sabbath. 8 The chiefe places at banquets. 12 The poore must be called to our feasts. 16 Of those that were bid to the great Supper. 23 Some compelled to come in. 28 One about to build a tower.

And it came to passe that when hee was entred into the house of one of the chiefe Pharisees on the Sabbath day, to eate bread, they watched him.

they called the Sanhedrin, or one of the chiefe of the Synagogue: for all the Pharisees were not chiefe men of the Synagogue, Iohn 7. 48 for this word Pharise was the name of a sect, though it appears by the whole historie that the Pharisees were in great credit.

2 And

* Mat. 9. 35.

marke 6. 6.

6 Against them which had rather erre with many, then goe right with a few, and by that means though their own floweres, are that out of the kingdome of God.

* Mat. 7. 13.

7 He is in vaine in the Church, which is not of the Church, which thing the cleanness of his sheweth.

* Marke 7. 23.

and 15. 41.

8 The calling out of the Lewes, and the calling of the Gentiles is foretold.

9 From all the quarters of the world, and these are some of the chiefe.

* Mat. 19. 30.

and 10. 16.

marke 10. 31.

9 We must goe forward in the case of our calling, through the middle of terrors, whether they be true or faile.

10 That deserveth and tructuous man.

11 That is a small time, and thus phylast, faith is a promise: or else, by To day, we may understand the time that now is, and by to morrow, the time to come, meaning thereby, all the time of his ministerie and office.

To wit, when the sacrifice for some is ended.

12 There are no where more cruell enemies of the godly, then they which are within the Sanctuary & Church it selfe: but God seeth it, & will in his time haue an account of it.

* Mat. 23. 37.

1 Word for word, the text: now the bread of chiefe is the text.

13 The Law of the very Sabbath ought not to hinder the offices of charitie.

14 Either one of the Elders, whom

the Pharisees were not

appeare by the whole historie that the Pharisees were in great credit.

2 And

2 And behold, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the Lawyers and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace: Then hee tooke him, and healed him, and let him goe.

5 And answered them, saying, Which of you shall haue an asse, or an oxen fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 So they could not answere him againe to those things.

7 ¶ He spake also a parable to the guests, when he marked how they chose out the chiefe roomes, and said vnto them,

8 When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefe place, lest a more honourable man then thou, be bidden of him,

9 And hee that bade both him and thee, come, and say to thee, Giue this man room, and thou then beginne with shame to take the lowest room.

10 ¶ But when thou art bidden, goe and sit downe in the lowest room, that when he that bade thee, cometh, hee may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

11 ¶ For whosoever exalteth himselfe, shall be brought low, and hee that humbleth himselfe, shall be exalted.

12 ¶ Then said he also to him that had bidden him, ¶ When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blinde,

14 And thou shalt be blessed, because they cannot recompense thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table heard these things, he said vnto him, Blessed is hee that eateth bread in the kingdome of God.

16 Then said hee to him, ¶ A certaine man made a great supper, and bade many,

17 And sent his seruants at supper time to say to them that were bidden, Come: for all things are now ready.

18 ¶ But they all with one minde began to make excuse: The first said vnto him, I haue bought a Farme, and I must needs goe out and see it: I pray thee, haue me excused.

19 And another said, I haue bought five yoke of oxen, and I go to prooue them: I pray thee, haue me excused.

20 And another said, I haue married a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his

master these things. Then was the good man of the house angry, and said to his seruant, Goe out quickly into the streets and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is room.

23 Then the master said to the seruant, Goe out into the high wayes, and hedges, and compelel them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 ¶ Now there went great multitudes with him, and he turned and said vnto them,

26 ¶ If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my discipule.

27 ¶ And whosoever beareth not his crosse, and commeth after mee, cannot be my discipule.

28 For which of you minding to build a towre, sitteth not downe before, and counteth the cost, whether he haue sufficient to performe it,

29 Lest that after he hath laid the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what King, going to make warre against another King, sitteth not downe first and taketh counsell, whether he be able with tenne thousand, to meet him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my discipule.

34 ¶ Salt is good: but if salt haue lost his sauour, wherewith shall it be salted?

35 It is neither meet for the land, nor yet for the dunghill, but men cast it out: He that hath cares to heare, let him heare.

CHAP. XV.

4 The parable of the lost sheepe, 8 Of the goate, 11 And of the prodigall sonne.

¶ Then resorted vnto him all the Publicanes and sinners to heare him.

2 Therefore the Pharises and Scribes murmured, saying, Hee receiueh sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 ¶ What man of you hauing an hundreth sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wildernesse, and goe after that which is lost, vntill he finde it?

5 And when he hath found it, he layeth it on his shoulders with ioy.

c 18 side and bread quarters.

5 Euen those affections, which are of themselves worthy of praye and commendation, must be ruled and ordered, that godlinesse may haue the vpper hand and preeminence.

* Math. 10. 37. d If thou master stand betweene God and him, as Theophrastus saith, and the fire shall words are not spoken simply, but by comparison.

* Chap. 9. 29. matth. 11. 24.

mark. 8. 34. d The true followers of Christ must at once build and fight, and therefore be ready and prepared to suffer all kinde of miseries.

e At home, and casteth all his cost, before he begin the worke.

* Math. 5. 13. marke 9. 50. 7 The disciples of Christ must be wise, both for themselves, and for other: otherwise they become the foolishness of all.

¶ Or, draw neerer. 1 We must not desire of them, which haue gone out of the way, but according to the example of Christ, wee must take great paines about them.

a Some Publicanes and sinners came to Christ from all quarters.

* Math. 18. 12.

6 And when he commeth home, he calleth together his friends, and neighbours, saying vnto them, Reioyce with me: for I haue found my sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more then for ninetie and nine iust men, which need none amendment of life.

8 Either what woman hauing ten groats, if she lose one groat, doeth not light a candle, and sweepe the houle, and seeke diligently till she finde it?

9 And when she hath found it, she calleth her friends, and neighbours, saying, Reioyce with me: for I haue found the groat which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He said moreouer, A certaine man had two sonnes.

12 And the yonger of them said to his father, Father, giue me the portion of the goods that falleth to me. So he diuided vnto them his substance.

13 So many dayes after, when the yonger sonne had gathered all together, he tooke his journey into a farre countrey, and there he wasted his goods with riotous liuing.

14 New when he had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then he went and claued to a citizen of that countrey, and besent him to his farme, to feede swine.

16 And he would faine haue filled his belly with the husks, that the swine ate: but no man gaue *them* him.

17 Then hee came to himselfe, and said, How many hired seruants at my fathers haue bread inough, and I die for hunger?

18 I will rise and goe to my father, and say vnto him, Father, I haue sinned against ^b heauen and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thy hired seruants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ranne and fell on his necke, and kissed him.

21 And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father saide to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete,

23 And bring the fat calfe, and kill him, and let vs eate, and be merrie.

24 For this my sonne was dead, and is aliue againe: and he was lost, but he is found. And

they began to be merrie.

25 Now the elder brother was in the field, and when he came & drew nere to the house, he heard melodie and dancing.

26 And called one of his seruants, and asked what those things meant.

27 And hee sayd vnto him, Thy brother is come, and thy father hath killed the fatte calfe, because hee hath receiued him safe and sound.

28 Then he was angry, and would not goe in: therefore came his father out and intreated him.

29 But hee answered and sayd to his father, Loe, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a Kidde, that I might make merrie with my friends.

30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fat Calfe.

31 And he said vnto him, Sonne, thou art euer with me, and all that I haue, is thine. It was meet that we should make merrie, and be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

CHAP. XVI.

1 The parable of the steward accused to his master. 13 To serue two masters. 16 The Law and the Prophets. 19 Of Diues and Lazarus.

And he said also vnto his disciples, There was a certain rich man, which had a steward, and he was accused vnto him, that he wasted his goods.

2 And he called him, and sayd vnto him, How is it that I heare this of thee? Giue an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himselfe, What shall I doe? for my master taketh away from me the stewardship. I cannot dig, and to beg I am ashamed.

4 I know what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called he vnto him euery one of his masters debtors, and said vnto the first, How much owest thou vnto my master?

6 And he said, An hundred measures of oyle. And he said vnto him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How much owest thou? and he said, An hundred measures of wheat. Then he said to him, Take thy writing, and write fourescore.

8 And the Lord commended the vniust steward, because he had done wisely. Wherefore the children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends

for euerlasting life. ^b Men that are giuen to this present life, contrary to whom the children of light are set: S. Paul calleth these spiritual, and the other carnall.

with

Men by their voluntary falling from God, being spoiled themselves of the benefices which they received of him, cast themselves headlong into infinite calamities: but God of his singular goodnesse, offering himselfe freely to them, whom he called to repentance, through the greatness of their miserie wherewith they were tamed, doth not onely gently receive them, but also enricheth them with farre greater gifts, & blesteth them with the chiefest blisse.

4 In true repentance there is a feeling of our sinnes, ioyed with sorrow and shame, from whence springeth a confession, after which followeth forgiveness.

5 Such as truly feare God, desire to haue all men to be their fellowes.

1 Seeing that men oftentimes purchase friendship to themselves, by other mens costs, it is shame for vs, if with a free and liberrall bestowing of the goods which the Lord hath giuen vs, to that purpose we doe not please him, nor procure good will of our neighbours, seeing that by this only means, riches, which are often times occasions of sinne, are turned to another end and purpose.

a This parable doth not approve the steward's naughty dealing, for it was very theft: but parables are so forth, to show a thing covertly, and as it were, under a figure to represent the truth, though it agree not therewith with the matter it selfe: so that Christ maketh by this parable, to teach vs, that worldly men are more heedful in the affairs of this world, then the children of God are careful

with the riches of iniquity, that when ye shall want, they may receive you into everlasting habitations.

10 He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then ye haue not bene faithfull in the wicked riches, who will trust you in the true treasure?

12 And if ye haue not bene faithfull in another mans goods, who shal giue you that which is yours?

13 No seruant can serue two masters: for either he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other. Ye cannot serue God and riches.

14 All these things heard the Pharisees also which were couetous, and they scoffed at him.

15 Then he said vnto them, Ye are they, which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 The Law and the Prophets endured vntill Iohn: and since that time the Kingdome of God is preached, and every man presseth in to it.

17 Now it is more easie that heauen and earth should passe away, then that one tittle of the Law should fall.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linnen, and fared well and delicately every day.

20 Also there was a certaine begger named Lazarus, which was laid at his gate full of sores,

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his sores.

22 And it was so that the begger died, and was carried by the Angels into Abrahams bosome. The rich man also died, and was buried.

23 And being in hell in tormentes, he lift vp his eyes, and saw Abraham afarre off, and Lazarus in his bosome.

24 Then he cried, and said, Father Abraham, haue mercy on me, & send Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betweene you & vs there is a great gulfe set, so that they which would go from hence to you, cannot: neither can they come from thence to vs.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house,

28 (For I haue five brethren,) that hee may testifie vnto them, lest they also come into this place of torment.

29 Abraham said vnto him, They haue Moses and the Prophets: let them heare them.

30 And he said, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

31 Then he said vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead againe.

CHAP. XVII.

Offences. 3 We must forgive him that trespasseth against vs. 10 We are vnprofitable seruants. 11 Of these lepers. 20 Of the coming of the kingdome of heauen. 35 Pass Christen after what manner Christis coming shall be.

Then said he to his disciples, It cannot be wrought by me, but that offences will come, but woe be to him by whom they come.

It is better for him that a great millstone were hanged about his necke, and that he were cast into the sea, then that he should offend one of these little ones.

Take heed to your selues, if thy brother trespass against thee, rebuke him: and if he repent, forgive him.

And though hee sinned against thee seven times in a day, & seven times in a day turne againe to thee, saying, It repenteth mee, thou shalt forgive him.

And the Apostles said vnto the Lord, Increase our faith.

And the Lord said, If ye had faith, as much as is a graine of mustard seed, and should say vnto this mulberry tree, I lucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.

Who is it also of you, that hauing a seruant plowing, or feeding cattell, would say vnto him by and by, when he were come from the field, Goe, and sit downe at table?

And would not rather say to him, Dresse thyselfe with I may sup, and gird thy selfe, and serue me, till I haue eaten and drunken, and afterward eat thou, and drinke thou?

Doeth he thanke that seruant, because he did that which was commanded vnto him? I trow not.

So likewise ye, when ye haue done all those things, which are commanded you, say, Wee are vnprofitable seruants: we haue done that which was our durtie to doe.

And so it was when he went to Hierusalem, that he passed through the middes of Samaria, and Galilee.

Seeing that we haue a most sure rule to live by, layed forth vnto vs in the word of God, rashly & vaine-ly do men seek for other resolutions.

Math. 18. 7. The church is of necessity subiect to offences, but the Lord will not suffer them to sinne, if any of the least be offended. Our reprehensions must be iust, and proceed of loue and charitie.

Math. 18. 1. God will neuer be vicerally lacking to the godly, (although he be not so perfectly with them as they would) euen in those difficulties, which can not be overcome by mans reason.

Math. 17. 10. If you had no more faith, how the quantitie of the graine of mustard seed.

Seeing that God may challenge vnto him selfe of right, both vs and all that is ours, he can be debtor vnto vs for nothing, although we labour manifoldly euen vnto death. The most perfect keeping of the Law, which we can performe, deferreth no reward. Christ doeth well euen vnto such as will be vnthankfull, but the benefits of God profit them only to saluation, which are thankfull.

**Leuit. 14. 2. 7 The kingdom of God is not marked of many, although it be most profane before their eyes: because they don't see it with the inward pompe of the inward pompe and flow of manifest, to be known by: for there were otherwise many plaine and euident tokens whereby men might have understood, that Christ was the Messias, whose kingdom was so long looked for, but he spake in the place of these signs which the Pharisees dreamed of, which looked for an earthly kingdom of M^o Isaac. c. Ten Luke a-bows for Messias, although he was not, but he is amongst you in the midst of you.*
**We often times neglect those things when they be present, which we afterward desire when they are gone, but in vaine.*
d The time will come, that you shall see for the Sonne of man, with great sorrow of heart, and shall not find him.
**Matth. 24. 23. 9 Christ forewarneth vs, that false Christ shall come, and that his glory shall suddenly bee spread farre and wide thorow the world, after that the ignominie of the crosse is put out, and extinguished.*
**Gen. 7. 5. mar. 24. 38. 1. pet. 3. 20. 10 The world shall be taken vnawares with the sudden iudgement of God: and therefore the faithfull ought to watch continually.*
**Gen. 19. 24. 11 Wee must take good heede, that neither distrust, nor the intricaments of this world nor any respect of friendship hinder vs the least that may be.*
**Gen. 19. 36.*

12 And as he entred into a certaine towne, there met him ten men that were lepers, which stood asafarre off.

13 And they lift vp their voyces and said, Iesus, Master, haue mercy on vs.

14 And when hee saw them, he sayd vnto them, "Goe, shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when hee saw that he was healed, turned backe, and with a loude voyce prayd God,

16 And fell downe on his face at his feete, and gaue him thanks: and he was a Samaritan.

17 And Iesus answered, and said, Are there not ten cleansed? but where are the nine?

18 There is none found that returned to giue God prayse, saue this stranger.

19 And hee said vnto him, Arise, goe thy way, thy faith hath saued thee.

20 ¶ And when hee was demanded of the Pharisees, when the Kingdome of GOD should come, he answered them, and said, The kingdome of God cometh not with obseruation.

21 Neither shall men say, Loe here, or loe there: for behold, the kingdome of God is within you.

22 And hee sayd vnto the disciples, The dayes will come, when yee shall desire to see one of the dayes of the Sonne of man, and ye shall not see it.

23 ¶ Then they shall say to you, Behold here or behold there: but goe not thither, neither follow them.

24 For as the lightning that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his day.

25 But first he must suffer many things, and be reprobued of this generation.

26 ¶ And as it was in the dayes of Noe, so shall it bee in the dayes of the Sonne of man.

27 They are, they dranke, they married wiues, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 ¶ Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they sold, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these ensamples shall it be in the day when the Sonne of man is reueiled.

31 ¶ At that day he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field like wife, let him not turne backe to that he left behind.

32 ¶ Remember Lots wife.

33 ¶ Who soeuer will seeke to saue his soule, shall lose it: and who soeuer shall lose it, shall get it life.

34 ¶ I tell you, in that night there shall be two in one bed: the one shall be receiued, and the other shall be left.

35 Two women shall be grinding together, the one shall be taken, and the other shall be left.

36 Two shall be in the field: one shall be receiued, and another shall be left.

37 ¶ And they answered, and sayd to him, Where Lord? And he said vnto them, ¶ Where soeuer the body is, thither shall also the Eagles be gathered together.

¶ CHAP. XVIII.

The parable of the vnrightheous Iudge and the widowe. Of the Pharisee and the Publicane. 13 Children are of the kingdom of heauen. 22 To sell all and come to the poore. 28 The Apostles forsake all. 31 Christ foretelleth his death. 35 The blind man receiveth sight.

¶ And he spake also a parable vnto them, to this end, that they ought alwayes to pray, and not to waxe faine.

2 ¶ Saying, There was a Iudge in a certaine citie, which feared not God, neither reuerenced man.

3 And there was a widowe in that citie, which came vnto him, saying, Doe me iustice against mine aduersary.

4 And he would not of a long time: but afterward he said with himselfe, Though I feare not God, nor reuerence man,

5 Yet because this widow troubleth mee, I will doe her right, lest at the last he come and make me weary.

6 And the Lord said, Heare what the vnrightheous Iudge saith.

7 Now shall not God auenge his elect, which cry day and night vnto him, yea, though he suffer long for them?

8 ¶ I tell you he will auenge them quickly: but when the Sonne of man cometh, shall he find faith on the earth?

9 ¶ He spake also this parable vnto certaine which trusted in themselves that they were iust, and despised other.

10 Two men went vp into the Temple to pray: the one a Pharisee, & the other a Publicane.

11 ¶ The Pharisee stood and prayed thus with himselfe, O God, I thanke thee, that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane.

12 I fast twise in the weeke: I giue tithes of all that euer I possesse.

13 But the Publicane standing asafarre off, would not lift vp so much as his eyes to heauen, but smote his brest, saying, O God, be merciful to me a sinner.

14 I tell you, this man departed to his

trary to both these. 3 Although we confesse, that whatsoever we haue, we haue it of God, yet are wee despised of God, as proud and arrogant, if wee put neuer so little trust in our owne works before God. ¶ Farre from the Pharisee in lower place, houle

**Chap. 9. 34. Matth. 10. 39. Marke 8. 35. Iohn 12. 35. ¶ That is, shall saue it, so that it be not consumed: it is for the life that is here spoken of, is euerglasting saluation. *Matth. 24. 41. ¶ The only way to continue, is to cleane to Christ. *Matth. 24. 41. ¶ God will haue vs to continue in prayer, not to waxe faine, but to exercise vs, therefore we must loe strive with impatience, that long delay cause vs not to breake off the course of our prayers. *Rom. 12. 12. 1. Ioh. 1. 17. ¶ To tell to offend, and aduersary, as they doe which are out of heart. ¶ He doth not compare things that are equal together, but the Iust with the greater: If a man get his right at a Iudge, vniust, one Iudge's hand, much more shall the prayers of the godly preuaile before God. ¶ Word for word, beate mee downe with thy blowes, and it is a Metaphore taken of wrestling, who beate their aduersaries with their fists or clubs: so doe they that are importunate, beate the Iudges eares with their crying out, for as it were with blowes. ¶ Though hee seeme slowe in reuenging their iniuries done to him. 3 Two things especially make our prayers void & of none effect: confidence of our owne righteoulines, and the contempt of others: & an humble heart: is con-*

Chap. 14. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

house justified rather than the other: for every man that exalteth himselfe, shall be brought low, and hee that humbleth himselfe, shall be exalted.

15 ¶ They brought vnto him also babes that he should touch them. And when his disciples saw it, they rebuked them.

16 But Iesus called them vnto him, and said, Suffer the babes to come vnto me, and forbid them not: for of such is the kingdom of God.

17 Verely I say vnto you, whosoever receiuech not the kingdome of God as a babe, he shall not enter therein.

18 Then a certaine ruler asked him, saying, Good Master, what ought I to doe, to inherit eternall life?

19 And Iesus said vnto him, Why callest thou mee good? none is good, save one, euen God.

20 Thou knowest the commaundements, Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother.

21 And he said, All these haue I kept from my youth.

22 Now when Iesus heard that, he said vnto him, Yet lackest thou one thing. Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heaven, & come follow me.

23 But when he heard those things, he was very heavy: for he was marueilous rich.

24 And when Iesus saw him very sorrowfull, he sayd, With what difficultie shall they that haue riches, enter into the Kingdome of God!

25 Surely it is easier for a Camell to goe through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then sayd they that heard it, And who then can be saved?

27 And hee said, The things which are vnpossible with men, are possible to God.

28 ¶ Then Peter said, Loe, we haue left all, and haue followed thee.

29 And he said vnto them, Verely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue much more in this world, and in the world to come life euerlasting.

31 ¶ Then Iesus tooke vnto him the twelue, and said vnto them, Behold, we goe vp to Ierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and shall be spitefully entreated, and shall be spitte on.

33 And when they haue scourged him, they

wil put him to death: but the third day he shall rise againe.

34 But they vnderstood none of these things, and this saying was hidde from them, neither perceiued they the things, which were spoken.

35 ¶ And it came to passe, that as hee was come neere vnto Iericho, a certaine blinde man sate by the way side, begging.

36 And when he heard the people passe by, he asked what it meant.

37 And they saide vnto him, that Iesus of Nazareth passed by.

38 Then he cryed, saying, Iesus the sonne of Dauid, haue mercie on me.

39 And they which went before, rebuked him that he should hold his peace, but he cried much more, O Sonne of Dauid, haue mercy on mee.

40 And Iesus stood still, and commaunded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly he receiued his sight, and followed him, praising God: and all the people, when they sawe this, gaue praise to God.

CHAP. XIX.

2 Zaccheus the Publicane, 13 Ten pieces of money deliuered to seruants to occupie withall, 29 Iesus entred into Ierusalem. 48 Hee foretelleth the destruction of the citie with teares 45 He casteth the sellers out of the Temple.

Now when Iesus entred & passed thorow Iericho.

3 Behold, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.

3 And he sought to see Iesus, who he should bee, and could not for the preasse, because hee was of a low stature.

4 Wherefore he ranne before, and climbed vp into a wilde fig tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, hee looked vp, and saw him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 And when they all saw it, they murmured, saying, that he was gone in to lodge with a sinfull man.

8 And Zaccheus stood forth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by forged cauillation, I restore him foure fold.

Common-wealth, they haue nothing in their mouths, but the profit of the Common-wealth, and vnder that colour they play the thieves: so much that if men reprove and get about to redresse their robberie and spoiling, they cry out, the Common-wealth is hindered.

M m m m 3 9 Then

Hereby we see how ignorant the disciples were.

Math. 20. 19. Marke 10. 46. 11 Christ sheweth by a visible miracle, that he is the light of the world.

13 The more stops and lets that Satan layeth in our way, euen by them which professe Christs Name, so much the more ought we to goe forward.

1 Christ pre-uenieth them with his grace especially, which seemed to be furthest from it. a The master and head of the Publicans, which were there together: for the Publicans were divided into companies as we may gather by many places of Cicero his Orations.

3 The world forsaketh the grace of God, and yet is unwilling that it should bee bestowed vpon other.

3 The example of true repentance, is known by the effect. b By false accusing any man: and thus agereth most filly to the master of the customers perform for commonly they haue this trade among them when they rob and spoile the

9 Then Iesus said to him, This day is saluation come vnto this house, forasmuch as hee is also become the sonne of Abraham.

10 For the sonne of man is come to seeke, and to save that which was lost.

11 And whiles they heard these things, he continued and spake a parable, because hee was neere to Ierusalem, and because also they thought that the Kingdome of God should shortly appeare.

12 Hee said therefore, A certaine Noble man went into a farre countrey, to receiue for himselfe a kingdome, and so to come againe.

13 And he called his ten seruants, and deliuered them ten pecies of money, and said vnto them, Occupie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, Wee will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, and had receiued his kingdome, that he commaunded the seruants to be called to him, to whom hee gaue his money, that hee might know what euery man had gained.

16 Then came the first, saying, Lord, thy piece hath increased ten pecies.

17 And he said vnto him, Well, good seruant: because thou hast bene faithfull in a very little thing, take thou authoritie ouer tenne cities.

18 And the second came, saying, Lord, thy piece hath increased five pecies.

19 And to the same he said, Be thou also ruler ouer five cities.

20 So the other came, and said, Lord, behold thy piece, which I haue laid vp in a napkin:

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laiest not down, and reapest that thou didst not sow.

22 Then he said vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knowest that I am a strait man, taking vp that I layed not downe, and reaping that I did not sowe.

23 Wherefore then gauest thou my money into the banke, that at my comming I might haue required it with vantage.

24 And he said to them that stood by, Take from him that piece, and giue it him that hath ten pecies.

25 (And they said vnto him, Lord, he hath ten pecies.)

26 For I say vnto you, that vnto all them that haue, it shall be giuen, and from him that hath not, euen that he hath, shall be taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 And when he had thus spoken, hee went forth before, ascending vp to Hierusalem.

19 And it came to passe, when hee was come neere to Bethphage, & Bethania, besides the mount which is called the mount of Oliues, he sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein, as soone as ye are come, ye shall find a colt tied, whereon neuer man late: loose him, and bring him hither.

31 And if any man aske you, why ye loose him, thus shall ye say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had said vnto them.

33 And as they were loosing the Colt, the owners thereof said vnto them, Why loose ye the Colt?

34 And they said, The Lord hath need of him.

35 So they brought him to Iesus, and they cast their garments on the Colt, and set Iesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come neere to the going downe of the mount of Oliues, the whole multitude of the disciples began to reioice, and to praise God with a loud voyce, for all the great works that they had seene.

38 Saying, Blessed be the King that cometh in the Name of the Lord: peace in heauen, and glory in the highest places.

39 Then some of the Pharises of the company said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell you, that if these should hold their peace, the stones would crie.

41 And when he was come neere, hee beheld the City, and wept for it,

42 Saying, O if thou haddest euen known at the least in this thy day thote things, which belong vnto thy peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keepe thee in on euery side,

44 And shal make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not that season of thy visitation.

45 He went also into the Temple, and began to cast out them that sold therein, and them that bought.

46 Saying vnto them, It is written, Mine house is the house of prayer, but ye haue made it a denne of thieues.

47 And he taught daily in the Temple. And the high Priests and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not find what they might doe to him: for all the people hanged vpon him when they heard him.

e Beloved of God, one that walketh in the steps of Abraham faith: and we gather that saluation came to that house, because they received the blessing as Abraham had, for all of the household were circumcised.

** Math. 13. 12. 4 We must patiently wait for the iudgement of God, which shall be reueiled in his time.*

** Math. 25. 14. 5 There are three sorts of men in the Church, the one sort fall from Christ, whom they see not: the other, which according to their vocation, bestow the gifts, which they haue receiued of God, to his glory with great paines and diligence: the third line idly, and do no good. As for the first, the Lord when he commeth will iustly punish them in his time: the other he will blesse, according to the paines which they haue taken: and as for the third, full and idle persons he will punish them as the first.*

d This was a piece of money, which the Grecians vsed, and was in value about an hundred pence, which is about ten crowes. 6 Against them which spend their life idly in deliberating, and otherwise in contemplation, e To the bankers and changers.

** Chap. 8. 18. Math. 13. 12. and 25. 29. Marke 4. 25.*

f The disciples staggered and stayed at the matter, but Christ goeth on boldly, though death were before his eyes.

** Math. 21. 1. Marke 11. 1. 7 Christ sheweth in his owne person, that his kingdome is not of this world.*

** Math. 27. 7. 8 When they linger which ought to be the chiefe Preachers and teachers forth of the kingdome of God, he will raise vp other extraordinary in despite of them.*

** Chap. 21. 6. Math. 24. 1. Marke 13. 1. 9 Christ is not simply delighted with the destruction, no not of the wicked.*

g Christ breatheth out his spirit, which is partly for the comfort of the elect, the other partly to reprove them for their treachery and stubbornness against him, such as hath not lightly bene heard of.

h At Ierusalem, O Hierusalem, to whom the message was properly sent. i After the saying of so many Prophets, and so oft refusing me the Lord of the Prophets, now especially in this my last comming to thee, thou hadst had a my regard to thy self.

k The fit and commodious time is called the day of this Crisis. l That is, those things wherein thy happiness standeth.

*m That is, this very instant, wherein God visited thee. * Math. 23. 13. 10 Christ sheweth after his entry into Hierusalem by a visible signe, that it is his office employed him of his Father to purge the Temple.*

** Marke 11. 17. Iesai. 56. 7. Ierem. 7. 11.*

C H A P. XX.

4 From whence Iohns baptisme was. 9 The wickednesse of the Priests: is noted by the parable of the vineyard and the husbandmen. 21 To giue tribute to Cesar. 27 Hee convinceth the Sadduces denying the resurrection. 41 How Christ is the Sonne of God.

And it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospel, the hie Priests and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these things, or who is he that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

4 The baptisme of Iohn, was it from heauen or of men?

5 And they reasoned within themselves, saying, If we shall say, From heauen, hee will say, Why then beleueed yee him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus said vnto them, Neither tell I you, by what authoritie I doe these things.

9 ¶ Then began hee to speake to the people this parable, A certaine man planted a vineyard, & let it forth to husbandmen: and went into a strange countrey, for a great time.

10 And at the time conuenient hee sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyard: but the husbandmen did beat him, and sent him away empty.

11 Againe he sent yet another seruant: and they did beate him, and foule intreated him and sent him away empty.

12 Moreover hee sent the third, and him they wounded, and cast out.

13 Then sayd the Lorde of the vineyard, What shall I do? I will send my beloued sonne: it may be that they will doe reuerence, when they see him.

14 But when the husbandmen sawe him, they reasoned with themselves, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and said, What meaneth this then that is written, * The stone that the builders refused, that is made the head of the corner?

18 Whosoever shall fall vpon that stone, shall be broken: and on whomsoever it shall fall, it shall grinde him to powder.

19 Then the high Priests, and the Scribes the same houre went about to lay handes on him: (but they feared the people) for they perceiued that he had spoken this parable against them.

20 ¶ And they watched him, and sent forth spies, which should faine themselves iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest aright, neither doest thou accept mans person, but teachest the way of God truely.

22 Is it lawfull for vs to giue Cesar tribute or no?

23 But he perceiued their craftinesse, and said vnto them, Why tempt ye me?

24 Shew mee a penie. Whose image and superscription hath it? They answered, and said, Cefars.

25 Then he said vnto them, * Giue then vnto Cesar the things which are Cefars, and to God those which are Gods.

26 And they could not reprocue his saying before the people: but they marueiled at his answer, and held their peace.

27 ¶ Then came to him certaine of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If any mans brother die hauing a wife, and hee die without children, that his brother should take his wife, and raise vp seed vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and hee died childlesse.

31 Then the third tooke her: and so liue-wife the seuen died, and left no children.

32 And last of all the woman died also.

33 Therefore at the resurrection, whose wife of them shall shee be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The children of this world marrie wiues, and are married.

35 But they which shalbe counted worthy to enioy that world, and the resurrection from the dead, neither marrie wiues, neither are married.

36 For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, since they are the children of the resurrection.

37 And that the dead shall rise againe, euen * Moses shewed it besides the bush, when hee said, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For hee is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certaine of the Scribes answered,

* Mark. 12. 13. The last refuge that false prophets haue to destroy the true Prophets, is to lay sedition and treason to their charge.

* A fit time to take him in. b. Whom they had deceitfully hired. c. That they might take some hold in his talke, & thereby forge some false accusation against him.

d. Put him to death. e. Thou art not meane to be feared of any man: and by person be meaneth outward circumstances, which if a man haue respect vnto, he will not indee like of them that are inwardly.

f. Craftinesse is a certayne diligence and wittingnesse to doe euill gotten by much use and great practise in matters.

* Rom. 13. 7. * Mark. 12. 23. The resurrection of the flesh is auouched against the Sadduces.

* Deut. 25. 5. g. They are called here in this place, the children of this world, which liue in this world: and not they, that wholly are giuen to the world, as before Chap. 168. which are contrary to the children of light.

h. That is, men partakers of the resurrection: for as we say truely that they shall liue in deed, which shall enioy euerlasting blisse, so doe they rise in deed, which rise to life, though if this word resurrection, be taken generally, it belongeth also to the wicked, which shall rise to condemnation, which is not properly life, but death.

* Exod. 3. 6. i. That is, before him: a notable saying, the deadly do not die, though they die here on earth.

* Mark. 11. 27. The Pharisees being overcome with the truth of Christs doctrine, moued a question about his outward calling, and are overcome by the witness of their own conscience.

* Mark. 11. 33. It breaketh vnto which partly was made the chiefest enemies of Christs and his seruants, which are conuerfants in the very Sanctuary of Gods holy place, but although they shall not escape unpunished.

the fit and meane time. Hee the day in Cane, that is, those who when they put standeth. That is, they instant, even God dead vice.

* Gal. 11. 8. 22. * Gal. 16. after 4. 11. Rom. 9. 33. * Pet. 2. 8.

* Mark. 11. 17. * 11. 5. 6. 7. * 11. 7. 11.

red, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all,

^a Math. 22. 44.
^b Marke 12. 35.
5 Christ is so the sonne of David according to the flesh, that he is also his Lord (because he is the exalting Sonne of God) according to the Spirit.
^c Psal. 110. 1

41 Then said hee vnto them, How say they that Christ is Dauids sonne?

42 And David himselfe sayth in the booke of the Psalmes, ^aThe Lord said vnto my Lord, Sit at my right hand,

43 Till I shal make thine enemies thy foot-stoole.

44 Seeing David called him Lord, how is he then his sonne?

45 ¶ Then in the audience of all the people he said vnto his disciples,

^a Chap. 11. 43
math. 23. 6
marke 12. 38
6 We must avoid the example of the ambitious and contentious pharisees.
^b This is spoken by the figure. Idols are more houses for the gods and subtilties.

46 ^a Beware of the Scribes, which willingly go in long robes, and loue salutations in the markets, and the highest seats in the assemblies, and the chiefe roomes at feasts:

47 Which deuoure widows houses, and in shew make long prayers: these shall receiue greater damnation.

CHAP. XXI.

1 The widows liberalitie a home her riches. 5 Of the time of the destruction of the Temple. 19 And Hierusalem. 25 The signes going before the last iudgements.

^a Marke 12. 43
1 The poore may exceed in bountie, and liberalitie, euen the riches, according to Gods iudgement.

And ^a as he beheld, he saw the rich men, which cast their gifts into the treasure.

2 And he saw also a certaine poore widow which cast in thither two mites:

3 And he said, Of a trueth I say vnto you: that this poore widow hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offerings of God: but shee of her penurie hath cast in all the liuing that she had.

^a Chap. 19. 43
math. 24. 1
marke 13. 1
2 The destruction of the Temple is foretold, that that true spiritual building may be built vp whose head builders must and ought to be circumspect.

5 ^a Now as some spake of the Temple, how it was garnished with goodly stones, and with ^a consecrate things, he said.

6 Are these the things that ye looke vpon? the dayes will come wherein a stone shal not be left vpon a stone, that shal not be thrown downe.

^a These were things that were hangd vpon walls and pillars.
^b Ephes. 5. 6
2. thess. 2. 3
^c Using my Name.

7 When they asked him, saying, Master, but when shal these things be? and what signe shal there be when these things shall come to passe?

8 And he said, Take heed, that ye be not deceiued: for many will come ^b in my Name, saying, I am Christ, and the time draweth nere: follow ye not them therefore.

9 And when ye heare of warres and seditions, be not afraid: for these things, must first come, but the end followeth not by and by.

3 The true Temple of God is built vpon in the middelt of incredible tumults, and most sharpe miseries, through inuincible patience, so that the ende thereof cannot be but most happye.
^a Mat. 24. 7
marke 13. 8

10 Then said hee vnto them, Nation shall rise against nation, and kingdome against kingdome.

11 And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heauen.

12 But before all these, they shall lay their handes on you, and persecute you, deliuering you vp to the assemblies, and into prisons, and

bring you before Kings and Rulers for my Names sake.

13 And this shall come to you, for ^a a testimoniall.

14 Lay it vp therefore in your hearts, that ye cast not before hand, what ye shall answer.

15 For I will giue you a mouth, and wisdom, where against all your aduersaries shall not be able to speake, nor resist.

16 Yea, ye shalbe betrayed also of your parents, and of your brethren, and kinsemen, and friends, and some of you shal they put to death.

17 And ye shall be hated of all men for my Names sake.

18 Yet there shall not one haire of your heads perish.

19 By your patience ^a possesse your soules.

20 ¶ And when ye see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is nere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the mids thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But woe be to them that be with childe, and to them that giue sucke in those dayes: for there shall be great distresse in this land, and ^a wrath ouer this people.

24 And they shall fall on the ^a edge of the sword, and shall be led captiues into all nations and Hierusalem shall bee troden vnder foot of the Gentiles, vntill the time of the Gentiles be fulfilled.

25 ¶ Then there shalbe signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.

26 And mens hearts shall faile them for feare, and for looking after those things which shall come on the world: for the powers of heauen shall be shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things begin to come to passe, then looke vp, and lift vp your heads: ^a for your redemption draweth nere.

29 And hee spake to them a parable, Behold, the figg tree, and all trees.

30 When they now shoote forth, ye seeing them, know of your owne selues, that summer is then nere.

31 So likewise ye, when ye see these things come to passe, know yee that the kingdome of Gods is nere.

32 Verely I say vnto you, This age shal not passe, till all these things be done:

33 Heauen and earth shall passe away, but my words shall not passe away.

34 Take heede to your selues, lest at any time your hearts be oppressed with surfeiting and

^a This shall be the end of yowr troubles & afflictions, they shalbe with God and men, as well of the treacherous and cruel dealing of your consorts. A noble saying, that the affliction of the body and holy men pertains to the winning of the crown.

^b Chap. 12. 12.
math. 10. 19.
marke 13. 11.
^c Math. 10. 30.
4 Things you are compassed about on all sides with many miseries, yet notwithstanding be valiant and courageous, and beare out these things manfully.
^d Dan. 3. 27.
marke 13. 14.
4 The final destruction of the whole cite is foretold.

^e By wraith these things are meant, which God sendeth when his is displeased.
^f Word for word, mouth, for the Hebrews call the edge of a sword, the mouth, because the edge biteth.
^g I say 3. 10. 22.
3. 7. math. 24.
29. mar. 13. 34.
8 When the times are expired, appointed for the saluation of the Gentiles, and punishment of the Iewes: And so he passeth from the destruction of Hierusalem, to the history of the last iudgement.
5 After diuers tempells, Lord will at the length plainly appeare to deliuer his Church.
^h Rom. 8. 27.
6 We must be sober and watchful both day and night for the Lords coming that we be not taken at vnwares.

ⁱ Rom. 13. 13.

and drunkenesse; and cares of this life; and lest that day come on you at vnwarres.

35 For as a snare shall it come on all them that dwell on the face of the whole earth;

36 Watch therefore, and pray continually, that yee may bee counted worthy to escape all these things that shall come to passe, and that yee may stand before the Sonne of man.

37 ¶ Now in the day time hee taught in the Temple; and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

1 *Indes falleth Christ. 2 The Apostles prepare the Pasceouer. 3 They forme who shall bee chiefest. 4 Satan desireth them. 5 Christ sheweth that they wanted washing. 6 Hee prayeth in the mount. 7 Hee sweateth blood. 8 Malchus eare cut off and healed. 9. 10. 60. Peter denyeth Christ thrise. 63 Christ is mocked and stricken. 69 Hee confesseth himselfe to bee the Sonne of God.*

Nowe * the * feast of vneleuened bread drew nere, which is called the Pasceouer.

2 And the high Priests and Scribes sought how they might kill him: for they feared the people.

3 * Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And hee went his way, and communed with the high Priests and * captaines, how hee might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented and sought opportunitie to betray him vnto them, when the people were away.

7 ¶ * Then came the day of vneleuened bread, when the Pasceouer, * must bee sacrificed.

8 And hee sent Peter and Iohn, saying Goe and prepare vs the * Pasceouer, that wee may eate it.

9 And they said vnto him, Where wilt thou, that wee prepare it?

10 Then he said vnto them, Behold, when yee be entred into the citie, there shall a man meete you, bearing a pitcher of water: follow him into the house that he entreth in,

11 And say vnto the good man of the house, The Master sayth vnto thee, where is the lodging where I shall eate my Pasceouer with my disciples?

12 Then hee shall shewe you a greathigh chamber trimmed: there make it readie.

13 So they went, and found as hee had said vnto them, and made readie the Pasceouer.

14 * And when the * houre was come,

he sat downe, and the twelue Apostles with him.

15 Then he said vnto them, I haue earnestly desired to eate this Pasceouer with you, before I * suffer.

16 For I say vnto you, Henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And he tooke the cup, and gaue thanks, and sayd, Take this, and diuide it among you,

18 For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

19 * And hee tooke bread, and when hee had giuen thanks, hee brake it, and gaue to them, saying, This is my body, which is giuen for you: doe this in remembrance of me.

20 Likewise also after supper he tooke the cup, saying, This * cup is * that new Testament in my blood, which is shed for you.

21 * Yet behold, the * hand of him that betrayeth me, is with me at the table.

22 * And truly the Sonne of man goeth as it is appointed: but woe bee to that man, by whom he is betrayed.

23 Then they began to enquire among themselves, which of them it should be, that should doe that.

24 ¶ * And there arose also a strife among them, * which of them should seeme to be the greatest.

25 But he said vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called * bountifull.

26 But ye shall not bee so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 For who is greater, hee that sitteth at table, or he that serueth? Is not hee that sitteth at table? And I am among you as he that serueth.

28 * And ye are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my father hath appointed vnto me.

30 * That yee may eate and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

31 ¶ * And the Lord said, Simon, Simon, behold, * Satan hath desired you, * to winow you as wheate.

32 * But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, strengthen thy brethren.

33 * And hee said vnto him, Lord, I am readie to goe with thee into prison, and to death.

34 But hee said, I tell thee Peter, the cocke

f I am put to death.

** Math. 26. 26.*

marke 14. 22.

1 cor. 11. 24.

3 Christ establisheth his new

Covenant, and

his communicating with vs

with new signes.

2 There is a double

Attenuation: for

first the vessel is

taken for food

which is contained

in the vessel, as the

cup for the wine,

which is within

the cup. Thus

the wine is called

the Covenant or

Testament, where

as in deede it is but

the figure of the

Testament, or rather

of the blood of

Christ, whereby

the Testament was

made: neither is

it a vaine signe,

although it be not

all one with the

thing that it re-

presenteth.

5 This word, that,

sheweth the ex-

cellence of the

Testament, and

answereth to the

place of Terence,

Chap. 31. 31.

where the new

Testament is

promised.

** Mar. 26. 21.*

marke 14. 18.

9 Iohn 41. 9.

6 Christ sheweth

again that hee

goeth to death

willingly, although

he be not ignorant

of Iudas treason.

7 That is, in pra-

ctise, for the

Ebrewe to speake,

in 2. Cor. 14. 19.

It is not the hand of

loath in this mat-

ter?

7 Although the

decree of Gods

providence come

necessarily to

passe, yet it ex-

cuseth not the

faulte of the in-

struments.

** Mat. 20. 15.*

marke 10. 42.

8 The Pascoers

are not called to

rule but to serue.

9 Have great

titles, for so it was

the custome to ho-

nour Princes with

some great titles.

9 Such as are

partakers of the

afflictions of

Christ shall also

be partakers of

his kingdome.

** Mar. 19. 28.*

10 We must al-

ways thinke

vpon the waite

that Satan lay-

eth for vs.

* 1 Pet. 5. 8. 1 To tesse you and scatter you, and also to cast you out.

11 It is through the prayers of Christ, that the elect doe neuer vtterly fall away from the faith: and that for this cause, that they should stirre vp one another. * Matt. 26. 34. marke 14. 29

12 Christ sheweth that faith differeth much from a vaine securitie, in setting before vs the grieuous example of Peter.

shall

On all men where soeuer they be

1 I haue desired to eate this Pasceouer with you

2 The Apostles prepare the Pasceouer

3 They forme who shall bee chiefest

4 Satan desireth them

5 Christ sheweth that they wanted washing

6 Hee prayeth in the mount

7 Hee sweateth blood

8 Malchus eare cut off and healed

9 Peter denyeth Christ thrise

10 Christ is mocked and stricken

11 Hee confesseth himselfe to bee the Sonne of God

12 The Pasceouer is sacrificed

13 The Pasceouer is prepared

14 The Pasceouer is eaten

15 The Pasceouer is drunk

16 The Pasceouer is blessed

17 The Pasceouer is given

18 The Pasceouer is received

19 The Pasceouer is shared

20 The Pasceouer is partaken

21 The Pasceouer is enjoyed

22 The Pasceouer is savored

23 The Pasceouer is tasted

24 The Pasceouer is drunk

25 The Pasceouer is eaten

26 The Pasceouer is shared

27 The Pasceouer is partaken

28 The Pasceouer is enjoyed

29 The Pasceouer is savored

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94 The Pasceouer is drunk

95 The Pasceouer is eaten

96 The Pasceouer is shared

97 The Pasceouer is partaken

98 The Pasceouer is enjoyed

99 The Pasceouer is savored

100 The Pasceouer is tasted

Then the whole multitude of them arose, and led him vnto Pilate.

And they began to accuse him, saying, Wee haue found this man^a peruertering the nation,^b and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

Then said Pilate to the high Priests, and to the people, I finde no fault in this man.

But they were the more fierce, saying, Hee moueth the people, teaching throughout all Iudea, beginning at Galile, even to this place.

Now when Pilate heard of Galile, hee asked whether the man were a Galilean.

And when hee knewe that hee was of Herodes iurisdiction, hee sent him to Herod; which was also at Hierusalem in those dayes.

And when Herod saw Iesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him, and trusted to haue scene some signe done by him.

Then questioned he with him, of many things: but he answered him nothing.

The high Priests also and Scribes stood forth, and accused him vehemently.

And Herod with his^c men of warre, despised him, and mocked him, & arrayed him in white, and sent him againe to Pilate.

And the same day Pilate and Herode were made friends together: for before they were enemies one to another.

Then Pilate called together the high Priests and the^d rulers, and the people.

And said vnto them, Ye haue brought this man vnto mee, as one that peruerter the people: and behold, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

No, nor yet Herod: for I sent you to him: and loe, nothing worthy of death is done of him.

I will therefore chastise him, and let him loose.

(For of necessitie hee must haue let one loose vnto them at the feast.)

Then all the multitude cryed at once, saying, Away with him, and deliuer vnto vs Barabbas:

Which for a certaine insurrection made in the citie, and murder, was cast in prison.

Then Pilate spake againe to them, willing to let Iesus loose.

But they cryed, saying, Crucifie, crucifie him.

And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

But they were instant with loud voices, and required that hee might be crucified: and the voices of them and of the high Priests pre-uailed.

So Pilate gaue sentence; that it should be as they required.

And he let loose vnto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

And as they ledde him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Iesus.

And there followed him a great multitude of people, and of women; which women bewailed and lamented him.

But Iesus turned backe vnto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke.

Then shall they beginne to say to the mountaines, Fall on vs, and to the hilles, Couer vs.

For if they do these things to a greene tree, what shall be done to the dry?

And there were two others, which were euill doers, led with him to be slaine.

And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

Then said Iesus, Father, forgive them: for they know not what they doe. And they parted his raiment, and cast lots.

And the people stood, and beheld: and the rulers mocked him with them, saying, Hee saued others: let him saue himselfe, if he be that Christ, the^e Chosen of God.

The souldiours also mocked him, and came and offered him vineger,

And said, If thou bee the King of the Iewes, saue thy selfe.

And a superscription was also written ouer him, in Greeke letters, and in Latine, and in Ebrew, THIS IS THAT KING OF THE IEWES.

And^f one of the euill doers, which were hanged, railed on him, saying, If thou be that Christ, saue thy selfe and vs.

But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

Wee are in deede righteously here: for wee recieue things worthy of that wee haue done: but this man hath done nothing amisse.

And hee said vnto Iesus, Lord, remember mee, when thou comdest into thy kingdome.

43 Then

1. Christ, who is now ready to suffer for the nation which we raised in this world, is first of all pronounced guiltless, that it might appear that he suffered not for his own finnes (which were none) but for ours.
2. Carrying the people, and leading them into error.
3. Matt. 23. 31.
4. Mark 12. 17.
5. Matt. 27. 11.
6. Mark 15. 2.
7. Ioh. 13. 33.
8. Christ is a laughing stocke to Princes, but to their great smart.
9. This was Herod Antipas the Tetrarch, in the time of whose governance which was almost the space of 33. years Iohn the baptist preached and was put to death, and Iesus Christ also died and rose againe and the apostles began to preach, and diuine things were done at Hierusalem almost 50. years after Christ's death. This Herod was first one hundred years old, and the second year of Iesus' life.
10. Accompanied with his nobles and soldiers which followed him from Galile.
11. The hatred of godlinesse is much the wicked together.
12. Christ is quite the second time, even of him of whom he is condemned, that it might appear, how he being iust, redeemed vs which were vniust.
13. Thus whom the Iewes called the Scedition.
14. Matt. 27. 23.
15. Mark 15. 14.
16. Ioh. 18. 34.
17. The wildome of the flesh, of two euill churles the lesse, but God curseth such counsels.
18. Christ is quite the third time, before he was condemned once that it might appear, how that our finnes were condemned in him.

Math. 27. 32.
Mark 15. 31.
7. An example of the outrageousness and disorder of soldiers.
8. The triumph of the wicked hath a most horrible end.
9. I. 2. 1. 19.
10. Ioh. 10. 8.
11. Rom. 8. 16.
12. 1. Pet. 4. 17.
13. As if he said, If they do thus to me, that am fruitfull and alwayes flourishing, and who live for ever by reason of my Godhead, what will they do to you, that are vnfertile and vnyed of all truly righteousnesse?
14. Math. 27. 38.
15. Mark 15. 27.
16. Ioh. 19. 18.
17. Christ became accursed for vs vpon the crosse, suffering the punishment which they deserved that would be Gods.
18. Christ in praying for his enemies, sheweth that hee is both the Sacrifice & the Priest.
19. Whom God loveth more then all other.
20. Pilate at vnto was made a preacher of the kingdome of Christ.
21. Therefore either we must take that spoken by Synedoc, which Matthew sayeth, or that both of them mocked Christ. But one of them at the length overcame with the great patience of God, & brake forth into that confession worthy all memorie.
22. Christ in the midst of the humbling of his selfe vpon the crosse, sheweth in deed that he hath both power of life to saue the beleeuers, & of death to reuenge the rebellious.
23. More then hee 22. h2.

13 God made the
visible paradise
in the East part
of the world: but
that which we
behold with the
eyes of our minds
is the place of e-
ternal life and
salvation, through
the goodness and
mercy of God,
a most pleasant
rest of the family
of God, and
rest of our
souls and
bodies.

14 Christ be-
lieving even at the
point of death
the which himself
to be God Al-
mighty, even to
the blind.

15 Christ en-
tereth shortly in-
to the very
darkness of
death, for to o-
urtime death
within his
most secret
place.

43 Then Iesus said vnto him, Verely I say vnto thee, so day shalt thou be with me in Paradise.

44 ¶ ¹³ And it was about the sixt houre :
and there was a darkenesse ouer all the land,
vntill the ninth houre.

45. And the Sunne was darkened, and the vaile of the Temple rent thorow the middes.

46 And Iesus cryed with a loud voice, and said, * Father, into thine hands I commend my spirit. And when he thus had said, he gaue up the ghost.

47 ¶ Now when the Centurion saw what was done, he glorified God, saying, Of a surety this man was just.

48 And all the people, that came together to that fight, beholding the things which were done, smote their breasts, and returned.

49¹⁶ And all his acquaintance stood afarre off, and the women that followed him from Galile, beholding these things.

50 ¶¹⁷ And behold, there was a man named Iosaph, which was a counsellor, a good man and a iust.

51. He did not consent to the counselland
deede of them, *which was* of Arimathea, a citie
of the Iewes: who also himselfe waited for the
kingdome of God.

52 He went unto Pilate, and asked the body of Iesus,

53. And tooke it downe: and wrapped it in
a linnen cloth, and laide it in a tombe hewen
out of a roke, wherein was neuer man yet
layd.

54 And that day was the Preparation, and the Sabbath^k drew on.

55 ¹⁸ And the women also that followed
after, which came with him from Galile, be-
held the sepulchre, and how his body was laid.

56 And they returned, and prepared odors, and ointments, and rested the Sabbath *day* according to the commandment.

3 And went in, but found not the body of
the Lord Iesus.

4. And it came to passe, that as they were
- amazed therat, behold, two men suddenly
- stood by them in shining vestures,

5 And as they were afraid, and bowed
down their faces to the earth, they sayd to
them, Why seeke ye him that liueth, among
the dead?

6. He is not here, but is risen: remember
* how he spake vnto you, when he was yet in
Galilee.

7 Saying, that the Sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise againe.

8 And they remembered his words,

9 And returned from the Sepulchre, and tolde all these things vnto the eleuen, and to all the remnant.

ro Now it was Mary Magdalene, and Io-
anna, and Mary the mother of James, and other
women with them, which told these things un-
to the Apostles.

11 But their words seemed vnto them, as a
fained thing, neither beleueed they them.

12 *3 Then arose Peter, and ranne vnto the Sepulchre and ^b looked in, and saw the linnen clothes laid by themselves, and departed wondering in himselfe at that which was come to passe.

13 ¶ And behold, two of them went that same day to a towne which was from Hierusalem about threescore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew neere, and went with them.

16 But their eyes were holden, that they
could not know him.

17 And he said vnto them, What manner
of communications are these that ye haue one
to another as ye walke and are sad?

18 And^d the one (named Cleopas) answered, and said vnto him, Art thou only a stranger in Hierusalem, and hast not known the things that are come to passe therein in these dayes?

19 And hee said vnto them, What things? And they said vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deede and in word before God, and all people,

20 And how the hie Priests, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we trusted that it had beene he that
should haue deliuered Israel, and as touching
all these things, to day is the third day, that
they were done.

1 The women come to the sepulchre. 9 They report that which they heard of the Angels, vnto the Apostles. 13 Christ doeth accompany two going to Emmaus. 27 Hee expoundeth the Scriptures vnto them. 39 Hee offereth himselfe to his Apostles to be handled. 49 Hee promisseth the holy Ghost. 51 He is caried vp into heauen.

Now the ¹ first day of the weeke ² early in the morning, they came to the sepulchre, and brought the odours, which they had prepared, and certaine *women* with them.

2 And they found the stone rolled away from the sepulchre,

* *Mark* 16. 1
John 20. 1
 1 Poorer silly
 women even
 beside their
 expectation
 are chosen to
 be the first wit-
 nesses of the
 resurrection.
 that they might
Mark sayth:
 drawing of the

these are uncertainties. 5 It appeareth by the conferring of the forewarning
the Prophets, that all those things are true and certaine which the Evangelists have
put downe in writing of Christ.

22 Yea, and certaine women among vs made vs aslonied which came carely vnto the sepulchre.

23 And when they found not his body, they came, saying, that they had also seene a vision of Angels, which said, that he was aliue.

24 Therefore certaine of them which were with vs, went to the sepulchre, and found it empty, as the women had said, but him they saw not.

25 Then hee said vnto them, O fooles and slow of heart, to beleene all that the Prophets haue spoken!

26 Ought not Christ to haue suffered these things, and so enter into his glory?

27 And he began at Moses, & at all the Prophets, & interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew neere vnto the towne which they went to, but he made as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tarry with them.

30 And it came to passe, as he sat at table with them: hee tooke the bread, and blessed, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: and he was no more seene of them.

32 And they said betwene themselves, Did not our hearts burne within vs, while hee talked with vs by the way, and when hee opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Hierusalem, and found the eleven gathered together, & them that were with them,

34 Which said, The Lord is risen in deede, and hath appeared to Simon.

35 Then they told what things were done in the way, and how he was knowen of them in breaking of bread.

36 ¶ And as they spake these things, Iesus himselfe stood in the mids of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said vnto them, Why are yee troubled? and wherefore doe ye doubts arise in your hearts?

39 Behold mine hands and my feet: for it is I my selfe: handle me, and see: for a spirit hath not flesh and bones, as ye see me haue.

40 And when he had thus spoken, he shewed them his hands and feet.

41 And while they yet beleueed not for ioy, and wondered, he said vnto them, Haue ye here any meat?

42 And they gaue him a peece of a broyled fish, and of an hony combe.

43 And hee tooke it, and did eate before them.

44 ¶ And he said vnto them, These are the words, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of me in the Law of Moses, and in the Prophets, and in the Psalmes.

45 Then opened hee their vnderstanding, that they might vnderstand the Scriptures.

46 And said vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, beginning at Hierusalem.

48 Now ye are witnesses of these things.

49 And behold, I doe send the promise of my Father vpon you: but tarry yee in the citie of Hierusalem, vntill ye be endued with power from on high.

50 ¶ Afterward he led them out into Bethania, and lift vp his hands, and blessed them.

51 And it came to passe, that as he blessed them, he departed from them, and was caried vp into heauen.

52 And they worshipped him, and returned to Hierusalem with great ioy,

53 And were continually in the Temple, praising, and lauding God, Amen.

d Diuers and doubtful thoughts which fall off into mens heads, when any strange thing falleth out, whereof there is no great likelihood.

7 The preaching of the Gospel, which was promised to the Prophets, and performed in his time, is committed vnto the Apostles: the summe whereof is, Repentance and remission of sinnes.

6 The Apostles who are the preachers of the Gospel beginning at Hierusalem.

John 15. 26. Actes 1. 4. 1 Vntill the holy Ghost come downe from heauen vpon you.

8 Christ ascended into heauen, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

9 Marke 16. 19. Actes 1. 9.

Nnnn THE

1. *Constitutional* - *Constitutional* and *Constitutional* are the same word.

16 * For God so loved the world, that he

nature of man; contrarie to which is the Spirit; that is, the man ingrafted
the grace of the holy Ghost, whose nature is everlasting and immortal;
he shall remaineth. b With free and wandering blisss as in Iustice. 3
of our regeneration which cannot be comprehended by mans cap-
by faith, and that in Christ only, because that hee is both God and
of heaven, that is to say, in such sort man, that he is God also, and
and in such sort God, that he is man also, and therefore his power
c You handle doubtful things and such as you have no certain; answere
leave you; but I teach these things that are of a truth and well knowe-
d. Only Christ can teach us heavenly things; for no man sufficeth
any first will light and understanding, or ever had, but only that Son
downe to vs. m Whereas he is said to have come downe from hea-
flood of his Godhead, and of the manner of his conception; for Christ
was heavenly; & not earthly; for he was conceived by the holy Ghost
to the dominion of Christ, as here spoken of where Christ, so give vs. to
but one person wherein two natures are united, and this kind of speak-
nifying of Properties. * Numb. 1. 9. ch. 13. 32 * 1 John. 4. 9. 5
free loue of the Father, is the beginning of our salvation, in Christ
righteousnesse and saluation is resident; and faith is the instrument
we apprehend it, and life everlasting is that which is fet before vs.

hach

hath given his only begotten Sonne, that whosoever beleueth in him, should not perish, but haue everlasting life. **16** For God sent not his Sonne into the world, that he should condemn the world; but that the world through him might be saved. **17** Hee that belieueth in him, is not condemned; but he that belieueth not, is condemned already, because he hath not believed in the Name of the only begotten Sonne of God. **18** And this is the condemnation, that the light came into the world, and men loved darkness rather than light, because their deeds were euill. **19** For every man that euill doeth, hateth the light, neither cometh to the light, lest his deeds should be reproached. **20** But he that doeth truth, cometh to the light, that his deeds might be made manifest, that they are wrought according to God. **21** After these things came Iesus and his disciples into the land of Iuda, and there abode with them, and were baptized. **22** For Iohn was not yett cast into prison. **23** Then there arose a question betweene Iohns disciples and the Iewes, about purifying. **24** And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyond Iordan, to whom thou hast witness, behold, he baptizeth, and all men come to him. **25** Iohn answered and said, A man can receiue nothing, except it bee giuen him from heauen. **26** Yee your selues are my witness, that I said, I am not that Christ, but that I am sent before him. **27** He that hath the bride, is the bridegrome; but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voice. This my ioy therefore is fulfilled. **28** He must increase, but I must decrease. **29** He that is come from an high, is aboue all: he that is of the earth, is of the earth, and speaketh of the earth: hee that is come from heauen, is aboue all. **30** And what hee hath seene and heard, that he testifieth: but no man receiueh his testimonie. **31** Hee that hath receiued his testimonie, hath sealed that God is true. **32** For hee whom God hath sent, speaketh the words of God: for God giueth him not the spirit by measure, **33** The Father loueth the sonne, and hath giuen all things into his hand. **34** Hee that belieueth in the Sonne, hath euerlasting life, and hee that obeyeth not the

Sonne, shall not see life, but the wrath of God shall be against him. **35** **CHAP. Iiiij.** **1** Iesus being married, abode with the woman of Samaria. **2** Then came his disciples, and stood without, as they waited for him. **3** Then said Iesus vnto her, Thou hast had five husbands, and he whom thou now hast, is not thy husband: thou sayest true. **4** The woman said vnto him, Sir, I haue no husband. Iesus said vnto her, He that saith true, thou art a Samaritaness. **5** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **6** But thou sayest, because thou sayest true, that thou art a Samaritaness. **7** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **8** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **9** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **10** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **11** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **12** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **13** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **14** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **15** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **16** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **17** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **18** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **19** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **20** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **21** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **22** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **23** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **24** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **25** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **26** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **27** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **28** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **29** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **30** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **31** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **32** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **33** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **34** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness. **35** Iesus answered and said vnto her, Thou art saying, because thou sayest true, that thou art a Samaritaness.

3 All the religion of superstitious people standeth for the most part vpon two pillars, but very weak, that is to say, vpon the example of the fathers perverted, & a foolish opinion of man's wisdom, which exalts the word and name of God. The names of the immortals in Garam, which upon a mountain in the Arabian desert of Macedonia, his name, after the victory of Alexander, and made there manifest his power in the high of the temple. * Deut. 10. 17. * 1 Kings 17. 34. * 2 Kings 19. 35. * 1 Chron. 16. 26. * 2 Chron. 20. 21. * 2 Chron. 24. 24. * 2 Chron. 26. 16. * 2 Chron. 28. 1. * 2 Chron. 32. 1. * 2 Chron. 33. 1. * 2 Chron. 34. 1. * 2 Chron. 35. 1. * 2 Chron. 36. 1. * 2 Chron. 37. 1. * 2 Chron. 38. 1. * 2 Chron. 39. 1. * 2 Chron. 40. 1. * 2 Chron. 41. 1. * 2 Chron. 42. 1. * 2 Chron. 43. 1. * 2 Chron. 44. 1. * 2 Chron. 45. 1. * 2 Chron. 46. 1. * 2 Chron. 47. 1. * 2 Chron. 48. 1. * 2 Chron. 49. 1. * 2 Chron. 50. 1. * 2 Chron. 51. 1. * 2 Chron. 52. 1. * 2 Chron. 53. 1. * 2 Chron. 54. 1. * 2 Chron. 55. 1. * 2 Chron. 56. 1. * 2 Chron. 57. 1. * 2 Chron. 58. 1. * 2 Chron. 59. 1. * 2 Chron. 60. 1. * 2 Chron. 61. 1. * 2 Chron. 62. 1. * 2 Chron. 63. 1. * 2 Chron. 64. 1. * 2 Chron. 65. 1. * 2 Chron. 66. 1. * 2 Chron. 67. 1. * 2 Chron. 68. 1. * 2 Chron. 69. 1. * 2 Chron. 70. 1. * 2 Chron. 71. 1. * 2 Chron. 72. 1. * 2 Chron. 73. 1. * 2 Chron. 74. 1. * 2 Chron. 75. 1. * 2 Chron. 76. 1. * 2 Chron. 77. 1. * 2 Chron. 78. 1. * 2 Chron. 79. 1. * 2 Chron. 80. 1. * 2 Chron. 81. 1. * 2 Chron. 82. 1. * 2 Chron. 83. 1. * 2 Chron. 84. 1. * 2 Chron. 85. 1. * 2 Chron. 86. 1. * 2 Chron. 87. 1. * 2 Chron. 88. 1. * 2 Chron. 89. 1. * 2 Chron. 90. 1. * 2 Chron. 91. 1. * 2 Chron. 92. 1. * 2 Chron. 93. 1. * 2 Chron. 94. 1. * 2 Chron. 95. 1. * 2 Chron. 96. 1. * 2 Chron. 97. 1. * 2 Chron. 98. 1. * 2 Chron. 99. 1. * 2 Chron. 100. 1.

20 Our fathers worshipped in this mountaine, and ye say, that in Hierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleeue me, the houre cometh, when ye shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Ye worship him which ye know not: we worship him as which we know for what he is of the Iewes.

23 But he I haue remembred, and now is, when the true worshippers shall worship the Father in spirit, and truth: for the Father requirerth euen such to worship him.

24 God is spirit, and they that worship him, must worship him in spirit and truth.

25 The woman said vnto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus said vnto her, I am hee, that speake vnto thee.

27 And vpon that, came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What askest thou, or why talkest thou with her?

28 The woman then left her water-pot, and went her way into the citie, and said to the men,

29 Come, see a man, which hath told me all things that euer I did: is not he that Christ?

30 Then they went out of the citie, and came vnto him.

31 In the meane while, the Disciples prayed him, saying, Master, eate.

32 But he said vnto them, I haue meate to eate that ye know not of.

33 Then said the disciples betweene themselves, Hath any man brought him meat?

34 Iesus said vnto them, My meate is that I may doe the will of him that sent mee, and finish his worke.

35 Say not yee, There are yet foure moneths, and then commeth haruest? Behold, I say vnto you, Lift vp your eyes, and looke on the regions: * for they are white already vnto haruest.

36 And he that reapeth, receiuerth reward, and gathereth fruit vnto life eternall, that both he that soweth, and he that reapeth, might reioyce together.

37 For herein is the saying true, that one soweth, and another reapeth.

38 I sent you to reape that, whereon yee bestowed no labour: other men laboured, and ye are entred into their labours.

39 Now many of the Samaritanes of that citie beleueed in him, for the saying of the woman, which testified, He hath told me all things that euer I did.

40 Then when the Samaritanes were come vnto him, they besought him, that hee would tary with them: and he abode there two dayes.

41 And many more beleueed because of his own word.

41 And many more beleueed because of his own word.

42 And they said vnto the woman, Now we beleeue, because of thy saying: for we haue heard him our selues, and know that this is in deede that Christ the Saviour of the world.

43 So two dayes after hee departed thence, and went into Galilee.

44 For Iesus himselfe had testified, that a Prophet hath none honour in his own country.

45 Then when hee was come into Galilee, the Galileans receiued him, which had seene all the things that hee did at Hierusalem at the feasts: for they went also vnto the feast.

46 And Iesus came againe into Cana a towne of Galilee, where hee had made of water wine. And there was a certaine ruler whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galilee, he went vnto him, and besought him that he would goe down, and heale his sonne: for he was euen ready to die.

48 Then said Iesus vnto him, Except yee see signes and wonders, yee will not beleeue.

49 The ruler said vnto him, Sir, goe downe before my sonne die.

50 Iesus said vnto him, Goe thy way, thy sonne liueth: & the man beleueed the word that Iesus had spoken vnto him, and went his way.

51 And as hee was now going downe, his seruants met him, saying, Thy sonne liueth.

52 Then inquired he of them the houre when hee began to amend. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knew, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And hee beleueed, and all his household.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galilee.

C H A P. V.

2 One lying at the poole, 5 is healed of Christ on the Sabbath. 10 The Iewes that rashly find fault with that his deed. 17 he commeth with the authoritie of his Father. 19. 20 He prometh his diuine power by many reasons, 45 and with Moses testimonie.

After that, there was a feast of the Iewes, and Iesus went vp to Hierusalem.

2 And there is at Hierusalem by the place of the sheepe, a poole called in Ebrew Bethesda, hauing fiue porches.

3 In the which lay a great multitude of sicke folke, of blind, halte, and withered, waiting for the mouing of the water.

4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certaine man was there, which had bene diseased eight and thirtie yeeres.

6 When Iesus saw him lie, and knew that

The disciples of Christ deprime themselves of his benediction: Christ preparerth a place for himselfe. * Iohn 14. 2. * Iohn 14. 3. * Iohn 14. 4. * Iohn 14. 5. * Iohn 14. 6. * Iohn 14. 7. * Iohn 14. 8. * Iohn 14. 9. * Iohn 14. 10. * Iohn 14. 11. * Iohn 14. 12. * Iohn 14. 13. * Iohn 14. 14. * Iohn 14. 15. * Iohn 14. 16. * Iohn 14. 17. * Iohn 14. 18. * Iohn 14. 19. * Iohn 14. 20. * Iohn 14. 21. * Iohn 14. 22. * Iohn 14. 23. * Iohn 14. 24. * Iohn 14. 25. * Iohn 14. 26. * Iohn 14. 27. * Iohn 14. 28. * Iohn 14. 29. * Iohn 14. 30. * Iohn 14. 31. * Iohn 14. 32. * Iohn 14. 33. * Iohn 14. 34. * Iohn 14. 35. * Iohn 14. 36. * Iohn 14. 37. * Iohn 14. 38. * Iohn 14. 39. * Iohn 14. 40. * Iohn 14. 41. * Iohn 14. 42. * Iohn 14. 43. * Iohn 14. 44. * Iohn 14. 45. * Iohn 14. 46. * Iohn 14. 47. * Iohn 14. 48. * Iohn 14. 49. * Iohn 14. 50. * Iohn 14. 51. * Iohn 14. 52. * Iohn 14. 53. * Iohn 14. 54. * Iohn 14. 55. * Iohn 14. 56. * Iohn 14. 57. * Iohn 14. 58. * Iohn 14. 59. * Iohn 14. 60. * Iohn 14. 61. * Iohn 14. 62. * Iohn 14. 63. * Iohn 14. 64. * Iohn 14. 65. * Iohn 14. 66. * Iohn 14. 67. * Iohn 14. 68. * Iohn 14. 69. * Iohn 14. 70. * Iohn 14. 71. * Iohn 14. 72. * Iohn 14. 73. * Iohn 14. 74. * Iohn 14. 75. * Iohn 14. 76. * Iohn 14. 77. * Iohn 14. 78. * Iohn 14. 79. * Iohn 14. 80. * Iohn 14. 81. * Iohn 14. 82. * Iohn 14. 83. * Iohn 14. 84. * Iohn 14. 85. * Iohn 14. 86. * Iohn 14. 87. * Iohn 14. 88. * Iohn 14. 89. * Iohn 14. 90. * Iohn 14. 91. * Iohn 14. 92. * Iohn 14. 93. * Iohn 14. 94. * Iohn 14. 95. * Iohn 14. 96. * Iohn 14. 97. * Iohn 14. 98. * Iohn 14. 99. * Iohn 14. 100.

44 How can yce beleeue, which receiue
*honour

* Chap. 13. 43. * honour our of another, and seeke not the ho-
nour that cometh of men, but that of God alone.

45 f Do not think that I will accuse you
to my Father: there is one that accuseth you,
even Moses, in whom ye trust: about 03m1 54102

46 For had ye beleueed Moses, ye would
haue beleueed me: for he wrote of me.

47. But if ye beleue not his writings, how
shall ye beleue my words? (I will hear the voice)

CHAP. VI.

[illegible]

After these things, Jesus went his way
to the sea of Galilee, which is Tiberias.

2 And a great multitude followed him, because they saw his miracles, which he did on

1233 Then Iesus went vp into a mountaine,

4 Now the Passover, a feast of the Jews

Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, hee

sayd vnto Philip, Whence shall we buy bread,
that these might eate? .

8 (And this he sayd to prooue him : for he himselfe knew what he would doe.)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them,

8 Then said vnto him one of his disciples,

9 There is a little boy here, which hath

nut barley loaves, and two fishes: but what are they among so many? For the bluejay says but so. And Jesus said: Make the people so

And Iesus layd, Make the people sit
downe. (Now there was much grasse in that
place.) Then the men sat downe, in number

11 And Iesus tooke the bread, and gaue

thanks, and gaue to the disciples, and the disciples to them that were set downe: and likewise

17 *And entered into a ship, and went over
the sea, ^b towards Capernaum: and now it

was dark, and Jesus was not come to them.

19 And when they had rowed about five

and twenty, or thirty furlongs, they saw Iesus walking on the sea, and drawing neere unto the

But he sayd unto them, It is I: be not afraid.

Then willingly they received him into
their ship, and the ship was the Ruby as the bond-

whither they went.

flood on the other side of the sea, saw that there
was none other ship there saue that one, wher-

into his disciples were entered, and that Jesus went not with his disciples in the ship, but that

his disciples were gone alone,
 23 And that there came other ships from

Tiberias neers unto the place where they ate the bread, after the Lord had given thanks.

124 Now when the people saw that Jesus
was not there, neither his disciples, they also

took shipping, and came to Capernaum, seeking for Jesus.

35 And when they had found him on the other side of the sea, they sayd vnto him, Rabbi, when camest thou hither?

26 ¶ Iesus answered them, and sayd, Verely,
verely I say unto you, Ye seeke me not because

ye saw the miracles, but because ye ate of the
loaves, and were filled:

27 ^d Labour not for the meate which peris-
sheth, but for the meate that endureth vnto e-

2 Christ is not
only not desired,
but also greatly
offended with a
preposterous
worship.

3 The godly are
often in perill
and danger, but
Christ cometh
to them in time,
even in the mids
of the tempests
& bringeth them
to the haven.

*Exod. 16. 14. num. 11. 7 pſal. 78. 35. 7 Chriſt, who is the true and only author and giuer of eternall life, was ſignified vnto the Fathers in Manna. In Hebrewe that Manna was that true heavenly bread, and ſaith that he himſelfe is that true bread, who is the feeder to the true and enlivening life. And for that, that Paul, 1. Cor. 10. calleth Manna ſpirituall foods, it maketh nothing againſt this place, for hee ſpeaketh the things ſignified with the figure: but in this whole diſputation, Chriſt dealt with the ſenſe after their owne opinion and conceit of the matter, and they had no further conſideration of the Manna, but in that it fed the bellie.

34 Then they said vnto him, Lord, euermore giue vs this bread.

35 And Iesus sayd vnto them, I am that bread of life: he that commeth to mee, shall not hunger, and he that beleueth in me, shall neuer thirst.

36 But I sayd vnto you, that yee also haue scene me, and beleue not.

37 All that the Father giueth mee, shall come to mee: and him that commeth to me, I cast not away.

38 For I came downe from heauen, not to doe mine owne will: but his will which hath sent mee.

39 And this is the Fathers will which hath sent me, that of all which he hath giuen mee, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the will of him that sent me, that euery man which heeth the Sonne, and beleueth in him, should haue euermore life: and I will raise him vp at the last day.

41 The Iewes then murmured at him because he said, I am that bread which is come downe from heauen.

42 And they sayd, Is not this Iesus that sonne of Ioseph, whose father and mother we know? how then sayeth he, I am come downe from heauen?

43 Iesus then answered, and said vnto them, Murmure not among your selues.

44 No man can come to me, except the Father which hath sent me, draw him: and I will raise him vp at the last day.

45 It is written in the Prophets, And they shall bee all taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me:

46 Not that any man hath scene the Father, saue hee which is of God, he hath scene the Father.

47 Verely, verely I say vnto you, He that beleueth in me, hath euermore life.

48 I am that bread of life.

49 Your fathers did eate Manna in the wilderness, and are dead.

50 This is that bread, which commeth downe from heauen, that hee which eateth of it, should not die.

51 I am that liuing bread, which came downe from heauen: if any man eate of this bread, he shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world.

52 Then the Iewes stroue among them-

selues, saying, Howe can this man giue vs his flesh to eat?

53 Then Iesus sayd vnto them, Verely, verely I say vnto you, Except ye eat the flesh of the Sonne of man, and drinke his blood, yee haue no life in you.

54 Whosoever eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meate in deed, and my blood is drinke indeed.

56 Hee that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As that liuing Father hath sent mee, so liue I by the Father, and hee that eateth mee, euen he shall liue by me.

58 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. Hee that eateth of this bread shall liue for euer.

59 These things taught he in the Synagogue as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) sayd, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doeth this offend you?

62 What then if yee should see the Sonne of man ascend vp, where he was before?

63 It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak vnto you, are spirit and life.

64 But there are some of you that beleue not: for Iesus knewe from the beginning, which they were that beleueed not, and who should betray him.

65 And hee sayde, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then sayd Iesus vnto the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we go? thou hast the words of eternall life:

69 And wee beleue and knowe that thou art that Christ the Sonne of the liuing God.

70 Iesus answered them, Haue not I chosen you twelue, and one of you is a deuil?

71 Now hee spake it of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, though he was one of the twelue.

leue through the singular gift of God. 16 The number of the professors of Christ is very small among them, alio there bee some hypocrites, and worse then all other. *Matth. 26. 16.

CHAP. VII.

2 Christ, after his cousins were gone vp to the feast of Tabernacles, 10 goeth thither privately. 12 The peoples sundrie opinions of him, 14 Hee teacheth in the Temple. 32 The Priests command to take him, 41 Strife among the multitude about him, 47 and betweene the Pharisees and the officers that were sent to take him, 50 and Nicodemus.

After

After these things, Iesus walked in Galilee, and would not walke in Iudea: for the Iewes sought to kill him.

Now the Iewes feast of the Tabernacles was at hand.

His brethren therefore sayd vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

For here is no man that doth any thing secretly, and his himselfe seeketh to be famous. If thou doest these things, shewe thy selfe to the world.

For as yet his brethren beleue not in him.

Then Iesus said vnto them, My time is not yet come: but your time is alway ready.

The world cannot hate you: but mee it hateth, because I testifie of it, that the workes thereof are euill.

Goe ye vp vnto this feast: I will not goe vp yet vnto this feast: for my time is not yet fulfilled.

These things he sayd vnto them, and abode still in Galilee.

But as soone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were priuily.

Then the Iewes sought him at the feast, and sayd, Where is he?

And much murmuring was there of him among the people. Some sayde, Hee is a good man: other sayd, Nay: but he deceiueth the people.

Howbeit no man spake openly of him for feare of the Iewes.

Now when the halfe of the feast was done, Iesus went vp into the Temple and taught.

And the Iewes marueiled, saying, How knoweth this man the Scriptures, seeing that he neuer learned?

Iesus answered them, and sayd, My doctrine is not mine, but his that sent me.

If any man will doe his will, hee shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

Hee that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him.

Did not Moses giue you a Law, and yet none of you keepeth the Law? Why goe ye about to kill me?

The people answered, and sayd, Thou hast a deuill: who goeth about to kill thee?

Iesus answered, and sayd to them, I

haue done one worke, and ye all maruell.

Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and yee on the Sabbath day circumcise a man.

If a man on the Sabbath receiue circumcision, that the Law of Moses should not be broken, be yee angry with me, because I haue made a man euery whit whole on the Sabbath day?

Iudge not according to the appearance, but iudge righteous iudgement.

Then sayd some of them of Hierusalem, Is not this he, whom they goe about to kill?

And behold, hee speaketh openly, and they say nothing to him: doe the rulers know in deepe, that this is in deepe that Christ?

Howbeit we know this man whence he is: but when that Christ commeth, no man shall know whence he is.

Then answered Iesus in the Temple as he taught, Yee both know me, and know whither I am: yet am I not come of my selfe, but hee that sent me is true, whom yee know not.

But I know him: for I am of him, and he hath sent me.

Then they sought to take him, but no man layd hands on him, because his houre was not yet come.

Now many of the people beleueed in him, and sayd, When that Christ commeth, will hee doe moe miracles then this man hath done?

The Pharises heard that the people murmured these things of him, and the Pharises, and high Priestes sent officers to take him.

Then sayd Iesus vnto them, Yet am I a little while with you, and then goe I vnto him that sent me.

Ye shall seeke me, and shall not finde me, and where I am, can ye not come.

Then said the Iewes among themselves, Whither will he goe, that we shall not finde him? Will hee goe vnto them that are dispersed among the Grecians, and teach the Grecians?

What saying is this that hee sayd, Yee shall seeke mee, and shall not finde mee? and where I am, cannot ye come?

Now in the last and great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drinke.

He that beleueeth in me, as sayth the Scripture, out of his belly shall flow riuers of water of life.

Lent. 23. 34. a This feast was called because of the bushes and tents which they pitch of douers, and were under them seven dayes together, all which time the feast last.

1 The grace of God commeth not by inheritance, but it is a gift that commeth other wayes: whereby it commeth to passe, that oftentimes the children of God suffer more affliction by their own kinfolkes, than by strangers.

2 His kinfolkes for so vs the Hebrews to speake. 3 We must not follow the foolish desires of our friends.

4 An example of horrible confusion in the very bosome of the Church. The Pastors oppress the people with terror and feare: the people seeke Christ, when he appeareth not: when he offereth himselfe, they neglect him. Some also that know him, condemne him rashly: a very fewe thinke well of him, and that in secret.

5 Or, boldly and freely: For the chief of the Iewes sought nothing so much, as to bury his name.

6 Christ striueth with goodnesse against the wickednesse of the world: in the meane season the most part of men take occasion of offence euen by that same, whereby they ought to haue beene directed vp to embrace Christ.

*7 Therefore are there fewe to whom Gospel saoueth very well, because the study of godlines is very rare. 8 Look about thee 5. ver. 22. and he speaketh thus for the opinion of the Iewes, as if he said, My doctrine is not mine, that is, it is not his whom you take to be a man as other are, and therefore set light by him but it is his that sent me. 6 The true doctrine of saluation differeth from the false in this, that the same testeth forth the glory of God, and this by puffing vp men, darkeneth the glory of God. * Exod. 24. 3. 7 None doe more confidently boast them. selues to be the defenders of the Law of God, then they that doe most impudently break it. * Chap. 5. 12. 8 The Sabbath day (which is here set before vs for a rule of all ceremonies) was not appointed to hinder, but to further & praise Gods works: amongst which the loue of our neighbour is the chiefest.*

** Lent. 23. 34. * Gen. 27. 10. f That is to say, if the law of circumcision which Moses gaue be of so great account among you, that you doe not to circumcise upon the Sabbath day, you rightly reprove me for healing a man strongly?*

** Deut. 1. 16. 9 We must iudge according to the truth of things, tell the persons of men doe them vs and carrie vs away.*

10 Many doe maruell that the enemies of God haue no success: yet in the meane season they doe not acknowledge the veru and power of God.

11 Men are very wise to procure slops and flayes to themselves. 12 The truth of Christ doeth not hang vpon the iudgement of man.

13 The wicked cannot doe what they lust, but what God hath appointed. 14 As the kingdom of God increaseth, so increaseth the rage of his enemies, till at the length they in vaine seeke for those blessings absent, which they despised when they were present.

** Chap. 13. 33. h We will for word, (to the dispersion of the Gentiles or Grecians) and vnder the name of the Grecians he vnderstandeth the Iewes which were dispersed amongst the Gentiles.*

*1. Pet. 1. 1. 15 There are two principles of our saluation: the one to bee thoroughly touched with a true feeling of our extreme pouertie: the other, to seeke in Christ onely (whom we catch hold on by faith) the abundance of all good things. * The last day of the feast of Tabernacles, that is, the eighth day was as high a day as the first. * Lent. 23. 36. * Deut. 18. 15. k This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the gifts of the holy Ghost, as 1. Cor. 12. 4. but especially in Esaus 55.*

1. Act. 2. 28.

2. Act. 2. 29.

3. Act. 2. 30.

4. Act. 2. 31.

5. Act. 2. 32.

6. Act. 2. 33.

7. Act. 2. 34.

8. Act. 2. 35.

9. Act. 2. 36.

10. Act. 2. 37.

11. Act. 2. 38.

12. Act. 2. 39.

13. Act. 2. 40.

14. Act. 2. 41.

15. Act. 2. 42.

16. Act. 2. 43.

17. Act. 2. 44.

18. Act. 2. 45.

19. Act. 2. 46.

20. Act. 2. 47.

21. Act. 2. 48.

22. Act. 2. 49.

23. Act. 2. 50.

24. Act. 2. 51.

25. Act. 2. 52.

26. Act. 2. 53.

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81. Act. 2. 108.

82. Act. 2. 109.

83. Act. 2. 110.

84. Act. 2. 111.

85. Act. 2. 112.

86. Act. 2. 113.

87. Act. 2. 114.

88. Act. 2. 115.

89. Act. 2. 116.

90. Act. 2. 117.

91. Act. 2. 118.

92. Act. 2. 119.

93. Act. 2. 120.

39 (* This spake hee of the Spirit, which they that beleueed in him, should receiue: for the holy Ghost was not yet *giuen*, because that Iesus was not yet *m* glorified.)

40 ¹⁶ So many of the people, when they heard this saying, said, * Of a truth this is that Prophet.

41 Other said, This is that Christ: and some sayd, But shall that Christ come out of Galile?

42 * Sayeth not the Scripture, that that Christ shall come of the seede of Dauid, and out of the towne of Beth-leem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man laid hands on him.

45 ¹⁷ Then came the officers to the high Priests and Pharises, and they said vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 ¹⁸ Doth any of the rulers, or of the Pharises beleue in him?

49 But this people, which know not the Law, are cursed.

50 Nicodemus said vnto them (* he that came to Iesus by night, and was one of them)

51 Doeth our Law iudge a man before it heare him, * and know ⁿ what he hath done?

52 They answered, and said vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

53 ¹⁹ And euery man went vnto his owne house.

CHAP. VIII.

3 The woman taken in adulterie, ¹¹ hath her finnes forgiven her. 12 Christ is the light of the world. 19 The Pharises aske where his Father is. 39 The finnes of Abraham. 42 The finnes of God. 44 The demill the father of lying. 56 Abraham's day.

And Iesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he fate downe and taught them.

3 ¹ Then the Scribes and the Pharises brought vnto him a woman taken in adulterie, and let her in the mids,

4 And sayd vnto him, Master, wee found this woman committing adulterie, euen in the very acte.

5 * Now Moses in our Law commanded, that such should be stoned: what sayest thou therefore?

6 And this they said to tempt him, that they might haue whereof to accuse him. But Iesus stouped down, and with his finger wrote on the ground.

7 ² And while they continued asking him, he lift himselfe vp, and sayd vnto them, * Let

him that is among you without sinne, cast the first stone at her.

8 And againe he stouped down, and wrote on the ground.

9 And when they heard it, beeing accused by their owne conscience, they went out one by one, beginning at the eldest, euen at the last: so Iesus was left alone, and the woman standing in the mids.

10 ³ When Iesus had lift vp himself againe, and saw no man, but the woman, hee sayd vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 Shee sayd, No man, Lord. And Iesus sayd, Neither do I condemne thee: go and sin no more.

12 ⁴ Then spake Iesus againe vnto them, saying, I * am that light of the world: hee that followeth mee, shall not walke in darkenesse, but shall haue that light of life.

13 ⁵ The Pharises therefore said vnto him, Thou bearest record of thy selfe: thy record is not true.

14 ⁶ Iesus answered, and sayd vnto them, ^b Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I goe: but yee cannot tell whence I come, and whither I goe,

15 Yee iudge after the flesh: I ^c iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Law, * that the testimonie of two men is true.

18 ^d I am one that beare witness of my selfe, and the Father that sent me, beareth witness of me.

19 ^e Then sayd they vnto him, Where is that Father of thine? Iesus answered, Ye neither know mee, nor that Father of mine. If ye had known me, ye would haue known that Father of mine also.

20 These wordes spake Iesus in the ^e treasure, as he taught in the Temple, and no man layd hands on him: ^f for his houre was not yet come.

21 ⁸ Then sayd Iesus againe vnto them, I goe my way, and ye shal seeke me, and shal die in your finnes. Whither I go, can ye not come.

22 Then sayd the Iewes, will hee kill himselfe, because hee sayth, Whither I goe, can ye not come?

23 And he sayd vnto them, Ye are from beneath, I am from aboue: ye are of this world, I am not of this world.

24 I sayd therefore vnto you, That ye shall

3 Christ would not take vpon him the euill magistrates office: hee contented himselfe to bring sinners to faith and repentance.

4 The world which is blind in it selfe, cannot come to him any light but in Christ only.

* Cha. 1. 5. & 9. 5.

3 Christ is without exception, the best witness of the truth, for he was sent by his Father for that purpose, and was by him approved to the world by infinite miracles.

a Thou bearest witness of thy selfe, which thing by all mens opinions is naught, and for a man to commend himselfe is very dishonourable.

* Chap. 5. 31.

b That which hee demed of the Father, Cha. 5. 31. must be taken by a man of granting, for in that place hee framed himselfe to what to the honour of his Father.

c I am one that beare witness of my selfe, and the Father that sent me, beareth witness of me. which acknowledged nothing in Christ but his humilitie, and therefore hee was contented they should see light by his own witness, unless it were otherwise confirmed. But in this place, hee saith for the maintenance of his Godhead, & prayeth his Father, who is his witness, and agreeeth with him.

d I doe now only teach you, I condemne no man: but yet if I lust to doe it, I might lawfully doe it, for I am not alone, but my Father is with me.

* Dent. 17. 6. and 19. 15. matth. 18. 16. 3. cor. 13. 1. heb. 10. 28.

e The Godhead is plainly distinguished from the manhood, if there were not

two witnesses: for the partie accused is not taken for witness. 6 No man can know God, but in Christ only. * This was some place appointed for the gathering of the offering, 7 We live and die at the pleasure of God, and not of men: therefore this one thing remaineth that we goe forward constantly in our vocation. 8 Because that men doe naturally abhorre heavenly things, no man can bee a fit disciple of Christ, vntill the Spirit of God frame him: in the meane season notwithstanding, the worlde most of necessitie perith, because it refused the life that it offered vnto it.

die

9 He shall at length knowe who Christ is, which will diligently heare what he saith.

f That is, I am Christ, and the same that I sold you from the beginning.

10 God is the remanent of Christs doctrine despised.

11 Euen the contempt of Christs maketh for his glory: which thing his enemies shall see at length in their great smart.

12 The true disciples of Christ continue in his doctrine, that preching more and more in the knowledge of the truth, they may be deliuered from the most grievous burden of sinne, into the true libertie of righteousness and life.

g From the sinners of sinne. h Some of the multitude, but they that beleue, for thine are the speech of men that consent vnto him, but of men that are against him. i Borne and begotten of Abraham.

Rom. 6. 20.

1. pet. 2. 19.

13 Our wicked manners declare, that we are plainly borne of a deuillish nature: But we are changed, and made of the household of God according to the covenant which he made with Abraham by Christ onely, apprehended & laid hold on by faith: which faith is known by a godly and honest life.

k Or, language: as though he sayd, you doe no more understand what I say, then if I spake in a strange and unknown language to you.

1. Iohn 3. 8. l From the beginning of the world: for as soon as man was made, the deuill cast him headlong into death.

m That is, continued not continually, or remained not. n That is, in faithfulness & virginity, that is, he kept not his virginity.

die in your sinnes: for except ye beleuee, that I am he, ye shall die in your sinnes.

25 Then sayde they vnto him, Who art thou? And Iesus said vnto them, Euen the same thing that I said vnto you from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent me is true, and the thing that I haue heard of him, those speak I to the world.

27 They vnderstood not that he spake to them of the Father.

28 Then sayd Iesus vnto them, When yee haue lift vp the Sonne of man, then shall yee know that I am hee, and that I doe nothing of my selfe, but as my Father hath taught mee, so I speake these things.

29 For he that sent me is with mee: the Father hath not left me alone, because I doe alwaies those things that please him.

30 As he spake these things, many beleueed in him.

31 Then sayd Iesus to the Iewes which beleueed in him, If ye continue in my word, ye are verely my disciples,

32 And shall know the truth, & the truth shall make you free.

33 They answered him, we be Abrahams feede, and were neuer bound to any man: why sayest thou then, Ye shall be made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sin, is the seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If that Sonne therefore shall make you free, ye shall be free in deed.

37 I know that yee are Abrahams feede, but yee seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and yee doe that which yee haue seene with your father.

39 They answered, and sayd vnto him, Abraham is our father. Iesus sayd vnto them, If ye were Abrahams children, yee would do the workes of Abraham.

40 But now ye go about to kill mee, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.

41 Ye doe the workes of your father. Then sayd they to him, we are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your Father, then would ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe ye not vnderstand my talke? because ye can not heare my word.

44 Yee are of your father the deuill, and the lusts of your father yee will doe: hee hath bene a murderer from the beginning, and abode not in the truth, because there is no truth in him. When hee speaketh a lie, then

speake hee of his owne: for he is a liar, and the Father thereof.

45 And because I tell you the truth, ye beleue me not.

46 Which of you can rebuke mee of sinne? and if I say the truth, why doe ye not beleue me?

47 He that is of God, heareth Gods words: yee therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and sayd vnto him, Say we not well, that thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured mee.

50 And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth.

51 Verely, verely I say vnto you, If a man keepe my word, he shall neuer see death.

52 Then sayd the Iewes to him, Now know wee that thou hast a deuill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my word, he shall neuer taste of death.

53 Art thou greater than our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth me, whom ye say that he is your God.

55 Yet yee haue not knowen him: but I know him, and if I should say, I know him not, I should be a liar like vnto you: but I know him, and keepe his word.

56 Your father Abraham reioyced to see my day, and he saw it, and was glad.

57 Then sayd the Iewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, Before Abraham was, I am.

59 Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple: And he passed thorow the mids of them, and so went his way.

row all former ages in the fathers, for they saw in the promises, that he should come, and did very ioyfully lay holde on him with a lively faith. u A day is a space that a man liueth in, or doeth any notable acte, or suffereth any great thing. x With the eyes of faith, Heb. 11. 13. y Christ as he was God, was before Abraham: and hee was the Lambe slaine from the beginning of the world. z Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they lust.

CHAP. IX.

1 Christ giueth sight on the Sabbath day to him that was borne blinde: 13 Whom, after hee had long reasoned against the Pharisees, 22. 35 and was cast out of the Synagogue, 36 Christ endueth with the knowledge of the everlasting light.

And as Iesus passed by, hee saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus

o Euen of his own head, and of his own braine or disposition. p The answer thereto.

14 Christ did thoroughly execute the office that his Father inioyned him.

1. Iohn 4. 6. 15 The enemies of Christ make their brauery for a while, but the Father will appeare at his time to reuenge the reproch that is done vnto him in the person of his Sonne.

16 That is, he shall not see it: for as was in the midst of death, hee shall see life.

17 Against them which abuse the glory of the saints, to dar. ken Christs glory.

18 There is nothing further off from all ambition on then Christ, but his Father hath let him aboue all things.

19 Iesus spoken by manner of a grant: as if he had said, hee is, let thou rejoyce much I giue of my selfe, hee of us force: yet there is another: at glorifies me, that is, that honoureth my Name.

20 There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his word.

21 The vertue of Christ shewed it selfe thoro.

22 Sin is the beginning euen of all bodily diseases, & yet doeth it not follow, if God alway respecteth their sins, whom he most sharply punisheth.

1. **Christ** did not
 2. **only** die for
 3. **us**, but for
 4. **all** men.
 5. **He** died for
 6. **the** whole
 7. **world**.
 8. **He** died for
 9. **every** man.
 10. **He** died for
 11. **all** people.
 12. **He** died for
 13. **every** nation.
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 181. **every** nation.
 182. **He** died for
 183. **all** tongues.
 184. **He** died for
 185. **every** tribe.
 186. **He** died for
 187. **all** families.
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 189. **every** man.
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 201. **every** man.
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 205. **every** nation.
 206. **He** died for
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 213. **every** man.
 214. **He** died for
 215. **all** people.
 216. **He** died for
 217. **every** nation.
 218. **He** died for
 219. **all** tongues.
 220. **He** died for
 221. **every** tribe.
 222. **He** died for
 223. **all** families.
 224. **He** died for
 225. **every** man.
 226. **He** died for
 227. **all** people.
 228. **He** died for
 229. **every** nation.
 230. **He** died for
 231. **all** tongues.
 232. **He** died for
 233. **every** tribe.
 234.

4 A solemn order, whereby men were constrained in old time to acknowledge their fault & fire God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore fee thou repentance him Mercies, and I shew him, rather to confesse the whole matter openly than to lie before him,
[to] 16. 19.
5 I am 6. 5. He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were as an arte of sinning.
6 Proud wickedness must needs as length break forth, which in vain lieth hid vnder a zeale of godliness.
7 These art naughty men from thy cradle, and as we vs to say, there is no thing in thee but sinne.
8 Most happy is their state, which are cast vnderneath out of the Church of wicked (which proudly boast themselves of the name of the Church) that Christ may come clearer to them.
9 Christ doth lighten all them by the preaching of the Gospel, which acknowledge their owne darknesse, but such as seeme to themselves to be clearly enough, those be altogether blindeth: of which sort are they oftentimes, which haue the best place in the Church.
10 With great power and authority, to doe what is righte, and just: as if he said, these men take upon them to governe the people of God, after their own lust, as though they saw all things, and do man but they: but I will rule or otherwise then ife men doe: for whom they account for blishe
11 I doe it downe in most (ing) there is a feare them selves.

1 Christ proueth that the Pharisees are the euill shepheards,
8 and by many reasons that himselfe 11. 14 is the good
O o o o shepheard:

shepherd: 19 And thereof dissonance ariseth. 31 They take vp stones, 39 and goe about to take him, but hee escapeth.

* commandement haue I receiued of my Father.

1 Seeing that by Christ onely we haue access to the Father, there are neither other true shepherds, then those which come to Christ themselves and bring other thither also, neither is any to be thought the true shepherds, but that which is gathered to Christ.

2 In those dayes they used to haue a servant alwayes sitting at the doore, and there fore he speaketh after the manner of those dayes. 3 This word (parable) which the Euangelist useth here, signifieth a darke kinde of speech, when words are taken from their naturall meaning, to signifie another thing to vs.

4 It maketh no matter, how many, neither how old the false teachers haue bene. 5 These large termes must be applied to the matter he speaketh of. And therefore when he calleth himselfe the doore, he calleth all them shepherds and robbers which take vp in them this name of Doore, which none of the Prophets can, for they shewed the sheepe that Christ was the doore.

6 Onely Christ is the true Pastor, and that only is the true Church, which acknowledgeth him to be properly their onely Pastor: To him are opposite theues, which feede not the sheepe, but kill them: and hirelings also, which forsake the flock in time of danger, because they feede it onely for their owne profit and gaines. 7 That u, shall liue safely: So vs the I. vs 110

8 Hee speaketh in the time that now is, because Christ's whole life, was as it were a perpetuall death.

Verely, verely I say vnto you, He that entereth not in by the doore into the sheepfold, but climeth vp another way, he is a thiefe and a robber.

But he that goeth in by the doore, is the shepherd of the sheepe.

To him the Porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeeth them out.

And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce.

And they will not follow a stranger, but they flee from him: for they know not the voyce of strangers.

This parable spake Iesus vnto them: but they, vnderstood not what things they were which he spake vnto them.

Then said Iesus vnto them againe, Verely, verely I say vnto you, I am that doore of the sheepe.

All, that euer came before me, are theues and robbers: but the sheepe did not heare them.

I am that doore: by me if any man enter in, he shall be saved, and shall goe in, and goe out, and find pasture.

The thiefe cometh not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

I am that good shepherd: that good shepheard giueth his life for his sheepe.

But an hireling, and he which is not the shepherd, neither the sheepe are his owne, seeth the Wolfe comming, and he leaueth the sheepe, and fleeth, and the Wolfe catcheth them, and scattereth the sheepe.

So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

I am that good shepherd, and know mine, and am knownen of mine.

As the Father knoweth me, so know I the Father: and I lay downe my life for my sheepe.

Other sheepe I haue also, which are not of this folde: them also must I bring, and they shall heare my voyce: and there shall be one sheepfold, and one shepherd.

Therefore doeth my Father loue me, because I lay downe my life, that I might take it againe.

No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this

19 ¶ Then there was a dissention againe among the Iewes for these sayings,

20 And many of them said, He hath a deuill, and is mad: why heare ye him?

21 Other said, These are not the words of him that hath a deuill: can the deuill open the eyes of the blind?

22 And it was at Hierusalem the feast of the Dedication, and it was winter.

23 ¶ And Iesus walked in the Temple, in Salomons porch.

24 Then came the Iewes round about him, and saide vnto him, How long doest thou make vs doubt? If thou be that Christ, tell vs plainly.

25 Iesus answered them, I told you, and ye beleue not: the works that I doe in my Fathers Name, they beare witness of me.

26 But ye beleue not: for ye are not of my sheepe, as I said vnto you.

27 My sheepe heare my voyce, and I know them, and they follow me,

28 And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand.

29 My Father which gaue them me, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 ¶ Then the Iewes againe tooke vp stones to stone him.

32 Iesus answered them, Many good works haue I shewed you from my Father: for which of these works doe ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, I said, Ye are gods?

35 If he called them gods, vnto whom the word of God was giuen, and the Scripture cannot be broken,

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Sonne of God?

37 If I doe not the works of my Father, beleue me not.

38 But if I doe, then though ye beleue not me, yet beleue the works, that yee may know and beleue, that the Father is in me, and I in him.

39 ¶ Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and said, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleued in him there.

6 The Gospel discovereth hypocrisie, & therefore the world must needs rage when it cometh forth.

6 The feast of the Dedication was instituted by Iudas Maccabeus, and his brethren, after the restoring of Gods true religion by the casting out of Antiochus his garrison, 1 Mac. 4. 59.

7 The rebellers and proud men accuse the Gospel of darkness, which darkened in deed is within themselves.

8 The doctrine of the Gospel is procured from heauen by two witnesses: both by the promise of the doctrine, and by miracles.

9 It is no maruile that there doe but a few beleue, seeing that all men are by nature vitiated with sinne.

10 God hath his, which he turneth into sheepe, and comitteth them vnto his Sonne, and preferreth them against the cruelty of all wilde beasts.

11 He gaue a reason why they beleue not, so wit, because they are none of his sheepe.

12 Chap. 8. 59.

13 Christ pro- ueth his dignity by diuine works.

14 Through my Fathers authority and power.

15 Psalm 82. 6.

16 I vnderstand of none of these.

17 Christ fleeth danger, not of mistrust, nor for feare of death, nor that hee would be idle, but to gather a Church in another place.

18 40

19

C H A P. X.
*As now sheweth 25. the life and the resurrection
 of Lazarus. 26. Lazarus being dead. 27. 28. and
 29. and 30. and 31. and 32. and 33. and 34. and 35.
 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

And a certain man was sick, named La-
 zarus of Bethania, the Towne of Mary,
 and her sister Martha.

And it was that Mary which annoynted
 the Lord with oymment, and wiped his
 feet with her haire, whose brother Lazarus

was sicke, being now dead, and had bene
 four dayes.

Therefore his sister saide vnto him, say-
 ing, Lord, behold, he whom thou louest, is
 sicke.

When Iesus heard it, he said, This sicke-
 nesse is not vnto death, but for the glory of
 God, that the Sonne of God might be glorified
 thereby.

Now Iesus loued Martha and her si-
 ster, and Lazarus.

And after hee had heard that hee was
 sicke, yet abode he two dayes still in the same
 place where he was.

Then after that said he to his disciples,
 Let vs goe into Iudea againe.

The disciples sayd vnto him, Master,
 the Iewes lately sought to stone thee, and
 dost thou goe thither againe?

Iesus answered, Are there not seuen
 houres in the day? If a man walke in the day,
 he stumbleth not, because he seeth the light of
 this world.

But if a man walke in the night, he stum-
 bleth, because there is no light in him.

These things spake he, and after, he said
 vnto them, Our friend Lazarus sleepeth: but
 I goe to wake him vp.

Then said his disciples, Lord, if he sleepe,
 he shall be safe.

Howbeit, Iesus spake of his death: but
 they thought that he had spoken of the natu-
 rall sleepe.

Then said Iesus vnto them plainly, La-
 zarus is dead.

And I am glad for your sakes, that I was
 not there, that ye may belecue: but let vs goe
 vnto him.

Then said Thomas (which is called Di-
 dymus) vnto his fellow disciples, Let vs also
 goe, that we may die with him.

Then came Iesus, and found that hee
 had lien in the graue foure dayes already.

(Now Bethania was neere vnto Hieru-
 salem, about fifteene furlongs off.)

And many of the Iewes were come to
 Martha and Mary to comfort them for their
 brother.

Then Martha, when she heard that Iesus
 was comming, went to meete him: but Marie
 saue still in the house.

thou hadst bene here, my brother had not bene
 dead.

But now I know also, that what soeuer
 thou wilt of God, God will giue it thee.

Iesus said vnto her, Thy brother shall
 rise againe.

Martha said vnto him, I know that hee
 shall rise againe in the resurrection at the last
 day.

Iesus said vnto her, I am the resurrection
 and the life: he that beleueth in me, though
 he were dead, yet shall he liue.

And who soeuer liueth, and beleueth in
 me, shall neuer die: beleuest thou this?

She said vnto him, Yea, Lord, I beleue
 that thou art that Christ that Some of God,
 which should come into the world.

And when she had so said, she went
 her way, and called Mary her sister secretly, say-
 ing, The Master is come, and calleth for thee.

And when she heard it, she arose quick-
 ly, and came vnto him.

For Iesus was not yet come into the
 town, but was in the place where Martha
 met him.

The Iewes then which were with her in
 the house, and comforted her, when they saw
 Mary, that she rose vp hastily, and went out,
 folowed her, saying, She goeth vnto the graue;
 to weepe there.

Then when Mary was come where Iesus
 was, and saw him, she fel downe at his feet, say-
 ing vnto him, Lord, if thou hadst bene here,
 my brother had not bene dead.

When Iesus therefore saw her weepe,
 and the Iewes also weepe which came with her,
 he groned in the spirit, and was troubled in
 himselfe.

And said, Where haue yee layed him?
 They said vnto him, Lord, come and see.

And Iesus wept.

Then said the Iewes, Behold, how he lo-
 ued him.

And some of them said, Could not he,
 which opened the eyes of the blind, haue made
 also, that this man should not haue died?

Iesus therefore againe groned in him-
 selfe, and came to the graue. And it was a caue,
 and a stone was laid vpon it.

Iesus said, Take ye away the stone. Mar-
 tha the sister of him that was dead, sayd vnto
 him, Lord, he stinketh already: for he hath bin
 dead foure dayes.

Iesus said vnto her, Said not I vnto thee,
 that if thou diddest beleue, thou shouldest see
 the glory of God?

Then they tooke away the stone from the
 place where the dead was layed. And Iesus lift
 vp his eyes, and said, Father, I thanke thee, be-
 cause thou hast heard me.

I know that thou hearest me alwaies, but
 because of the people that stand by, I sayd it,
 that they may beleue, that thou hast sent me.

6 The last point of hard & yron-like stubborn- n. is this, to proclaime open warre against God, and yet cease not to make a pretence both of godli- nesse, and of the profit of the comon wealth.

7 The Temples called the Temple of Synagoga, and the word that John useth, is Synagoga.

8 There is, take away from vs by force, for at that time, though the high Priest's au- thority was great- ly lessened and de- cayed, yet there was some kind of government left among the Jewes.

9 The raging and mad compa- nie of the false church perfwade themselves that they cannot be in laetie, unless he be taken a- way, who onely upholdeth the Church. And so likewise iudgeth the wisdom of the flesh in worldly affaires, which is gover- ned by the spirit of giddinesse or madnesse.

10 Chap. 18. 14. Christ doeth sometimes so- turne his tongues, even of the wil- ked, that even in cursing, they bleste.

11 For they were not gathered to- gether in one coun- try, as the Jewes were, but to be gathered from all quarters, from the East to the West.

12 We may give place to the rage of the wicked, when it is expe- dient so to doe, but yet in such sort, that wee swaue not from Gods vocation.

43 As he had spoken these things, he cryed with a loud voyce, Lazarus, come forth.

44 Then he that was dead, came forth; bound hand and foot with bands, and his face was bound with a napkin. Iesus said vnto them, Loose him, and let him goe.

45 ¶ Then many of the Jewes, which came to Mary, and had seen the things which Iesus did, beleued in him.

46 ¶ But some of them went their way to the Pharisees, and told them what things Iesus had done.

47 Then gathered the high Priests, and the Pharisees a council, and said, What shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will be- leue in him; and the Romanes will come and take away both our place, and the nation.

49 ¶ Then one of them named Caiaphas, which was the high Priest that same yere, said vnto them, Ye perceiue nothing at all.

50 ¶ Nor yet doe you consider that it is ex- pedient for vs, that one man die for the people, and that the whole nation perish not.

51 ¶ It is spake he not of himselfe: but be- ing high Priest that same yere, he prophesied that Iesus should die for that nation.

52 And not for that nation onely; but that he should gather together in one the children of God, which were scattered.

53 Then from that day forth they consulted together to put him to death.

54 ¶ Iesus therefore walked no more openly among the Jewes; but went thence vnto a countrey neere to the wilderness, into a cite called Ephraim, and there continued with his disciples.

55 ¶ And the Jewes Pascheour was at hand, and many went out of the countrey vp to Hierusalem before the Pascheour, to purifie them- selues.

56 Then sought they for Iesus, and spake among themselves, as they stood in the Tem- ple, What thinke ye, that he cometh not to the feast?

57 Now both the high Priests and the Pha- rises had giuen a commandement, that if any man knew where he were, he should shew it, that they might take him.

CHAP. XII.

2 As Christ is at supper with Lazarus, 3 Mary anointeth his feet. 5 Iudas findeth fault with her. 7 Christ defendeth her. 10 The Priests would put Lazarus to death. 12 As Christ cometh to Hierusalem, 18 The people meete him. 20 The Grecians desire to see him. 42 The chiefe Rulers that beleue in him, but for feare doe not con- fesse him. 44 he exhorteth to faith.

¶ Then Iesus, sixe dayes before the Passe- tour, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Mar- tha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Mary a pound of oyntment of Spikenard very costly, and anointed Iesus feet, and wiped his feet with her haire, and the house was filled with the sauour of the oynt- ment.

4 Then said one of his disciples, euen Iu- das Iscariot Simons sonne, which should betray him.

5 ¶ Why was not this oyntment sold for three hundred pence, and giuen to the poore?

6 ¶ Now he said this, not that he cared for the poore, but because he was a thiefe, and had the bag, and bare that which was giuen.

7 ¶ Then said Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes ye haue with you: but me ye shall not haue alwayes.

9 ¶ Then much people of the Jewes knew that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also.

11 ¶ Because that for his sake many of the Jewes went away, and beleued in Iesus.

12 ¶ On the morrow a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem,

13 Took branches of Palm trees, & went forth to meet him, and cried, Hosanna, Blessed is the King of Israel that cometh in the Name of the Lord.

14 And Iesus found a yong asse, and sate thereon, as it is written.

15 ¶ Feare not, daughter of Sion: behold, thy King cometh sitting on asses colt.

16 But his disciples vnderstood not these things at the first: but when Iesus was glori- fied, then remembered they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witness that he called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they sayd that hee had done this mi- racle.

19 ¶ And the Pharises said among them- selues, Perceiue ye how ye preuaile nothing? Behold, the world goeth after him.

20 ¶ Now there were certaine Grekes a- mong them that came to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see that Iesus.

22 Philip came and told Andrew: and a- gaine Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 ¶ Verely, verely I say vnto you, Ex- cept the wheat corne fall into the ground and die,

An horrible example in Iu- das of a minde blinded with couetousnesse, and yet pretending godlinesse.

Chap. 13. 29. This extraor- dinary annoynt- ing which was for a signe, is so allowed of God, that he witness- eth how he will not be worshiped with out- ward pompe, or cally seruice, but with almes.

When the light of the Gos- pel sheweth it- selfe, some are found to be curi- ous, and others (which least ought) to be ou- pen enemies: others in a rage honour him, whom they will straightway fall from: and very few doe reuer- endly receive him as they ought: nor vnderstand- ing Christ beginneth his spiri- tual kingdome in the midst of his enemies.

Matt. 21. 8. Marke 11. 8. Luke 19. 35. Zechar. 9. 9. Euen they which go about to oppresse Christ, are made instruments of his glory.

After the so- lemn call: the Grecians were first so called by the name of the country of Greece, where they dwelt: but afterward, all that were not of the Jewes religion, but worshipped false gods, and were also called Heathens, were called by this name.

The death of Christ is as it were a sowing, which seemeth to be a dying to the corne, but in deed is the cause of a farre greater harvest: and such as is the condition of the head, so shall it be of the members.

die,

* Chap. 26. 7. Marke 14. 3.

die, it abideth alone: but if it die, it bringeth forth much fruit.

25 *He that loueth his life, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall.

26 *If any man serue mee, let him follow me: for where I am, there shall also my seruant be: and if any man serue mee, him will my Father honour.

27 *Now is my soule troubled: and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then said the people that stood by, and heard: that it was a thunder: other said, An Angel spake to him.

30 *Iesus answered, and said, This voyce comenot because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

32 *And, if I were lifted vp from the earth, will draw all men vnto me.

33 Now thus said he, signifying what death he should die.

34 The people answered him, Wee haue heard out of the Law, that that Christ bideth for euer: and how sayest thou, that that Sonne of man must be lifted vp? Who is that Sonne of man?

35 *Then Iesus said vnto them, Yet a little while is the light with you: walke while yee haue that light, lest the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While ye haue the light, beleue in that light, that ye may be the children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 *And though hee had done so many miracles before them, yet beleued they not on him,

38 That the saying of Esaias the Prophet might be fulfilled, that he said, *Lord, who beleued our report? and to whom is the arme of the Lord reueiled?

39 Therefore could they not beleue, because that Esaias saith againe,

40 *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should heale them.

41 These things said Esaias when he saw his glory, and spake of him.

42 *Neuertheless, euen among the chiefe rulers, many beleued in him: but because of the Pharisees they did not confesse him, lest they

should be cast out of the Synagogue.

43 *For they loued the praise of men, more then the praise of God.

44 *And Iesus cried, and said, He that beleueth in me, beleueth not in me, but in him that sent me.

45 And hee that seeth mee, seeth him that sent mee.

46 *I am come a light into the world, that whosoever beleueth in me, should not abide in darkenesse.

47 *And if any man heare my words, and beleuenot, I iudge him not: for I came not to iudge the world, but to saue the world.

48 He that refuseth me, and receiueh not my words, hath one that iudgeth him: the word that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father which hath sent me, he gaue mee a commandement what I should say, and what I should speake.

50 And I know that his commandement is life euerlasting: the things therefore that I speake, I speake them so as the Father said vnto mee.

CHAP. XIII.

4 Christ rising from Supper, 15 to commend humilitie to his Apostles, washeth their feet. 21 He noteth the traitour Iudas 26 with an euident token. 34 He commendeth charitie. 37 39 He foretelleth Peter of his deniall.

Now *before the feast of the Passouer, when Iesus knewe that his houre was come, that he should depart out of the world vnto the Father, forasmuch as hee loued his owne which were in the world, vnto the end he loued them.

2 And when supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons sonne, to betray him)

3 Iesus knowing that the Father had giuen all things into his hands, and that hee was come forth from God, and went to God,

4 He riseth from supper, and layeth aside his upper garments, and tooke a towell, and girded himselfe.

5 After that, he powred water into a bason, and began to wash his disciples feete, and to wipe them with the towell, wherewith hee was girded.

6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feet?

7 Iesus answered and said vnto him, What I doe, thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feet. Iesus answered him, If I wash thee not, thou shalt haue no part with me.

9 Simon Peter said vnto him, Lord, not my feet onely, but also the hands and the head.

10 Iesus said to him, Hee that is washed, needeth not, saue to wash his feet, but is cleane

every

* Chap. 5. 44. 11. The summe of the Gospel, and therefore of saluation, which Christ witnessed in the midst of Hierusalem by his crying out, is this: to rest vpon Christ through faith as the onely Saviour appointed and giuen vs of the Father.

This word Not, doeth not take away whol of sin from Christ, which is here spoken of, but is in way of correction rather, as if he sayd, He that beleeueth in me, doeth not so much as I haue done, as in him that first me. See y^e in Iudas 9. 17. in Iudas 9. 17. in Iudas 9. 17. in Iudas 9. 17.

* Chap. 5. 44. 11. The summe of the Gospel, and therefore of saluation, which Christ witnessed in the midst of Hierusalem by his crying out, is this: to rest vpon Christ through faith as the onely Saviour appointed and giuen vs of the Father.

* Mat. 26. 2. mar. 14. 1. Luke 22. 1. 1 Christ no lesse certaine of the victory, then of the combat which was at hand, vnto the signe of washing the feete, doeth partly thereby giue an example of singular modestie, and his great loue toward his Apostles in this notable acte, being like very thorowly to depart from them: and partly witnesseth vnto them, that it is hee onely which washeth away the filth of his people, and that by little and little in their time and season.

a Them of his household, that is, his Saints. b Into his power. c In that he is said to rise, it argueth that there was a space betweene the ceremony of the Passouer, and this washing of feet, as wher time is specified that the supper was instituted. d Unless thou suffer me to wash thee, thou shalt haue no part in the Kingdom of heauen.

b A phrase comen die when it is changed by vertue of the ground, and becometh a rose of a fresh field. c Mark. 10. 39. and 16. 31. d Luke 9. 34. and 9. 35. e When Christ went about to suffer all the paines which is due to our finnes, and while he did not yet know his might, and power to leaue, as this doeth shew, he might be throughly wrought, now when he is risen with the great force of the curse of God, he cryeth and prayeth, and desireth to be released: yet notwithstanding he preferreth the will and glory of his Father before all things, whose obedience the Father alloweth euen from heauen. f To wit, of death that is now at hand. g He telleth the Father they glory in Christ his glory. h Christ foretelleth to the deile, the manner of his death, the overcoming of the deile and the world, and in conclusion, his triumph. i Chap. 3. 14. k Christ vsed a word, which hath a double meaning, for it signifieth either to lift up, or to lead out of the way: for his raising was to put them in the way of his death, but also to lead them to take it another way. l Christ, and the Apostles, referre the word. All, to all nations: that is, not to the Iewes onely. m 7. al. 39. 36. and 110. 4. and 117. 2. f. al. 40. 8. 12. ch. 37. 25. n Vnumerable is the mercie of God, but an horrible iudgement followeth, if it be contemned. o Chap. 1. 9. p That is, partakers of light. q Faith is not of nature, but of grace. r I. sa. 53. 1. rom. 10. 16. h The arme of the Lord, is the Gospel, which is, the power of God to saluation to all that beleue: And therefore the arme of the Lord is not reueiled to them, whose hearts the Lord hath not opened. i I. sa. 6. 9. matth. 13. 14. marke 4. 12. Luke 8. 10. act. 28. 26. rom. 11. 8. 10 Such as beleue, are not onely few in number, if they be compared with the unbelieuers, but also the worst of those few (yea and that especially the chiefe) doe feare men more then God.

every whit and ye are cleane, but not all.

11 For he knew who should betray him: therefore said he, Ye are not all cleane.

12 So after he had washed their feet, and had taken his garments, and was set downe againe, he said to them, Know yee what I haue done to you?

13 Ye call me Master, and Lord, and ye say well: for so am I.

14 If I then your Lord, and Master, haue washed your feete, ye ought also to wash one anothers feete.

15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, * The seruant is not greater then his master, neither the lymbelasse greater then he that sent him.

17 If ye know these things, blessed are ye, if ye doe them.

18 ¶ I speake not of you all: I know whom I haue chosen: but it is that the Scripture might be fulfilled, * He that eateth bread with mee, hath lift vp his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, ye might beleue that I am hee.

20 * Verely, verely I say vnto you, If I send any, he that receiueth him, receiuech me, and he that receiuech me, receiuech him that sent me.

21 When Iesus had said these things, hee was troubled in the Spirit, and * testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which leaned on Iesus bosome, whom Iesus loued.

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake.

25 He then, as he leaned on Iesus breast, said vnto him, Lord, who is it?

26 Iesus answered, He it is, to whom I shall giue a sop, when I haue dipt it: and he wet a soppe, and gaue it to Iudas Iſcariot, Simons sonne.

27 And after the soppe, Satan entred into him. Then said Iesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knew, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto him, Buy those things that we haue neede of against the feast: or that he should giue some thing to the poore.

30 As soone then as he had receiued the sop, he went immediatly out, and it was night.

31 ¶ When hee was gone out, Iesus said, Now is the sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.

33 Little children, yet a little while am I with you: ye shall seeke mee, but as I said vnto the Iewes, Whither I goe, can ye not come: also to you say I now,

34 A new commandment giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men know that yee are my disciples, if ye haue loue one to another.

36 Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me hereafter.

37 Peter said vnto him, Lord, why can I not follow thee now? * I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The Cocke shall not crowe, till thou haue denied me thrise.

CHAP. XIII

1 He comforteth his disciples, 2. 7 declaring his diuinitie and the fruit of his death, 16 promising the comforter, 17 euen the holy Spirit, 26 whose office he setteth out, 27 He promiseth peace.

Let not your heart be troubled: ye beleue in God, beleue also in me.

2 In my Fathers house are many dwelling places: if it were not so, * I would haue tolde you: I goe to prepare a place for you.

3 And if I goe to prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 And whither I goe, yee know, and the way ye know.

5 Thomas said vnto him, Lord, we know not whither thou goest: how can wee then know the way?

6 Iesus said vnto him, I am that way, and that truieth, and that life. No man cometh vnto the Father, but by me.

7 If ye had known mee, ye should haue known my Father also: and from henceforth ye know him, and haue seene him.

8 Philip said vnto him, Lord, shew vs thy Father, and it sufficeth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not known me? Philip, he that hath seene mee, hath seene my Father: how then sayest thou, Shewe vs thy Father?

hee might at length take vs vp with him into heauen. e The Iewes were to be referred to the whole Church, and therefore the Angels said to the disciples when they were ascribed, What stand you gazing up into heauen? This Iesus shall so come as you see him go up, and in all places of the Scripture, the full comfort of the Church is referred to that day when God shall be all in all, and is therefore called the day of redemption. f Christ is the way to true and euermlasting life, for hee it is in whom the Father hath reuealed himselfe. g This saying sheweth vnto vs both the nature, the will and office of Christ before, that no man saw God at any time, that it is to be understood thus, without his face it is not through Christ, no man could ever see, nor see God at any time, for as Christ is the Sonne, the Sonne is a very short and easie setting forth of the Fathers nature to vs.

11 For he knew who should betray him: therefore said he, Ye are not all cleane. 12 So after he had washed their feet, and had taken his garments, and was set downe againe, he said to them, Know yee what I haue done to you? 13 Ye call me Master, and Lord, and ye say well: for so am I. 14 If I then your Lord, and Master, haue washed your feete, ye ought also to wash one anothers feete. 15 For I haue giuen you an example, that ye should doe, euen as I haue done to you. 16 Verely, verely I say vnto you, * The seruant is not greater then his master, neither the lymbelasse greater then he that sent him. 17 If ye know these things, blessed are ye, if ye doe them. 18 ¶ I speake not of you all: I know whom I haue chosen: but it is that the Scripture might be fulfilled, * He that eateth bread with mee, hath lift vp his heele against me. 19 From henceforth tell I you before it come, that when it is come to passe, ye might beleue that I am hee. 20 * Verely, verely I say vnto you, If I send any, he that receiueth him, receiuech me, and he that receiuech me, receiuech him that sent me. 21 When Iesus had said these things, hee was troubled in the Spirit, and * testified, and said, Verely, verely I say vnto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was one of his disciples, which leaned on Iesus bosome, whom Iesus loued. 24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake. 25 He then, as he leaned on Iesus breast, said vnto him, Lord, who is it? 26 Iesus answered, He it is, to whom I shall giue a sop, when I haue dipt it: and he wet a soppe, and gaue it to Iudas Iſcariot, Simons sonne. 27 And after the soppe, Satan entred into him. Then said Iesus vnto him, That thou doest, doe quickly. 28 But none of them that were at table, knew, for what cause he spake it vnto him. 29 For some of them thought because Iudas had the bagge, that Iesus had said vnto him, Buy those things that we haue neede of against the feast: or that he should giue some thing to the poore. 30 As soone then as he had receiued the sop, he went immediatly out, and it was night. 31 ¶ When hee was gone out, Iesus said, Now is the sonne of man glorified, and God is glorified in him.

3 We haue to consider the glorifying of Christ in his ignominy. g This verse and the next following, are a most plaine and euident testimonie of the diuinitie of Christ.

4 The maiestic
of God dwelleth
in selfe, most eu-
idently, both in
Christ doctrine
and deeds.

5 The approp-
riation of the ve-
rue of Christ is
not included
within his owne
person, but it is
spread thorow
the body of his
whole Church.

6 Thus, not only
doth hee, but I
can also give others
what power is due
to him.

7 1. Cor. 12. 23
11. 24. 25. 26. 27.
6 He looeth
Christ aright
which obeyeth
his commande-
ments: and be-
cause the same
is accompanied
with an infinite
force of mercies,
although he be
absent in body,
yet doth hee
comfort his with
the present ve-
rue of the holy
Ghost, whom
the world despise-
th, because he
knoweth him
not.

8 The holy Ghost
is called the sp-
rit of truth, of
the which he
willeth, because
he knoweth his
truth into vs,
whereas other
wise hee hath
traced in himselfe
worldly men.

9 The Ioyne is in
the Father after
his first, that hee
is one of one selfe-
same substance
with the Father,
but he is in his
deities in a cer-
tain respect as an
aid and helper of
them.

10 I will shew
my selfe to him, and
he knoweth of him
as if he saw me
with his eyes: but
this shewing of
himselfe is not bo-
dily, but spirital
yet so plaine as
we can be more.

11 We must not
ask why the
Gospel is reuei-
led to some ra-
ther than to o-
ther, but we must
rather take heed
that we embrace
Christ who is
offered vnto vs,
and that we tru-
ly loue him, that
is to say, that we
giue our selues
wholly to his
obedience.

12 It is the of-
fice of the holy
Ghost to imprint
in the mindes of
the elect, in their times and seasons
that which Christ once spake * Chap. 15. 26. 9 All true felicitie commeth vs
by Christ alone. 10 So farre is it that we should be for the departing of Christ
from vs according to the flesh, that we should rather reioyce for it, seeing that al the
blessing of the members dependeth vpon the glorifying of the head.

13 Christ went
away from
to the end
for sake vs,
rather than
to be re-
surrected, that
we might be
referred to his
obedience.

14 Christ
hath re-
turned to
the end
for sake vs,
rather than
to be re-
surrected, that
we might be
referred to his
obedience.

15 Christ
hath re-
turned to
the end
for sake vs,
rather than
to be re-
surrected, that
we might be
referred to his
obedience.

16 Christ
hath re-
turned to
the end
for sake vs,
rather than
to be re-
surrected, that
we might be
referred to his
obedience.

17 Christ
hath re-
turned to
the end
for sake vs,
rather than
to be re-
surrected, that
we might be
referred to his
obedience.

18 Christ
hath re-
turned to
the end
for sake vs,
rather than
to be re-
surrected, that
we might be
referred to his
obedience.

19 Christ
hath re-
turned to
the end
for sake vs,
rather than
to be re-
surrected, that
we might be
referred to his
obedience.

20 Christ
hath re-
turned to
the end
for sake vs,
rather than
to be re-
surrected, that
we might be
referred to his
obedience.

21 Christ
hath re-
turned to
the end
for sake vs,
rather than
to be re-
surrected, that
we might be
referred to his
obedience.

22 Christ
hath re-
turned to
the end
for sake vs,
rather than
to be re-
surrected, that
we might be
referred to his
obedience.

23 Christ
hath re-
turned to
the end
for sake vs,
rather than
to be re-
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we might be
referred to his
obedience.

24 Christ
hath re-
turned to
the end
for sake vs,
rather than
to be re-
surrected, that
we might be
referred to his
obedience.

25 Christ
hath re-
turned to
the end
for sake vs,
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to be re-
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obedience.

26 Christ
hath re-
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the end
for sake vs,
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27 Christ
hath re-
turned to
the end
for sake vs,
rather than
to be re-
surrected, that
we might be
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obedience.

28 Christ
hath re-
turned to
the end
for sake vs,
rather than
to be re-
surrected, that
we might be
referred to his
obedience.

29 Christ
hath re-
turned to
the end
for sake vs,
rather than
to be re-
surrected, that
we might be
referred to his
obedience.

10 Beleeuest thou not, that I am in the
Father, and the Father is in me? The wordes
that I speake vnto you, I speake not of my selfe:
but the Father that dwelleth in me, hee doeth
the workes.

11 Beleeue me, that I am in the Father, and
the Father is in me: at the least, beleeue me for
the very workes sake.

12 Verely, verely I say vnto you, Hee that
beleeueth in me, the workes that I doe, hee shal
doe also, and greater then these shal hee doe:
for I goe vnto my Father.

13 And whatsoeuer ye aske in my Name,
that will I do, that the Father may be glorified
in th: Sonne.

14 If yee shall aske any thing in my Name,
I will doe it.

15 If ye loue me, keepe my commande-
ments.

16 And I will pray the Father, and hee shal
giue you another comforter, that he may abide
with you for euer.

17 Euen the Spirit of truth, whome the
world cannot receiue, because it seeth him
not, neither knoweth him: but ye know him,
for he dwelleth with you, and shal be in you.

18 I will not leaue you fatherlesse: but I
will come to you.

19 Yet a little while, and the world shal see
me no more, but ye shal see me: because I liue,
ye shal liue also.

20 At that day shall ye know that I am in
my Father and you in me, and I in you.

21 He that hath my commandements, and
keepe them, is hee that loueth me: and hee
that loueth me, shall be loued of my Father:
and I will loue him, and wil shew mine owne
selfe to him.

22 Judas said vnto him (not Iscariot) Lord,
what is the cause that thou wilt shewe thy selfe
vnto ys, and not vnto the world?

23 Iesus answered, and sayd vnto him, If
any man loue me, he will keepe my word, and
my Father will loue him, and we will come vn-
to him, and will dwell with him:

24 He that loueth me not, keepeth not my
wordes, and the word which ye heare, is not
mine, but the Fathers which sent me.

25 These things haue I spoken vnto you,
being present with you.

26 But the comforter, which is the holy
Ghost, whom the Father will send in my name
he shal teach you all things, & bring all things
to your remembrance, which I haue told you.

27 Peace I leaue with you: my peace I
giue vnto you: not as the world giueth, giue
I vnto you. Let not your hearts be troubled
nor feare.

28 Yee haue heard how I sayd vnto you,
that I goe away, and will come vnto you. If ye
loued me, ye would verely reioice, because I said,
I goe vnto the Father: for the Father is greater
then I.

29 And now haue I spoken vnto you, be-
fore it come, that when it is come to passe, yee
might beleeue.

30 Hereafter wil I not speake many things
vnto you: for the prince of this world com-
meth, and hath nought in me.

31 But it is that the world may know that
I loue my Father: and as the Father hath com-
manded me, so I doe. Arise, let vs goe hence.

And by soe upon me with all the might he can, but he hath no power ouer
me, neither shall he
find any such thing in me as he thinketh he shall.

I goe away, and will come vnto you. If ye
loued me, ye would verely reioice, because I said,
I goe vnto the Father: for the Father is greater
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29 And now haue I spoken vnto you, be-
fore it come, that when it is come to passe, yee
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And by soe upon me with all the might he can, but he hath no power ouer
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find any such thing in me as he thinketh he shall.

CHAP. XV.

1 By the parable of the vine, 2 and the branches, 5. 6 he
declareth how the disciples may beare fruit. 12. 17. He
commandeth them to all loue. 18 He exhorteth them to beare
afflictions patiently, 20 by his owne example.

I Am that true Vine, and my Father is that
husbandman.

2 Euery branch that beareth not fruit
in me, he taketh away: and euery one that bea-
reth fruit, he purgeth it, that it may bring forth
more fruit.

3 Now are ye cleane through the word,
which I haue spoken vnto you.

4 Abide in me, and I in you: as the branch
cannot beare fruit of it selfe, except it abide in
the vine, no more can ye, except ye abide in
mee.

5 I am the vine: ye are the branches: hee
that abideth in me, and I in him, the same bring-
eth forth much fruit: for without me can ye
doe nothing.

6 If a man abide not in mee, hee is cast
forth as a branch, and withereth: and men ga-
ther them, and cast them into the fire, and they
burne.

7 If ye abide in mee, and my words a-
bide in you, aske what yee will, and it shall bee
done to you.

8 Herein is my Father glorified, that ye
beare much fruit, and be made my disciples.

9 As the father hath loued me, so haue I
loued you: continue in that my loue.

10 If ye shall keepe my commandements,
ye shall abide in my loue, as I haue kept my Fa-
thers commandements, and abide in his loue.

11 These things haue I spoken vnto you,
that my ioy might remaine in you, and that
your ioy might be full.

12 This is my commandement, that yee
loue one another, as I haue loued you.

13 Greater loue then this hath no man,
when any man bestoweth his life for his
friends.

14 Ye are my friends, if ye doe whatsoeuer
I command you.

thing more sweete and pleasant then it is. Now this loue sheweth
itselfe by the ef-
fects: a most perfect example whereof. Christ himselfe exhibieth vnto vs. 6 That
is, that loue wherewith I loue you: which loue is on both parts. * Chap. 13. 34. 1. 1st
4. 9. 1. 1st 3. 11. and 4. 21.

15 Hence-

1 This is spoken,
in that that he is
Mediator, for so
the Father is greater
then he, in as
much as the per-
son to whom re-
quest is made, is
greater then he
that maketh the
request.

11 Christ goeth
to death not vn-
willingly, but
willingly, not
as yielding to
the deuil, but
obeying his Fa-
thers decree.

12 As who would
say, Satan will by
me, neither shall he

13 We are of na-
ture drie and
fit for nothing,
but the fire:
Therefore that
we may liue and
be fruitful, wee
must first bee
grafted into
Christ, as it were
into a vine, by
the Fathers
hand: and then
be dayly thred
with a contin-
uall meditation
of the word,
and the crosse:
otherwise it shall
not auail any
man at all to
haue bene gra-
fed, vnlesse hee
cleaue fast vnto
the vine, and so
draw in ioyce out
of it.

* Matth. 15. 13.
* Chap. 13. 10.
* Coloss. 1. 23.

* 1. John 7. 22.

2 He abideth in
Christ, which
resteth in his do-
ctrine, and there-
fore bringeth
forth good fruit:

And the Father
will denie such
an one nothing.
a As who would
say, Herein shall
my Father be glo-
rified, and herein
also shall you be
my disciples,
if you bring
forth much
fruit.

3 The loue of
the Father to-
wards the
Sonne, and of
the Sonne to-
wards vs, and
ours toward
God and our
neighbour, are
ioyned toge-
ther with an vn-
separable knot:
and there is no-
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itselfe by the ef-
fects: a most perfect example whereof. Christ himselfe exhibieth vnto vs. 6 That
is, that loue wherewith I loue you: which loue is on both parts. * Chap. 13. 34. 1. 1st
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resteth in his do-
ctrine, and there-
fore bringeth
forth good fruit:

And the Father
will denie such
an one nothing.
a As who would
say, Herein shall
my Father be glo-
rified, and herein
also shall you be
my disciples,
if you bring
forth much
fruit.

3 The loue of
the Father to-
wards the
Sonne, and of
the Sonne to-
wards vs, and
ours toward
God and our
neighbour, are
ioyned toge-
ther with an vn-
separable knot:
and there is no-
thing more sweete and pleasant then it is. Now this loue sheweth
itselfe by the ef-
fects: a most perfect example whereof. Christ himselfe exhibieth vnto vs. 6 That
is, that loue wherewith I loue you: which loue is on both parts. * Chap. 13. 34. 1. 1st
4. 9. 1. 1st 3. 11. and 4. 21.

* 1. John 7. 22.

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4 The doctrine of the Gospel (as it is vnder by Christes owne mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our saluation and is committed vnto the Apostles. 5 Christ is the author and professor of the ministerie of the Gospel euen to the worlds ende, but the ministers haue about all things neede of prayer and brotherly loue. 6 This place teacheth vs plainly, that our saluation cometh from the onely fauour and gracious goodnes of the ourlesing God toward vs and of nothing that we doe or can deserue.

* Chap. 18. 18. 6 It ought not onely not to feare, but rather confirme the faithfull ministers of Christ, when they shall be hated of the world as their Master was.

* Chap. 13. 36. 7 The hatred that the world beareth against Christ, proceedeth of the blockishnesse of the mind, which notwithstanding is voluntarie blind, so that the world can pretend no excuse to colour their fault.

* Chap. 16. 4. d As who would say, If I had not come these men would not haue stucke to haue vs still before Gods iudgement, seeing that they are religious & void of sinfulness.

1 The ministers of the Gospel must look for all manner of reproches, not onely of them which are open enemies, but euen of them also which seeme to be of the same household, and the very pillars of the Church, * Chap. 15. 21

15 Henceforth call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowne to you:

16 Yee haue not chosen me, but I haue chosen you, and ordeined you, * that yee goe and bring forth fruite, and that your fruite remaine, that whatsoever ye shal aske of the Father in my Name, he may giue it you.

17 These things command I you, that yee loue one another.

18 If the world hate you, yee know that it hated me before you.

19 If ye were of the world, the world would loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the worde that I sayd vnto you, * The seruant is not greater then his master, * If they haue persecuted me, they will persecute you also: if they haue kept my word, they will also keepe yours.

21 But * all these things will they doe vnto you for my Names sake, because they haue not knowne him that sent me.

22 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

23 Hee that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me and my Father.

25 But it is that the word might be fulfilled, that is written in their Law, * They hated me without a cause.

26 But when the Comforter shall come, * whom I will send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

27 And yee shal witnesse also, because yee haue bene with me from the beginning.

CHAP. XVI.

1 Hee foretelleth the disciples of persecution, 7 Hee promisseth the Comforter, and declareth his office. 21 Hee compareth the affliction of his, to a woman that trauaileth with child.

These things haue I sayd vnto you, that ye should not be offended.

2 They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will thinke that he doeth Gods seruice.

3 And these things will they doe vnto you, because they haue not knowen the Father, nor me.

4 * But these things haue I tolde you, that

when the houre shall come, yee might remember that I told you them, And these things said I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, * Whither goest thou?

6 But because I haue said these things vnto you, your hearts are full of sorow.

7 Yet I tell you the trueth, * It is expedient for you that I goe away: for if I goe not away, the Comforter will not come vnto you: but if I depart, I will sende him vnto you.

8 And when he is come, he will reprove the world of sinne, and of righteousness, and of iudgement.

9 Of sinne, because they beleued not in me.

10 Of righteousness, because I goe to my Father, and ye shall see me no more.

11 Of iudgement, because the prince of this world is iudged.

12 I haue yet many things to say vnto you, but ye cannot beare them now.

13 Howbeit, when he is come which is the Spirit of trueth, he will lead you into all trueth: for he shall not speake of himselfe, but whatsoever he shall heare, shall he speake, and he will shew you the things to come.

14 He shall glorifie mee: for he shall receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore said I, that hee shall take of mine, and shew it vnto you.

16 A little while, and ye shall not see me: and againe a little while, and ye shall see mee: for I goe to the Father.

17 Then said some of his disciples among themselves, What is this that he saith vnto vs, A little while, and ye shall not see mee, and againe, a little while, and ye shall see mee, and, For I goe to the Father.

18 They said therefore, What is this that he saith, A little while? we know not what he saith.

19 Now Iesus knewe that they would aske him, and said vnto them, Doe yee enquire among your selues, of that I said, A little while, and yee shall not see mee: and againe, a little while, and yee shall see mee?

20 Verely, verely I say vnto you, that yee shall weepe and lament, and the world shall reioyce: and yee shall sorrow, but your sorrow shall be turned to ioy.

21 A woman when shee trauaileth hath

power, whereby you may destroy every high thing which is lifted up against the knowledge of God. 2. Corin. 10. 12. 4 The doctrine of the Apostles proceeded from the holy Ghost, and is most perfecte. 5 The holy Ghost bringeth no new doctrine, but teacheth that which was vndered by Christes owne mouth, and imprinteth it in our mindes. 6 The grace of the holy Ghost is a most liuely glasse, wherein Christ is truly beholden with the most sharpe sighted eyes of faith, and not with the beclouded eyes of the flesh: whereby wee feele a continuall ioy euen in the midst of sorowes. 7 When a little time is once past. 8 For I passe to eternall glory, so that I shall be much more perfect with you then I was before: for then you shall see in deede what I am, and what I am able to doe.

2 The absence of Christ according to the flesh, is profitable to the Church, that we may wholly depend vpon his spirituall power.

3 The Spirit of God worketh mightily by the preaching of the word, that he constraineth the world, will it, or no, till it can confesse it owne righteousnesse, and Christes righteousness, and almightinesse.

4 He will reprove the world, that the world may be able to stand as a candle.

5 He reprobeth the sinne that he loved vs againe.

6 Iesus, when he is gone, is all gainefayers, were manifestly reprobated through the pouring out of the holy Ghost vpon the Church.

7 So that the very enemies of Christ were reprobated of sinne, in that they were constrained to confesse that they were deuiant, in that they beloued not, and therefore they said to Peter, Alas, we men and brethren, what shall we doe?

8 Of Christ himselfe: for when the world shall see, that I haue passed out the holy Ghost, they shall be constrained to confesse that I was iust, and was not condemned of my Father, when I went out of this world.

9 Of that auerrie and power which I haue both in heauen and earth.

10 That is, because they shall then vnderstand, and know in deede that I haue overcome the deuil and dee gouern the world, when all men shall see that they see themselves against you in vaine, for I will arme you with that heavenly power, whereby you may destroy every high thing which is lifted up against the knowledge of God.

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scrow,

sorrow, because her houre is come: but as soon as she is delivered of the childe, shee remembreth no more the anguish, for ioi that a man is borne into the world.

22 And yee now therefore are in sorrow: but I will see you againe, and your hearts shall reioyce, and your ioi shall no man take from you.

23 And in that day shall yee aske me nothing. Verely, verely I say vnto you, Whatsoeuer ye shall aske the Father in my Name, he will giue it you.

24 Hitherto haue yee asked nothing in my Name: aske and ye shall receiue, that your ioi may be full.

25 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shew you plainly of the Father.

26 At that day shall ye aske in my Name, and I say vnto you, that I will pray vnto the Father for you.

27 For the Father himselfe loueth you, because yee haue loued me, and haue beleued that I came out from God.

28 I am come out from the Father, & came into the world: againe I leaue the world, and goe to the Father.

29 His disciples said vnto him, Loe now speakest thou plainly, and thou speakest no parable.

30 Now know weeth that thou knowest all things, and needest not that any man should aske thee. By this wee beleue that thou art come out from God.

31 Iesus answered them, Doe you beleue now?

32 Behold, the houre commeth, and is alreadie come, that yee shall be scattered euerie man into his owne, and shall leaue me alone: but I am not alone: for the Father is with me.

33 These things haue I spoken vnto you, that in me yee might haue peace: in the world yee shall haue affliction, but be of good comfort: I haue ouercome the world.

CHAP. XVII.

1 Christ prayeth that his glory together with his Fathers may be made manifest. 9 The prayeth for his Apostles. 20 And for all beleuers.

These things spake Iesus, and lift vp his eyes to heauen, and said, Father, that thy houre is come: glorifie, thy Sonne, that thy Sonne may also glorifie thee,

2 As thou hast giuen him power ouer all flesh, that he should giue eternall life to all them that thou hast giuen him.

3 And this is life eternall, that they know

thee to be the only very God, and whom thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And now glorifie me, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 I haue declared thy Name vnto them, which thou gauest me out of the world: and they were, and thou gauest them me, and they haue kept thy words.

7 Now they know that all things whatsoeuer thou hast gaue me, are of thee.

8 For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, and haue knowne surely that I came out from thee, and haue beleued that thou hast sent me.

9 I pray for them: I pray not for the world, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, which thou hast giuen mee, that they may be one as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the child of perdition, that the Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my ioi fulfilled in themselves.

14 I haue giuen them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keepest them from euill.

16 They are not of the world, as I am not of the world.

17 Sanctifie them with thy truth: thy word is truth.

18 As thou diddest send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the truth.

20 I pray not for these alone, but for them

He calleth the Father the only very God, to set him against all false gods, and not to shut out himselfe and the holy Ghost, for straightwaies he sayeth the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed manner setteth forth the whole Godhead in the person of the Father: So as the Father alone said to be King, commander, wise, and dwelling in light, which no man can see, and which no man can understand, Rom. 1. 23. First of all he prayeth for those his disciples by whom he would haue the rest to be gathered together, and commendeth them vnto the Father, (hauing once received the whole company of the reprobate) because he receiued them of him, in to his custodie, and for that they embracing his doctrine, shall haue so many enemies, that there is no way for them to be saved, but by his helpe onely. He sheweth how they may lastingly election and chose, which was hidden in the good will and pleasure of God, which is the groundwork of our saluation. He sheweth how that euelllasting and hidden purpose of God is declared in Christ, by whom we are sanctified and sanctified, if we lay hold on him by faith, that although we may come to the glory of the election. Chap. 16. 27. He prayeth that his people may peaceably agree and be ioyned together in one, that as the God head is one, so they may be of one minde and one consent together. Psal. 133. 1. He sheweth what manner of deliuerance hee meaneth, not that they should be in no danger, but that they being preferred from all might procure by experience that the doctrine of saluation is true, which they receiued at his mouth to deliuer to others. That is, make them holy: and that is said to be holy, which is dedicated and made proper to God onely. He addeth moreover, that the Apostles haue a vocation common with him, and therefore that they must be holden vp by the selfe same vertue to giue vp themselves wholly to God, whereby hee being first, did consecrate himselfe to the Father. The true and substantiall sanctification of Christ, is set against the outward purifying. Secondly, hee offereth to God the Father all his, that is, how many soeuer shall beleue in him by the doctrine of the Apostles: that as hee cleaueth vnto the Father, receiving from him all fulnesse, so they being ioyned with him, may receiue life from him, and at length being together beloued in him, may also with him enjoy euelllasting glory.

also which shall beleue in me, through their word.

11. That they all may be one, as thou I O Father, and I in thee: **Now** that they may be also in vs, that the world may beleue that thou hast sent me.

12. And the glory that thou gavest me, I haue giuen them, that they may be one, as wee are one.

13. All in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me, and wilt love them.

14. Father, I will that they which thou hast giuen mee, be with me, when I am with thee, that they may behold the glory which thou hast giuen mee: for thou lovedst me before the foundation of the world.

15. O righteous Father, the world also hath not known thee, but I haue known thee, and these haue known thee, that thou hast sent me.

16. And I haue declared vnto them thy Name, and will declare it, that the love which thou hast loved me, may begin in them, and I in them, and thou in me, I will be in them.

Chapter XVIII.

1. By Christ's power, whom Iudas betrayed, & the soldiers who came to the ground, & Christ was led to Caiaphas, and from him to Caiaphas, & being delivered to Pilate, he declared his kingdom.

2. When Iesus had spoken these things, he went forth with his disciples vnder the brooke Cedron, where was a garden, into the which he entered, and his disciples.

3. And Iudas which betrayed him, knew also the place: for Iesus oft times resorted thither with his disciples.

4. And Iudas then, after hee had receiued a band of men and officers of the high Priests, and of the Pharisees, came thither with lanterns and torches, and weapons.

5. Then Iesus, knowing all things that should come vnto him, went forth and said vnto them, Whome seeke yee?

6. They answered him, Iesus of Nazareth. Iesus said vnto them, I am hee. Now Iudas also which betrayed him, stood with them.

7. As soone then as he had said vnto them, I am hee, they went away backwards, and fell to the ground.

8. Then hee asked them againe, Whome seeke yee? And they said, Iesus of Nazareth.

9. Iesus answered, I said vnto you, that I am hee: therefore if ye seeke me, let these goe their way.

10. Thus was that the word might be fulfilled which he spake, Of them which thou gavest me haue I lost none.

11. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. Now the seruants name was Malchus.

12. Then said Iesus vnto Peter, Put up thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me?

13. Then the band and the captaine, and the officers of the Iewes, tooke Iesus and bound him.

14. And led him away to Annas first (for he was father in law to Caiaphas, which was the high Priest that same yeere).

15. And Caiaphas was he, that gave counsell to the Iewes, that it was expedient that one man should die for the people.

16. Now Simon Peter followed Iesus, and another disciple, and that disciple was known of the high Priest: therefore he went in with Iesus into the hall of the high Priest.

17. But Peter stood at the doore without. Then went out the other disciple which was known vnto the high Priest, and spake to her that kept the doore, and brought in Peter.

18. Then said the maid that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

19. And the seruants and officers stood there, which had made a fire of coales: for it was cold, and they warmed themselves. And Peter also stood among them, and warmed himselfe.

20. The high Priest then asked Iesus of his disciples, and of his doctrine.

21. Iesus answered him, I spake openly to the world: I neuer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

22. Why askest thou me? Aske them which heard me what I said vnto them: behold, they know what I said.

23. When he had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the high Priest so?

24. Iesus answered him, If I haue euill spoken, beare witness of the euill: but if I haue well spoken, why smitest thou me?

25. Nowe Annas had sent him bound vnto Caiaphas the high Priest.

26. And Simon Peter stood and warmed himselfe, and they said vnto him, Art not thou also of his disciples? Hee denied it, and said, I am not.

27. One of the seruants of the high Priest, his cousin whose eare Peter smote off, said, Did not I see thee in the garden with him?

28. Peter then denied againe, and immediately the cocke crew.

29. Then led they Iesus from Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, lest they should be defiled, but that they might eate the Pasche.

30. Pilate then went out vnto them, & said, What accusation bring ye against this man?

31. They answered, and said vnto him, If he

7 He commeth catch with his by little and little, the knowledge of the Father, which is most in the Father, and the Father, that they may in him be glorified, of the Father, with the Father, came Iesus, with his disciples, and the Father, and the Son.

1 Christ's power of his own accord, in a garden, which his betrayer knew, to be taken that by his obedience to might take away sin from the world by one mans rebellion, and that in a garden. *Mat. 26. 36. *Luk. 22. 39. *Mat. 26. 47. *Luk. 22. 47. 2 Christ who was innocent was taken as a wicked person, that we which are wicked might be let goe as innocent. 3 Christ's person (but not his virtue) was bound of the aquilarius, when and how he would. 4 Christ doth not neglect the office of a good pastor, no not in his greatest danger. *Chap. 17. 12.

5 We ought to containe the zeale we beare to God, within the bounds of our vocation.

Christ is brought before an earthly high Priest to be condemned for one blasphemy, that we might be quickened by the euell speaking high Priest himselfe. *Luk. 22. 70. *Chap. 11. 30. 7 A lively example of the first glimpse of man run in the ball, who they be once left to themselves. *Mat. 26. 38. *Luk. 22. 34. 8 Christ defendeth his cause, but slenderly, not that hee would withdraw himselfe from death, but to show that he was condemned as an innocent. *Mat. 26. 37. *Luk. 22. 54. *Mat. 26. 56. *Luk. 22. 55. 9 After that men haue once fallen, they cannot only not lift up themselves by their owne strength, but also they fall more and more into worse, vntill they be raised vp againe, by a new vertue of God. *Mat. 27. 2. *Luk. 22. 1. 10 The sonne of God is brought before the iudgement seate of an earthly and prophane man, in whom there is found much less wickednes then in the Princes of the people of God: A lively image of the wrath of God against sinne, and reuerence of his great mercie, & last of all of his most severe iudgement against the stubborn contemners of his grace, when it is offered vnto them. *Luk. 22. 20. *Mat. 26. 28.

hee were not an euill doer, we would not haue deliuered him vnto thee.

31. Then said Pilate vnto them, Take yee him, and iudge him after your owne Lawe. Then the Iewes said vnto him, ^b It is not lawfull for vs to put any man to death.

32. ^a It was that the word of Iesus * might be fulfilled which he spake, ^c signifying what death he should die.

33. * So Pilate entred into the common hall againe, and called Iesus, and said vnto him, Art thou the King of the Iewes?

34. Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35. Pilate answered, Am I a Iewe? Thine owne nation, and the hie Priests haue deliuered thee vnto me. What hast thou done?

36. Iesus answered, my kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

37. Pilate then said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witnesse vnto the trueth: euery one that is of the trueth heareth my voice.

38. ^a Pilate said vnto him, ^d What is trueth? And when he had said that, he went out againe vnto the Iewes, and said vnto them, I finde in him no cause at all.

39. * But you haue a custome, that I should deliuer you one loofe at the Passeouer: will ye then that I loofe vnto you the King of the Iewes?

40. * Then ^e cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

¹ Pilate when Christ was scourged, ² and crowned with thorne, ⁴ was desirous to let him loofe. ⁸ but being overcome with the outrage of the Iewes, ¹⁶ hee deliuereth him to be crucified. ²⁶ Iesus committeth his mother to the disciple. ³⁰ Hauing tasted vineger, hee dyeth. ³⁴ And being dead, his side is pearced with a speare. ⁴⁰ He is buried.

Then * Pilate tooke Iesus and ^f scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment.

3 And said, Haile King of the Iewes. And they smote him with ^g their rodde.

4 * Then Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that ye may know, that I finde no fault in him at all.

5 Then came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Behold the man.

6 Then when the hie Priests and officers saw him, they cryed, saying, ^h Crucifie, crucifie him. Pilate said vnto them, Take ye him and

crucifie him: for I finde no fault in him.

7 The Iewes answered him, We haue a law, and by our law he ought to die, because he made himselfe the Sonne of God.

8 ¶ When Pilate then heard that word, he was the more afraid,

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answer.

10 Then said Pilate vnto him, Speakest thou not vnto mee? Knowest thou not that I haue power to crucifie thee, and haue power to loofe thee?

11 Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thencefoorth Pilate sought to loofe him, but the Iewes cried, saying, If thou deliuer him, thou art not Cæsars friend: for whosoever maketh himselfe a King, speaketh against Cæsar.

13 ¶ When Pilate heard this word, hee brought Iesus forth, and fate downe in the iudgement seate, in a place called, The Paucement and in Hebrew, ⁱ Gabbatha.

14 And it was the preparation of the Passeouer, and about the sixt houre: and he said vnto the Iewes, Behold your King:

15 But they cried, Away with him, away with him, crucifie him. Pilate said vnto them, Shall I crucifie your King? The high Priests answered, We haue no King but Cæsar.

16 ^j Then deliuered he him vnto them, to be crucified. And they tooke Iesus, and led him away.

17 * And he bare his owne crosse, and came into a place named of dead mens skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the middes.

19 ¶ And Pilate wrote also a title, and put it on the Crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEVVES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in Hebrew Greeke and Latine.

21 Then said the high Priests of the Iewes to Pilate, Write not, The king of the Iewes, but that he said, I am king of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the * souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to euery souldier a part) and his coate: and the coate was without seame wouen from the top throughout.

24 Therefore they sayd one to another, Let vs not diuide it, but cast lots for it, whose it shall be. This was that the Scripture might be fulfilled,

³ Pilates conscience fighteth for Christ, but straightway it yeeldeth, because it is not vpholden with the singular vertue of God.

⁴ Pilate condemneth himselfe first, with the same mouth wherewith hee afterward condemneth Christ. ^b Gabbatha signifies an iudgement seate.

⁵ Christ fasteneth Satan, sinne and death to the crosse.

⁶ Christ sitting vpon the throne of the crosse, is openly written euertlasting king of all people with his owne hand, whose mouth condemned him for usurping a kingdom. ⁷ Christ signified by the diuision of his garments amongst the bloodie butchers (his coate except that had no seam) that it shall come to passe, that he wil shortly diuide his benefites, and enrich his very enemies throughout the world: but so notwithstanding that the treasure of his Church shall remaine whole. ⁸ Math. 27. 35. Marke 15. 24.

* Psal. 22. 18.
8 Christ is a
perfect example
of all righteous-
ness, not only
in the keeping
of the first, but
also of the se-
cond Table.
9 Christ when
he hath taken
the vinegar, re-
deemeth vp the
ghost, drinking
vp in deed that
most bitter and
sharpe cup of
his Fathers
wrath in our
name.

* Psal. 96. 22.
e Galatians wit-
nesseth out of the
book called San-
hidrin, that the
Iewes were wont
to give them that
were executed,
vinegar mixed
with frankincense
to drinke to make
their braynes
some what trea-
bled: so charitably
the Iewes pro-
vided for the poore
mens conscience,
which were exe-
cuted.

10 The body of
Christ which
was dead for a
season (because
it so pleased
him) is wound-
ed, but the least
bone of it is not
broken: and
such is the state
of his mysticall
bodie.

11 Christ being
dead vpon the
crosse, witnes-
seth by a double
figue, that hee
onely is the true
satisfaction, and
the true wash-
ing for the be-
lievers.

d This wound
was a most mani-
fest witness of the
death of Christ:
for the water that
issued out by this
wound gaue us
plainly to under-
stand, that the
weapon pierced the
very shew that
compasseth the
heart, which a the
vessel that con-
taineth that wa-
ter, and that being
once wounded,
that creature
whi his so pier-
ced, and stricken,
cannot chuse but
die.

* Exod. 12. 46
Numb. 9. 12
* Zach. 12. 10
* Matth. 27. 57
marke 15. 42.
Luc. 25. 50.

12 Christ is o-
penly buried,
and in a famous
place, Pilate
writing and suf-
fering it, and that by men which did fauour Christ, in such wise, that yet before that
day, they neuer openly folloved him: so that by his buriall, no man can iustly doubt
either of his death, or resurrection. * Chap. 3. 2.

fulfilled, which sayth; * They parted my gar-
ments among them, and on my coate did cast
lots. So the souldiers did these things indeed.

25 ¶ Then stood by the crosse of Iesus his
mother, and his mothers sister, Mary the wife
of Cleopas, and Mary Magdalene.

26 And when Iesus sawe his mother, and
the disciple standing by, whom hee loued, hee
said vnto his mother, Woman, behold thy
sonne.

27 She said he to the disciple; Behold thy
mother; & from that houre the disciple tooke
her home vnto him.

28 ¶ After, when Iesus knew that all things
were performed, that the Scripture might be
fulfilled, he said, I thirst.

29 And there was set a vessell full of vine-
ger: and they filled a sponge with vinegar, and
put it about an Hylope stalk, and put it to his
mouth.

30 Now when Iesus had receiued of the vi-
neger, hee said, It is finished, and bowed his
head, and gaue vp the ghost.

31 ¶ The Iewes then (because it was the
Preparation, that the bodies should not re-
maine vpon the crosse on the Sabbath day: for
that Sabbath was an high day) besought Pi-
late that their legges might bee broken, and
that they might be taken downe.

32 Then came the souldiers and brake the
legges of the first, and of the other which was
crucified with Iesus.

33 But when they came to Iesus, and sawe
that he was dead already, they brake not his
legges.

34 ¶ But one of the souldiers with a speare
pierced his side, and forthwith came there
out blood and water.

35 And he that saw it, bare record, and his
record is true: and hee knoweth that he sayth
true, that ye might beleue it.

36 ¶ For these things were done, that the
Scripture should be fulfilled, * Not a bone of
him shall be broken.

37 And againe another Scripture sayth,
* They shall see him whom they haue thrust
through.

38 ¶ And after these things, Ioseph of
Arimathea (who was a disciple of Iesus, but
secretly for feare of the Iewes) besought Pilate
that he might take downe the bodie of Iesus.
And Pilate gaue him licence. He came then
and tooke Iesus bodie.

39 And there came * also Nicodemus
(which first came to Iesus by night) & brought
of myrrhe and aloes mingled together about
an hundred pound.

40 ¶ Then tooke they the bodie of Iesus, and
wrapped it in linnen clothes with the odours,
as the manner of the Iewes is to burie.

41 And in that place where Iesus was cru-
cified, and that by men which did fauour Christ, in such wise, that yet before that
day, they neuer openly folloved him: so that by his buriall, no man can iustly doubt
either of his death, or resurrection. * Chap. 3. 2.

cified, was a garden, and in the garden a new
sepulchre, wherein was * neuer man yet laid.

42 There then laid they Iesus, because of
the Iewes preparation day, for the sepulchre
was newe.

CHAP. XX.

1 Marie bringeth word, that Christ is risen: 2. Peter and
Iohn came to see it. 3. Iesus appeareth to Marie,
19 and to the disciples that were together in the house.
21. Thomas before faithlesse. 29. newe beleueth.

NOW the first day of the weeke came
Mary Magdalene, early when it was yet
darke, vnto the sepulchre, and saw the stone
taken away from the tombe.

2 Then she ranne, and came to Simon Pe-
ter, and to the other disciple whom Iesus lo-
ued, and said vnto them, They haue taken away
the Lord out of the sepulchre, and wee know
not where they haue laid him.

3 Peter therefore went forth, & the other
disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the o-
ther disciple did outrunne Peter, and came first
to the sepulchre.

5 And he stouped downe, and saw the lin-
nen clothes lying: yet went he not in.

6 Then came Simon Peter following him,
and went into the sepulchre, and saw the lin-
nen clothes lie.

7 And the kerchiefe that was vpon his
head, not lying with the linnen clothes, but
wrapped together in a place by it selfe.

8 Then went in also the other disci-
ple, which came first to the sepulchre, and hee saw
it, and beleueed.

9 For as yet they knew not the Scripture,
That he must rise againe from the dead.

10 And the disciples went away againe vn-
to their owne home.

11 ¶ But Mary stood without at the se-
pulchre weeping: and as she wept, she bowed
her selfe into the sepulchre,

12 And saw two Angels in white, sitting,
the one at the head, and the other at the feete,
where the bodie of Iesus had layen.

13 And they sayd vnto her, Woman, why
weepest thou? She sayd vnto them, They haue
taken away my Lord, and I know not where
they haue layd him.

14 ¶ When shee had thus said, shee turned
her selfe backe, and sawe Iesus standing, and
knew not that it was Iesus.

15 Iesus sayth vnto her, Woman, why
weepest thou? whom seekest thou? Shee sup-
posing that he had beene the gardener, said vn-
to him, Sir, if thou hast borne him hence, tell
me where thou hast laid him, and I will take
him away.

16 Iesus sayth vnto her, Marie. She turned
her selfe and said vnto him, Rabboni, which is
to say, Master.

17 ¶ Iesus sayth vnto her, Touch me not:
for I am not yet ascended to my Father: but
goe

* That no man
might caill at
his resurrection,
as though some
other had
bin buried there,
had risen. The-
oph.

* Marke 16. 1.
Luc. 24. 1.
1 Mary Mag-
dalene, Peter
and Iohn, as
the first wit-
nes of the resur-
rection: and such
as cannot iustly
be suspected, for
that they them-
selues could
scarcely be per-
suaded of it, so
faire it is off,
that they should
inuent it of set
purpose.

* Matth. 28. 1.
marke 16. 5.
a That is, with-
out the cause,
which the sepul-
chre was cut
out of.
2 Two Angels
are made wit-
nesses of the
Lords resur-
rection.
b In white
clothing.
c Mary Ioseph
as the common
people use to
speake: for they
speake of a dead
carke: if a man they
doe of a whole
man.
3 Iesus witnes-
seth by his pre-
sence, that he is
truly risen.

4 Christ which
is risen, is not to
be sought in this
world, accord-
ing to the flesh,
but in heauen by
faith: whether he
is gone before vs

goe to my brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your God.

18 Marie Magdalene came and told the disciples that shee had seene the Lord, and that he had spoken these things vnto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the Disciples were assembled for feare of the Iewes, came Iesus and stood in the mids, and said to them. Peace be vnto you.

20 And when hee had so sayd, hee shewed vnto them his hands, and his side. Then were the Disciples glad when they had seene the Lord.

21 ¶ Then said Iesus to them againe, Peace be vnto you: as my Father sent mee, so send I you.

22 And when he had said that, he breathed on them, and saide vnto them, Receiue the holy Ghost.

23 ¶ Whoso euer sinnes ye remit, they are remitted vnto them: and whoso euer sinnes ye retaine, they are retained.

24 ¶ But Thomas one of the twelue called Didymus, was not with them when Iesus came.

25 The other Disciples therefore saide vnto him, We haue seene the Lord: but he said vnto them, Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his side, I will not belecue it.

26 ¶ And eight dayes after, againe his disciples were within, and Thomas with them. Then came Iesus, when the doores were shut, and stood in the mids, and said, Peace be vnto you.

27 After said he to Thomas, Put thy finger here, and see mine hands, and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered, and said vnto him, Thou art my Lord, and my God.

29 ¶ Iesus said vnto him, Thomas, because thou hast seene me, thou beleeuest: blessed are they that haue not seene, and haue beleeued.

30 ¶ And many other signes also did Iesus in the presence of his Disciples, which are not written in this booke.

31 But these things are written, that yee might beleeue, that Iesus is that Christ that Sonne of God, and that in beleeuing ye might haue life through his Name.

CHAP. XXI.

1 Iesus appeareth to his Disciples as they were a fishing, 6.

7 whom they know by a miraculous draught of Fishes.

15 He committeth the charge of the Sheepe to Peter, 18

and foretelleth him of the manner of his death.

After these things, Iesus shewed himselfe againe to his Disciples at the sea of Tiberias, and thus shewed he himselfe.

giueth a most full assurance of his Resurrection,

2 There were together Simon Peter, and Thomas, which is called Dydimus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I goe a fishing. They said vnto him, Wee also will goe with thee. They went their way and entred into a ship straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuerthelesse the disciples knew not that it was Iesus.

5 Iesus then said vnto them, Sirs, haue ye any meat? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast out, and they were not able at all to draw it, for the multitude of fishes.

7 Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coate to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by ship (for they were not farre from land, but about two hundred cubites) and they drew the net with fishes.

9 As soone then as they were come to land, they saw hotte coales, and fish layde thereon, and bread.

10 Iesus said vnto them, Bring of the fishes which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land, full of great fishes, an hundred, fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iesus said vnto them, Come, and dine. And none of the Disciples durst aske him, Who art thou? seeing they knew that he was the Lord.

13 Iesus then came and tooke bread and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that hee was risen againe from the dead.

15 ¶ So when they had dined, Iesus said to Simon Peter, Simon the sonne of Iona, louest thou mee more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. Hee said vnto him, Feed my lambes.

16 He said to him againe the second time, Simon the sonne of Iona, louest thou me? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Feed my sheepe.

17 He said vnto him the third time, Simon the sonne of Iona, louest thou me? Peter was sorrie, because he said to him the third time, Louest thou me? and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feed my sheepe.

18 ¶ Verily, verily I say vnto thee, When thou wast young, thou girdedst thy selfe, and walkedst whither thou wouldest: but when

Pppp

It was a linen garment, which could not let him swimming.

Peter by his triple confession, is restored into his former degree from whence he fell by his triple denial: and therewithall is aduertised, that he is in deede a pastour, which sheweth his loue to Christ, in feeding his sheepe. It was more that he that had denied him this should confesse him thrise, that Peter might rather doubt of the forgiveness of his so grievous a sinne, now of his restoring to the office of the Apostleship. The violent death of Peter is foretold. They that took so many journeys, especially in the East country and in those places where the people used long garments, had need to be girded and trusted up.

Christ which is risen is not sought in this world, according to the flesh, but in heaven by faith whether he be gone before vs

in the mids of the disciples, and said (now the number of names that were in one place were about an hundred and twentie.)

16 Yee men and brethren, this Scripture must needs haue bene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, which was guide to them that tooke Iesus.

17 For hee was numbered with vs, and had obtained fellowship in this ministration.

18 Hee therefore hath purchased a field with the reward of iniquitie: and when hee had throwen downe himselfe headlong, he brast asunder in the mids, and all his bowels gushed out.

19 And it is known vnto all the inhabitants of Hierusalem, in so much, that the field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes; Let his habitation bee voide, and let no man dwell therein: also, Let another take his charge.

21 Wherefore of these men which haue companied with vs, all the time that the Lord Iesus was conuersant among vs,

22 Beginning from the Baptisme of Iohn vnto the day that hee was taken vp from vs, must one of them bee made a witnesse with vs of his resurrection.

23 And they presented two, Ioseph called Barfabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen.

25 That he may take the yee of this ministration and Apostleship, from which Iudas hath gone astray, to goe to his owne place.

26 Then they gaue forth their lots: and the lot fell on Matthias, and he was by a common consent counted with the eleuen Apostles.

The whole body of the Congregation, without making the Congregation priuie vnto it. 1 Word for word, went in and out, which kinde of speech betakeneth as much in the Hebrew tongue, as the exercising of a publique and painefull office, when they spake of such as were in any publique office, Deut. 31. 1. Chron. 27. 1. 2 From our companie. 3 The Apostles must be chosen immediately from God: and therefore after prayers, Matthias is chosen by lot, which is as it were, Gods owne voyce. 4 Openly, and by the voices of all the whole company. 5 That he may be fellow and partaker of his ministration. 6 Deputed from, or fallen from: And it is a Metaphore taken from the way: For callings are signified by the name of wayes, with the Hebrews.

CHAP. II.

1 The Apostles 4 filled with the holy Ghost 8 Speake with diuers tongues: 13 They are thought to bee drunke, 15 but Peter disprooueth that. 34 He teacheth that Christ is the Messias: 37 And seeing the hearers astonished, 38 he exhorteth them to repentance.

AND when the day of Pentecost was come, they were all with one accord in one place.

At that time it might euidently appeare to all the world, that they had all one office, one spirit, one faith, are by a double signe from heauen authorized, and anoynted with all the most excellent gifts of the holy Ghost, and especially with an extraordinary and necessary gift of tongues. 1 Word for word, was fulfilled: that is, was begun, as Luke 2. 42. For the Hebrews say, that a day, or a yeere is fulfilled or ended, when the former daies or yeeres are ended, and the other begun, Jer. 25. 12. And it shall come to passe, that when seven yeeres are ended, and the other begun, I will visite, &c. For the Lord did not bring home his people, after the seven yeeres were ended, but in the seventieth yeere: Now the day of Pentecost, was the fiftieth day after the feast of the Passouer. b The twelve Apostles, which were to bee the pillars of the Church.

2 And suddenly there came a sound from heauen, as of a rushing and mighty wind, and it filled all the house where they sate.

3 And there appeared vnto them clouen tongues, like fire, and it sate vpon each of them.

4 And they were all filled with the holy Ghost, & began to speake with other tongues, as the Spirit gaue them utterance.

5 And there were dwelling at Hierusalem Iewes, men that feared God, of euery nation vnder heauen.

6 Now when this was noised, the multitude came together, and were astonished, because that euery man heard them speake his owne language.

7 And they wondered all, and marueiled, saying among themselves, Behold, are not all these which speake, of Galilee?

8 How then heare wee euery man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudca, and of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, and Iewes, and Profelites,

11 Creetes, and Arabians: we heard them speake in our owne tongues the wonderfull workes of God.

12 They were all then amazed, and doubted, saying one to another, What may this be?

13 And others mocked, and said, They are full of new wine.

14 But Peter standing with the Eleuen, lift vp his voice, and said vnto them, Yee men of Iudca, and yee all that inhabite Hierusalem, bee this knowne vnto you, and hearken vnto my words.

15 For these are not drunken, as yee suppose, since it is but the third houre of the day.

16 But this is that, which was spoken by the Prophet I Joel,

17 And it shall bee in the last dayes, saith God, I wil powre out my spirit vpon all flesh, and your sonnes, and your daughters shall propheticie, and your yong men shall see visions, and your old men shall dreame dreames.

18 And on my seruants, and on mine handmaidens I will powre out of my spirit in those dayes, and they shall propheticie.

19 And I will shew wonders in heauen above, and tokens in the earth beneath, blood, and fire, and vapour of smoke.

20 The Sunne shall bee turned into darke-

ness, and continuations: And by this reprochfull mocking we see, that there is no miracle so great and excellent, which the wickednesse of man doeth not speake euill of: b Peter his holinesse is to be marked, wherein the grace of the holy Ghost is to be seen, euen straight after the beginning. 1 After the sunne rising, which may bee about seven or eight of the clocke with vnto. 2 There is nothing that can dissolve questions and doubts, but testimonie taken out of the Prophets: for mens reasons may be ouerturned, but Gods voice cannot bee ouerturned. 3 Joel 2. 28. saith 24. 3. Peter setting the truth of God against the false accusation of men, sheweth in himselfe and in his fellowes, that that is fulfilled which Joel spake before concerning the full giuing of the holy Ghost in the latter dayes: which grace also is offered to the whole Church, to their certaine and vndoubted destruction, which doe condemne it. 4 All without exception, both vpon the Iewes and Gentiles. 5 That is, men.

nesse, and the Moone into blood, before that great and terrible day of the Lord come.

21 And it shall bee, that whosoever shall call on the Name of the Lord, shall be sauéd.

22 Yee men of Israel, heare these words, Iesus of Nazareth, a man approved of God among you with great workes and wonders, and signes, which God did by him in the mids of you, as yee your selues also know:

23 Him, I say, being deliuered by the determinate counsell, and foreknowledge of God, after you had taken with wicked hands, you haue crucified and slaine.

24 Whom God hath raised vp, and loosed the sorrowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid saith concerning him, * I beheld the Lord alwayes before mee: for hee is at my right had, that I should not bee shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in hope,

27 Because thou wilt not leaue my soule in graue, neither wilt suffer thine holy one to see corruption.

28 Thou hast shewed mee the wayes of life, and shalt make mee full of ioy with thy countenance.

29 Men and brethren, I may boldly speake vnto you of the Patriarke Dauid, * that hee is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing he was a Prophet, and knew that God had sworne with an oath to him, that of the fruit of his loynes hee would raise vp Christ concerning the flesh, to set him vpon his throne,

31 Hee knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

32 This Iesus hath God raised vp, whereof we are all witnesses.

33 Since then that he by the right hand of God hath bene exalted, and hath receiued of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

34 For Dauid is not ascended into heauen, but he saith, * The Lord said to my Lord, Sit at my right hand,

35 Vntill I make thine enemies thy foote-stool.

36 Therefore, let all the house of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee haue crucified.

37 Now when they heard it, they were pricked in their hearts, and said vnto Peter and

the other Apostles, Men and brethren, what shall wee doe?

38 Then Peter said vnto them, Amend your liues, and be baptized euery one of you in the Name of Iesus Christ for the remission of sinnes, and ye shall receiue the gift of the holy Ghost.

39 For the promise is made vnto you, and to your children, and to all that are as farre off, euen as many as the Lord our God shall call.

40 And with many other words hee besought and exhorted them, saying, saue your selues from this froward generation.

41 Then they that gladly receiued his word, were baptized: and the same day there were added to the Church about three thousand foules.

42 And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers.

43 And feare came vpon euery soule, and many wonders and signes were done by the Apostles.

44 And all that beleeeued, were in one place, and had all things common.

45 And they solde their possessions and goods, and parted them to all men, as euery one had need.

46 And they continued daily with one accord in the Temple, and breaking bread at home, did eate their meate together with gladnesse and singlenesse of heart,

47 Praising God, and had fauour with all the people: and the Lord added to the Church from day to day, such as should be sauéd.

CHAP. III.

1 Peter going into the Temple with Iohn, 2 healeth the creeple. 9 To the people gathered together to see the miracle, 12 hee expoundeth the mystery of our saluation through Christ, 14 accusing their ingratitude, 19 and requiring their repentance.

Now Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe, was caried, whome they laid daily at the gate of the Temple called Beautiful, to aske almes of them that entred into the Temple.

3 Who seeing Peter and Iohn, that they would enter into the temple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Look on vs.

5 And he gaue heed vnto them, trusting to receiue something of them.

6 Then said Peter, Siluer and gold haue I none,

4 The chiefest vte of all the gifts of the holy Ghost is to bring men to saluation by faith.

5 Christ being innocent, was by Gods promise crucified of wicked men.

6 Who is by those workes much God wrought by him so manifestly approved and allowed of, that no man can gainsay him.

7 Gods euergoing knowledge going before, which can neither be separated from his determinate counsell, as the Epicures say, neither yet bee the cause of euill.

8 For God is his euilless and vouchsafeable counsell, appointed the wicked out of Luda to an excellent end, and God doth that well, which the instruments doe ill.

9 Gods counsell doeth not excuse the Lawes, whose hands were wicked.

10 The fact is said to be theirs, by whose counsel and egging forward it is done.

11 Christ (as Dauid foretold) did not onely rise againe, but also was in the graue void of all corruption.

12 The death that was full of sorrow both of body and mind, therefore when death appeared conquerour and victor over those sorrowes, Christ is rightly said to haue overcome those sorrowes of death when as being dead, he overcome death, to liue for ever with his Father.

13 Thou wilt not suffer me to remaine in graue.

14 Thou hast opened me the way to let me liue.

15 King 2. 10. chap 13. 36.

16 Psal 132. 11.

17 Had I sworn solemnly.

18 Psal 16. 10.

19 Peter witnesseth that Iesus Christ is the appointed euergoing King, which hee proueth manifestly by the gifts of the holy Ghost and the testimonie of Dauid.

20 Might and power of God. Psal 110. 1. 2. Christ is said to be made, because he was aduanced to that dignitie, and therefore it is not spoken of his nature, but of his estate and high dignitie.

Repentance and remission of sinnes in Christ, are two principles of the Gospel and therefore of our saluation.

and they are obtained by the promise apprehended by faith, and are ratified in vs by Baptisme, whereunto is ioyned the vertue of the holy Ghost.

4 The word that is vnto here, giueth vs to vnderstand that it was a free gift.

9 He is truly ioyned to the Church, which separateth himselfe from the wicked.

10 A notable example of the vertue of the holy Ghost: but such as are of age, are not baptized, before they make confession of their faith.

11 The marks of the true Church are the doctrine of the Apostles, the duties of charitie, the pure and simple administration of the Sacraments, and true inuocation of all the faithful.

12 Communicating of goods, and all other duties of charitie, as is shewed afterward.

13 The Lawes of the Lord, and therefore they did rather breake them then cut them. So by breaking of bread, they vnderstood that liuing together, and the banquet which they vsed to keepe.

14 And when they kept their lawe fast, they vsed to celebrate the Lords Supper, which euen in these dayes began to be corrupted, and Paul amendeth it, 1. Cor. 11. 13. So oft as the Lord thinketh it expedient, he bridleth the rage of strangers, that the Church may be planted, and haue some refreshing.

15 Charitie maketh all things common concerning the Lord, according as necessitie requireth.

16 The faithfull came together at the beginning with great fruit, not onely to the hearing of the word, but also to meate.

17 Christ, in healing a man that was borne lame, and well known to all men, both in place and time very famous, by the hands of this Apostles, doeth partly confirme them which beleeued, and partly also calleth other to beleeue.

18 Both with heart and eye.

19 This is of the last and prophesie.

none, but such as I haue, that giue I thee in the Name of Iesus Christ of Nazareth, rise vp and walke.

7 And he tooke him by the right hand, and lift him vp, and immediatly his feete and ankle bones receiued strength.

8 And he leaped vp, stood, and walked, and entred with them into the Temple, walking and leaping, and praising God.

9 And all the people saw him walke, and praising God.

10 And they knew him, that it was he which sate for the almes at the Beautifull gate of the Temple, and they were amazed, and fore-
11 And as the creeple which was healed,

held Peter and Iohn, all the people ranne amazed vnto them in the porch which is called Salomons.

12 So when Peter saw it, he answered vnto the people, Yee men of Israel, why maruaile yee at this? or why looke yee so stedfastly on vs, as though by our owne power or godli-
13 The God of Abraham, and Isaac, and Ia-
14 But yee denied the Holy one and the Iust, and desired a murderer to be giuen you,
15 And killed the Lord of life, whome God hath raised from the dead, wherof we are witnesses.

16 And his Name hath made this man sound, whome yee see and know, through faith in his Name: and the faith which is by him, hath gi-
17 And now brethren, I knowe that through ignorance yee did it, as did also your gouernours.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may bee put away, when the time of refreshing shal come from the presence of the Lord.

20 And hee shall send Iesus Christ, which before was preached vnto you,

21 Whom the heauen must containe vntil the time that all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

22 For Moses said vnto the fathers, The Lord your God shall raise vp vnto you a Prophet, euen of your brethren, like vnto me: yee shall heare him in all things, whatsoever he shall say vnto you.

23 For it shall bee that euery person which shall not heare that Prophet, shall be destroyed out of the people.

24 Also all the Prophets from Samuel, and thenceforth as many as haue spoken, haue like-
25 Yee are the children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, Euen in thy seede shall all the kinreds of the earth be blessed.

26 First vnto you hath God raised vp his Sonne Iesus, and him hee hath sent to blesse you, in turning euery one of you from your iniquities.

CHAP. IIII.

1 Peter and Iohn, 3 are taken & brought before the coun-
2 They speake boldly in Christs cause. 24 The disciples pray vnto God. 32 Many sell their posses-
36 Of whom Barnabas is one.

And as they spake vnto the people, the Priests and the Captaine of the Temple, and the Sadduces came vpon them,

2 Taking it grievously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they laide hands on them, and put them in hold, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the word, beleued, and the number of the men was about foue thousand.

5 And it came to passe on the morrow that their rulers and Elders, and Scribes, were gathered together at Ierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the hie Priests.

7 And when they had set them before them, they asked, By what power, or in what Name haue yee done this?

8 Then Peter full of the holy Ghost, said vnto them, Yee Rulers of the people, and Elders of Israel,

9 For as much as wee this day are examined of the good deede done to the impotent man, to wit, by what meanes hee is made whole,

10 Bee it knowen vnto you all, and to all the people of Israel, that by the Name of IESVS CHRIST of Nazareth, whom yee haue crucified, whome God raised againe from the dead, euen by him doth this man stand here before you, whole.

11 This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is giuen none other Name vnder heauen, whereby we must be saued.

sooth as they are able. 3 The Woolues which succede true Pastours, pleade their owne cause and not Gods, neither the Churches. 4 He is in deede a true shepheard, that reacheth his sheepe to hang vpon Christ onely, as vpon one that is not dead, but hath conquered death, and hath all rule in his owne hands. 5 Of God. 6 There is no other man, or no other power and authoritie whatsoever: which kind of speech being vsuall among the Iewes, rose vpon this, that when we are in danger, we call vpon them at whose hands we looke for helpe. 7 Any where: and thus setteth forth vnto vs the largenesse of Christs kingdome.

b At what time the kingdome of Israel was establisht.

3 The Iewes that beleued are the first begotten in the kingdome of God.

i For whome the Prophets were specially appointed. * Gen. 12.3.

* Gal. 3.8. Given to the world, or raised from the dead, and aduanced to his kingdome.

1 None are commonly more diligent or bolder enemies of the Church, then such as professe themselves to be head builders: but the more they rage, the more constantly the faithfull ser-
2 The Iewes had certain garrisons for the garde and defence of the Temple and holy things. Math. 26.65.

The Ierusalem had a Captaine, such as Elakarus Ananias the hie Priest.

Sonne was in the time of the warre that was in Iudaea being a very impudent and proud young man. I. esp. lib. 2. of the taking of Iudaea.

While they thought to diminish the number, they increased them.

These were they that made the Sanhedrim, which were all of the tribe of Iudaea, vntil Herod vsed that crueltie against Dauides stocke.

Of whome the hie Priests were wont to be chosen and made, the execution of the iudiciall office being now changed.

Against such as bragge of a succession of doctrine, and by that means beate downe the true ministers of the word, so farre

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As bragg of a succession of doctrine, and by that means beate downe the true ministers of the word, so farre

5 The good li-
berie and bold-
nesse of the ser-
uants of God
doeth yet thus
much good, that
such as lay hid
vnder a vizard
of zeale, doe at
length betray
themselves to be
in deede wicked
men.

6 The word of
God here, is that
being spoken in
comparison had to
us. It is a private
man: but when we
speake of offences
and studies, it sig-
nifieth one that is
unlearned: and in
accepts of ho-
nour and estimat-
ion, is importu-
ne of best degree,
and no estimation.
7 Laide their
heads together.
8 He that flate-
reth himselfe
in ignorance,
commeth at
length to doe o-
pen wickednesse,
and that against
his owne con-
science.

9 We must so
obey men to
whom we are
subiect, that es-
pecially and be-
fore all things
we obey God.
10 So farre off
are the wicked
from doing what
they list, that
contrariwise
God vseth euen
that to the ser-
uing forth of his
glorie, which he
giueth them
leue to doe.

11 The Apostles
communicate
their troubles
with the Con-
gregation.
12 We ought
neither to bee
afraid of the
threatnings of
our enemies,
neither yet
foolishly cot-
terne their
rage and mad-
nesse against vs:
but we haue to
set against their
force and malice,
an earnest thin-
king vpon the
power and good
will of God
(both which we
doe manifestly
behold in
Christ): and so
flee to the aide
and succour of
our Father.

13 Psal. 2. 1.
14 Although the
people of Israel
was but one peo-
ple, yet the pla-
ce all number is here used, not so much for the twelve tribes, euerie one of which made a peo-
ple, as for the great multitude of them, as though many nations had assembled themselves to-
gether, as Judges 5. 14. m The wicked execute Gods counsell, though they thinke no-
thing of it, but they are not therefore without fault. n Thou haddest d. reuined of thine
absolute authoritie and power.

13 Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men and without knowledge, they marueiled, and knew them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Councill, and conferred among themselves.

16 Saying, What shall wee doe to these men? for surely a manifest signe is done by them, and is openly knowne to all them that dwell in Hierusalem: and we cannot denie it.

17 But that it bee noised no further among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them, and commaunded them, that in no wise they should speake or teach in the Name of Iesus.

19 But Peter and Iohn answered vnto them, and sayd, Whether it bee right in the sight of God, to obey you rather then God, iudge yee

20 For wee cannot but speake the things which we haue seene and heard.

21 So they threatened them, and let them goe, and found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboue fourtie yeeres olde, on whome this miracle of healing was shewed.

23 Then as soone as they were let go, they came to their fellowes, and shewed all that the hie Priests and Elders had said vnto them.

24 And when they heard it, they lift vp their voices to God with one accord, and said, O Lord, thou art the God which hast made the heauen, and the earth, the sea, and all things that are in them,

25 Which by the mouth of thy seruant Dauid hast said, * Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the Rulers came together against the Lord, and against his Christ.

27 For doubtlesse, against thine holy Sonne Iesus, whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered themselves together,

28 To doe whatsoeuer thine hand, and thy counsell had determined before to be done.

29 And now, O Lord, behold their threatenings, and graunt vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes, and wonders may be done by the Name of thy holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 And the multitude of them that beleued, were of one heart, and of one soule: neither any of them saide, that any thing of that which he possessed, was his owne, but they had all things common.

33 And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 Neither was there any among them, that lacked: for as many as were possessours of lands or houses, sold them, and brought the price of the things that were sold,

35 And laide it downe at the Apostles feete, and it was distributed vnto euery man, according as he had need.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a leuite, and of the countrey of Cyprus,

37 Whereas hee had land, solde it, and brought the money, and laide it downe at the Apostles feete.

CHAP. V.

1 Ananias, for his deceite in keeping backe part of the price, 5 falleth downe dead, 20 and likewise Sapphira his wife. 12 Through diuers the Apostles miracles, 24 The faith is increased. 18 The Apostles that were impriso-
ned, 19 are deliuered by an Angell, 26 and being be-
fore the Synode of the Priests, 36 through Gamaliels
counsell they are kept alive, 40 and beaten: 41 they
glorifie God.

But a certaine man named Ananias, with Sapphira his wife, sold a possession,

3 And kept away part of the price, his wife also being of counsell, and brought a certaine part, and laide it downe at the Apostles feete.

3 Then said Peter, Ananias, why hath Satan filled thine heart, that thou shouldest lie vnto the holy Ghost, and keepe away part of the price of this possession?

4 Whiles it remained, appertained it not vnto thee? and after it was solde, was it not in thine owne power? how is it that thou hast conceived this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these words, hee fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caied him out, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell mee, sold yee

11 God witnesseth to his Church by auis-
ible signe, that it
is he that will es-
tablish it, by
shaking the
powers both of
heauen and earth.
12 An example
of the true
Church wherein
there is consist-
ence as in doc-
trine as in char-
ity: one toward
another: And the
Pastors deliuer
true doctrine
both sincerely,
and constantly.
13 They agreed
both in counsell,
will, and all pur-
poses.
14 Chap. 3. 44.
15 True chari-
tie helped the
necessitie of the
poore with his
owne lasse: but
so that all things
be done well and
orderly.

1 Luke sheweth
by contrary ex-
amples, how
great a sinne hy-
pocrisie is, espe-
cially in them
which vnder a
false pretence
and cloake of
zeale would
seeme to shine
and be chiefe in
the Church.
a Craftily tooke
away.
b Fully possessed.
c For when they
had appointed that
same or possession
for the Church,
they stucke not at
it to keepe away a
part of the price, as
though they had
had to doe with
men, and not with
God, and therefore
he saith after that
they tempted
God.
d Herby is de-
clared an aduised
and purposed de-
ceite, and the fault
of the man ad-
mitting the deui-
sions.

ye the land for so much? And shee sayd, Yea, for so much.

9 Then Peter sayd vnto her, Why haue ye agreed together to tempt the spirit of the Lord? beholde, the feet of them which haue buried thine husbaud, are at the doore, and shall carie thee out.

10 Then shee fell downe straightway at his feete, and yelded vp the ghost: and the yong men came in, and found her dead, and caryed her out, and buried her by her husbaud.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes & wonders shewed among the people (and they were all with one accord in Solomons porch.

13 And of the other durst no man ioine himselfe to them: neuertheless the people magnified them.

14 Also the number of them that beleued in the Lord, both of men and women, grewe more and more.

15 Insomuch that they brought the sicke into the streetes, and layde them on beds and couches, that at the least way the shadow of Peter, when hee came by, might shadow some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose vp, and all they that were with him, (which was the sect of the Sadduces) and were full of indignation,

18 And layd hands on the Apostles, and put them in the common prison.

19 But the Angel of the Lord, by night opened the prison doores, and brought them forth, and said,

20 Go your way, and stand in the Temple, and speake to the people all the words of this life.

21 So when they heard it, they entred into the Temple early in the morning, & taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came and found them not in the prison, they returned and tolde it,

23 Saying, Certainly wee found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when wee had opened, wee found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the high Priests heard these things, they doubted of them whereunto this would growe.

25 Then came one and shewed them, saying, Beholde, the men that yee put in prison, are standing in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people lest they should haue bene stoned)

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 Saying, Did not wee straightly command you, that yee should not teach in this Name? and behold, ye haue filled Hierusalem with your doctrine, and ye would bring this mans blood vpon vs.

29 Then Peter and the Apostles answered, and sayd, Wee ought rather to obey God than men.

30 The God of our fathers hath raysted vp Iesus, whome yee slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to bee a Prince and a Sauour, to giue repentance to Israel, and forgiveness of sinnes.

32 And we are his witnesses concerning these things which wee say: yea, and the holy Ghost, whom God hath giuen to them that obey him.

33 Now when they heard it, they brast for anger, and consulted to slay them.

34 Then stood there vp in the Councill a certaine Pharise named Gamaliel, a Doctor of the Lawe, honoured of all the people, and commanded to put the Apostles forth a litle space,

35 And sayd vnto them, Men of Israel, take heede to your selues, what yee intend to doe touching these men.

36 For before these times, rose vp Theudas boasting himselfe, to whome resorted a number of men, about a foure hundreth, who was slaine: and they all which obeyed him, were scattered, and brought to nought.

37 After this man, arose vp Iudas of Galilee, in the dayes of the tribute, and drew away much people after him: hee also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, Refraine your selues from these men, and let them alone: for if this counsell, or this worke be of men, it will come to nought:

39 But if it be of God, ye cannot destroy it, lest ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 So they departed from the Councill,

abide nothing worse, when to haue the tyrannie of the Romanes confirmed. 15 The Apostles accustomed to suffer and beare wordes, are at length inured to beate stripes, and yet so, that by that meanes they become stronger.

7 The more openly that Christs vertue sheweth it selfe, the more increaseth the madness of his enemies which conspire against him. 8 Tyrants which feare not God, are constrained to feare his seruants.

9 It is the propertie of tyrants to set out their owne commandments as right and reason, be they neuer so wicked.

10 Make wignity of murdering that man whom yet they will not touch.

11 Wee ought to obey no man, but so farre forth as obeying him we may obey God.

12 Christ is appointed and in deed declared Prince and preseruer of his Church in despite of his enemies.

13 It is not sufficient for vs, that there is a righte end, but we must also according to our vocation goe on forward till wee come vnto it.

14 This brokenness that they were in a most vehement rage, and maruillously disquieted in mind, for it is a borrowed kinde of speech taken from them which are harpily cut in fender with a saw.

15 Christ sindeeth defenders of his cause, even in the very rout of his enemies, so oft as hee thinketh it needfull.

16 In matters of religion we must take good heed, that we attempt nothing vnder a colour of zeale, beside our vocation.

17 To be of some fame.

18 Hee diswadeth his followers from murdering the Apostle.

19 Neither deeth hee thinks it good to referre the matter to the Roman Magistrate for the lawes could

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cill,

cell, reioycing, that they were counted worthy to suffer rebulfe for his Name.

42 And dayly in the Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

CHAP. VI.

2 The Apostles 3 appointe the office of Deaconship 5 to seuen chosen men: 8 Of whom Steuen, full of faith, is one: 12 He is taken, 13 and accused as a transgressor of Moses Lawes.

And in those dayes, as the number of the disciples grewe, there arose a murmuring of the Grecians toward the Hebrewes, because their widowes were neglected in the dayly ministring.

2 Then the twelue called the multitude of the disciples together, and sayd, It is not meete that we should leaue the word of God to serue the tables.

3 Wherefore brethren, looke yee out among you seuen men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this businesse.

4 And wee wil giue our selues continually to prayer, and to the ministracion of the word.

5 And the saying pleased the whole multitude: & they chose Steuen, a man full of faith and of the lively Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselite of Antiochia,

6 Which they set before the Apostles: and they prayed, and layd their hands on them.

7 And the word of God increased, and the number of the disciples was multiplied in Hierusalem greatly, and a great companie of the Priests were obedient to the faith.

8 Now Steuen full of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 But they were not able to resist the wisdom, and the Spirit by the which he spake.

11 Then they suborned men, which sayd, We haue heard him speak blasphemous words against Moses, and God.

12 Thus they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill,

Both publicly and privately.

1 When Satan had assailed the Church with-out, and that to small purpose & in vaine, he assaileth it within, with ciuill dis-sension & strife betwixt themselves: But the Apostles take occasion thereby to set order in the Church.

a Of their parts, which of Grecians became religious Iewes.

b In the bestow-ing of almes ac-cording to th. ir necessities.

c The office of preaching the word, and dis-pensing goods of the Church, are different one from another, and not rashly to be ioyned together, as the Apostles doe here insinuate: And the Apostles doe not chuse so much as the Deacons without the consent of the Church.

e It is such a mat-ter, as we may in no wise accept of it.

d Banquets: though by the name of tables, other officers are also meant, which are annexed to it, such as pertaine to the care of the poore.

3 In chusing of Deacons (and much more of Ministers) there must be exami-nation both of their learning and manners of life.

* Chap. 21. 8.

4 The ancient Church did with

laying on of hands, as it were consecrate to the Lord, such as were lawfully elected. e This ceremonie of laying on of hands, came from the Iewes, who used this order both in publick affaires, and offering of sacrifices: and also in private prayers and blessings, as appeareth Gen. 28. and the Church obserued this ceremonie. 1. Tim. 5. 22. acts 8. 17. but here is no mention made either of exorcism, or shaving, or vasing, or crossing, &c. 5 An happy ende of temptation. f This is the figure dytomyia, meaning by faith, the doctrine of the Gospell which endeth faith. 6 God exerciseth his Church first with euill words and slan-ders, then with imprisonments, afterward with scourgings, and by these meanes pre-pareth it in such sort, that at length hee causeth it to encounter with Satan and the world, euen to bloodshed and death, and that with good successe. g Excellent and singular gifts. 7 Schooles & Vniuersities were of old time addicted to false pastors, and were the instruments of Satan, to blowe abroad and defend false doctrines. h Of the company and Colledge, as it were. 8 False teachers, because they will not be o-uercome, flee from disputations to manifest and open slandering & false accusations. 9 The first bloody persecution of the Church of Christ, begonne and sprang from a Council of Priests, by the Suggestion of the Vniuersitie doctors.

13 And set forth false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Law.

14 For wee haue heard him say, That this Iesus of Nazareth shall destroy this place, and shall change the ordinances, which Moses gaue vs.

15 And as all that sate in the Councill, looked stedfastly on him, they saw his face as it had bene the face of an Angel.

inst: For seeing hee was to speake before the people, God beautified his countenance, to the end that with the very beholding of him, the Iewes mindes might be pearly and amazed.

CHAP. VII.

1 Steuen pleading his cause, sheweth that God chose the fathers, 20 before Moses was borne, 47 and before the Temple was built. 44 And that all outward ceremonies were ordained according to the heavenly patterne. 54 The Iewes gnashing their teeth, 59 stone him.

Then sayde the chiefe Priest, Are these things so?

2 And he said, Ye men, brethren, and Fathers, hearken. * That God of a glory appeared vnto our father Abraham, while he was in Mesopotamia, before he dwelt in Charran,

3 And sayd vnto him, Come out of thy countrey, and from thy kined, and come into the land which I shall shew thee.

4 Then came hee out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein yee now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foot: yet he promised that hee would giue it to him for a possession, and to his seed after him, when as yet hee had no childe.

6 But God spake thus, that his seed should be a sojourner in a strange land: and that they should keepe it in bondage, and entreat it euill foure hundred yeres.

7 But the nation to whom they shall be in bondage, will I iudge, saith God: and after that, they shall come forth and serue me in this place.

8 Hee gaue him also the Couenant of Circumcision: and so Abraham begat Isaac, and circumcised him the eight day: and Isaac begat Iacob, and Iacob the twelue Patriarkes.

9 And the Patriarkes moued with enuie, solde Ioseph into Egypt: but God was with him,

10 And deliuered him out of all his affli-

10 An example of cauiliers or false accusers, which gather false conclusions of things that are well vnderstood and spoken. i Heresy is appeareth, that Steuen had an excellent and goodly countenance, having a quiet and solid mind, a good conscience, and iure persequens that his cause was

1 Steuen is admitted to plead his cause, but to this end and purpose that vnder a cloke and colour of Law, he might be condemned.

2 Steuen witnessed vnto the Iewes, that hee acknowledged the true fathers, and the only true God: and sheweth moreover that they are more ancient then the Temple, with all that seruise appointed by the Law, and therefore they ought to lay another foundation of true religion, that is to say, the true couenant that God made with the Fathers.

* Gen. 12. 4. a That mighty God full of glory and maiesty.

b When he faith afterward, vers. 4. that Abraham came out of Cal-dea, it is euident that Mesopotamia contained Caldea which was nere vnto it, and bordering vpon it, and so writeth Plinius, Booke 6, chap. 37.

c Not summe ground as to set his foot vpon.

d The promise of the possession was certaine, and belonged to Abraham, though his posteritie enioyed it a great while after his death: and this is the figure Synecdoche. * Gen. 15. 13. e There are reckoned foure hundred yeres, from the beginning of Abrahams progenie, which was at the birth of Isaac: and foure hundred and thirtie yeres which are spoken of by Paul, Gal. 3. 17. from the time that Abraham and his father de-parted together out of Ur of the Chaldeans. * Gen. 17. 9. * Gen. 21. 3. * Gen. 25. 24. * Gen. 29. 33. & 30. 5. and 35. 23. 3 Steuen reckoned vp diligently the horrible mischiefs of the Fathers, to teach the Iewes that they ought not rashly to rest in the au-thoritie or examples of the Fathers. * Gen. 37. 38. f By this kinde of speech, is meant the peculiar fauour that God sheweth men: for hee seemeth to bee away from them, whereas hee helpeth not: and on the other side, hee is with them whom hee deliuereth out of whatsoeuer great troubles.

a God drave them out, that they should yield up the possession of their country to our Fathers, when they entered into the land. *b* 2 Sam. 7. 2. *c* 1 Chron. 17. 12. *d* 1 king. 6. 3. *e* Salomon built a Temple, according to Gods commandment, but not with any such condition, that the Maistie of God should be included therein. *f* Chap. 19. 34. *g* Esai. 66. 1. *h* Ierem. 9. 26. *i* 2 Cor. 4. 9. *j* Steven moved with the zeale of God, at length iudged his owne iudges. *k* They are of uncircumcised hearts, which he drowned still in the finnes of nature, and sicke full in them: for otherwise all the Jewes were circumcised at touching the fl. and therefore there were two kinds of circumcision, Rom. 2. 28. *l* Exod. 19. 16. *m* Gal. 3. 19. *n* By the ministrerie of Angels. *o* The more Satan is pressed, the more hee braileth out into an open rage. *p* The nearer that the Martyrs approach to death, the nearer they beholding Christ, do rise vp even into heauen. *q* Ready to confirme him in the confession of the trueth, and to receive him to him. *r* The zeale of hypocrites and superstitious people, breaketh out at length into most open madnesse.

a Thow dost in a rage and furie, for at that time the Jewes could put no man to death by lawe, as they confesse before Pilate, saying, that it was not lawfull for them to put any man to death, and therefore it is reported by Ioseph lib. 20. that Ananias a Saducee slew James the brother of the Lorde, and for so doing, was accused before Alimus the president of the country. *b* It was appointed by the Lawe, that the witnesses should cast the first stone, Deut. 17. 7. *c* Faith and charitie neuer forsake the true seruants of God, euen to the last breath. *d* The word which hee vseth here, noteth out such a kinde of imputing or laying to ones charge, as remaineth firme and steady for euer, neuer to be remitted. *e* Look 1. The. 4. 13.

CHAP. VIII.

1 The godly make lamentation for Steven. *2* Saul maketh hauocke of the Church. *3* Philip preacheth Christ at Samaria. *4* Simon Magus *5* 18 his couetousnesse reprooued. *26* Philip *27* commeth to the Ethiopian Eunuch, *38* and baptizeth him.

AND Saul consented to his death, and at that time, there was a great persecuti- on against the Church which was at Hieru-

draue out before our Fathers, vnto the dayes of David:

46 * Who found fauour before God, and desired that he might find a Tabernacle, for the God of Iacob,

47 * But Salomon built him an house.

48 Howbeit the most High * dwelleth not in Temples made with hands, as saith the Prophet,

49 * Heauen is my throne, and earth is my footstool: what house will yee build for mee, sayth the Lord: or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 * Yee stiffnecked and of * vncircumcised hearts and eares, yee haue alwayes resisted the holy Ghost: as your Fathers did, to doe you.

52 Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which they had before of the comming of that Iust, of whom yee are now the betrayers and murderers,

53 * Which haue receiued the Lawe by the Iordinance of Angels, and haue not kept it.

54 * But when they heard these things, their heart brast for anger, and they gnashed at him with their teeth.

55 * But hee being full of the holy Ghost, looked stedfastly into heauen, and sawe the glory of God, and Iesus * standing on the right hand of God,

56 And sayd, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 * Then they gaue a shout with a loud voice, and stopped their eares, and * ran vpon him violently all at once,

58 And cast him out of the city, and stoned him: and the * witnesses laid downe their clothes at a yong mans feet, named Saul.

59 And they stoned Steven, who called on God, and sayd, Lord Iesus, receiue my spirit.

60 * And hee kneeled downe, and cryed with a loud voice, Lord, * lay not this sinne to their charge. And when he had thus spoken, he * slept.

salem, and they were all scattered abroad thorow the regions of Iudea and of Samaria, except the Apostles.

2 * Then certaine men fearing God, * carried Steven amongst them to be buried; and made great lamentation for him.

3 * But Saul made hauocke of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ Then came Philip into the citie of Samaria, and preached vnto them.

6 And the people gaue heede vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loude voice, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

9 * And there was before in the citie a certaine man called Simon, which vsed * witchcraft, and * bewitched the people of Samaria, saying that he himselfe was some great man.

10 To whom they gaue heede from the least to the greatest, saying, This man is that great power of God.

11 And they gaue heede vnto him, because that of long time he had bewitched them with forceries.

12 But as soone as they beleued Philip, which preached the things that concerned the kingdom of God, and the Name of Iesus Christ, they were baptized both men and women.

13 * Then Simon himselfe beleued also and was baptized, and continued with Philip, and wondred when he saw the signes & great miracles which were done.

14 ¶ Now when the Apostles, which were at Hierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and Iohn,

15 Which when they were come downe, prayed for them, that they might receiue the * holy Ghost.

16 (For as yet he was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.)

17 Then layde they their hands on them, and they receiued the holy Ghost.

18 * And when Simon saw, that through laying on of the Apostles hands the holy Ghost was giuen, he offered them money,

19 Saying, Giue mee also this power, that on whomsoever I lay the hands, hee may receiue the holy Ghost.

20 * Then said Peter vnto him, Thy money

a The godly mourne for Steven after his death, and bury him, shewing therein an example of singular faith and charitie: but no man propheth to him, as among all the disciples, there is no mention made of shewing up of relikes. *b* The disposition or scattering abroad of the faithful, is the ioyning together of Churches. *c* Philip who was before a Deacon in Hierusalem, is made of God extraordinarily an euangelist. *d* Christ our commeth Satan so oft as hee lieth, and carrieth him about as it were in a triumph, in the sight of them whom hee deceiued and bewitched. *e* The word which is vsed in this place was at the first taken in good part, and is borrowed out of the Persian language, who call their wise men by that name, but afterwards it was taken in euill part. *f* He had so allured the Samaritans with his witchcraft, that as blind and mad hebraicists they were wholly addicted to him. *g* The wicked and the very reprobate are constrained oftentimes to talke of the good gift of God, but they call it vp againe forthwith. *h* Peter, not chiefe but as an ambassador sent from the whole company of the Apostles, & Iohn his companion, according to the authority which was committed vnto them, confirme and builde vp the Churches of Samaria, whose foundation had bene laid afore by Philip. *i* These excellent gifts, which are necessary especially for them that were to be appointed euangelists. *j* Ambition and couetousnesse doe at length plucke the hypocrites out of their dennes. *k* They are the successours of Simon Magus, and not of Simon Peter, which either buy or sell holy things.

1 Christ vseth the rage of his enemies to the spreading forth and enlarging of his kingdom.

perish with thee, because thou thinkest that the gift of God may bee obtained with money.

21 Thou hast neither part nor fellowship in this^e businesse: for thine heart is not^f right in the sight of God.

22 ¹⁰ Repent therefore of this thy wickednesse, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in the^g gall of bitterness, and in the^h bond of iniquitie.

24 Then answered Simon, and sayd, Pray ye to the Lord for me, that none of these things which ye haue spoken come vpon me.

25 ¶ So they, when they had testified and preached the word of the Lord, returned to Hierusalem, and preached the Gospel in many townes of the Samaritanes.

26 ¹¹ Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South vnto the way that goeth downe from Hierusalem vnto Gaza, which is waste.

27 And he arose and went on: and behold, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopiansⁱ chiefe Gouverneur, who had the rule of all her treasure, and came to Hierusalem to worship:

28 And as he returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Goe neere and ioyne thy selfe to yonder charet.

30 And Philip ran thither, and heard him reade the Prophet Esaias, and sayd, But vnderstandest thou what thou readeest?

31 And he sayd, How can I, except I had a guide? And he desired Philip that he would come vp and sit with him.

32 ¹² Now the place of the Scripture which he read, was this.^{*} He was led as a sheepe to the slaughter, and like a Lambe dumbe before his shearers, so opened he not his mouth.

33 In his¹ humilitie his iudgement hath bene exalted: but who shal declare his^m generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, and sayd, I pray thee, of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch sayd, See, here is water: what doeth let mee to be baptized?

37 ¹³ And Philip sayd vnto him, If thou beleeuest with all thine heart, thou mayest. Then he answered, and sayd, I beleeue that that Iesus Christ is that sonne of God.

¹⁴ How long this age shall last: for Christ having once risen from the dead, dieth no more, Rom. 6. 9. 13. Professors of faith is requisite in baptizing of them which are of yeeres, and therefore it is evident that we are not then first ingrafted into Christ, when wee are baptized, but being already ingrafted, are then confirmed. ¹⁵ The summe of the confession, which is necessary for baptisme.

38 Then he commanded the charetto stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 And as soone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way reioycing.

40 But Philip was found at Azotus, and he walked to and fro preaching in all the cities, til he came to Cefarea.

CHAP. IX.

¹ Saul going toward Damascus, ⁴ is stricken downe to the ground of the Lord. ¹⁰ Ananias is sent ¹⁸ to baptize him. ²³ The laying a wait of the Iewes ²⁵ he escapeth, being let downe through the wall. ²⁷ Peter cureth Aeneas of the palsey, ³⁶ and by him Tabitha being dead ⁴⁰ is restored to life.

And^{*} Saul yet^{*} breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if hee found any that were of that^b way (either men or women) hee might bring them bound vnto Hierusalem.

3 Now as hee iourneyed, it came to passe that as he was come neere to Damascus, suddenly there shined round about him a light from heauen.

4 And he fel to the earth and heard a voice, saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is^c hard for thee to kicke against pricks.

6 He then both trembling and astonished, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise and go into the citie, and it shall be told thee what thou shalt doe.

7 The men also which iourneyed with him, stood amased, hearing his^e voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but sawe no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here Lord.

11 Then the Lord said vnto him, Arise, and goe into the street which is called Straight, and seeke in the house of Iudas after one called Saul of^f Tarsus: for behold, he prayeth.

12 (And hee saw in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy faine at Hierusalem.

but no perfect voice. ^f Tarsus was a citie of Cilicia neere vnto Anchiola, which towne ties Sardaspalus is said to haue built in one day.

¹ Saul (who is also Paul) persecuting Christ most cruelly, who did as it were see before him, fallen into his hands, and is overcome: and with a singular example of the goodness of God in read of punishment which hee iustly deserved for his cruelty, is not onely received to fauour, but is also euen by the mouth of God appointed an Apostle, & is confirmed by the ministry & witness of Ananias.

^{*} Rom. 9. 3. gal. 1. 13.

⁴ This is a token that Sauls sinne was heuie and cast out great threatnings to murder the Disciples.

^b Any trade of life which a man taketh himselfe vnto, the Iewes call a way.

^c Chap. 22. 6. 1. cor. 1. 5. 8.

^e This is a promise, which is spoken of them that through their owne sinfulness hurt themselves.

^d Stood still and could not goe one step forward, but abode amased as if they had been very stones.

^e They heard Pauls voice: for afterward it is said in flat termes, that they heard not his voice that spake: as beneath chap. 22. 9. But as they goe about to see these places at one while, it seems to be at a distance, after this sort, to wit, that they heard a sound of a voice

14 Moreouer heere hee hath authoritie of the hie Priestes, to binde all that call on thy Name.

To beare my Name in.

15 Then the Lord said vnto him, Goethy way: for hee is a chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel.

I will shew him plainly.

16 For I will shew him, how many things he must suffer for my Names sake.

I into Iudas his house.

17 Then Ananias went his way, and entred into that house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (even Iesus that appeared vnto thee in the way as thou earnest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fell from his eyes as it had been scales, and suddenly hee receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

h Paul becometh straightway to execute the office which was enioyned him, neuer consulting with flesh and blood, 3 Paul striueth not with his owne authority alone, but with the testimonies of the Prophets, k By conferring places of the Scripture together, as cunnings craftis men doe, when they make up any thing, they vsu to gather all parts together, to make them agree fitly one with another.

20 And straightway hee preached Christ in the Synagogues, that hee was that Sonne of God,

21 So that all that heard him, were amazed, and said, Is not this he, that made hauoeke of them which called on this Name in Hierusalem, and came hither for that intent, that hee should bring them bound vnto the hie Priestes?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming that this was that Christ.

23 And after that many dayes were fulfilled, the Iewes tooke counsell together, to kill him.

24 But their laying awaite was knowne of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

4 Paul who was before a persecuter, hath now persecution layd before himselfe, but yet a farre off.

2 Cor. 11. 32.

5 Wee are not forbidden to avoid and elchew the dangers and conspiracies that the enemies of God lay for vs, so that wee swaue not from our vocation, 6 In ancient time, no man was rashly or lightly receiued into the number of and amongst the sheepe of Christ, much lesse to be a Pastour, 7 The constant seruants of God must looke for danger after danger: yet God watcheth for them,

26 And when Saul was come to Hierusalem, hee assayed to ioyne himselfe with the disciples: but they were all afraid of him, and beleued not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that hee had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

28 And he was conuersant with them at Hierusalem,

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians, but they went about to slay him,

30 But when the brethren knew it, they brought him to Cefarea, and sent him forth to Tarsus.

1 With Peter and James, for he saith that he saw none of the Apostles in them, Gal. 1. 18, 19.

3 The ministers of the word may change their place by the aduise and counsell of the Congregation and Church, 9 The end of persecutions is the building of the Church, so that we will patiently waite for the Lord,

31 Then had the Churches rest through

all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, hee came also to the Saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palfie.

34 Then sayd Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise, and trusse thy couch together. And hee arose immediatly.

35 And all that dwelt at Lydda and Saron, saw him, and turned to the Lord.

36 There was also at Ioppa a certaine woman, a disciple named Tabitha (which by interpretation is called Dorcas) she was full of good workes and almes which shee did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they laid her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.

39 Then Peter arose and came with them: and when he was come, they brought him into the vpper chamber, where all the widowes stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the body, and said, Tabitha, Arise. And shee opened her eyes, and when she saw Peter, she vp.

41 Then he gaue her the hand and lift her vp, and called the Saints and widowes, and restored her alieue.

42 And it was knowne throughout all Ioppa, and many beleued in the Lord.

43 And it came to passe that he taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

Cornelius, 4 at the Angels commandement, 5 sendeth for Peter: 11 Who also by a vision, 15. 20 is taught not to despise the Gentiles: 34 Hee preacheth the Gospel to Cornelius and his household: 45 Who hauing receiued the holy Ghost, 47 are baptized.

Furthermore there was a certaine man in Cefarea called Cornelius, a captaine of the band called the Italian band,

A deuout man, and one that feared God with all his household, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision evidently (about the ninth houre of the day) an Angel of God comming in to him, & saying vnto him, Cornelius.

4 But when he looked on him, hee was afraid,

commendation to this man, that hee laboured to haue all his household and familiar friends and acquaintance to be religious, and godly.

fraild,

This is a borrowed kinde of speech, which signifieth a discomfiment & increase, 10 Peters Apostleship is confirmed by healing of the man that was sicke of the palfie.

Lydda was a cite of Palestine, and Saron a champion country, and a place of good pasture, between Cefarea of Palestine and the mountain Tabor, and the lake of Genesareth, which extendeth itselfe in great length beyond Ioppa.

Peter declareth evidently by raising up a dead body through the Name of Christ, that hee preacheth the glad tidings of life.

Peter commendeth the first fruites of the Gentiles to God by the meanes of two miracles. 3 So that he was shipped one God, and was no Idolater, 4 he could be voyd of faith in Christ, because he was a deuout man: but as yet hee knew not that he was come.

6 This is a great

⁷ This chusing of the Apostles is properly given to God: for though God be president in the Lawfull election of Ministers, yet there is in this place a speciall opposition & setting of Gods chusing and mens voyces the one against the other, for the Apostles are immediately appointed of God, and the Church ministers by mens 2 Cor. 3. 1. 34. mte. 7. 1. 8. chap. 15. 9. 3 The Spirit of God sealeth that in the heart of the hearers, which the Minister of the word speaketh by the commandment of God, as it appeareth by the effects. 9 Baptisme doth not sanctifie or make them holy which receive it, but sealeth vp & confirmeth their sanctification.

nesses chosen before of God, even to vs which did eat and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is ordeined of God a Iudge of quicke and dead.

43 To him also giue all the Prophets witness, that through his Name all that beleue in him, shall receive remission of sinnes.

44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleueed, were astonished, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

CHAP. XI.

² Peter being accused for going to the Gentiles, & defendeth himselfe. ²² Barnabas is sent to Antiochia, ²⁶ Where the disciples are called Christians: ²⁸ And there Agabus foretelleth a famine to come.

Now the Apostles and the brethren that were in Iudea, heard that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe this vision, A certaine vessell comming downe as it had bene a great sheet, let downe from heauen by the foure corners, and it came to me.

6 Toward the which when I had fastened mine eyes, I considered, and saw foure footed beasts of the earth, and wilde beasts, and creeping things, and fowles of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth:

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then behold, immediatly there were three men already come into the house where I was, sent from Cesarea vnto me.

12 And the Spirit saide vnto mee, that I should go with them, without doubting: more-

ouer, these sixe brethren came with me: and we entred into the mans house.

13 And he shewed vs how hee had seene an Angel in his house, which stood and saide to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 Hee shall speake wordes vnto thee, whereby both thou and all thine house shall be saved.

15 And as I beganne to speake, the holy Ghost fell on them, euen as vpon vs at the beginning.

16 Then I remembred the worde of the Lord, how he said, John baptized with water, but yee shall bee baptized with the holy Ghost.

17 Forasmuch then as God gaue them a like gift, as hee did vnto vs, when we beleueed in the Lord Iesus Christ, who was I, that I could let God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

19 ¶ And they which were scattered abroad because of the affliction that arose about Steuen, went throughout till they came vnto Phenice and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

24 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hande of the Lord was with them, so that a great number beleueed and turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should goe vnto Antiochia.

23 Who when he was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioyned themselues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when he had found him, he brought him vnto Antiochia: and it came to passe that a whole yeere they were conuersant with the Church, and taught much people, insomuch that the disciples were first called Christians in Antiochia.

27 In those dayes also came Prophets from Hierusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, and signified by the Spirit, that there should be great famine thorowout al the world, which also came to passe vnder Claudius Cesar.

¹ Peter being without cause reprehended of the vnskillful and ignorant, doeth not object that he ought not to be iudged of any, but openly giueth an account of his doing.

¹ Chap. 1. 4. and 19. 4. mte. 3. 1. 1. mte. 1. 8. Luke 3. 1. 6. John 1. 26.

² Such as make a question of the truth which they know not ought to be quietly heard, and must also quietly yield to the declaration thereof.

³ The scattering abroad of Hierusalem, is the cause of the gathering together of many other Churches.

⁴ Chap. 8. 1. a tis speaker of Antiochia which was in Syria and bordered vpon Cilicia.

⁵ The Church of Antiochia, the new Hierusalem of the Gentiles was extraordinarily called.

⁶ The Apostles doe not rashly condemne an extraordinary vocation, but yet they iudge it by the effects.

⁷ There was no contention amongst the Apostles either of vnting, or of holding places and degrees.

⁸ God doeth so wrappe vp his Church with the wicked, in his scourges and plagues which he lendeth vnto the earth, that notwithstanding he prouideth for it conveniently.

8 All Congregations of Churches make one body.

9 That is, that the threefold Deity consisteth in one person, for it belongeth to him all these things done orderly and decently, and therefore it is said, that they sent these things to the Elders, that is, to the governors of the Church.

10 God giueth his Church a true but for a lile time.

11 This name Herod was common to all those that came of the stocke of Herod. A scilicet, whose surname was Agrippa: but he that is spoken of here, was nephew to Herod the great, sonne of Aristobolus, and Father to that Agrippa who is spoken of afterward.

12 Violently, his cause being not once heard.

13 It is an old fashion of Tyrants to procure the fauour of the wicked, with the blood of the godly.

14 The tyrants & wicked make a gallow for themselves even then when they doe most according to their owne will & fantasie.

15 The prayers of the godly ouerturne the counsell of Tyrants, obtaine Angells of God, breake the prison, vnloose the chaines, put Satan to flight and preferue the Church.

16 Chap. 5. 19. c In the prison.

17 There was no contention amongst the Apostles either of vniuersing, or of holding places and degrees.

18 God doeth so wrappe vp his Church with the wicked, in his scourges and plagues which he sendeth vpon the earth, that notwithstanding he prouideth for it conveniently.

19 ⁸ Then the Disciples every man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iudea.

20 Which thing they also did, and sent it to the Elders, by the hand of Barnabas & Saul.

21 And when Peter knocked at the entrie doore, a maide came forth to hearken, named Rhode.

22 But when she knew Peters voyce, shee opened not the entrie doore for gladnesse, but ran in, and told how Peter stood before the entrie.

23 But they saide vnto her, Thou art mad. Yet shee affirmed it constantly, that it was so. Then said they, It is his Angel.

24 But Peter continued knocking, & when they had opened it, and sawe him, they were astonied.

25 And hee beckned vnto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And he said, Goe shew these things vnto Iames and to the brethren: and he departed and went into another place.

26 Now as it was day, there was no final trouble among the souldiers, what was become of Peter.

27 And when Herod had sought for him, and found him not, he examined the keepers, & commanded them to be led to be punished. And he went downe from Iudea to Cesarea, and there abode.

28 Then Herod was Angry with them of Tyrus and Sydon, but they came all with one accord vnto him, and perswaded Blastus the Kings Chamberlaine, and they desired peace, because their countrey was nourished by the Kings land.

29 And vpon a day appointed, Herod arrayed himselfe in royall apparell, and sat on the iudgement seat, & made an oration vnto them.

30 And the people gaue a shout, saying, The voyce of God, and not of man.

31 But immediatly the Angel of the Lord smote him, because hee gaue not glory vnto God, so that he was eaten of wormes, and gaue vp the ghost.

32 And the word of God grewe and multiplied.

33 So Barnabas & Saul returned from Hierusalem, when they had fulfilled their office, & tooke with them Iohn, whose surname was Marke.

34 Now when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one street, and by and by the Angel departed from him.

35 And when Peter was come to himselfe, he said, Now I know for a trueth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.

36 And as he considered the thing, he came to the house of Mary, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

37 Holy meetings in the night as well of men as women (when they cannot be suffered in the day time) are allowable by the example of the Apostles.

38 There was no contention amongst the Apostles either of vniuersing, or of holding places and degrees.

39 God doeth so wrappe vp his Church with the wicked, in his scourges and plagues which he sendeth vpon the earth, that notwithstanding he prouideth for it conveniently.

40 The holy Ghost commandeth that Paul and Barnabas be separated vnto him. 6 At Paphus 8 Elymas the sorcerer 11 is stricken blind: 14 From whence being come to Antioch: 17 they preach the Gospel, 45 The Iewes vehemently withstanding them.

41 Here were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahan (which had bin brought vp with Herod the Tetrarch) and Saul.

42 Now as they ministred to the Lord, and fasted, the holy Ghost said, Separate mee

43 Antipas, which put Iohn Baptiste to death. b Whiles they were busy doing these offices, that is, as Chrysostome expoundeth it, while they were preaching.

44 Qqqq 2 Barnabas

45 We obtaine more of God then we dare well hope for.

46 Out of the place where they were assembled, Barnabas and Paul departed.

47 We may sometimes giue place to the rage of the wicked, but yet so that our diligence which ought to be vied in Gods busines, be not a whit slackened.

48 Elymas himselfe fallen out in the end to the hurt of the deuilers of it.

49 A miserable and shamefull example of the end of the enemies of the Church.

50 The flattery of the people, maketh fooles faire.

51 God resisteth the proud.

52 Iosephus recordeth, that this king did not repress those flatterers tongues, and therefore at his death he complained and cryed out of their vanities.

53 Tyrants build vp the Church by plucking it downe.

54 They that heare the word of God,

55 Paul with Barnabas is againe the second time appointed Apostle of the Gentiles, not of man, neither by man, but by an extraordinary commandement of the holy Ghost.

56 The summe was

57 Qqqq 2 Barnabas

c The Lord is said to call (whereof this word, Calling I meaneth) which is usual in the Church when the confite that to which was not, whether you were in this or to any quality or thing about the matter: and is growth of this, because when things begin to be, then they have some name: as God his mighty power is also declared thereby, who spake the word, and things were made.
a False and I mean prayers were vied before the laying on of hands.
g Paul and his companions doe at the first bring Cyprus to the section and obedience of Christ.
d Seleucia was a citie of Cilicia called of Seleucia one of Alexanders successors.
4 The deuil maketh the conquest of Christ more glorious, in that he seeth himselfe against him.
5 The forcerer which was stricken of Paul with a corporal punishment (although extraordinarily) sheweth an example to lawfull magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the Gospel.
e He noteth out such a fault, as who so hath it, runneth headlong & with great desire to all kind of wickednesse with the least motion in the world.
f The power which he seeth in striking and beating downe his enemies.
6 An example in one and the selfe same companie both of singular continuance, and also of great weakenesse.
g This putteth a difference betwixt it, and Antiochia which was in Syria.
7 In the Synagogue of the Iewes (according to the paterne whereof Christian Congregations were instituted) first the Scriptures were read, then such as were learne, were licent d by the rulers of the Synagogue to speake & expound. *h* Word for word, if there be any word in you this is a kind of speech taken from the Hebrewes, whereby it meaneth that the gifts of Gods grace are in vs, as it were in treasure houses, and that they are not ours but Gods. In like sort saith David, Then hast put a new song in my mouth, Psal. 40. 1
8 God bestowed many peculiar benefits vpon his chosen Israel: but this especially, that he promised them the euertlasting redemption. *i* Advanced and brought to honour.

Barnabas and Saul, for the worke whereunto I haue called them.
3 Then tasted they and prayed, and layd their hands on them, and let them goe.
4 And they, after they were sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sailed to Cyprus.
5 And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had also Iohn to their minister.
6 So when they had gone throughout the Ile vnto Paphus, they found a certaine forcerer, a false Prophet, being a Iew, named Bar-ielus.
7 Which was with the Deputie Sergius Paulus, a prudent man. Hee called vnto him Barnabas and Saul, and desired to heare the word of God.
8 But Elymas, the forcerer (for so is his name by interpretation) withstood them, and sought to turne away the deputie fro the faith.
9 Then Paul (which also is called Paul) being full of the holy Ghost, set his eyes on him,
10 And said, O full of all subtiltie and all mischiefe, the childe of the deuill, and enemie of all righteousness, wilt thou not cease to peruert the straight wayes of the Lord?
11 Now therefore beholde, the hand of the Lord is vpon thee, and thou shalt be blind, and not see the sunne for a season. And immediately there fell on him a mist and a darkenesse, and he went about, seeking some to leade him by the hand.
12 Then the Deputie when hee saw what was done, beleueed, and was astonied at the doctrine of the Lord.
13 Now when Paul and they that were with him, were departed by ship from Paphus, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Hierusalem.
14 But when they departed from Perga, they came to Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sat downe.
15 And after the lecture of the Lawe and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any word of exhortation for the people, say on.
16 Then Paul stood vp and beckened with the hand, and said, Men of Israel, and ye that feare God, hearken.
17 The God of this people of Israel chose our fathers, and exalted the people when they

dwelt in the land of Egypt, & with an high arme brought them out thereof.
18 And about the time of fourtie yeeres, suffered he their manners in the wilderness.
19 And he destroyed seven nations in the land of Chanaan, and diuided their land to them by lot.
20 Then afterward he gaue vnto them Iudges about foure hundred and fiftie yeeres, vnto the time of Samuel the Prophet.
21 So after that, they desired a King, and God gaue vnto them Saul the sonne of Cis, a man of the tribe of Benjamin by the space of fortie yeeres.
22 And after hee had taken him away, hee raised vp Dauid to be their King, of whom he witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will doe all things that I will.
23 Of this mans seed hath God according to his promise raised vp to Israel, the Sauiour Iesus:
24 When Iohn had first preached before his coming the baptisme of repentance to all the people of Israel.
25 And when Iohn had fulfilled his course, he said, Whom ye thinke that I am, I am not he: but behold, there cometh one after me, whose shoe of his feete I am not worthy to loofe.
26 Ye men and brethren, children of the generation of Abraham, & whosoever among you feareth God, to you is the word of this saluation sent.
27 For the inhabitants of Hierusalem, and their rulers, because they knew him not, nor yet the words of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him.
28 And though they found no cause of death in him, yet desired they Pilate to kill him.
29 And when they had fulfilled all things that were written of him, they tooke him down from the tree, and put him in a sepulchre.
30 But God raised him vp from the dead.
31 And he was seene many dayes of them, which came vp with him from Galile to Hierusalem, which are his witnesses vnto the people.
32 And we declare vnto you, that touching the promise made vnto the fathers,
33 God hath fulfilled it vnto vs their children, in that he raised vp Iesus, euen as it is written in the second Psalme, Thou art my sonne: this day haue I begotten thee.
34 Now as concerning that hee raised him vp from the dead, no more to returne to corruption,

Exod. 1. 9.
Exod. 13. 14.
k Openly and with maine force, breaking in pieces the enemies of his people.
Exod. 16. 1.
l Iesus 1. 4. 1.
l Iudges 3. 9.
l These were from the birth of Isaac vnto the destruction of the Canaanites under the gouernance of Iosua foure hundred and fiftie yeeres, and there fore he addeth in this place this word, about, for there were three yeeres, but the people of the whole greater number.
1. Sam. 8. 5.
1. Sam. 9. 15.
and 10. 1.
m In this space of foure yeeres, must be reckoned with the dayes of Saul, for the king, doe not do it were Iosua up his gouernment.
1. Sam. 16. 13.
9 He propheth by the viues of Iohn, that Iesus is that Sauiour which should come of Dauid, Psal. 89. 11.
Malai. 3. 1.
mat. 3. 11.
1. Ioh. 1. 9.
l Iohn as an Heretick, did not know Christ coming after, as the other Prophets did, but hard at hand, and entered on his journey.
Math. 3. 11.
marke 1. 7.
John 1. 20.
10 Christ was promised and sent properly to the Iewes.
11 All things came to passe to Christ, which the Prophets foretold of Messias: so that hereby also it appeareth that he is the true and onely Sauiour: and yet notwithstanding they are not to be excused, which did not onely not receive him, but also persecute him most cruelly although he was innocent.
Math. 27. 22.
mar. 15. 13.
23. 33. Ioh. 19. 6.
12 Wee must set the glory of the resurrection against the shame of the crosse, and as by the te- graue. And the resurrection is proved as well by witnesses which saw it, as by the limonies of the Prophets. *Mat. 28. 2. mar. 16. 6 Ioh. 20. 19.*
13 For this he appeared plainly and manifestly as that onely Sonne of God, when as he left off his weaknesse & came out of the graue, hauing conquered death.
14 If Christ had taried in death, he had not bene the true Sonne of God, neither had the covenant, which was made with Dauid, bene sure. *Psal. 137. hebr. 1. 5. and 5. 5.*

ruption,

* *Esa. 55. 3.** *The Grecians call these** *holy things, which** *the Hebrews call** *gracious bounties;** *and they are cal-** *led Dauid's boun-** *ties in the pas-** *sive signification,** *because God be-** *stowed them** *upon Dauid:** *Moreover they** *are termed faith-** *ful, after the** *manner of speech** *which the He-** *brewes vse, who** *term these** *things faithful,** *which are Hea-** *ded and sure, such** *as neuer alter** *nor change.** *14 The Lord** *was so in grace,** *that he felt no** *corruption.** *17 Psal. 16. 11.** *Chap. 2. 11.** *1. King. 8. 10.** *chap. 2. 29.** *15 Christ was** *sent to giue them** *free remission of** *sinnes which** *were condem-** *ned by the** *Lewes.** *9 Wherein the** *ceremonies of** *the Law could** *not fulfill you** *from your sinnes,** *this man doeth** *alittle you, if** *you lay hold on** *him by faith.** *16 The bene-** *fits of God** *turne to the ve-** *tervinding of** *them that con-** *temne them.** *11 Habak. 8. 5.** *17 The Gen-** *tiles goe before** *the Lewes into** *the kingdome** *of heauen.** *18 Which had** *foraken their hea-** *then religion,** *and embraced** *the religion** *of Iesus by** *faith.** *18 The fauour** *of one selfe same** *Gospel is vnto** *the reprobate** *and vnbele-** *uers, death, and** *to the elect and** *such as beleue,** *life.** *19 The Gospel** *is published to** *the Gentiles by** *the expresse co-** *mandement** *of God.** *19 By this your** *doing, you doe** *as it were pro-** *uounce sentence** *against your selues,** *and iudge your** *selues.** *Esa. 49. 6.** *Therefore either all were not appointed to euerlasting life, or els all should** *have beene blessed, but because that it is not so, it followeth that some certaine were ordained and** *therefore God did not onely foreknowe, but also foreordaine, that neither faith nor the effectes** *of faith, should be the cause of his ordaining, or appointment, but in ordaining the cause of** *faith. 20 Such is the craft and subtiltie of the enemies of the Gospel, that they a-** *void the simplicitie of some which are not altogether euill men, to execute their cru-** *eltie, as such as imbraced Moses his Law.*

ruption, hee hath saide thus, * I will giue you the holy things of Dauid, which are faithfull.

35 Wherefore hee saith also in another place, * Thou wilt not suffer thine Holy one to see corruption.

36 Howbeit, Dauid after he had serued his time by the counsell of God, hee * slept, and was laide with his fathers, and sawe corruption.

37 But hee whom God raised vp, sawe no corruption.

38 Be it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiveness of sinnes.

39 And from all things, from which yee could not be iustified by the Law of Moses, by him euery one that beleueth, is iustified.

40 Beware therefore lest that come vpon you, which is spoken of in the Prophets,

41 * Behold ye despisers, and wonder, and vanish away: for I worke a worke in your daies, a worke which yee shall not beleue, if a man would declare it you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these words to them the next Sabbath day.

43 Now when the congregation was dissolved, many of the Iewes and * Profelites that feared God, followed Paul & Barnabas, which spake vnto them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day came almost the whole citie together to heare the word of God.

45 But when the Iewes saw the people, they were full of enuie, and spake against those things which were spoken of Paul, contrarying them, and railing on them.

46 ¶ Then Paul and Barnabas spake boldly, and said, It was necessary that the word of God should first haue beene spoken vnto you: but seeing you put it from you, and iudge your selues vnworthy of euerlasting life, loe wee turne to the Gentiles.

47 Forsooth the Lord commaunded vs, saying, * I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were * ordeined vnto eternall life, beleueed.

49 Thus the word of the Lord was published throughout the whole countrey.

50 But the Iewes stirred certain deuout and honorable women, and the chiefe men of the citie, and raised persecution against Pau-

and Barnabas, and expelled them out of their coastes.

51 But they * shooke off the dust of their feet against them, and came vnto Iconium.

52 And the disciples were filled with ioy and with the holy Ghost.

when it is gathered together. * *Matth. 10. 14. mar. 6. 11. luke 9. 5. chap. 18. 6.*

C H A P. XIIII.

1 Paul and Barnabas * are persecuted from Iconium. 6 At Lystra Paul 18 braleth a creeple. 13 They are about to doe sacrifice vnto them, 15 but they forbid it. 19 Paul by the perswasion of certaine Iewes, is stoned: 23 From thence passing through diuers Churches, 26 They returne to Antiochia.

And it came to passe in * Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleueed.

2 And the vnbeleueing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lord, which gave testimony vnto the word of his grace, & caused signes and wonders to be done by their hands.

4 But the multitude of the citie was diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to doe them violence, and to stone them,

6 They were ware of it, and * fled vnto Lystra, and Derbe, cities of Lyeaonia, and vnto the region round about,

7 And there preached the Gospel.

8 ¶ Now there sate a certaine man at Lystra, impotent in his feet, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,

10 Said with a loud voice, Stand vp right on thy feet. And he leaped vp, and walked.

11 Then when the people sawe what Paul had done, they lift vp their voices, saying in the speech of Lyeaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter: and Paul, Mercurius. because hee was the chiefe speaker.

13 Then Iupiters Priest, which was before their citie, brought bulles with garlands vnto the * gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, and ranne in among the people, crying,

15 ¶ And saying, O men, why doe ye these things? We are euen men subiect to the * like passions that ye be, and preach vnto you, that ye should turne from these * vaine things vnto the

21 The wickednes of the world cannot let God to gather his Church together, and to foster & cherish it.

1 We ought to be no lesse constant in preaching of the Gospel, then the perauerseness of the wicked is obstinate in persecuting of it.

a Iconium was a city of Lyeaonia.

b Which obeyed not the doctrine.

c We ought not to leave our places and giue place to threatenings, neither to open rage, but when there is no other remedie, and that not for our owne quietnes sake, but that the Gospel of Christ may be spread further abroad.

c It is lawfull sometimes to flee dangers, in time of commotion.

3 It is an olde subtiltie of the deuill, either to cause the faithful seruants of God to be banished at once, or to be worshipped for idoles: and that chiefly taking occasion by miracles wrought by him.

d Of the house where Paul and Barnabas were.

4 That is also called Idolatry, which giueth to creatures, bee they neuer so holy and excellent, that which is proper to the onely One God, that is inuocation, or calling vpon.

e Men, as ye are, and partakers of the selfe same nature of man as you. He calleth idoles, vaine things, after the manner of the Hebrews.

* Gene 1. 1.

psal 146. 5.

reud 1. 7.

5 Custome, be

it neuer to old,

doeth not ex-

cute the idola-

ters.

* Psal. 81. 13.

rom. 1. 34.

5 Safford them

to line as th-7

lyst, preseruing

and appoyning

them no kinde of

religion.

6 The deuill

when hee is

brought to the

last cast, at

length togeth

openly, but in

vaine, euen then

when he seemeth

to haue the vp-

per hand.

* 1. Cor. 1. 1. 15.

7 We must goe

forward in our

vocation through

a thousand

deaths.

8 It is the of-

fice of the mini-

sters, not onely

to teach, but al-

so to confirme

them that are

taught, and pre-

pare them to

the crosse.

9 The Apostles

committed the

Churches which

they had plan-

ted, to proper

and peculiar

Pastours, which

they made, not

rashly, but with

prayers and fa-

stings going

before: nei-

ther did they

thrust them

vpon Churches

through bribe-

rie, or lordly su-

perioritie, but

chose and pla-

ced them by the

voice of the

congregation.

10 Paul and

Barnabas ha-

ving made an

end of their pe-

grination, and

being returned

to Antiochia,

doe render an

account of their

iourney to the

Congregation

or Church.

b Attalia was a seaport of Pam-

phylia, neere to Lycia.

i Antiochia of Syria. * Chap. 13. 3

the liuing God, * which made heauen and earth, and the sea, and all things that in them are.

16 Who in times past * suffered all the Gentiles to walke in their owne wayes.

17 Neuertheles, he left not himselfe without witnesse, in that hee did good and gaue vs raine from heauen, and fruitfull seasons, filling our hearts with food, and gladnesse.

18 And speaking these things, scarce appeared they the multitude, that they had not sacrificed vnto them.

19 Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, * stoned Paul, and drew him out of the citie, supposing he had beene dead.

20 Howbeit, as the disciples stood about him, he arose vp, and came into the citie, and the next day he departed from Barnabas to Derbe.

21 And after they had preached the glad tidings of the Gospel to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that wee must through many afflictions enter into the kingdome of God.

23 And when they had ordeined them Elders by election in euery Church, and prayed, and fasted, they commended them to the Lord in whom they beleueed.

24 Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to Attalia,

26 And thence sailed to Antiochia, * from whence they had bene commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, & how hee had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

1 Certaine goe about to bring in circumcision at Antiochia. 6 About which matter the Apostles consult. 19 & what must be done. 23 they declare by letters. 39 Paul and Barnabas 36 are at great variance.

Then came downe a certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the maner of Moses, yee cannot be saued.

2 And when there was great dissention, The first strife was concerning the office of Christ, whether wee be iued by his onely righte ouerle apprehended by faith, or we haue neede also to obserue the lawe. a Epiphanius is of opinion that this was Cerinthus. 3 Meetings of Congregations were instituted to suppress heresies, whereunto certaine were sent by common consent in the name of all.

and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them, should goe vp to Hierusalem vnto the Apostles & Elders about this question.

3 Thus being brought forth by the Church, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But said they, certaine of the sect of the Pharises, which did beleuee, rose vp, saying, that it was needfull to circuncise them, and to command them to keepe the lawe of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and saide vnto them, * Ye men and brethren, yee know that a good while agoe, amongst vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleuee.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost euen as he did vnto vs.

9 And he put no difference betweene vs and them, after that * by faith he had purified their hearts.

10 Now therefore, why tempt yee God, to lay a yoke vpon the disciples necks, which neither our fathers, nor we were able to beare?

11 But we beleuee, through the grace of the Lord Iesus Christ to be saued, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which tolde what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, James answered, saying, Men and brethren, hearken vnto me.

14 Simeon hath declared how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the words of the Prophets, as it is written,

16 * After this I will returne, and will build againe the tabernacle of Daud, which is fallen downe, and the ruines thereof wil I build againe, and I will set it vp,

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whome my Name is called, saith the Lord which doeth all these things.

18 From the beginning of the world, God knoweth all his workes.

7 James confirmeth the calling of the Gentiles out of the word of God, therein agreeing to Peter. * Actes 9. 31. h And therefore nothing commeth to Paul by persons, but by Gods appointment.

8 In matters indifferent, we may so farre beare with the weakenes of our brethren, as they may have time to be instructed, 9 From sacrifices, or from things which were kept in Idoles temples. 10 In a lawfull Synode, neither they which are appointed and chosen Judges, appoint and determine any thing tyrannously or upon a lordliness, neither doeth the common multitude let themselves tumultuously against them which sit as Judges by the word of God: as the like order still is holden in publishing and ratifying those things which have bene so determined and agreed upon. 11 The Council of Hierusalem concluded, that they trouble mens consciences, which teach vs to seeke salvation in any other meane than in Christ only, apprehending by which, from whence cometh they come, & whom they pretend to be authors of their vocation. 12 From our congregation. 13 A forsworn multitude of such taken of them which pull downe that that was built up: and it is every wayfull metaphors in the Scriptures, to say the Church is built, for the Church is planted and established. 14 We have greatly feared their law. 15 That is, a lawfull Council, which the holy Ghost ruleth. 16 First they made mention of the holy Ghost, that he may not seeme to be any mans work. 17 Not that men use any authority of themselves, but to shew the faithfulness that they used in their ministerie and labour. 18 This was no precept necessary but in respect of the state of that time, that the Gentiles and the Jewes might peaceably live together with lesse occasion of quarrell. 19 Charitie is requisite even in things indifferent. 20 It is requisite for all people to know certainly what to hold in matters of faith and religion and not that the Church by ignorance & knowing nothing, should depend upon the pleasure of a few. 21 This is an Hebrew kinde of speech, which is as much to say, as the brethren wish: that them all prosperous successe, and the Church dismissed them with good leave.

19 Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God,

20 But that we send vnto them, that they abstaine themselves from filthinesse of idoles, and fornication, and that is strangled, and from blood,

21 For Moses of old time hath in euery citie them that preach him, seeing hee is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church, to send chosen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this manner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 Forasmuch as we haue heard, that certaine which went out from vs, haue troubled you with words, and cumbered your mindes, saying, Yee must be circumcised and keepe the Law, to whome wee gaue no such commaundement,

25 It seemed therefore good to vs, when wee were come together with one accord, to send chosen men vnto you, with our beloved Barnabas and Paul,

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 Wee haue therefore sent Iudas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, to lay no more burthen vpon you, then these necessary things.

29 That is, that yee abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many words, and strengthened them.

33 And after they had taried there a space, they were let goe in peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good

to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other, the word of the Lord.

36 ¶ But after certaine dayes, Paul sayd vnto Barnabas, Let vs returne, and visite our brethren in euery citie, where wee haue preached the word of the Lord, and see how they doe.

37 And Barnabas counselled to take with them Iohn, called Marke.

38 But Paul thought it not meete to take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they so stirred, that they departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went thorow Syria and Cilicia, stablishing the Churches.

¶ They were in great heat: But herein we haue to consider the force of Gods counsell: for by this means it came to passe, that the doctrine of the Gospel was exercised in many places.

CHAP. XVI.

1 Paul having circumcised Timotheus, 12 being at Philippi, 14 instructed Lydia in the faith. 16 The spirit of Diuination 18 was by him cast out: 20 and for that cause 22 they are whipped, 24 and imprisoned. 26 Through an earthquake 27 the prison doores are opened. 31. 32 The layler receiveth the faith.

¶ Then came hee to Derbe and to Lystra: and behold, a certaine disciple was there, named Timotheus, a womans sonne, which was a Jewesse and beleueed, but his father was a Grecian,

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that hee should goe forth with him, and tooke and circumcised him, because of the Jewes, which were in those quarters: for they knew all, that his father was a Grecian.

4 And as they went through the cities, they deliuered them the decrees to keepe, ordeined of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and increased in number daily.

6 ¶ Now when they had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holy Ghost to preach the word in Asia.

7 Then came they to Mysia, and sought to goe into Bithynia: but the Spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas.

9 Where a vision appeared to Paul in the

election, and the calling may proceed of grace. d Hee sheweth not why they were forbidden, but onely that they were forbidden teaching vs to obey, and not to enquire. 5 They are the ministers of the Gospel, by whom he helpeth such as are liket to perish.

14 Congregations or Churches doe easily degenerate, vnlesse they be diligently seene vnto, and therefore went these Apostles to ouersee such as they had planted, and for this cause also Synodes were instituted and appointed. 15 A lamentable example of discord between excellent men and very great friends, yet not for profane or their priuate affairs, neither yet for doctrine. 16 God visiteth the faults of his seruants to the profit and building of the Church: yet we haue to take heed, euen in the best matters, that we passe not measure in our heate.

1 Paul himselfe doth not receive Timothee into the ministerie without sufficient testimony, and allowance of the brethren. 2 Re. 16. 21. Phil. 2. 10. 1. Thess. 3. 2. 3 Paul in his latter Epistle to Timothee commendeth the godliness of Timothees mother and grandmother. 4 Both for his godliness & honestie. 5 Timothee is circumcised, not simply for any necessity, but in respect of the time only to win the Jewes. 6 Charitie is to be obserued in things indifferent, that so regard be had both of the weak, and the quierness of the Church. 7 These degrees which hee spake of in the former Chapter. 8 God appointeth certain and determinate times to open & seeke forth his truth, both the elect and the called. 9 Hee sheweth not why they were forbidden, but onely that they were forbidden teaching vs to obey, and not to enquire. 5 They are the ministers of the Gospel, by whom he helpeth such as are liket to perish.

night

night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

6 The Saints did not easily beleue euery vision.

10 And after he had seene the vision, immediately we prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went wee forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis,

7 God beginneth his kingdom in Macedonia by the conuersion of a woman, and so sheweth that there is no acceptation of persons in the Gospel.

¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwell there, and we were in that citie abiding certaine dayes.

13 And on the Sabbath day, we went out of the citie, besides a Riuer, where they were wont to pray: and we sat downe, and spake vnto the women, which were come together.

8 Where they were wont to assemble themselves.

14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things, which Paul spake.

9 The Lord only openeth the heart to heare the word which is preached.

15 And when she was baptized, and her household, she besought vs, saying, If yee haue iudged me to be faithfull to the Lord, come into mine house, and abide there: and shee constrained vs.

10 An example of a godly husband.

16 And it came to passe that as we went to prayer, a certaine maide hauing a spirit of diuination, met vs, which gate her masters much vantage with diuining.

11 Satan transformeth himselfe into an Angel of light, and couereth to enter by vndermining, but Paul openly letteth him, and casteth him out.

17 Shee followed Paul and vs, and cryed, saying, These men are the seruants of the most high God, which shew vnto you the way of saluation.

12 This is a proper note of Apello, which was wont to give answers to them that asked him.

18 And this did shee many dayes: but Paul being grieved, turned about, and said to the spirit, I command thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

13 Paul made no haste to this miracle, for he did all things as he was led by the Spirit.

19 Now when her masters sawe that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

14 Couetousnes of lucre & gaines is an occasion of persecuting the trueth. In the meane season, God sparing Timothy, calleth Paul and Silas as the stronger to battell.

20 And brought them to the gouernours, saying, These men which are Iewes, trouble our city,

15 Couetousnes pretendeth a desire of common peace and godlinesse.

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

16 It is an argument of the deuill, to vrg the authoritie of an cesters without any distinction.

22 The people also rose vp together against them, and the gouernours rent their clothes, and commaunded them to be beaten with rods.

17 An example of euill Magistrates, to obey the furie and rage of the people.

23 And when they had beaten themfore, they cast them into prison, commaunding the Iayler to keepe them surely.

18 Because hee would be more sure of them, hee set them fast in the stocks.

24 Who hauing receiued such commandement, cast them into the inner prison, and made their feet fast in the stockes.

19 The prayers of the godly doe shake both heauen and earth.

25 Now at midnight Paul & Silas prayed,

and sung Psalmes vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake: so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, he drew out his sword and would haue killed himselfe, supposing the prisoners had bene fled.

16 The mercifull Lord, so oft as he lieth, d aweth men to life euenthrough the midst of death, & whereas iustly they deserued great punishment, he sheweth them great mercie.

28 But Paul cryed with a loud voice, saying, Doe thy selfe no harme: for wee are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

17 In meane which are especially extraordinary, we ought not to moue our foot forward, vnlesse that God goe before vs.

30 And brought them out, and sayd, Sirs, what must I doe to be saved?

31 And they said, Beleeue in the Lord Iesus Christ, and thou shalt bee saued, and thine household.

32 And they preached vnto him the word of the Lord, and to all that were in the house.

33 Afterward hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him, straightway.

18 God with one like same hand woundeth and healeth when it pleaseth him.

34 And when hee had brought them into his house, hee set meate before them, and reioyced that hee with all his household beleued in God.

35 And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

19 Shame and confusion is in proccesse of time the reward of wicked and vnjust Magistrates.

36 Then the keeper of the prison told these words vnto Paul, saying, The gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

20 We must not render injury for injury, and yet not withstanding it is lawfull for vs to vie such helps as God giueth vs, to bridle the outrageousnesse of the wicked, that they hurt not other in like sort.

37 Then said Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verely: but let them come and bring vs out.

21 The wicked are not moued with the feare of God, but with the feare of men: and by that means also God prouideth for his when it is needfull.

38 And the sergeants tolde these words vnto the gouernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

22 We may eschew dangers, so that we neuer neglect our duetie.

CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6. 7 is entertained of Iason: 10 He is sent to Berea: 15 from thence comming to Athens, 19 in Mars street 23 hee preacheth the liuing God to them vnknown, 34 and so many are conuerted vnto Christ.

Now as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And The calling out of Silas and Paul was the saving of many other.

2 Christ is therefore the Mediator, because he was crucified and rose againe: much lesse is he to be rejected because the cross is ignominious.

3 Although the zeale of the vnfaithfull seeme neuer so goodly, yet at length it is found to haue neither truth nor equity. But yet the wicked cannot doe what they list, for euen among themselves God stirreth vp some, whose helpe he vseth to the deliuerance of his.

4 Certaine com-
mitions which doe
nothing but walke
the street, wicked
men, to be hired
for euery mans
miserie: to doe any
mischeife, such as
we commonly call
the rascals and
very fokes and
doughill knaues of
all regions & cities.
b I meane that coun-
try and place
faster they come,
they cause sediti-
on and tumulte.
c When Iason
had put them in
good assurance
that they should
appeare.

4 That is in-
deed the wisdom
of the Spirit,
which alwayes
further the glory
of God before it
fille as a marke
whereunto it di-
recteth it selfe
and neuer swar-
teth from it.
5 The Lord set-
teth out in one
moment, and in
one people, di-
uers examples of
his vnleache-
able wilddome to
cause them to
fear him.
d He cōpareth
the Lewes with the
Iewes.

6 Satan hath
his, who are zealous for him, and
there euen such, as
least of al ought.
7 There is nei-
ther counsell,
nor furie, nor
madnesse against
the Lord.

8 The sheepe of
Christ doe also
watch for their
pastours health
and safetie, but
yet in the Lord.

9 It is not for-
gaue that the Lewes of Berea were so commended, for they brought Paul safe from Macedonia Athens, and there is in distance betwixt those two, all The Galia, and Boetia, and Attica.

9 In comparing the wisdom of God with mans wisdom, men scoffe and mocke at that which they vnderstand not: And God vseth the curiouse of fooles to gather together his elect. f He could not forbear. g Slauishly giuen to idolatry: Paganus writeth that there were more idols in Athens then in all Grecia, yea they had al-
ways dedicated to Shame, and Feme, and Lust, whom they made goddes.

2 And Paul, as his manner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures,

3 Opening, and alleading that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whom, said hee, I preach to you.

4 And some of them beleueed, and ioy- ned in company with Paul and Silas: also of the Grecians that feared God a great multi- tude, and of the chiefe women not a few.

5 But the Iewes which beleueed not, mooued with enuie, tooke vnto them certaine vagabonds, and wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the world, and here they are,

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying that there is another King one Iesus.

8 Then they troubled the people, and the heads of the city, whē they heard these things,

9 Notwithstanding when they had receiued sufficient assurance of Iason and of the o- ther, they let them goe.

10 And the brethren immediatly sent a- way Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Thessalonica, which recei- ued the word with all readinesse, and searched the Scriptures dayly, whether those things were so.

12 Therefore many of them beleueed, and of honest women, which were Grecians, and men not a few.

13 ¶ But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and mooued the people.

14 But by and by the brethren sent away Paul to goe as it were to the sea: but Silas and Timotheus abode there still.

15 And they that did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus, that they should come to him at once, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the citie subiect to idolatrie.

17 Therefore he disputed in the Synagogue with the Iewes, and with them that were reli- gious, and in the market dayly with whomso- euer he met.

18 Then certaine Philosophers of the E- pictures, and of the Stoikes, disputed with him, and some said, What will this babbler say? O- thers said, He seemeth to be a setter forth of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars streete, saying, May we not know, what this new doctrine, whereof thou spea- kelt, is?

20 For thou bringest certain strange things vnto our eares: wee would know therefore, what these things meane.

21 For all the Athenians, and strangers which dwelt there, gaue themselves to nothing else, but either to tell, or to heare some newes.

22 Then Paul stood in the mids of Mars streete, and said, Yee men of Athens, I per- ceiue that in all things yee are too supersti- tious.

23 For as I passed by, and beheld your deu- otions, I found an altar wherein was writ- ten, VNTO THE VNKNOVEN GOD. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the world, and all things that are therein, seeing that he is Lord of heauen and earth, dwelleth not in temples made with hands,

25 Neither is worshipped with mens hands, as though he needed any thing, seeing he giueth to all life, and breath, and all things,

26 And hath made of one blood all mankinde, to dwell on all the face of the earth, and hath assigned the seasons which were or- deined before, and the bounds of their habi- tation,

27 That they should seeke the Lord, if so be they might haue groped after him, and found him, though doublelesse he be not farre from euery one of vs.

28 For in him we liue, and mooue, and haue our being, as also certaine of your owne Poets haue sayd, For wee are also his genera- tion.

29 Forasmuch then, as we are the genera- tion of God, we ought not to thinke that the Godhead is like vnto golde, or siluer, or stone grauen by arte and the inuention of man.

30 And the time of this ignorance God

13 It is a most foolish and vaine thing to compare the Creator with the creature, to limit him within a place which can bee comprehended in no place, and to thinke to allure him with gifts, of whom all men haue receiued all things whatsoever they haue: And these are the fountaines of all idolatrie. Chap. 7. 48. * Psal. 50. 8. 14 God is wonderfull in all his workes, but especially in the worke of man: not that wee should stand amazed at his workes, but that we should lift our eyes to the workman.

o Of one stocke and one beginning. p For as blinde men we could not seeke out God but onely by gropingwise, before the true light came and lightened the world. * Esai 40. 19.

q Which thing, as golde, silver, stones, are customably grauen as man wit can deuise, for men will not worship that grosse stuffe as it is, vnlesse by some arte it haue gotten some shape vpon it. 15 The oldnesse of the error doeth not excuse them that erre, but it com- mendeth and setteth forth the patience of God: who notwithstanding will be a iudge to such as contemne him.

b I haue searcht Paul met with, that would suffe him to talke with him, he reasoned with him so throughly did he burne with the zeale of Gods glory.

10 Two sectes especially of the Philo- sopher, do set themselves against Christ: the pictures, which make a mocke and scotie at all religions: and the Stoikes, which deter- mine vpon mat- ters of religion according to their owne braines.

i Word for word, I haue gathered: a borrowd kind of speech taken of birds which spoile corne, and is ap- plied to them which without all arte bluster out such knowledge as they haue got- ten by hearing this man and that man.

k This was a place called as you would say, Mars hill, where the Iude- ges sat, which were called Areo- pagita, vpon weighty affayres, which in old time arraigned Socras- tes and after con- demned him of impietie.

11 The wisdom of man is vaine.

12 The idolat- ers themselves minister most strong and for- cible argument against their own supersticio.

l T stand in too poore and stre- uile a feare of your gods.

m What fouer men worship for religious sake, that we call deuotion.

n Paganus in his Attick ma- ket mention of the altar which the Athenians had dedicated to vn- knowne gods: and Laertius in his Epimenides ma- keth mention of an altar that had no name intitled.

o Of one stocke and one beginning. p For as blinde men we could not seeke out God but onely by gropingwise, before the true light came and lightened the world. * Esai 40. 19.

q Which thing, as golde, silver, stones, are customably grauen as man wit can deuise, for men will not worship that grosse stuffe as it is, vnlesse by some arte it haue gotten some shape vpon it. 15 The oldnesse of the error doeth not excuse them that erre, but it com- mendeth and setteth forth the patience of God: who notwithstanding will be a iudge to such as contemne him.

regarded

1 The casting out of Silas and Paul was the si- uing of many other.

regarded not: but now he admonisheth all men euery where to repent.

31 Because he hath appointed a day in the which he will iudge the world in righteousness, by that man whom he hath appointed, ^{whereof} he hath giuen an assurance to all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleued: among whome was also Denys Arcopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

As Paul at Corinth 6 taught the Gentiles, 9 the Lord comforteth him. 12 He is accused before Gallio, 16 but in vaine: 18 From thence he sailed to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia hee strengtheneth his disciples. 24 Apollos being more perfectly instructed by Aquila, 28 preacheth Christ with great efficacy.

After these things, Paul departed from Athens, and came to Corinthus.

2 And found a certaine Iew named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla, (because that Claudius had commanded all Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode with them and wrought (for their craft was to make tents)

4 And hee disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul, forced in spirit, testified to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, hee shooke his raiment, and said vnto them, Your blood be vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And Crispus the chiefe ruler of the Synagogue, beleued in the Lord with all his household: and many of the Corinthians hearing it, beleued and were baptized.

9 Then said the Lord to Paul in the night by a vision, Feare not, but speake and hold not thy peace.

10 For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue much people in this citie.

11 So he continued there a yeere and fixe months, and taught the word of God among them.

12 ¶ Nowe when Gallio was deputie of Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate.

13 Saying, This fellow perswadeth men to worship God otherwise then the Lawe appointeth.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deeде, O yee Iewes, I would according to reason maintaine you.

15 But if it be a question of wordes and names, and of your Lawe, looke yee to it your selues: for I will bee no iudge of those things.

16 And he draue them from the iudgement seate.

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beat him before the iudgement seate: but Gallio cared nothing for those things.

18 ¶ But when Paul had taried there yet a good while, hee tooke leaue of the brethren and sailed into Syria (and with him Priscilla and Aquila) after that he had shorne his head in Cenchrea: for he had a vow.

19 Then he came to Ephesus, and left them there: but he entred into the Synagogue, and disputed with the Iewes.

20 ¶ Who desired him to tarie a longer time with them: but he would not consent,

21 But bade them farewell, saying, I must needs keepe this feast that commeth, in Ierusalem: but I will returne againe vnto you, if God will. So he sailed from Ephesus.

22 ¶ And when he came downe to Cenchrea, he went vp to Ierusalem: and when he had saluted the Church, he went downe vnto Antiochia.

23 Now when he had taried there a while, he departed, and went through the countrey of Galatia and Phrygia by order, strengthening all the disciples.

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25 The same was instructed in the way of the Lorde, and hee spake feruently in the Spirit, and taught diligently the things of the Lord, and knew but the baptisme of Iohn onely.

26 And he began to speake boldly in the Synagogue. Whom when Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly.

27 ¶ So he came to the city of Corinth, and went into the Synagogue, and taught there.

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27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after hee was come thither, he holpe them much which had beleueed through grace.

28 For mightily he confuted publickly the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

CHAP. XIX.

1 Certaine disciples at Ephesus, 2 hauing onely receiued Iohns baptisme, 3 and knew not the visible giftes of the holy Ghost wherewith God had beautified his samer kingdome. 4 are baptized in the Name of Iesus. 5 The Iewish exorcists 16 are beaten of the deuill. 19 Conuincing bookes are burnt. 24 Demetrius 29 raiseth sedition against Paul.

And it came to passe, while Apollos was at Corinthus, that Paul when hee passed thorow the vpper coasts, came to Ephesus, and found certaine disciples,

2 And said vnto them, Haue yee receiued the holy Ghost since ye beleueed? And they said vnto him, We haue not so much as heard whether there be an holy Ghost.

3 And hee said vnto them, Vnto what were ye then baptized? And they said, Vnto Iohns baptisme.

4 Then said Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleuee in him which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul laid his hands vpon them, and the holy Ghost came on them, and they spake the tongues and prophced.

7 And all the men were about twelue.

8 Moreover hee went into the Synagogue, and spake boldly for the space of three moneths, disputing & exhorting to the things that appertaine to the kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, he departed from them, and separated the disciples, and dispued daily in the schoole of one Tyrannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, kerchiefes, or handkerchiefes, and the diseases departed from them, and the euill spirits went out of them.

13 Then certaine of the vagabond Iewes, tooke in hand to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, We adiuere you by Iesus, whom Paul preacheth.

14 (And there were certaine sons of Sceua a Iew, the Priest, about seuen which did this)

15 And the euill spirit answered, and said, Iesus I acknowledge, and Paul I knowe: but who are yee?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and prevailed against them, so that they fled out of that house naked, and wounded.

17 And this was knowne to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 And many that beleueed, came and confessed, and shewed their workes.

19 Many of them also which vsed curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it fittie thousand pieces of siluer.

20 So the word of God grew mightily, and prevailed.

21 Now when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue benee there, I must also see Rome.

22 So sent he into Macedonia two of them that ministered vnto him, Timotheus and Erastus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a siluer smith, which made siluer Temples of Diana, brought great gaines vnto the craftsmen,

25 Whom hee called together, with the workemen of like things, and said, Sirs, yee know that by this craft we haue our goods:

26 Moreover yee see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our portion shall be reprinted, but also that the temple of the great goddesse Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia which were his friends, sent vnto him, desiring him that he would not present himselfe in the Common place.

32 Some

He prevailed against them, though they proued neuer a match.

Conuincing and sorcerie is condemned by open testimonie, and by the authority of the Apostle.

Confessed their sinnes, and desired them openly.

Being terrified with the force of the iudgement of God, what he hath in cardis.

They that make the least value of it, reckon it to be about eight hundred pounds English.

Paul is neuer wearie.

By the motion of Gods Spirit: therefore we may not say that Paul ranne hand over head to death, but as the Spirit of God led him.

Gaine cloked with a shewe of religion, is the verie cause wherefore idolatrie is stoutly and stubbornly defended.

These were certaine counterfeits temples with Diana picture in them, which they bought that way.

As he said, If Paul goe on thus as he hath begun, to confute the opinion which men haue of Dianae image, all this our gaine will come to nothing.

Rom. 16. 23.

1. cor. 1. 14.

Coloss. 4. 10.

There ought to be in all Christians, and especially in the ministers, an inuincible constancie, which may not by any stermes or assaults bee overcome, which notwithstanding must suffer it selfe modestly to be gouerned by wife dom.

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9 In stead of reason, the idolaters are sufficiently contented with their owne madnesse & outcries, and these are the greatest defences that they haue.
10 An example of a politike man, who redemeth peace and quietnesse which lies, which Paul would neuer haue done.
11 The Ephesians believed superstitiously, that the image of Diana came downe from heauen to them.
12 Hee sought to accuse any man at 13 For there are certaine dayes appointed for ciuill causes or matters of iudgement, and the Deputies sit.
14 By the Deputies are meant also the Deputies substitutes, that as such as did sit for them.
15 He speaketh of a lawfull assembly not only to except against the disorderd burly burly of the people, but also against all meeting and coming together which was not by order: for there were certaine dayes appointed to call people together in.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company drew forth Alexander, the Iewes thrusting him forwards, Alexander then beckeoned with the hand, and would haue excused the matter to the people.

34 But when they knewe that hee was a Iewe, then arose a shout almost for the space of two houres, of all men crying, Great is Diana of the Ephesians.

35 Then the Towne-clerke when he had stayed the people, sayd, Yee men of Ephesus, what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great god Iesse Diana, and of the image, which came downe from Iupiter?

36 Saying then that no man can speake against these things, yee ought to be appeased, and to doe nothing rashly.

37 For yee haue brought hither these men, which haue neither committed sacriledge, neither doct blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftsmen, which are with him, haue a matter against any man, the lawe is open, and there are Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters, it may be determined in a lawfull assembly.

40 For we are euen in iopardie to be accused of this dayes sedition, for as much as there is no cause, whereby we may giue a reason of this course of people.

41 And when he had thus spoken, hee let the assembly depart.

C H A P. XX.

1 Paul appointed to goe to Macedonia. 7 In Troas preaching vntill midnight, 9 Eutychus fell downe dead out of a window, 10 hee raised him to life: 13 At Miletum, 17 hauing called the Elders of Ephesus together, 23 hee declareth what things shall come vpon himselfe, 28 and others.

NOW after the tumult was appeased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when hee had gone through those parts, and had exhorted them with many words, he came into Grecia.

3 And hauing taried there three moneths, because the Iewes laid wait for him, as hee was about to saile into Syria, hee purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Ty-chicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth from Philippi, after the dayes of vnleauened bread, and came

vnto them to Troas in fve dayes, where we abode seuen dayes.

7 And the first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morrow, and continued the preaching vnto midnight.

8 And there were many lights in an upper chamber, where they were gathered together.

9 And there sat in a window a certaine yong man named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, hee overcame with sleepe fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and laid himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 Then when Paul was come vp againe, and had broken bread, and eaten, hauing spoken a long while till the dawning of the day, he so departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 Then we went before to ship, and sailed vnto the isle Assos, that we might receiue Paul there: for so had he appointed and would himselfe goe aloofe.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for hee hasted to be, if hee could possible, at Hierusalem at the day of Pentecost.

17 Wherefore from Miletum, hee sent to Ephesus, & called the Elders of the Church.

18 Who when they were come to him, he said vnto them, Yee know from the first day that I came into Asia, after what manner I haue bene with you at all seasons,

19 Seruing the Lorde with all modestie, and with many teares, and tentations, which came vnto mee by the layings awaite of the Iewes,

20 And how I kept backe nothing that was profitable, but haue shewed you, & taught you openly and throughout euery house,

21 Witnessing both to the Iewes, and to the Grecians the repentance toward God, and faith toward our Lord Iesus Christ.

22 And now behold, I goe bound in the Spirit vnto Hierusalem, and know not what things shall come vnto me there,

23 Saue that the holy Ghost witnesseth in euery cite, saying, that bonds and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course

3 Assemblies in the night time cannot be iustly condemned, neither ought, while the cause is good.

4 Word for word, the first day of the Sabbath, that is, upon the Lords day: so that by this place, and by 1 Cor 16.2, it is not amiss gathered, that in those dayes the Christians were wont to assemble themselves solemnly together upon that day.

5 The devil minding to trouble the Church with a great offence, giueh Paul a singular occasion to confirme the Gospel.

6 Paul an earnest and diligent follower of Christ, making halfe to his bonds without any ceasing or stopping in his race, doeth first of all as it were make his testament, wherein he giueh an account of his former life, defendeth the doctrine which he taught, and exhorteth the Pastors of the Church to perseuere and goe forward with continuance in their office.

7 According to the situation of these places in this isle, the distance betwene Ephesus and Miletum, was about 400, furlongs, which maketh almost fiftie dutch miles.

8 A lively image of a true Pastor, who refrained not to speake, neither dissimiled in any respect whatsoever, rather for feare or lucre, sake.

9 He testifieth that hee goeth to his bonds by the commandement of God.

10 He calleth that mission of the holy Ghost, which enforced him to take his iourney to Hierusalem, the bond of the Spirit, which he followed with all his heart.

1 Paul departeth from Ephesus by the consent of the Church, not to be idle or at rest, but to take paines in another place.
2 A former so great trouble, there was neede of a long exhortation.
3 A forward zeale is the guide and instructor to murders: and we are not debarred by the wisdom of God to prevent the endeauours of wicked men.

11 He taried at Troas, and ended his iourney to Hierusalem, the bond of the Spirit, which he followed with all his heart.

*f If you doe per-
rish, yet there
shall be no fault
in me. Look
chap. 18. 6*

*8 The doctrine
of the Apostles
is most perfect
and absolute.*

*9 To keep it, is
to keep it, in
peace and con-
cord.*

*10 A notable
instance for Christ
Godhead: which
showeth plainly
in his person, how
that by reason of
the saying, regar-
ding the two na-
tures in his owne
person, that which
is proper to one is
spoken of the o-
ther, being taken
in the derivative,
and not in the pri-
mative: which in
old times the godly
fathers learned,
a communicating
or fellowship of
properties, that is
to say, a making
common of that
to two, which be-
longeth but to
one.*

*11 This word, That
showeth the ex-
cellence of this
blood.*

*12 A prophetic
of Pauls that
should straight-
way degenerate
into wolves, a-
gainst such as
boast and brag
only of a suc-
cession of per-
sons.*

*13 This is great
wisdom, to want
the presence of
such a shepherd,
in greater to
have wolves en-
ter in.*

*14 The power
of God, and his
free promises
revealed in his
word, are the
props and vp-
holders of the
ministry of the
Gospel.*

*15 As children,
and therefore of
free love and
good will.*

*16 Pastors must
before all things
beware of covetousnesse.*

17 1 Cor. 4. 13. 1. shep. 2. 9. 2. theff. 3. 8.

*18 As it were by reaching out the hand to them, which otherwise are about to. sleepe and fall
away, and so to stay them. 12 The Gospel doeth not take away naturall affections, but
ruleth and bridleth them in good order.*

*19 Not onely
manfully, but
even our friends,
and such as are
endued with the
Spirit of God,
doe sometimes
goe about to
hinder the course of our vocation: but it is our part to goe forward without all stop-
ping or staggering, after that we are sure of our calling from God.*

*20 He calleth that
ministration of the holy
Ghost, which in-
forced him to take
his journey to Hieru-
salem, the bond
of the Spirit, whom
he followed with
all his heart.*

course with ioy, and the ministration which I
haue receiued of the Lord Iesus, to retestifie the
Gospel of the grace of God.

25 And now behold, I know that hence-
foorth ye all, through whom I haue gone prea-
ching the kingdom of God, shall see my face
no more.

26 Wherefore I take you to record this day,
that I am pure from the blood of all men.

27 For I haue kept nothing backe, but
haue shewed you all the counsell of God.

28 Take heede therefore vnto your selues,
and all the flocke, wherof the holy Ghost hath
made you ouerscers, to feed the Church of
God, which he hath purchased with that his
owne blood.

29 For I know this, that after my depar-
ting shal grievous wolves enter in among you,
not sparing the flocke.

30 Moreouer of your owne selues shal men
arise speaking peruerse things, to draw disci-
ples after them.

31 Therefore watch, and remember, that
by the space of three yeres I ceased not to warne
euery one, both night and day with teares.

32 And now brethren, I commend you
to God, and to the word of his grace, which is
able to build further, and to giue you an inheri-
tance among all them, which are sanctified.

33 I haue coueted no mans siluer, nor
golde, nor apparell.

34 Yea, ye know that these hands haue mi-
nistrated vnto my necessities, and to them that
were with me.

35 I haue shewed you all things, how that
so labouring, ye ought to support the weake,
and to remember the words of the Lord Iesus,
how that hee said, It is a blessed thing to giue,
rather then to receiue.

36 And when he had thus spoken, he knee-
led downe, and prayed with them all.

37 Then they wept all abundantly, and
fell on Pauls necke, and kissed him,

38 Being chiefly fory for the words which
heespake, That they should see his face no
more. And they accompanied him vnto the
shippe.

1 Not onely
manfully, but
even our friends,
and such as are
endued with the
Spirit of God,
doe sometimes
goe about to
hinder the course of our vocation: but it is our part to goe forward without all stop-
ping or staggering, after that we are sure of our calling from God.

CHAP. XXI.

1 Paul goeth toward Hierusalem. 8 At Cesarea hee talketh
with Philip the Euangelist. 10 Agabus foretelleth him
of his bonds. 17 After he came to Hierusalem, 26 and
into the Temple, 27 the Iewes laide hands on him. 32
Lyfias the captaine taketh him from them.

And as we lanced forth, and were depar-
ted from them, wee came with a straight
course vnto Coos, and the day following vnto
the Rhodes, and from thence vnto Patara.

2 And wee found a shippe that went ouer

vnto Phenice, and went aboard, and set foorth.

3 And when wee had discovered Cyprus,
wee left it on the left hand, and sailed toward
Syria, and arriued at Tyrus: for there the ship
vnladed the burden.

4 And when we had found disciples, we
taried there seuen dayes. And they tolde Paul
through the Spirit, that he should not goe vp
to Hierusalem.

5 But when the dayes were ended, wee
departed and went our way, and they all ac-
companied vs with their wiues and children,
euen out of the citie: and we kneeling downe
on the shore, prayed.

6 Then when we had embraced one ano-
ther, we tooke ship, and they returned home.

7 And when we had ended the course from
Tyrrus, wee arriued at Ptolemais, and saluted
the brethren, and abode with them one day.

8 And the next day, Paul and we that were
with him, departed, and came vnto Cesarea:
and wee entred into the house of Philip the
Euangelist, which was one of the seuen Dea-
cons, and abode with him.

9 Now hee had foure daughters virgines,
which did prophetic.

10 And as wee taried there many dayes,
there came a certaine Prophet from Iudea, na-
med Agabus.

11 And when he was come vnto vs, he tooke
Pauls girdle, and bound his owne handes and
feete, and said, Thus sayth the holy Ghost, So
shall the Iewes at Hierusalem binde the man
that oweth this girdle, and shall deliuer him
into the hands of the Gentiles.

12 And when wee had heard these things,
both we and other of the same place besought
him that he would not goe vp to Hierusalem.

13 Then Paul answered, and saide, What
doe ye weeping and breaking mine heart? For
I am readie not to bee bound onely, but also
to die at Hierusalem for the Name of the Lord
Iesus.

14 So when hee would not be perswaded,
we ceased saying, The wil of the Lord be done.

15 And after those dayes we trusted vp our
fardels, and went vp to Hierusalem.

16 There went with vs also certaine of the
disciples of Cesarea, and brought with them
one Mnason of Cyprus, an olde disciple, with
whom we should lodge.

17 And when we were come to Hierusa-
lem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs
vnto Iames: and all the Elders were there as-
sembled.

19 And when he had embraced them, he
told by order all things, that God had wrought
among the Gentiles by his ministration.

20 So when they heard it, they glorified
God, and said vnto him, Thou seeest, brother,
how many thousand Iewes there are which be-
leeue, and they are all zealous of the Law:

*a They foretold
through the Spi-
rit what dangers
hanged ouer Pauls
head: and this
they did as Pro-
phets: but of a
fleshy affliction
they frayed him
from going to
Hierusalem.*

** Chap. 6. 9.
b He speaketh of
the seven Dea-
cons which he
mentioned before,
Chap. 6.
c They had a pe-
culiargift of fore-
saying things to
come.*

*2 The will of
God bridleth
all affections in
them which ear-
nestly seeke the
glory of God.
3 God is to be
praised, who is
the Author of
all good sayings
and deeds.*

*4 In things in-
different (of
which sort were
not the traditi-
ons of the Pha-
rises, but the ce-
remonies of the
Law, vntill such
time as Christi-
an libertie was
more fully reuei-
led to the Iewes)
charitie willett
vs to conformance
or apply our
selues willingly
so farre as wee
may, to our bre-
thren which doe
not stubbornly
and maliciously
resist the truth,
but are not
thoroughly in-
fructed, especi-
ally if the que-
stion be of a
whole multi-
tude.*

21 Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to liew after the customes.

22 What is then to be done? the multitude must needs come together: for they shal heare that thou art come.

23 Doe therefore this that wee say to thee. We haue foure men, which haue made a vow,

24 Them take, and ^dpurifie thy selfe with them, and ^econtribute with them, that they may ^fhaue their heads: & all shal know, that those things, whereof they haue been informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleue, we haue written, and determined that they obserue no such thing, but that they keep themselves from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, & entred into the Temple, ^gdeclaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they sawe him in the Temple) moued all the people, and laid hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreover, he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had seene before Trophimus an Epheſian with him in the citie, whome they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ranne together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe captaine of the band, that all Hierusalem was on an uproare.

32 Who immediatly tooke souldiers and Centurions, and ranne downe vnto them: and when they sawe the chiefe captaine and the souldiers, they left beating of Paul.

33 Then the chiefe captaine came neere and tooke him, and commanded him to bee bound with two chaines, and demanded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when he could not know the certaintie for the tumult, he commanded him to be led ipto the castle.

35 And when he came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people fol-

lowed after, crying, Away with him.

37 And as Paul should haue bene led into the castle, he said vnto the chiefe captaine. May I speake vnto thee? Who said, Canst thou speake Greeke?

38 Art not thou the Egyptian who before these dayes raised a sedition, and led out into the wilderness foure thousand men that were murthers?

39 The Paul said, Doubtlesse, I am a man which am a Iewe, and citizen of Tarsus, a famous citie in Cilicia, and I beseech thee, suffer me to speake vnto the people.

40 And when hee had given him licence, Paul stood on the grieces, and beckened with the hand vnto the people: and when there was made great silence, hee spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul yeeldeth a reason of his faith, 22 and the Iewes heare him a while. 32 But so soone as they cryed out, 24 hee is commanded to be scourged and examined, 27 and so declareth that he is a citizen of Rome.

YE men, brethren and fathers, heare my defence now towards you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he said)

3 I am verely a man, which am a Iewe, borne in Tarsus in Cilicia, but brought vp in this citie at the feete of Gamaliel, and instructed according to the perfect manner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women.

5 As also the chiefe Priest doeth beare me witnesse, and all the company of the Elders, of whom also I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Hierusalem, that they might be punished.

6 And so it was, as I iourneyed and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voice, saying vnto mee, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And hee said to me, I am Iesus of Nazareth, whom thou persecutest.

9 Moreouer they that were with me, saw in deed a light and were afraid: but they heard not the voice of him that spake vnto me.

10 Then I said, What shall I doe, Lord? And the Lord said vnto me, Arise, and goe into Damascus: and there it shall be tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

^d That is, consecrate thy selfe: for hee speaketh not here of the unclean, but of such as be subject to the vow of the Nazarites.
^e That is, may be known, that thou wast not only present at the vow, but also a chiefe man in it: and therefore it is said afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offerings were appointed, yet they might add somewhat vnto them, Num. 6. 3. 1.
^f Chap. 18. 18.
^g The Priests were to be aduertised of the accomplishment of the dayes of the purification, because there were sacrifices to be offered the same day, that their vow was ended.
^h A preposterous zeale is the cause of great confusion, and great mischiefs.

⁶ God findeth some euen amongst the wicked and profane themselves, to hinder the endeours of the rest.

^g Touching this Egyptian which assembled a thicke throng, and many read Iosaphat Chap. 12.

¹ Paul making a short declaration of his former life, prooeth both his vocation and doctrine to be of God.

^a That is, his daily hearer: the reason of this speech is this, for that they which teach, sit commonly in the higher place, speaking to their scholars: which is upon forme: beneath: and therefore he sayth, at the feete of Gamaliel.

would neither eate nor drinke, till they had killed Paul.

13 And they were more then fortie, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders, and saide, Wee haue bound our selues with a solemne curse, that we will earnothing, vntill we haue slaine Paul.

2 Te and the Senate requiring the same to be done, lest that the Tribune should thinke that it was demanded of him at some private mans suite.

15 Now therefore, yee and the 8 Council signifie to the chiefe captaine, that hee bring him forth vnto you to morrow, as though you would knowe some thing more perfectly of him, and we, or euer he come neere, will be readie to kill him.

16 But when Pauls sisters sonne heard of their laying await, hee went, and entred into the castle, and tolde Paul.

11 The wisdoms of the Spirit must be ioynd with simplicitie.

17 And Paul called one of the Centurions vnto him, and saide, Take this young man hence vnto the chiefe captaine: for hee hath a certaine thing to shew him.

18 So hee tooke him, and brought him to the chiefe captaine, and said, Paul the prisoner called mee vnto him, and prayed mee to bring this young man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to norow into the Council, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in waite for him of them, more then fortie men, which haue bound themselves with a curse, that they will neither eate nor drinke, till they haue killed him: and now are they readie, and waite for thy promise.

12 There is no counsell against the Lord and his seruants. If Greke, that thou hast feared these things to me.

22 The chiefe captaine then let the yong man depart, after hee had charged him to vtter it to no man, that hee had shewed him these things.

23 And hee called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may goe to Cesarea, and horsemen threescore and tenne, and two hundred with darters, at the third houre of the night.

24 And let them make readie an horse, that Paul being set on, may bee brought safe vnto Felix the Gouvernour.

13 Lysias is suddenly made by the Lord, Pauls patrone.

25 And he wrote an Epistle in this maner: 26 Claudius Lysias vnto the most noble Gouvernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, and rescued him, perceiuing that he was a Romane.

28 And when I would haue knowen the cause, wherefore they accused him, I brought him forth into their Council.

29 There I perceiued that hee was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed me, how that the Iewes laide waite for the man, I sent him straightway to thee, and commaunded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as is was commaunded them, tooke Paul, & brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned vnto the castle.

33 Now when they came to Cesarea, they deliuered the Epistle to the Gouvernour, and presented Paul also vnto him.

34 So when the Gouvernour had read it, he asked of what prouince hee was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, said hee, when thine accusers also are come, and commaunded him to be kept in Herods iudgement hall.

CHAP. XXIII.

1 Tertullus accuseth Paul: 10 He answereth for himselfe. 21 He preacheth Christ to the Gouvernour and his wife. 27 Felix hopeth, but in vaine, to receive a bribe, 28 who going from his office, leaueth Paul in prison.

Now¹ after fise dayes, Ananias the high Priest came downe with the Elders, and with Tertullus a certaine oratour, which appeared before the Gouvernour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that we haue obtained great quietnesse,^a through thee, and that many^b worthy things are done vnto this nation through thy prouidence,

3 Wee acknowledge it wholly, and in all places most noble Felix, with all thanks.

4 But that I bee not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a fewe words.

5 Certainly wee haue found this man a pestilent fellow, and a moouer of sedition among all the Iewes throughout the world, and a chiefe maintainer of the sect of the Nazarites:

6 And hath gone about to pollute the temple: therefore wee tooke him, and would haue iudged him according to our Law:

7 But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt enquire) know all these things whereof wee accuse him.

9 And the Iewes likewise^f affirmed, saying that it was so.

10² Then Paul after that the Gouvernour had beckened vnto him that he should speake,

f Confirmed Tertullus his saying. 2 Tertullus by the deuils rhetoricke beginning with flattery, maketh an end with lies: but Paul vying heavenly eloquence, and but a simple beginning, casteth off from himselfe the crime of sedition, wherewith hee was burdened, with a simple deniall.

answered,

Paul pleaded his cause two yeeres before Felix departed out of the province Chap. 27. but he had governed Trebonius and Sabinus, and Gallus, before that Claudius made him governor of Iudaea.

Josephus writes his story of the Iewes wars, lib. 2. cap. 11.

They cannot lay forth before thee, and promise by good reasons.

3 Paul goeth in the case of religion, from a state of civill to a state of quality, not only not denying that religion which was objected against him, but also proving it to be true, to be heavenly and from God, and to be the oldest of all religions.

4 Paul in conclusion telleth the thing which was done truly, which Terullus had before divers wayes corrupted.

5 And while I was busy about these things, I hereby it up, where the chief of Asia were Paul his enemies, and those that stirred up the people against him.

6 Whether the Tribune brought me.

7 The Judge suspendeth his sentence, because the matter is doubtful.

8 Felix could not iudge whether he had done wickedly in the matters of his religion or no, until hee had better understanding of that way which Paul professed: and as for other matters touching the sedition, hee thought good to deferre it till hee heard Lysias, and therefore hee gave Paul somewhat more liberties.

9 God is a most faithfull keeper of his seruants, and the force of the truth is wonderful, even amongst men which are otherwise prophane.

10 This Drusilla was Agrippa his sister, of whom Luke speaks after ward, a very barles and licentious woman, and being the wife of Azereus king of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.

11 This Drusilla was Agrippa his sister, of whom Luke speaks after ward, a very barles and licentious woman, and being the wife of Azereus king of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.

12 This Drusilla was Agrippa his sister, of whom Luke speaks after ward, a very barles and licentious woman, and being the wife of Azereus king of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.

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15 This Drusilla was Agrippa his sister, of whom Luke speaks after ward, a very barles and licentious woman, and being the wife of Azereus king of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.

answered, I doe the more gladly answere for my selfe, for as much as I knowe that thou hast bene of many yeeres a Iudge vnto this nation.

11 Seeing that thou mayest knowe, that there are but twelue dayes since I came vnto worship in Hierusalem.

12 And they neither found me in the Temple disputing with any man, neither making uproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they prouoe the things, whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my Fathers, beleeuing all things which are written in the Lawe and the Prophets.

15 And haue hope towards God, that the resurrection of the dead, which they themselves looke for also, shall be both of iust and vniust.

16 And herein I endeouour my selfe to haue a cleare conscience toward God and toward men.

17 Now after many yeeres, I came and brought almes to my nation and offerings.

18 At what time, certaine Iewes of Asia found me purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to haue bene present before thee, & accuse me, if they had ought against me.

20 Or let these themselves say, if they haue found any vniust thing in me, while I stood in the Council.

21 Except it bee for this one voyce, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 Now when Felix heard these things, he deferred them, and said, When I shall more perfectly knowe the things which concerne this way, by the comming of Lysias the chiefe captaine, I will decide your matter.

23 Then hee commanded a Centurion to keepe Paul, and that hee should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 And after certaine dayes, came Felix with his wife Drusilla, which was a Iewesse, and he called forth Paul, and heard him of the faith in Christ.

25 And as he disputed of righteousness and temperance, and of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I haue conuenient time, I will call for thee.

26 He hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore he sent for him the offerer, and communed with him.

This Drusilla was Agrippa his sister, of whom Luke speaks after ward, a very barles and licentious woman, and being the wife of Azereus king of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.

27 When two yeeres were expired, Porcius Festus came into Felix rounie: and Felix willing to get fauour of the Iewes, left Paul bound.

and by it will be extinguished: but in the meane season wee haue neede of patience, and that continually. For whereas hee had behaued himselfe very wickedly in the prisoners, had it not bene for fauour of his brother Pallas, hee should haue died for it: so that we may gather hereby, why he would haue pleased the Iewes.

CHAP. XXV.

1 Festus succeeding Felix, 6. commanded Paul to be brought forth. 11. Paul appealeth vnto Cesar. 14. Festus openeth Pauls matter to King Agrippa, 23. and bringeth him before him, 27. that hee may vnderstand his cause.

When Festus was then come into the Prouince, after three dayes hee went vp from Cesarea, vnto Hierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they belought him,

3 And desired fauour against him, that he would send for him to Hierusalem: and they laid waite to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would shortly depart thither.

5 Let them therefore, said hee, which among you are able, come downe with vs: and if there be any wickednes in the man, let them accuse him.

6 Now when hee had taried among them no more then ten dayes hee went downe to Cesarea, and the next daye late in the iudgement seate, & commanded Paul to be brought.

7 And when hee was come, the Iewes which were come from Hierusalem, stood about him, and laid many and grieuous complaints against Paul, whereof they could make no plaine prooue,

8 Forasmuch as he answered, that hee had neither offended any thing against the law of the Iewes, neither against the Temple, nor against Cesar.

9 Yet Festus willing to get fauour of the Iewes, answered Paul and said, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cessars iudgement seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest,

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man to pleasure them, can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the Council, hee answered, Hast thou appealed vnto Cesar, vnto Cesar shalt thou goe.

13 And after certaine dayes, King Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause vnto

7 In a naughty minde, that is guiltie to it selfe, although sometime there bee some shew of equitie, yet by

1 Satanis ministers are subtil and diligent in seeking all occasions: but God who watcheth for his hindred all their counsels easily.

2 We may rapel an inidie iustly but not with iniurie.

3 They could not prouoe them certainly and with vndoubted reasons.

4 Festus thinking no such thing, even before kings, bringing to light the wickednesse of the Iewes, and Pauls innocencie, doth maruelously confirme the Church of God.

5 This Agrippa was Agrippa a his sonne, whose death Luke speaks of before, and Bernice was his sister.

6 This Drusilla was Agrippa his sister, of whom Luke speaks after ward, a very barles and licentious woman, and being the wife of Azereus king of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.

7 This Drusilla was Agrippa his sister, of whom Luke speaks after ward, a very barles and licentious woman, and being the wife of Azereus king of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.

8 This Drusilla was Agrippa his sister, of whom Luke speaks after ward, a very barles and licentious woman, and being the wife of Azereus king of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.

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the King, saying, There is a certaine man left in prison by Felix.

15 Of whom when I came to Hierusalem, the high Priestes and Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the manner of the Romanes for fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seate, and commanded the man to be brought forth.

18 Against whom when the accusers stood vp, they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne superstition, and of one Iesus which was dead, whome Paul affirmed to be aliue.

20 And because I doubted of such manner of question, I asked him whether hee would go to Hierusalem, and there bee iudged of these things.

21 But because he appealed to be referred to the examination of Augustus, I commanded him to bee kept, till I might send him to Cesar.

22 Then Agrippa said vnto Festus. I would also heare the man my selfe. To morow, said he, thou shalt heare him.

23 And on the morow when Agrippa was come and Bernice with great pompe, and were entred into the Common hall with the chiefe Captaines and chiefe men of the citie, at Festus commaundement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with vs, see this man, about whome all the multitude of the Iewes haue called vpon me, both at Hierusalem, and here, crying, that hee ought not to liue any longer.

25 Yet I haue found nothing worthy of death, that he hath committed: neuertheless, seeing that hee hath appealed to Augustus, I haue determined to send him.

26 Of whome I haue no certaine thing to write vnto my lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write:

27 For me thinketh it vnreasonable to send a prisoner, and not to shewe the causes which are laid against him.

CHAP. XXVI.

2 Paul in the presence of Agrippa, 4 declareth his life from his childhood, 16 and his calling, 22 with such efficacy of wordes, 28 that almost he perswadeth him to Christianitie. 30 But he and his companie depart, doing nothing in Pauls matter.

Then Agrippa saide vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 I thinke my selfe happy, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Iewes.

3 Chiefly, because thou hast knowledge of all customs, and questions which are among the Iewes: wherefore I beseech thee to heare me patiently.

4 As touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, know all the Iewes.

5 Which know me heretofore, euen from my Elders (if they would testifie) that after the most strait sect of our religion, I liued a Pharisee.

6 And now I stand and am accused for the hope of the promise made of God vnto our Fathers.

7 Whereunto our twelue tribes instantly seruing God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the Name of Iesus of Nazareth.

10 Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue my sentence.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to Damascus with authoritie, and commission from the high Priests,

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the Sunne, shine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voice speaking vnto mee, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickes.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vpon thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a Minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from this people, and from the Gentiles, vnto whom now I send thee,

18 To

The Romanes do not deliuer any man to be punished before, &c.

The profane and wicked take an occasion to censure the true doctrine, by reason of private controuersies & contentions of men betwix themselves: but the truth neuertheless abideth in the meane season safe and sure.

This profane man calleth the Iewish religion superstition, and that before King Agrippa, but he knoweth not: for the rulers of promiscuity by reason of the manifeste empire of Rome, used to persecute themselves before Kings.

That is fulfilled in Paul, which the Lord before had told to Ananias of him, Chap. 9. 15. a Gorgeously like a Prince.

To Augustus. Good princes refused this name at the first, to wit, to be called Lords, but afterward they admitted it, as we read of Traianus.

To haue a skilfull Iudge, is a great and singular gift of God.

Paul diuideth the history of his life into two times: for the first he calleth his aduersaries witnesses: for the latter, the Fathers and Prophetes.

What I was, and where, and how I liued.

That my parents were Pharisees.

The fall of the Pharisees was the most exquisite among all the sects of the Iewes, for it was better then all the rest.

There are three chiefe and principall witnesses of true doctrine, God, the true Fathers, and the content of the Church.

He prooueth the resurrection of the dead, first by the power of God, then by the resurrection of Christ, whereof he is a sufficient witnesse.

Chap. 9. 3.

I confessed to and allowed of their doing: for he was not a Iudge.

By extreme punishment.

Chap. 9. 2.

The end of the Gospel is to save them which are brought to the knowledge of Christ, and are justified and sanctified in him, being laid hold on by faith. 6 Paul alleged God so be author of the office of his Apostleship, and his grace, as a witness. * Chap. 9. 22, 23, and 13. 4.

* Chap. 13. 4. Christ is the end of the Law, and the Prophets.

To every one. That Christ should not be such a king as the Jews dreamed of, but one appointed to bear our miseries, and the punishment of our sinnes.

The first of them, which are raised from the dead.

Life, yea, and that a most blessed life which shall be endless: and this is for a gainst darknesse, which almost in all ages signifies sometime death, and sometimes miserie and calamitie.

The wisdom of God is made to fooles, yet notwithstanding we must boldly avouch the truth.

Secretly and privately.

Paul as it were forgetting himselfe that he stood a prisoner to defend his cause, forgetteth not the office of his Apostleship.

I would to God that not only almost, but thoroughly and altogether, both thou and all that heare me this day might be made as I am, my bonds only except.

Paul is so solemnly quit, and yet not dismissed.

Paul with many other prisoners, & through the midst of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and set forth and commended vnto the world with many singular testimonies.

18 To open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God; that they may receive forgiveness of sinnes, and inheritance among them, which are sanctified by faith in mee.

19 Wherefore, King Agrippa, I was not disobedient vnto the heavenly vision;

20 But shewed first vnto them of Damascus, and at Hierusalem, and throughout all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and doe workes worthy amendment of life.

21 For this cause the Jewes caught me in the Temple, and went about to kill me.

22 Neuertheles, I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come,

23 To wit, that Christ should suffer; and that hee should bee the first that should rise from the dead, & should shew light vnto this people, and to the Gentiles.

24 And as he thus answered for himselfe, Festus said with a loud voyce, Paul, thou art besides thy selfe: much learning doeth make thee mad.

25 But hee said, I am not madde, O noble Festus, but I speake the wordes of trueth and sobernesse.

26 For the king knoweth of these things, before whome also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a corner.

27 O King Agrippa, beleueest thou the Prophets? I know that thou beleueest:

28 Then Agrippa sayd vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, I would to God that not only thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the King rose vp, and the Gouvernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselves, saying, This man doeth nothing worthy of death, nor of bonds.

32 Then said Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Paul 7. 9 foretelleth the perill of the voyage; 11 but he is not beleued. 14 They are tossed to and fro with the tempest, 21. 41 and suffer shipwracke: 34 Yet all safe and sound 44 escape to land.

Now when it was concluded, that wee should saile into Italy, they deliuered

both Paul, and certaine other prisoners vnto a Centurion named Iulius, of the band of Augustus.

2 And we entred into a shippe of Adramyttium, purposing to saile by the coastes of Asia, and lanchd forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arrived at Sidon: and Iulius courteously intreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence we launched; and sailed hard by Cyprus, because the windes were contrary.

5 Then sailed we ouer the sea, by Cilicia, and Pamphylia, and came to Myra a citie in Lycia.

6 And therethe Centurion found a shippe of Alexandria, sailing into Italy, and put vs therein:

7 And when wee had sailed slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not; wee sailed hard by Candie, neere to Salmone,

8 And with much adoe sailed beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 So when much time was spent, and sailing was now iopardous, because also the Fast was now passed, Paul exhorted them,

10 And said vnto them, Sirs, I see that this voyage will be with hurt and much damage, not of the lading and shippe onely, but also of our liues.

11 Neuerthelesse the Centurion beleued rather the gouernour and the master of the shippe, then thote things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an hauen of Candie, and lieth toward the Southwest, and by West, and Northwest and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by it a stormie wind called Euroclydon.

15 And when the ship was caught, & could not resist the wind, we let her goe, and were carried away.

16 And wee ranne vnder a litle Ile named Clauda, and had much adoe to get the boat.

17 Which they tooke vp and vsed all helpe, vndergirding the ship, fearing lest they should haue fallen into Syrtes, and they strake saile, and so were caried.

18 The next day when wee were tossed with an exceeding tempest, they lightned the shippe.

* 2. Cor. 11. 34

a Which was an high hill of Candie.

b Gods providence taketh not away the causes which God vseth as meanes, but rather ordereth and disposeth their righte euen then when he openeth an extraordinary issue.

c This is meant of the lower full which they kept in the fast of ex-piation, as we reade, Levit. 23.

d 27. which full in the fourth month which we call October, and is not good for navigation or sailing.

e Min cast himselfe willingly into an infinite sort of dangers, when they chuse to follow their own wisdom, rather then Gods, speaking by mouth of his seruants.

f By Candie, from whose shore our ship was driven by that tempest.

g Northeast wind.

h The end pro- ueth that none provide worse for themselves, then they which commit themselves to be gouerned onely by their owne wis- dome.

19 And

An Angel with Paul. The Actes. His ship-wracke.

19 And the third day wee cast out with our owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the mids of them, and said, Sirs, ye should haue hearkned to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to bee of good courage: for there shall be no losse of any mans life among you, saue of the ship onely.

23 For there stood by me this night the angel of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely all that saile with thee.

25 Wherefore, sirs, be of good courage: for I beleue God that it shall bee so as it hath bene told me.

26 Howbeit, we must be cast into a certaine Iland.

27 And when the fourteenth night was come, as we were caried to and fro in the Adriaticall sea about mid-night, the shipmen deemed that some Countrey approached vnto them,

28 And sounded, and found it twentie fathoms: and when they had gone a litle further, they sounded againe, and found fiftene fathoms.

29 Then fearing lest they should haue fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 Now as the mariners were about to flee out of the ship, & had let downe the boate into the Sea vnder a colour as though they would haue cast ankers out of the foreship,

31 Paul saide vnto the Centurion and the souldiers, Except these abide in the ship, ye can not be safe.

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day that ye haue taried, and continued fasting, receiuing nothing:

34 Wherefore I exhort you to take meate: for this is for your safegard: for there shall not an haire fall from the head of any of you.

35 And when he had thus spoken, he tooke bread and gaue thanks to God, in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meate.

37 Now we were in the ship in all two hundred threescore and fixteene soules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the Sea:

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ankers, they committed the ship vnto the sea, and loosed the rudder bonds, and hoisted vp the maine saile to the winde, and drew to the shoare.

41 And when they fell into a place, where two Seas met, they thrust in the shippe: and the forepart stucke fast, and could not be mooued, but the hinder part was broken with the violence of the waues.

42 Then the souldiers counsell was to kill the prisoners, lest any of them, when hee had swomme out, should flee away.

43 But the Centurion willing to saue Paul, stayed them from this counsell, and commanded that they that could swimme, should cast themselues first into the Sea, and goe out to lande.

44 And the other, some on boards, and some on certaine pieces of the shippe: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

The Barbarians courteously towards Paul and his company. A viper on Pauls hand: 6 Hee shaketh it off without harme: 8 Publius 9 and others are by him healed. 11 They depart from Melita, 16 and come to Rome. 17 Paul openeth to the Iewes: 20 the cause of his coming: 22 He preacheth Iesus 30 two yeres.

AND when they were come safe, then they knew that the Ile was called Melita.

2 And the Barbarians shewed vs no little kindeesse: for they kindled a fire, and receiued vs euery one, because of the present showre, and because of the cold.

3 And when Paul had gathered a number of sticks, and layed them on the fire, there came a viper out of the hear, and leapt on his hand.

4 Now when the Barbarians sawe the worrne hang on his hand, they saide among themselues, This man surely is a murderer, whome, though he hath escaped the sea, yet Vengeance hath not suffered to liue.

5 But hee shooke off the worrne into the fire, and felt no harme.

6 Howbeit they waited when hee should haue swolne, or fallen downe dead suddenly:

but after they had looked a great while, they sawe no inconuenience come to him, they changed their mindes, and said, That he was a God.

7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloodie fluxe: to whom Paul entred in, and when he prayed,

he

5 God spareth the wicked for a time, for his elect and chosen sake.

6 The promise is made effectuell through faith.

7 We attaine and come to the promised and sure saluation through the midst of tempests and death to selfe.
8 For Paulus writeth that the Adriaticall sea beate vpon the East shoare of Sicilia.
9 That they drew nere to some countrey.

8 There is none so foule an acte, whereunto distrust and an euil conscience do not enforce men.

9 Although the performing of Gods promises doeth not simply depend vpon second causes, yet they make themselves vnworthy of Gods bountifullnesse, which doe not embrace those meanes which God offereth them, either vpon rashnesse or distrust.

10 When the world trebleth, the faithfull alone be not only quiet but con- fume others by their example.
11 This is a promise which the Hebrews vse, whereby it is meant, that they shall be safe, and not one of them perish.

11 Then are tempests mooued all to be feared and looked for, when the port or haven is nearest.
12 A creek is a sea within land, as the Adriaticall sea, and the Persian sea.

13 It is a place called, because the sea toucheth it on both sides.

14 There is no where more vnfairfull and vncharitable then in vableness.

15 God findeth euery man his enemies them, whose helpe he wish to preiure him.

16 The goodness of God ouercometh mans malice.

17 That is, which at this day we call Melita.

18 The godly are sure to haue danger vpon danger, but they haue alwayes a glorious issue.
19 Although aduersitie be the punishment of sinne, yet seeing that God in punishing of men doth not alwayes respect sinne, they iudge rashly, which either doe not wait for the end, or doe iudge and esteeme of men according to prosperitie or aduersitie.

20 Right & reason.
21 The Greek word signifies to be inflamed or to swell: moreover, Discoerides in his 6. booke chap. 38. writeth that the biting of a viper, causeth a swelling of the body, and so

22 As Alexander, in his remedies against poison.

23 There is nothing more vnconstant eury way, then they which are ignorant of true religion.

24 It neuer yet repented any man, that receiued the seruant of God, were he neuer so miserable & poore.

5 Although Paul were a captive yet the vertue of God was not captiue.
6 God doeth well to strangers for his childrens sake.
7 Idoles do not defile the saints, which doe in no wise content vnto them.
8 So they offend not the forepart of their feet.
9 When upon their ships were called by such names.
10 God boweth and bendeth the hearts euen of prophane men, as it pleaseth him to fauour him.

he laid his hands on him, and healed him.

9 When this then was done, other also in the Ile, which had diseases, came to him, and were healed.

10 Which also did vs great honour: and when we departed, they laded vs with things necessarie.

11 ¶ Now after three moneths wee departed in a ship of Alexandria, which had wintered in the Ile, whose badge was Castor and Pollux.

12 And when we arriued at Syracuse, we taried there three dayes.

13 And from thence we set a compass, and came to Rhegium: and after one day, the South winde blew, and wee came the second day to Putioli:

14 Where wee found brethren, and were desired to tary with them seuen dayes, and so we went toward Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to meete vs at the market of Appius, and at the Three tauernes, whom when Paul saw, hee thanked God, and waxed bold.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwell by himselfe with a souldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he said vnto them, Men and brethren, though I haue committed nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner from Hierusalem into the hands of the Romanes:

18 Who when they had examined mee, would haue let me goe, because there was no cause of death in me:

19 But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you: for that hope of Israels sake, I am bound with

this chaine.

21 Then they said vnto him, Wee neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But wee will heare of thee what thou thinkest: for as concerning this sect, we know that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whom hee expounded & testifying the kingdome of God, and perswading them those things that concerne Iesus, both out of the Law of Moses, and out of the Prophets, from morning to night.

24 And some were perswaded with the things which were spoken, and some beleued not.

25 Therefore when they agreed not among themselues, they departed, after that Paul had spoken one worde, so wit, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 Saying, * Goe vnto this people, and say, By hearing yee shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes haue they winked lest they should see with their eyes, and heare with their eares, and vnderstand with their heart, and should returne that I might heale them.

28 Be it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when hee had said these things, the Iewes departed, and had great reasoning among themselues.

30 And Paul remained two yeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things which concerne the Lord Iesus Christ, with all boldnes of speech, without let.

11 The Lawe and the Gospel agree well together.

8 By good reasons, and proved that the kingdome of God foretold them by the Prophets, was come.

13 The Gospel is a sauour of life to them that beleue, and a sauour of death to them that be disobedient.

14 The vnbeleueers doe willingly resist the trueth, and yet not by chance.

* Esai 6.9. matt.

13.14. marke 4. 12. Luke 8.10. iohn 12.40.

rom. 1.8. They made as though they saw not that which they saw against their wills: yea they did see, but they would not see.

15 The vnbeleefe of the reprobate & castawayes cannot cause the trueth of God to be of none effect.

16 Not the Gospel, but the contempt of the Gospel is the cause of strife and debate.

17 The word of God cannot be bound.

THE

THE EPISTLE OF THE
APOSTLE PAUL TO
THE ROMANES.

CHAP. I.

1 Hee first sheweth on what authoritie his apostleship standeth. 15 Then he commendeth the Gospell, 16 by which God setteth out his power to those that are saved. 17 by faith, 21 but were guiltie of wicked vnthankfulness. 22 God. 26 For which his wrath was worthily powred on thee, 39 so that they came traitorous to all kind of sinners.

c The first part
of the Epistle
contain ing a
most profitable
Preface vnto
verse 6.

2 Hemouing
the Romanes to
giue diligent
care vnto him, in
that he sheweth
that he commeth
not in his owne
name but in

name, but as
Gods messenger
vnto the Gen-
tiles entreated
with them of the
waightiest mat-
ter that is, pro-
mised long since
of God, by many
fit witnesses, and
nowe at the
length perfour-

med in deed.
a Minister for
this word Seruant
is not taken in this
place as set against
this word Free-
men, but decla-
reth his ministerie
and office.
b Whereas he
said before in a
generall terme,

that he was a Minister, now hee
committeth to a
more speciall
name, and saith
he is an Apostle,
and that hee tooke
not upon him
this office of his
owne head, but
being called of
God, and therefore
in this his writing
to the Romanes,
doeth nothing
but his duetie.
2. *Ed.* 12 1.

AVL¹a² a servant
of IESVS CHRIST,
called to be an^b Apo-
stle, *^c put apart to
preach the Gospel of
God.

2 (Which hee
had promised afore
by his Prophets in

the holy Scriptures.)
3 ³ Concerning his ^d Sonne Iesus Christ
our Lord (which was ^e made of the seede of
Dauid ^f according to the flesh,

4 And I declared ^h mightily *to be* the Son of God, touching the Spirit of sanctification by the resurrection from the dead)

5 By whome we haue receiued^k grace
and Apostleship (that^l obedience might be gi-
uen vnto the faith) for his Name^m among all
the Gentiles.

6 Among whom ye be also theⁿ called of
Iesus Chrift:

7 To all *you* that bee at Rome beloued of
God, called *to be* Saints: ° Grace *be* with you,
and peace from God our Father, and *from* the
Lord Iesus Christ.

8 ⁴First I thanke my God through Iesus
Christ for you all, because your faith is ^ppubli-
shed throughout the ⁹whole world.

9 For God is my witnesse (whome I serue
in my^r spirit in the^r Gospel of his Sonne) that
without ceasing I make mention of you

10 Alwayes in my prayers, beseeching that
by some meanes, one time or other I might

haue a prosperous iourney by the will of God,
to come vnto you.

11 For I long to see you, that I might bestow among you some spirituall gift, that you might be strengthened:

12 That is, that 'I might be comforted together with you, through *our* mutuall faith, both yours and mine.

13 Now my brethren, I would that yee should not be ignorant, how that I haue oftentimes purposed to come vnto you (but haue bene let hitherto) that I might haue some fruit also among you, as I *haue* among the other Gentiles.

14 I am debter both to the Grecians, and
to the Barbarians, both to the wisemen and to
the vnwife.

15 Therefore as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not ashamed of the Gospel of Christ: for it is the ^a power of God vnto saluation to euery one that beleeueth, to the Iew first, and also to the ^y Grecian.

17 ⁶ For by it the righteousness of God is
reueiled from ² faith to faith : ⁷ as it is written :
* The iust shall liue by faith.

18 ^a For the wrath of God is reuiled from
heauen against ^a all vngodlinesse, and vnright-
eousnesse of men, which withhold the ^b trueth
in vnrighteousnesse.

19 ⁹ Forasmuch as that, which may be known of God, is manifest in ^c them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power and Godhead are scene by the creation of the world, being^d considered in *his* workes, to the intent that they should be without excuse:

21 Because that when they knew God, they
 * glorified him not as God, neither were thank-
 full, but became ^f vaine in their thoughts, and
 their foolish heart was full of darkenesse.

22 When they ~~8~~ protested themselves to be

both iustice and life before God. * *Abeluck*. 2. 4. § Another confirmation of that principall question: All men being considered in themselves, or without Christ, are guiltie both of vngodlinesse & alio vnrighteousnes, and therefore are suied to condemnation: Therefore must they needs seeke righteousness in some other. * *Against all kinds of vngodlinesse*. b By *reuerend Paul* we areen all the light that is left in man first he fall, not as though they being idly there were able to come into finew with God, but that their owne reason might condemne them o' wickednesse both againe if God and man. 9 Their vngodlines he pioueth hereby, y although all men haue a more cleare & euident glasse wherein to behold the euelsingt & almightie nature of God, euen in his creatures, yet haue they fallen away fro those principles to most foolish & fond opinions of their owne braines, in continuing and appointing the seruitude of God, c In their hearts, d Thon seest not God, and yet thou acknowledgest him as God by thy works, e c. e They did not honour him with that honour and seruice which was meete for his euelsingt nature and Godhead, f As if he said, became fo' mad of himselfes. g Or, thought themselves.

Though Paul
were never so ex-
cellent, yet by tear-
ing the Church,
he might be injur-

as the meaner
of them thus
dwelt at Rome,
though some of
them were not
Romans, Look
the ends of the
Epistle.

5 The second
part of the E-
pistle vnto the
beginning of the
9. chapter. Now
the whole end
and purpose of
the disputation
is this: that is to
say, to shew that
there is but one
way to attaine
vnto saluation
(which is set
foorth vnto

vs of God in the Gospel, without any difference of nations) and that is Iesus

Christ apprehended by faith.
x God his mightie and effectuall instrument to
saue men by.

When thou word
Grecian, is set
against this word
Iew, then doth
it signifie a Gen-
tyle

6 The confirmation of the former proposition: we are taught in the Gospel, that we are in-

2. *From faith which increaseth daily.*

7 The prooffe as
well of the first
as of the second
proposition, out
of Abakuk, who
attribureth & gi-
ueth vnto faith,

without Christ, are
are futile & to con-
other. *a* Against
left in man since his
God, but that his
man. 9 Their v-
n & evident glasse
in his creatures,
nd dewies of their
e In their hearts,
k, &c. *a* They did
lasting power and
s themselves.

10

h. For the true God they took another.
10 The vniuersal countenances of men be lieth forth first in this, that ouer against nature following their lusts, they defiled themselves one with another, by the iudgement of God.
11 The contempt of religion is the fountain of all mischief.
12 As a left iudge, I am more ready for their desires.
13 He proueth the vniuersal countenances of man by a large rehearsal of many kinds of wickedness, from which (if not from all, yet at the least from many of them) no man is altogether free.
14 Into a mad & forward minde, whereby is cometh to passe, that the consciences being ouercome, and having almost no more remembrance of shame, mindeless heading into all kind of mischief.
15 Unmindfull of their countenances and bargaines.
16 By the Law of God he meaneth that which the Philosophers called the Law of nature, and the Lawyers termed the Law of nations.
17 Where follows on partakers with them in their wickedness, and beside them, command them which do amiss.
18 He conuinceth them which would seeme to be exempted out of the number of other men, because they reprehend other mens faults, and faith, that they are least of all to be excused, for if they were well and narrowly searched (as God surely doeth) they themselves would be found guiltie in those things which they reprehend, and punish in other: so that in condemning other, they pronounce sentence against themselves.
19 Paul allegeth no places of Scripture, for hee reasoneth generally against all men: but hee bringeth such reasons as euery man is perswaded of in his minde, so that the diuill himselfe is not able to plucke them cleane out.
20 Considering and iudging things aright, and not by any outward shew.

wife, they became fooles.
23 For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birdes, and fourfooted beasts, and of creeping things.
24 Wherefore also God gaue them vp to their hearts lusts, vnto vncleannes, to defile their owne bodies betweene themselves.
25 Which turned the truth of God vnto a lie, and worshipped and serued the creature, forsaking the Creatour, which is blessed for euer, Amen.
26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.
27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselves such recompense of their error, as was meet.
28 For as they regarded not to acknowledge God, euen so God deliuered them vp vnto a reprobate minde, to doe those things which are not conuenient.
29 Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuy, of murther, of debate, of deceit, taking all things in the euil part, whisperers,
30 Backbiters, haters of God, doers of wrong, proude, boasters, inuentors of euill things, disobedient to parents, without vnderstanding, covenant breakers, without naturall affection, such as can neuer bee appeased, mercilesse.
31 Which men, though they knewe the Law of God, how that they which commit such things are worthy of death, yet not onely doe the same, but also fauour them that doe them.

CHAP. II.

1 He bringeth all before the iudgement seat of God. 12 The excuse that the Gentiles might pretend. 14 Of ignorance, he taketh quite away. 17 Hee vrgeth the Iewes with the written Law. 23 In which they boasted: 27 And so maketh both Iew and Gentile alike.

Therefore thou art inexcusable, O man, whoeuer thou art that condemnest: for in that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

But wee know that the iudgement of God is according to truth, against them which commit such things,

And thinkest thou this, O thou man, that condemnest them which doe such things, and doest the same, that thou shalt escape the

iudgement of God?

Or despisest thou the riches of his bountifullnesse, and patience, and long sufferance, not knowing that the bountifullnesse of God leadeth thee to repentance?

But thou, after thine hardnesse, and heart that cannot repent, heapest vp as a treasure vnto thy selfe wrath against the day of wrath; and of the declaration of the iust iudgement of God,

Who will reward euery man according to his works:

That is to them which through patience in well doing, seeke glory, and honour, and immortalitie, euerlasting life:

But vnto them that are contentious and disobey the truth, and obey vnrighteousnesse, shall be indignation and wrath.

Tribulation and anguish shall be vpon the soule of euery man that doeth euill: of the Iew first, and also of the Grecian.

But to euery man that doeth good, shall be glory, and honour, and peace: to the Iew first, and also to the Grecian.

For there is no respect of persons with God.

For as many as haue sinned without the Lawe, shall perish also without the Lawe: and as many as haue sinned in the Lawe, shall be iudged by the Lawe,

(For the hearers of the Lawe are not righteous before God: but the doers of the Lawe shall be iustified.)

For when the Gentiles which haue not the Lawe, doe by nature, the things contained in the Lawe, they hauing not a Lawe, are a Lawe vnto themselves,

Which shew the effect of the Lawe written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing,

At that day, when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.

Beholde, thou art called a Iew, and reatest in the Lawe, and gloriest in God,

And knowest his will, and tryest the things that dissent from it, in that thou art instructed by the Lawe:

And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenesse,

of the Lawe doeth iustifie. b Shall be pronounced iust before Gods iudgement seat: which is true ind. ed if any such could be found that had fulfilled the Law: but seeing Abraham was not iustified by the Law, but by faith, it followeth that no man can be iustified by works. 6 Hee preuenteth an obiection which might be made by the Gentiles, who although they haue not the Law of Moses, yet they haue no reason why they may excuse their wickednes, in that they haue somewhat written in their hearts in stead of a Law, as men, that torbid and punish some things as wicked, & command & commend other some as good. 7 Not simply, but in comparison of the Iewes. 8 Command honest things, and forbid dishonest. 9 This knowledge is a naturall knowledge. 7 God deferreth many iudgements, which notwithstanding he will execute at their conuenient time by Iesus Christ, with a most strict examination, not onely of words and deedes, but of thoughts also, be they neuer so hidden or secret. 10 As my doctrine witnesseth which I am appointed to preach. 8 Hee proueth by the testimonie of Dauid, and the other Prophets, that God bestowed greatest benefits vpon the Iewes, in giuing them also the Law, but that they are most vnthankfull & vnkindest of all men. 9 Cast thy and discern what things are from Gods will. 10 Or, allowest the things that are excellent.

A vehement & grievous crying out against them that please themselves because they see more the other doe, and yet are no whit better then others are.

James 5. 7. Whilest thou givest thy selfe to pleasure, thinking to more safely goods, thou shalt find Gods wrath. 3 The ground of the former dispensation, That both the Iewes and Gentiles haue altogether need of righteousness.

Rom. 6. 13. mat. 16. 27. mat. 23. 12.

Glory which followeth good works, which he leaues not out before vs, although there were any that could attaine to saluation by his own strength, but by doing this condition of saluation before vs, which no man can performe. 2 bring men to Christ who alone satisfieth the blinde, as he himselfe concluded, chap. 2. 12. 23.

following. 3 By truth, hee meaneth that knowledge which we haue of nature. 4 Gods indignation against sinners, which shall quickly be kindled.

5 God doeth not measure men either by their blood or by their country, either to reuenge them or to cast them away.

6 Hee applieth that generall accusation of mankind particularly both to the Gentiles, and to the Iewes.

7 Hee preuenteth an obiection which might be made by Iewes whom the Lawe doth not excuse, but condemne, because that not the hearing of the Lawe, but the keeping

The Iewes preferment. To the Romanes. Not one righteous.

The Iewes teach and flatter in the knowledge of the truth. As though he said that the Lawe under a colour of an outward serving of God, should be a way to the knowledge of the truth. But they did nothing but to flatter the Lawe.

He precisely presumed their obedience, which for an holiness in circumcision, and the outward observation of the Lawe. So that he sheweth that the outward circumcision, if it be separated from the inward, doth not only not iustifie, but also condemne them that are indeed circumcised, of whom it is required that, which is significant, that is to say, cleanness of the heart and the whole life according to the commandment of the Law, so that if there be a man vncircumcised according to the flesh, who is circumcised in heart, he is farre better and more to be counted of, then any Iewe that is circumcised according to the flesh only.

This is the figure Metonymie, for, if the vncircumcised, the state and condition of the vncircumcised. He which is vncircumcised by nature and blood. Paul useth oftentimes to set the letter against the Spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskinne, but the circumcision of the Spirit, is the circumcision of the heart, that is to say, the spiritual end of the ceremonie, is true holiness and righteousness, whereby the people of God are known from prophane & heathenish men. By the outward ceremonie only. Whose force is inward, and in the heart.

20 An instructed of them which lacke discretion, a teacher of the vnlearned, which hast the forme of knowledge and of the truth in the Lawe.

21 Thou therefore, which teachest another, teachest thou not thy selfe in thou that preachest, A man should not steale, doest thou steale?

22 Thou that sayest, A man should not commit adultery, doest thou commit adultery? thou that abhorrest idoles, committest thou sacrifice?

23 Thou that gloriest in the Lawe, through breaking the Lawe, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verely is profitable, if thou doe the Lawe: but if thou be a transgressor of the Lawe, thy circumcision is made vncircumcision.

26 Therefore, if the vncircumcision keepe the ordinances of the Lawe, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature, (if it keepe the Lawe) condemne thee which by the letter and circumcision art a transgressor of the Lawe?

28 For he is not a Iewe, which is one outward: neither is that circumcision, which is outward in the flesh.

29 But hee is a Iewe which is one within, and the circumcision is of the heart, in the spirit, not in the letter, whose prayse is not of men, but of God.

That is circumcised according to the flesh only. q This is the figure Metonymie, for, if the vncircumcised, the state and condition of the vncircumcised. He which is vncircumcised by nature and blood. Paul useth oftentimes to set the letter against the Spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskinne, but the circumcision of the Spirit, is the circumcision of the heart, that is to say, the spiritual end of the ceremonie, is true holiness and righteousness, whereby the people of God are known from prophane & heathenish men. By the outward ceremonie only. Whose force is inward, and in the heart.

CHAP. III.

1 He giueth the Iewes some preferment, for the comenants sake, 4 but yet such, as wholly dependeth on Gods mercie, 9 That both Iewes and Gentiles are sinners, 11 hee proueth by Scriptures, 19 and shewing the vse of the Lawe, 28 hee concludeth that we are iustified by faith.

WHat is then the preferment of the Iew? or what is the profit of circumcision?

2 Much euery manner of way: for chiefly, because vnto them were of credit committed the oracle of God.

3 For what, though some did not beleue? shall their vnbeleife make the faith of God without effect?

4 God forbid: yea, let God be true and euery man a liar, as it is written, That thou mightest be iustified in thy words, and ouer-

come, when thou art iudged.

5 Now if our vnrighteousnesse commend the righteousness of God, what shall we say? Is God vnrighteous which punisheth? (I speake as a man.)

6 God forbid: else how shall God iudge the world?

7 For if the veritie of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as wee are blamed, and as some as firme, that we say) why doe wee not euill, that good may come thereof? whose damnation is iust.

9 What then? are wee more excellent? No, in no wise: for wee haue already proued, that all, both Iewes and Gentiles are vnder sinne.

10 As it is written, There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 Their throte is an open sepulchre: they haue vsed their tongues to deceit: the poison of aspes is vnder their lips.

14 Whose mouth is full of cursing and bitterness.

15 Their feet are swift to shed blood.

16 Destruction and calamitie are in their wayes.

17 And the way of peace haue they not known.

18 The feare of God is not before their eyes.

19 Now wee know that whatsoever the Law sayeth, it saith it to them which are vnder the Law, that euery mouth may be stopped, and all the world be subiect to the iudgement of God.

20 Therefore by the workes of the Law shall no flesh be iustified in his sight: for by the Law cometh the kingdome of sinne.

21 But now is the righteousness of God made manifest without the Law, hauing witness of the Law and of the Prophets,

22 To wit, the righteousness of God by

Prophets. *Are guiltie of sinne. Psal. 14. 1. 3. & 53. 1. 3. Psal. 5. 10. Psal. 143. 3. Psal. 10. 7. Esai. 59. 7. 1 An innocent and peaceable life. Psal. 36. 1. 5 Hee proueth that this grieuous accusation which is vnto David & Esaias, doth properly concerne the Iewes. m The Law of Moses. 6 A conclusion of all the former disputation, from the 18. ver. of the 1. chapter. Therefore saith the Apostle, No man can hope to be iustified by any Law, whether it be that general Law, or the particular Law of Moses, & therefore to be saued: seeing it appeareth (as we haue already proued) by comparing the Law and mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God. n Be found guiltie before God. o By that, that the Law can by vs be performed. p Flesh here taken for man, as in many other places, and furthermore hath here greater force: for it is put to shew the contrarietie betwixt God and man: as if you would say, Man who is nothing els but a piece of flesh defiled with sinne, and God who is most pure and most perfect in himselfe. q Absolved before the iudgement seat of God. r A secret sitting of the righteousness which is before men, but they neuer so iust, against the iustice which can stand before God: now there is no righteousness can stand before God, but the righteousness of Christ onely. 7 Therefore saith the Apostle, Let that men should perish, God doeth now exhibit that which he promised of old, that is to say, a way whereby we may be iustified and saued before him without the Law. 8 The matter, as it were, of this righteousness is Christ Iesus apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdome of God.*

As much as thou shewest forth an euill taken of thy righteousness, confidence and faith by preferring him who had broken the comenants.

Another preuention issuing out of the former argument, that the iustice of God is in such sort commended and set forth by our vnrighteousnesse, that therefore God forgetteth not, that he is the iudge of the world, & therefore a most severe reuenger of vnrighteousnesse.

Trachin, and all the fruits thereof.

Therefore I speake not these words in mine owne person, as though I thought so, but this is the talke of many wise men, which is not subject to the will of God.

A third objection, which addeth somewhat to the former, if sinners doe turne to the glory of God, they are not onely not to be punished, but wee ought rather to giue our selues to them: which blasphemie Paul contending to cule and detest, pronounceth iust punishment against such blasphemers.

The wrath and easianse.

Another answer to the first objection: that the Iewes, if they be considered in themselves, are no better then other men are: as it hath bene long since pronounced by the mouth of the

1 The first meeting with or presenting an objection of the Iewes: what then haue the Iewes no more preferment then the Gentiles? yes, that haue they, saith the Apostle on Gods behalfe, for hee committed the tables of the comenants to them, so that the vnbeleife of a few, cannot cause the whole nation without exception to be cast away of God, who is true, and who also voucheth their vnworthinesse to commend and set forth his goodnesse. a The Iewes state and condition was chiefly, b Wordes, c Brake the comenants, d The faith that God gaue, e That thy iustice may be plainly seene.

1 A new argument of greater weight, taken from the example of Abraham: believers: this is the position, if Abraham be considered in himselfe, by his works, he desired no wherein to trusting of God, but not without imputation

the faith of ^f Iesus Christ, vnto all, and vpon all that beleuee.

23 For there is no difference: for all haue sinned, and are deuiued of the ^g glory of God,

24 And are iustified ^h freely by his grace, through the redemption that is in Christ Iesus,

25 Whom God hath set forth ⁱ to be a reconciliation through faith in his ^k blood to declare his righteousness, by the forgiveness of the sinnes that were passed,

26 Through the ^l patience of God to shew at this time his righteousness, that he might be iust, and a ^m minister of him which is of the ⁿ faith of Iesus.

27 Where is then thereioying? It is excluded, By what ^o Law? of workes? Nay: but by the Law of faith.

28 Therefore wee conclude, that a man is iustified by faith, without the workes of the Lawe,

29 God, is he the God of the ^p Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also,

30 For it is one God, who shall iustifie ^q circumcision of faith, and vncircumcision through faith.

31 Doe we then make the law of ^r none effect through faith? God forbid: yea, wee establish the Law.

To be short, the ende is the setting forth of the goodnesse of God, that by this means it may appeare, that he is mercifull in deede, and constant in his promises, as he hath freely, and of meere grace, iustified the beleueers. ^a This name of blood, call'd a backe to the figure of the old sacrifice, sheweth the substance of which sacrifice is in Christ. ^b Of those sinnes which we committed, when we were his enemies. ^c Through his patience, and suffering nature. ^d To wit, when Paul wrote this, ^e That he might be iust exceeding true and faithful. ^f Making him iust and without blame, by putting Christ righteously vnto him. ^g Of the number of them which by faith lay hold vpon Christ, vnto whom are they which looke to be saved by circumcision; that is by the Law. ^h An argument to proue this conclusion, that we are iustified by faith without workes, taken from the end of iustification. The end of iustification is the glory of God alone: therefore we are iustified by faith without workes: for if wee were iustified either by our owne workes onely, or partly by faith, and partly by workes, the glory of this iustification should not be wholly giuen to God. ⁱ By what doctrine? namely the doctrine of workes hath this condition ioynd with it, if thou doest: and the doctrine of faith hath this condition, as I haue beleue. ^j Another argument of an absurditie: if iustification depended vpon the law of Moses, then should God be a Saviour to the Iewes onely. Again, if he should save the Iewes after one sort, and the Gentiles after another, he should not be one and like himselfe. Therefore he will iustifie both of them, after one selfe same manner, that is to say, by faith. Moreover, this argument must be ioynd to that which followeth next, that his conclusion may be firme and euident. ^k God is said to be their God, after the manner of the Scripture, whom he leueth and tendereth. ^l The circumcision. ^m The taking away of an objection: yet is not the Law taken away therefore, but is rather established, as it shall be declared in his proper place. ⁿ Vaine, void, to no purpose, and of no force. ^o We make it effectual and strong.

CHAP. IIII.

1 Hee proueth that which he said before of faith, by the example of Abraham, 3. 6. and the testimonie of the Scripture: and sen times in the chapter hee beateth vpon this word Imputation.

What shall we say then, that Abraham our father hath found concerning the ^a flesh?

2 For if Abraham were iustified by workes, hee hath wherein to reioyce, but not with God.

3 For what saith the Scripture? Abraham beleueed God, and it was counted to him for righteousness.

A new argument of great weight, taken from the example of Abraham the father of all beleuers: And this is the proposition, if Abraham be considered in himselfe, by his workes, he hath deserved nothing wherein to reioyce with God. ^a By workes, as appeareth in the next verse. ^b A preventing of an objection, Abraham may well reioyce, & extol himselfe amongst men, but not with God. ^c A confirmation of the proposition: Abraham was iustified by imputation of faith, therefore freely without any respect of his workes.

4 Now to him that ^b worketh, the wages is not ^c counted by fauour, but by debt:

5 But to him that worketh not, but beleueth in him that ^d iustificieth the vngodly, his faith is counted for righteousness.

6 Euen as Dauid declareth the blessednes of the man, vnto whom God imputeth righteousness without workes, saying,

7 Blessed are they, whose iniquities are forgiven, and whose sinnes are couered.

8 Blessed is the man, to whom the Lord imputeth not sinne.

9 Came this ^e blessednesse then vpon the circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

10 How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

11 After he received the ^f signe of circumcision, as the scale of the righteousness of the faith which hee had, when he was vncircumcised, that hee should be the father of all them that beleuee, not being circumcised, that righteousness might be imputed to them also,

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham, which he had when he was vncircumcised.

13 For the promise that he should be the ^g heire of the word, was not giuen to Abraham, or to his seed, through the ^h Law, but through the righteousness of faith.

14 For if they which are of the ⁱ Lawe, be heires, faith is made voyde, and the promise is made of none effect.

15 For the law causeth wrath: for where no Lawe is, there is no transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might be sure to all the ^j seede, not to that only which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, I haue made thee a

of an objection. Why then was Abraham circumcised, if he were already iustified? That the gift of righteousness (saith he) might be confirmed in him, ^k Circumcision, which is a signe: as we say the Sacrament of baptism, for baptism which is a Sacrament of Circumcision was called before, a signe, in respect of his owne sacrament: now Paul sheweth the force and substance of that signe, that is, what end it is used to wit, not only to signify, but also to scale vp the righteousness of faith, whereby we come to possesse Christ himselfe: for the holy Ghost worketh that inwardly in deede, which the Sacraments being ioynd with the word, do represent. ^l An applying of the example of Abraham to the vncircumcised beleuers, whose father also he maketh Abraham. ^m An applying of the same example, to the circumcised beleuers, whose father Abraham is, but yet by faith. ⁿ A reason why the seed of Abraham is to be esteemed by faith, because that Abraham himselfe through faith was made partaker of that promise, whereby he was made the father of all nations, ^o That all the nations of the world should be his children: or by the world, may be understood the land of Canaan. ^p For workes that he had done, or vpon this conclusion that he should fulfill the law. ^q A double confirmation of that reason: the one is that the promise cannot be apprehended by the law, and therefore it should be frustrate: the other, that the condition of faith should be ioynd in vaine to that promise which should be apprehended by workes. ^r If they be heires which haue fulfilled the Law. ^s A reason of the first confirmation, why the promise cannot be apprehended by the law: because that the Law doth not reconcile God and vs, but rather denounceth his anger against vs, for so much as no man can obserue it. ^t The conclusion of this argument: The saluation & iustification of posterity of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith which layeth hold on the promise made vnto Abraham, & which promise Abraham himselfe first of all laid hold on. ^u To all the beleuers. ^v That is to say, not onely of them which beleue, and are also circumcised according to the Law, but of them also which without circumcision, and in respect of faith onely, are counted amongst the Children of Abraham.

The first proofe of the confirmation, taken of contraries: to him that deserueth any thing by his labour the wages is not counted by fauour, but by debt: but to him that hath done nothing but beleueth in him which promitteth freely, faith is imputed. ¹ To him that hath deserved any thing by his workes. ² Is not reckoned. ³ That maketh him, which is wrought in him, fauour, just in Christ. ⁴ Another proofe of the same confirmation: Dauid putteth blessednesse to free pardon of sinnes, therefore iustification also. ⁵ A new proposition: that this manner of iustification belongeth both to vncircumcised, and also to the circumcised, as is declared in the person of Abraham. ⁶ This saying of Dauid, where he sayeth, I will glorify thee, is the first. ⁷ Hee proueth that it belongeth, to the vncircumcised (for there was no doubt of the circumcised in this sort: Abraham was iustified in circumcision, therefore this iustification belongeth also to the vncircumcised. Nay it doeth not apperteyne to the circumcised, in respect of the circumcision, much lesse are the vncircumcised shut out for their vncircumcision. ⁸ A preventing

Faith iustificeth. To the Romanes.

Gods loue.

17 This father of many nations) *men* before God whom he beleeded, who quickned the dead, and calleth those things which be not, as though they were.

18 Which *Abraham* aboue hope, beleued vnder hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy seed be.

19 And he *not* weak in the faith, considered not his owne body, which was now dead, being almost an hundred yeere old, neither the deadnesse of Saraes wombe.

20 Neither did he doubt of the promise of God through vnbeliefe, But was strengthened in the faith, and gaue glory to God.

21 Being fully assured that he which had promised was able to do it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him onely, that it was imputed to him for righteousness.

24 But also for vs, to whom it shalbe imputed for righteousness, which beleue in him that raised vp Iesus our Lord from the dead.

25 Who was deliuered to death for our finnes, and is risen againe for our iustification.

CHAP. V.

1 Hee amplifieth 2 Christs righteousness, which is layde hold on by faith, 3 who was giuen for the weak, 8 and sinfull. 14 He compareth Christ with Adam, 17 Death with life, 20 and the Law with Grace.

Then being iustified by faith, we haue peace toward God through our Lord Iesus Christ,

2 By whom also through faith, we haue had this access vnto this grace, wherein we stand, and reioyce vnder the hope of the glory of God.

3 Neither that onely, but also we reioyce in tribulations, knowing that tribulation bringeth forth patience;

4 And patience experience, and experience hope,

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giue vnto vs.

6 For Christ, when we were yet of no age, and in whom faith it selfe is effectual.

7 By which grace, that is, by which gracious love and good will, or that state wheremto we are graciously taken, we stand stedfast.

8 A preventing of an obedienc against them, which beholding the daily miseries and calamities of the Church, thinke that the Christians dreame, when they brag of their felicity: to whom the Apostle answereth, that their felicity is laide vp vnder hope in another place: which hope is so certaine and sure, that they do no lesse reioyce for that happinesse then if they did presently enjoy it.

9 Our minds are not only quiet and stilled, but also we are maruailously glad, & conceiue great ioy for that heavenly inheritance, which we wait for vs.

10 Tribulation it selfe giue vs diuers and sundry wayes occasions to reioyce, much lesse doeth it make vs miserable.

11 Tam. 1. 2. 3. Afflictions accompanie vs to patience, and patience assureth vs of the goodnesse of God, and this experience confirmeth and fostereth our hope, which neuer deceiueth vs.

12 The ground of hope is an assured testimony of the confidence, by the gift of the holy Ghost, that we are beloued of God, and this is nothing else but that which we call faith, wherewith it followeth, that through faith our consciences are quieted.

13 Wherewith hee longeth vs. 7 A sure comfort in aduersitie, that our peace and quietnesse of conscience be not troubled: for hee that so loued them that were of no strength and while they were yet sinners, that hee died for them, how can hee neglect them being now sanctified and liuing in him?

strength, at his time dyed for the vngodly.

7 Doubtlesse one will scarce die for a righteous man: but yet for a good man it may be that one dare die.

8 But God secreteth out his loue towards vs, seeing that while we were yet sinners, Christ dyed for vs.

9 Much more then, being now iustified by his blood, we shall be saved from wrath through him.

10 For if when we were enemies, we were reconciled to God, by the death of his Sonne, much more being reconciled, we shall be saved by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom we haue now receiued the atonement.

12 Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer all men: in whom all men haue sinned.

13 For vnto the time of the Law was sinne in the world, but sinne is not imputed, while there is no law.

14 But death reigned from Adam to Moses, euen over them also that sinned not after the like manner of the transgression of Adam, which was figure of him that was to come.

15 But yet the gift is not for, as is the offence: for if through the offence of that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so as that which entred in by one that sinned: for the fault came of one offence vnto condemnation: but the gift is of many offences to iustification.

17 For if by the offence of one, death reigned through one, much more shall they which receiue that abundance of grace, and of that gift of that righteousness, reigne in life through one, that is, Iesus Christ.

from Adam into vs, and all the fruits thereof: so that in Christ we do not onely cease to be vniust, but we begin also to be iust.

18 From Adam in whom all haue sinned, both guiltinesse and death (which is the punishment of the guiltinesse) came vpon all.

19 By Adam, who is compared with Christ, like to him in this, that both of them made those which are their partakers of their sinne: but they are unlike in this, that Adam deriueth sinne into them that are his, euen of nature, and that to death, but Christ maketh them that are his, partakers of his righteousness by grace, and that vnto life.

20 By sinne, we meane that disease which is hurt by inheriencie, and men commonly call it original sinne: for so be useth to call that sinne in the singular number, wherem of wee speake of the fruits of it, be vsith the plural number, calling them sinnes.

21 That is, in Adam.

22 That this is so, that both guiltinesse and death began not after the giuing and transgressing of Moses Law, in appeareth manifestly by that, that men died before that Law was giuen for in that they died, sinne, which is the cause of death, was then and in such sort, that it was also imputed: wherupon it followeth that there was then some Law, the breach wherof was the cause of death.

23 Euen from Adams descent.

24 Where there is no Law made, no man is punished in conscience, and guiltis.

25 But that this Law was not the vniuersall Law, and that that death did not proceede from any actual sinne of every one particularly, it appeareth hereby, that the very infants which neither could yet know nor transgresse that naturall Law, are notwithstanding dead as well as Adam.

26 Our first sinne.

27 For after that sort as they sin that are of more years, following their lust: but yet the whole posterity was corrupted in Adam when as hee was first & willingly sinned.

28 Now that first Adam answereth the latter, who is Christ, as it is after ward declared.

29 Adam and Christ are compared together in this respect, that both of them doe giue and yeeld to theirs, that which is their owne but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christs obediencie hath by grace overflowed many.

30 Then, Adam.

31 Another inequality consisteth in this, that by Adams one offence men are made guilty, but the righteousness of Christ imputed vnto vs freely, doth not onely absolue vs from that one fault, but from all other.

32 To the sentence of absolution, wherby we are quiet and pronounced righteous.

33 The third difference is, that the righteousness of Christ being imputed, vnto vs by grace, is of greater power to bring life, then the offence of Adam is to addit his posterity to death.

34 As partakers of cruce and euertlasting life.

18 Like-

18 Likewise then as by the offence of one, the fault came on all men to condemnation, so by the justifying of one, the benefit abounded toward all men to the justification of life.

19 For as by one mans disobedience many were made sinners, so by that obedience of that one shall many also be made righteous.

20 Moreover the Law entered thereupon that the offence should abound: nevertheless, where sinne abounded, there grace abounded much more.

21 That sinne had reigned unto death, so might grace also reign by righteousness unto eternal life through Iesus Christ our Lord.

22 The ground of this whole consideration is this, that the corruption of our nature is not by nature, but by the fall of man. For as the corruption of our nature is not by nature, but by the fall of man, so the grace of God is not by nature, but by the fall of man. For as the corruption of our nature is not by nature, but by the fall of man, so the grace of God is not by nature, but by the fall of man.

CHAP. VI.

1 He cometh to sanctification, which is the putting on of Christ's righteousness by faith, and the putting on of the Law of holiness of life, 16 briefly making mention of the Law of holiness of life.

2 What shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.

3 How shall we that are dead to sinne live yet therein?

4 Know ye not, that all we which have beene baptized into Iesus Christ, have beene baptized into his death?

5 We are buried then with him by baptism into his death, that like as Christ was raised up from the dead to the glory of the father so we also should walke in newnesse of life.

6 For if we be planted with him to the similitude of his death, even so shall we be to the similitude of his resurrection.

7 Knowing this, that our old man is crucified with him, that the body of sinne might

be destroyed, that henceforth we should not serve sinne.

8 For he that is dead, is freed from sinne.

9 Wherefore, if we be dead with Christ, we beleeve that we shall live also with him.

10 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him.

11 For in that he died, he died once to sinne: but in that he lieth, he lieth to God.

12 Likewise thinke ye also, that ye are dead to sinne, but are alive to God in Iesus Christ our Lord.

13 Let not sinne reigne therefore in your mortal body, that ye should obey it in the lusts thereof.

14 Neither give ye your members as weapons of righteousness unto sinne: but give your members unto God, as they that are alive from the dead, and give your members as weapons of righteousness unto God.

15 For sinne shall not have dominion over you: for ye are not under the Law, but under grace.

16 What then? shall we sinne, because we are not under the Law, but under grace? God forbid.

17 Know ye not, that to whomsoever ye give your selves as servants to obey, his servants ye are, to whom ye obey, whether it be of sinne unto death, or of obedience unto righteousness?

18 But God be thanked, that ye have beene the servants of sinne, but ye have obeyed from the heart unto the forme of the doctrine, whereunto ye were delivered.

19 Being then made free from sinne, ye are made the servants of righteousness.

20 I speake after the manner of man, because of the infirmity of your flesh: for as ye have given your members servants to uncleannes and to iniquitie, to commit iniquitie, so now give your members servants unto righteousness in holiness.

21 For when ye were the servants of sinne, ye were freed from righteousness.

22 What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

23 But now being freed from sinne, and made servants unto God, ye have your fruit in holiness, and the end, everlasting life.

24 For the wages of sinne is death: but the gift of God is eternal life, through Iesus Christ our Lord.

bee destroyed, that henceforth we should not serve sinne.

For he that is dead, is freed from sinne.

Wherefore, if we be dead with Christ, we beleeve that we shall live also with him.

Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died once to sinne: but in that he lieth, he lieth to God.

Likewise thinke ye also, that ye are dead to sinne, but are alive to God in Iesus Christ our Lord.

Let not sinne reigne therefore in your mortal body, that ye should obey it in the lusts thereof.

Neither give ye your members as weapons of righteousness unto sinne: but give your members unto God, as they that are alive from the dead, and give your members as weapons of righteousness unto God.

For sinne shall not have dominion over you: for ye are not under the Law, but under grace.

What then? shall we sinne, because we are not under the Law, but under grace? God forbid.

Know ye not, that to whomsoever ye give your selves as servants to obey, his servants ye are, to whom ye obey, whether it be of sinne unto death, or of obedience unto righteousness?

But God be thanked, that ye have beene the servants of sinne, but ye have obeyed from the heart unto the forme of the doctrine, whereunto ye were delivered.

Being then made free from sinne, ye are made the servants of righteousness.

I speake after the manner of man, because of the infirmity of your flesh: for as ye have given your members servants to uncleannes and to iniquitie, to commit iniquitie, so now give your members servants unto righteousness in holiness.

For when ye were the servants of sinne, ye were freed from righteousness.

What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

But now being freed from sinne, and made servants unto God, ye have your fruit in holiness, and the end, everlasting life.

For the wages of sinne is death: but the gift of God is eternal life, through Iesus Christ our Lord.

This kind of speech hath a force in it: for hee meaneth thereby that the doctrine of the Gospel is like unto a certain mould which we are cast into, to be framed and fashioned like unto it.

Righteousnesse had no rule over you, 10 An exhortation to the studie of righteousness and hatred of sinne, the contrary ends of both being set downe before vs. 11 The reward or payment. 12 Death is the punishment due to sinne, but we are sanctified freely, unto life everlasting.

CHAP. VII.

Hee declareth what it is, to be no more under the Law, 2 by an example taken of the Law of marriage: 7. 12 And lest the Law should seeme faultie, 14 hee prooveth, that our sinne is the cause 13 that the same is an occasion

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Faith iustificieth. To the Romanes. Gods loue.

16 This fatherhood is spirituall, depending onely vpon the vertue of God, who made the promise.
17 Before God, that is by a spirituall kindred, which hath place before God, and maketh vs acceptable to God.
18 With whom these things are already, which as yet are not indeed, as be that can with a word make what he will of nothing.
19 A description of true faith wholly resting in the power of God, and his good will, set forth in the example of Abraham.
20 Very strong and constant.
21 Vaide of strength, and vnmoue to get children.
22 Acknowledged and praised God, as most gracious and true.
23 A description of true faith.
24 The rule of iustification is alwaies one, both in Abraham, and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our sins in Christ our mediator, raised him from the dead, that we alio being iustified, might be saved in him.
25 To pay the ransom for our sinnes.

father of many nations) *enem* before ^m God whom he beleueed, who quickneth the dead, and calleth those things which be not; as though they were.
18 Which ^e Abraham about hope, beleueed vnder hope, that he should be the father of many nations; according to that which was spoken to him, So shall thy seed be.
19 And he ^p was weak in the faith, considered not his owne body, which was now dead, being almost an hundred yeere old, neither the deadnesse of Saraes wombe.
20 Neither did he doubt of the promise of God through vnbellefe, But was strengthened in the faith, and gaue glory to God.
21 Being fully assured that he which had promised was able to doe it.
22 And therefore it was imputed to him for righteousness.
23 Now it is not written for him onely, that it was imputed to him for righteousness, but also for vs, to whom it shalbe imputed for righteousness, which beleue in him that raised vp Iesus our Lord from the dead.
25 Who was deliuered to death for our sinnes, and is risen againe for our iustification.

CHAP. V.

1 Hee amplifieth 2 Christs righteousness, which is layde hold on by faith, 3 who was giuen for the weak, 8 and sinfull. 14 He compareth Christ with Adam, 17 Death with life, 20 and the Law with Grace.
Then being iustified by faith, we haue peace toward God through our Lord Iesus Christ,
2 By whom also through faith, we haue had this access vnto this grace, wherein we stand, and reioyce vnder the hope of the glory of God,
3 Neither that onely, but also we reioyce in tribulations, knowing that tribulation bringeth forth patience,
4 And patience experience, and experience hope,
5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giue vnto vs.
6 For Christ, when we were yet of no age, hee himselfe effected all. *a* We must here know, that we haue yet still the same effect of faith. *b* By which grace, that is, by which gracious love and good will, or that state whereunto we are graciously taken. *c* We stand steadfast. *d* A preventing of an obiection against them, which beholding the daily miseries and calamities of the Church, thinke that the Christians dreame, when they brag of their felicity: to whom the Apostle answereth, that their felicity is laide vp vnder hope in another place: which hope is so certaine and sure, that they doe no lesse reioyce for that happinesse then if they did presently enioy it. *e* Our minds are not only quiet and fild, but also we are maruailously glad, & conceiue great ioy for that heavenly inheritance, which waiteth for vs. *f* Tribulation it selfe giueth vs diuers and sundry wayes occasions to reioyce, much lesse doeth it make vs miserable. *g* Iam. 1. 2. *h* Afflictions accustomed vs to patience, and patience assureth vs of the goodnesse of God, and this experience confirmeth and fosterech our hope, which neuer deceiueh vs. *i* The ground of hope is an assured testimony of the conscience, by the gift of the holy Ghost, that wee are beloued of God, and this is nothing else but that which we call faith, wherof it followeth, that through faith our consciences are quieted. *k* Wherewith hee loneth vs. *l* A sure comfort in aduersitie, that our peace and quietnesse of conscience be not troubled: for hee that so loued them that were of no strength and while they were yet sinners, that hee died for them, how can he neglect them being now sanctified and liuing in him?

strength, at his time dyed for the vngodly.

7 Doubtlesse one will scarce die for a righteous man: but yet for a good man it may be that one dare die.

8 But God setteth out his loue towards vs, seeing that while we were yet sinners, Christ dyed for vs.

9 Much more then, being now iustified by his blood, we shall be saved from wrath through him.

10 For if when we were enemies, we were reconciled to God, by the death of his Sonne, much more being reconciled, we shall be saved by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom we haue now receiued the atonement.

12 Wherefore, as by one man sinne entered into the world, and death by sinne, and so death went ouer all men: in whom all men haue sinned.

13 For vnto the time of the Law was sinne in the world, but sinne is not imputed, while there is no law.

14 But death reigned from Adam to Moses, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was y figure of him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so as that which enred in by one that sinned: for the fault came of one offence vnto condemnation: but the gift is of many offences to iustification.

17 For if by the offence of one, death reigned through one, much more shall they which receiue that abundance of grace, and of that gift of that righteousness, reigne in life through one, that is, Iesus Christ.

from Adam into vs, and all the fruits thereof: so that in Christ wee doe not onely cease to be vniust, but we begin also to bee iust. *10* From Adam in whom all haue sinned, both guiltinesse and death (which is the punishment of the guiltinesse) came vpon all. *1* By Adam, who is compared with Christ, like to him in this, that both of them made those which are theirs partakers of that they haue: but they are unlike in this, that Adam deriueh sinne into them that are his, euen of nature, and that to death: but Christ maketh them that are his, partakers of his righteousness by grace, and that vnto life. *2* By sin, we meane that disease which is hurt by inheritance, and men commonly call it original sinne for so he useth to call that sinne in the singular number, whereas if wee speake of the fruits of it, he useth the plurall number, calling them sinnes. *3* That is, in Adam. *11* That this is so, that both guiltinesse and death began not after the giuing and transgressing of Moses Law, it appeareth manifestly by that, that men died before that Law was giuen for in that they died, sinne, which is the cause of death, was then: and in such sort, that it was also imputed: wherupon it followeth that there was then some Law, the breach whereof was the cause of death. *4* Euen from Adams to Moses. *5* Where there is no Law made, no man is punished as faultie, and guiltie. *12* But that this Law was not the vniuersall lawe, and that that death did not proceede from any actual sinne of every one particularly, it appeareth hereby, that the very infants which neither could yet know nor transgresse that naturall Law, are notwithstanding dead as well as Adam. *13* Now that first Adam answereth the latter, who is Christ, as it is after ward declared. *14* Adam and Christ are compared together in this respect, that both of them doe giue and yeeld to theirs, that which is their owne but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christs obedience hath by grace ouerflowed many. *15* That is, Adam. *16* Another inequality consisteth in this, that by Adams one offence men are made guilty, but the righteousness of Christ imputed vnto vs freely, doth not onely absolve vs from that one fault, but from all other. *17* To the sentence of absolution, whereby we are quiet and pronounced righteous. *18* The third difference is, that the righteousness of Christ being imputed, vnto vs by grace, is of greater power to bring life, then the offence of Adam is to add his posterity to death. *19* As partakers of true and euerglasting life.

17 Therefore to be short, as by one mans offence, the guiltiness came on all men to make themselves dead to sinne: so by the righteousnesse of one, the righteousnesse shall come on all men to make themselves alive to God.

18 Likewise then as by the offence of one, the fault came on all men to condemnation, so by the iustifying of one, the benefit abounded toward all men to the iustification of life.

19 For as by one mans disobedience many were made sinners, so by that obedience of that one shall many also be made righteous.

20 Moreover the Law entered thereupon that the offence should abound: nevertheless, where sinne abounded, there grace abounded much more.

21 That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternal life through Iesus Christ our Lord.

22 The ground of this whole comparison is this, that the two men are let as two stocks or roots, so that out of the one sinne by nature, out of the other righteousness by grace doth spring forth vpon others. So then, from sinne we are not only by following the steps of our forefather, but by taking corruption of him by inheritance. 2. This word, Many, is set against this word, a few. 3. Apprehending of an objection why then did the Law of Moses enter thereupon? that men might be so much the more guiltie, and the benefit of Gods grace in Christ Iesus be so much the more glorious. 4. Besides that default which all men were infected withal by being defiled with one mans sinne, the Law entered. 5. Grace was poured so plentifully from heauen, that it did not only counterwaite sinne, but also more than passed it.

CHAP. VI.

1 He cometh to sanctification, without which, there is no man putteth on Christs righteousness for growth, 2 by an argument taken of Baptisme, 3 and thereupon exhorteth to holiness of life, 4 briefly making mention of the Law transgressed.

What shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.

2 How shall we, that are dead to sinne, liue yet therein?

3 Know ye not, that al we which haue beene baptized into Iesus Christ, haue beene baptized into his death?

4 We are buried then with him by baptism into his death, that like as Christ was raised vp from the dead to the glory of the father so we also should walke in newnesse of life.

5 For if we be planted with him to the similitude of his death, euen so shall we be to the similitude of his resurrection,

6 Knowing this, that our old man is crucified with him, that the body of sinne might

bee destroyed, that henceforth we should not serue sinne.

7 For he that is dead, is freed from sinne.

8 Wherefore, if we be dead with Christ, we beleue that we shall liue also with him.

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that hee died, hee died to God.

11 Likewise thinke ye also, that ye are dead to sinne, but are alive to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall body, that yee should obey it in the lusts thereof.

13 Neither giue yee your members as weapons of unrighteousnesse vnto sinne: but giue your selues vnto God, as they that are alive from the dead, and giue your members as weapons of righteousness vnto God.

14 For sinne shall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.

15 What then? shall we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 Know ye not, that to whomsoever ye giue your selues as seruants to obey, his seruants ye are, to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that yee haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were deliuered.

18 Being then made free from sinne, yee are made the seruants of righteousness.

19 I speake after the manner of man, because of the infirmity of your flesh: for as ye haue giuen your members seruants to uncleannes and to iniquitie, to commit iniquitie, so now giue your members seruants vnto righteousness in holiness.

20 For when ye were the seruants of sinne, ye were freed from righteousness.

21 What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your fruit in holiness, and the end, euermore life.

23 For the wages of sinne is death: but the gift of God is eternall life, through Iesus Christ our Lord.

This kind of speech hath a force in it: for hee meaneth thereby that the doctrine of the Gospel is like vnto a certaine mould which we are cast into, to be formed and fashioned like vnto it. 1. Righteousnesse had no rule ouer you. 2. An exhortation to the studie of righteousness and hatred of sinne, the contrary ends of both being set downe before vs. 3. The reward or payment. 4. Death is the punishment due to sinne, but we are sanctified freely, vnto liue everlasting.

CHAP. VII.

2 Hee declareth what it is, to be no more vnder the Law, 2 by an example taken of the Law of marriage: 7. 12 And lest the Law should seeme faultie, 14 hee proueth, that our sinne is the cause 13 that the same is an occasion

1 The end of sanctification which we haue at, and shall as long as we liue, to wit, when God shall be all in all.

2 He proueth it by the effects of death, vying a comparison of Christs death with his members.

3 Once for all. 4 With God. 5 An exhortation to contend and strive with corruption and all the effects thereof.

6 By ringing. 7 Paul meaneth that chiefest and high rule, which no man may resist against, and if any do, yet it is in vaine.

8 To sinne, as to a lord or tyrant. 9 Your mind and all the powers of it. 10 As instruments to commit wickedness withal.

11 He granteth, that sinne is not yet so dead in vs that it is utterly extinct: but he prometh victory to them that contend manfully, because wee haue the grace of God giuen vs, which worketh so, that the Law is not now in vs the power & instrument of sinne.

12 To be vnder the Law and vnder sinne, signifies all one, in respect of them which are not sanctified, as on the contrary side to be vnder grace and righteousness, agree to them that are regenerate.

Now these are contraries, so that one cannot agree with the other: Therefore let righteousness expell sinne.

13 John 8. 34. 3. pet. 3. 19.

14 By nature we are slaves to sinne and free from righteousness, but by the grace of God we are made seruants to righteousness, and therefore free from sinne.

15 This kind of speech hath a force in it: for hee meaneth thereby that the doctrine of the Gospel is like vnto a certaine mould which we are cast into, to be formed and fashioned like vnto it.

16 Righteousnesse had no rule ouer you. 17 An exhortation to the studie of righteousness and hatred of sinne, the contrary ends of both being set downe before vs. 18 The reward or payment. 19 Death is the punishment due to sinne, but we are sanctified freely, vnto liue everlasting.

1 Hee putteth now to another benefit of Christs, which is called sanctification or regeneration. 2 Further more, hee saith though the guiltiness of sinne be not imputed to vs, yet the corruption remaineth in vs: the which sanctification that followeth iustification, is called by little and little. 3 The benefits of iustification and sanctification, are alwayes joined together inseparably, and both of them proceede from Christ by the grace of God: Now Sanctification is the abolishing of sinne, that is, of our naturall corruption, into whose place succeedeth the cleanness and purenesse of nature reformed. 4 They are said of Paul to be dead to sinne, which are in such sort made partakers of the vertue of Christs, that their naturall corruption is dead in them, that is, the force of it is put out, and a bringing forth of better fruites: And on the other side, they are said to liue in sinne which are in the flesh, that is, whom the spirit of God hath not deliuered from the slavery of the corruption of nature. 5 There are three parts of this Sanctification: to wit, the death of the olde man or sinne, his buriall, and the resurrection of the new man, descending into vs from the vertue of the death, buriall, and resurrection of Christ, of which benefit our baptism is a signe and pledge. 6 Gal. 3. 27. 7 To the end that growing up in one with him, we should receive his strength, to quench sinne in us, and to make vs new men. 8 Col. 3. 12. 9 That Christ himselfe being discharged of his sinne and weakness, might liue in glory with God for ever. 10 And wee which are his members, for this end, that being made partakers of the selfe same vertue, we should begin to lead a new life, as though wee were already in heauen. 11 Ephes. 4. 23. colos. 3. 8. heb. 12. 1. 1. Pet. 2. 1. 4. The death of sinne and the life of righteousness, or our ingrafting into Christ, and growing vp into one with him, cannot be separated by any means neither in death nor life: whereby it followeth, that no man is sanctified, which liueth stil to sinne, and therefore is no man made partaker of Christs baptism, which repenteth not and turneth not from his wickednesse: for as hee said before, the Law is not subuerted but established by faith. 12 1 Cor. 6. 11. 2. tim. 2. 19. 13 In so much as by means of the strength which cometh from him to vs, wee so die to sinne, as wee dead. 14 For we become every day more perfite then other: for we shall neuer be perfectly sanctified, as long as we liue in vs. 15 All our whole nature, as we are conceived and borne into this world with sinne, which is called olde, partly by comparing that olde Adam with Christ, and partly also in respect of the deformation of our corrupt nature, which we change with a new. 16 Our corrupt nature is attributed to Christ, not in deed, but by imputation. 17 That naughty nature which picketh fault in vs.

1. The Law of the flesh is against the Law of my minde, and leading me captive vnto the Law of sinne, which is in my members.

24. ¹⁴ O wretched man that I am, who shal deliuer me from the body of this death.

25. I thank God through Iesus Christ our Lord. Then if my selfe in my minde serue the Lawe of God, but in my flesh the lawe of sinne.

which of it owne nature maketh vs guilty of death: but wee must crie to the Lord, who will by death it leaue as length make vs conquerours, as we are already conquerours in Christ. ^d We are wretched miserable and continuall conflict. ^e Hee receiveth himselfe and strength as that he refecth only in Christ. ^f This is the true perfection of them that are borne anew, to be such that they are imperfect.

CHAP. VIII.

1 He concludeth that there is no condemnation to them, who are grafted in Christ through his spirit, 3 howsoever they be as yet burdened with sinnes: 9 For they liue through that spirit, 14 whose testimonie 15 driueth away all feare, 28 And releueth our present miseries.

2 ¹ Now then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh but after the spirit.

3 ² For the Law of the Spirit of life, which is in Christ Iesus, hath freed mee from the Law of sinne and of death.

4 ³ For, (that that was impossible to the Law, in as much as it was weak, because of the flesh) God sending his owne Sonne, in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh.

5 ⁴ That that righteousness of the Lawe might bee fulfilled in vs, which walke not after the flesh, but after the Spirit.

6 ⁵ For they that are after the flesh, saue the things of the flesh: but they that are after the Spirit, the things of the Spirit.

in vs, doe not ingraft vs into Christ, but doe declare that wee are grafted into him. ^a Follow not the flesh for their guide: for hee is not said to liue after the flesh, that hath the holy Ghost for his guide, though sometimes hee slip away. ³ A preventing of an objection: seeing that the vertue of the spirit which is in vs, is to weak, how may wee gather thereby, that there is no condemnation to them that haue that vertue? Because faith hee, that vertue of the quickening spirit which is so weak in vs, is most perfect and most mightie in Christ, and being impud into vs which beleue, exalt vs to be so accompted of, as though there were no reliques of corruption and death in vs. Therefore hitherto, Paul disputed of remission of sinnes, and imputation of fulfilling the Law, and also of sanctification which is begun in vs: but now he speaketh of the perfect imputation of Christs manhood, which part was necessarily required to the full appeasing of our consciences. For our sinnes are defaced by the blood of Christ, and the guiltiness of our corruption is covered with the imputation of Christs obedience, and the corruption it selfe (which the Apostle calleth sinfull flesh) is healed in vs by little and little by the gift of sanctification: but yet lacketh besides that, another remedie, to wit, the perfect sanctification of Christs owne flesh, which also is to vs imputed. ^b The power and authoritie of the Spirit, against which is the tyrannie of sinne. ^c Which mortifieth the olde man, and quickeneth the new man. ^d To wit, absolutely and perfectly. ^e For Christs sanctification being imputed to vs, persisteth our sanctification which is begun in vs. ⁴ Hee vseth no argument here but expoundeth the mysterie of sanctification, which is imputed vnto vs: for because faith hee that the vertue of the Law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfect, and for that it rather kindled the disease of sinne, then did put it out and extinguiish it: therefore God clothed his Sonne with flesh like vnto our sinfull flesh, wherein he vterly abolished our corruption, that being accepted throughly pure and without fault in him apprehended and laide hold on by faith, wee might be found to haue fully that singular perfection which the Lawe requirerth, and therefore that there might be no condemnation in vs. ^f Which is not proper to the Law, but commeth by our faults. ^g In man not borne anew, whose disease the Lawe could point out, but it could not heale it. ^h Of mans nature which is corrupt through sinne, until hee sanctified it. ⁱ To abolish sinne in our flesh. ^k Shewed that sinne hath no right in vs. ^l The very substance of the Lawe of God might be fulfilled, or that same which the Lawe requirerth, that we may be found without before God: for if with our justification there bee ioynd that sanctification which is imputed to vs, we are safe, according to that perfect forme which the Lawe requirerth. ⁵ Hee returneth to that which hee said, that the sanctification which is begun in vs, is a true testimonie of our ingrafting into Christ, which is a most plentifull fruit of a godly and honest life. ⁶ A reason why to walke after the flesh, agreeth not to them which are grafted in Christ, but to walke after the spirit, agreeth and is meete for them: Because faith hee that they which are after the flesh saue the things of the flesh, but they that are after the Spirit, the things of the Spirit. ^m They that liue as the flesh leade it them.

6. ⁷ For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace.

7 ⁸ Because the wisdom of the flesh is enimie against God: for it is not subiect to the Law of God, neither in deed can be.

8 ¹⁰ So then they that are in the flesh, can not please God.

9 ¹¹ Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 ¹² And if Christ bee in you, the body is dead, because of sinne: but the Spirit is life for righteousness sake.

11 ¹³ But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, by his Spirit that dwelleth in you.

12 ¹⁴ Therefore brethren, wee are debtors not to the flesh, to liue after the flesh:

13 ¹⁵ For if yee liue after the flesh, yee shall die: but if ye mortifie the deeds of the body by the Spirit, ye shall liue.

14 ¹⁶ For as many as are led by the Spirit of God, they are the sonnes of God.

15 ¹⁷ For yee haue not receiued the Spirit of bondage, to feare againe: but yee haue receiued the Spirit of adoption, whereby wee crie Abba, Father.

16 The same Spirit beareth witness with our spirit, that we are the children of God.

17 ¹⁸ If we be children, wee are also heires, euen the heires of God, and heires annexed with Christ: so if so be that we suffer with him, that we may also be glorified with him,

18 ¹⁹ For I count that the afflictions of this present time are not worthy of the glory, which shall be shewed vnto vs.

ioynd and knit to our grafting in Christ, that it can by no means be separated. ¹² Hee confirmeth the faithfull against the reliques of flesh and sinne, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lump) which is not yet purged from this earthly filthines, in death: but therewithall willing them to doubt nothing of the happy successe of this combate, because that euen this little sparke of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteousness, is the seede of life. ¹³ The flesh, or all that, which as yet sticketh fast in the clefts of sinne and death. ¹⁴ A confirmation of the former sentence. You haue the selfe same Spirit which Christ hath: Therefore at length it shall doe the same in you, that it did in Christ, to wit, when all infirmities being vtterly layd aside, and death overcome, it shall clothe you with heavenly glory. ¹⁵ By the vertue and power of it, which shewed the same might first in our head, and daily worketh in his members. ¹⁶ An exhortation to oppresse the flesh daily more and more by the vertue of the Spirit of regeneration, because (saith he) you are debtors vnto God, for so much as you haue receiued so many benefits of him. ¹⁷ Another reason of the profit that ensueth: for such as strue and fight valiantly, shall haue euermore life. ¹⁸ A confirmation of this reason: for they be the children of God, which are gouerned by his Spirit, therefore shall they haue life euermore. ¹⁹ Hee declarerth and expoundeth by the way, in these two verses, by what right his name, to be called the children of God, is giuen to the beleuers, because faith hee, they haue receiued the grace of the Gospel, wherein God sheweth himselfe, not (as before) in the publishing of the Lawe) terrible and fearefull, but a most benigne and louing Father in Christ: so that with great boldnesse wee call him Father, the holy Ghost sealing this adoption in our hearts by faith. ²⁰ By the Spirit, is meant the holy Ghost whom wee are said to receiue, when hee worketh in our mindes. ²¹ Which stirs it firr'd up in our mindes by the preaching of the Law. ²² Which sealeth our adoption in our mindes, and therefore openeth our mouth. ²³ A prooofe of the consequent of the confirmation: because that he which is the sonne of God, doth enioy God with Christ. ²⁴ Partakers of our faith vs goods, and that freely, because we are children by adoption. ²⁵ Now Paul teacheth by what way the sonnes of God doe come to that felicitie, to wit, by the crosse, as Christ himselfe did: and therewithall openeth vnto them fountaines of comfort: as first that wee haue Christ a companion and fellow of our afflictions: secondly, that we shalbe also his fellowes in that euermore glory. ²⁶ Thirdly, that this glory which wee looke for, deeth a thousand pats surmount the miserie of our afflictions, ²⁷ All being well considered, I gather.

7 Hee prooeth the consequent, because that whosoever the flesh fauoureth, that engendereth death: and whosoever the Spirit fauoureth, that tendeth to ioy and life euermore. ⁸ A reason and prooofe why the wisdom of the flesh is death, because faith hee, it is the enemy of God. ⁹ A reason why the wisdom of the flesh is enemy to God, because it neither will neither can be subiect to him, and by flesh hee meaneth a man not regenerate. ¹⁰ The conclusion. Therefore they that walke after the flesh, cannot please God: whereby it followeth, that they are not grafted into Christ. ¹¹ Hee cometh to the others, to wit, to them which walke after the Spirit, of whom we haue to vnderstand contrary things to the former: and first of all, he desireth what it is to be in the Spirit, or to be sanctified: to wit, to haue the Spirit of God dwelling in vs, then he declarerth, that sanctification is to

Spirit of adoption. To the Romanes. Christs perpetual loue.

21 Fourthly, he plainly teacheth vs, that we shall certainly be renewed from that confusion and horrible deformation of the whole world, which cannot be continually, as it was not at the beginning. But as it had a beginning of man for whom it was made by the ordinance of God, so shall it at length be restored with the elect.

a All this world is subject to vanishing and fleeting state. 7 Not by any natural inclination. 2. That they should obey the Creators commandment, whom it pleased so, shew by their sickle state, how greatly he was displeased with man. a God would not make the world subject to everlasting curse, for the sinne of man, but gave it hope that it should be restored.

b From the corruption which they are now subject to, they shall be delivered and changed into that blessed state of incorruption, which shall be revealed, when the sonnes of God shall be advanced to glory. c By this word is meant, not only exceeding sorrow, but also the fruit that followeth of it.

22 Fifthly, if there be of the world lookers for a restoring, growing as it were for it, and that not in vaine, let it not grieve vs also to sigh, yea, let vs be more certainly persuaded of our redemption to come, forasmuch as wee haue the first fruits of the Spirit. d Euen from the bottom of our hearts. * Luke 21. 28. e That last rising, which shall be the accomplishment of our adoption. 23 Sixtly, hope is necessarily ioyned with faith: seeing then that wee beleue those things which wee are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and patiently waite for that which we beleue shall come to passe. f This is spoken by the figure Metonymie: Hope, for that which we hoped for. 24 Seuenthy, there is no cause why wee should faint vnder the burthen of afflictions, seeing that prayers mislister vnto vs a most sure helpe: which cannot be frustrate, seeing they proceed from the Spirit of God which dwelleth in vs. g Beareth our burden, as it were, that we faint not vnder it. h Promoueth vs to prayers, and telleth vs as it were within what we shall say, and how we shall grow. i What sorbes and sighes proceed from the influence of his Spirit. k Because he teacheth the godly to pray according to Gods will. 25 Eightly, wee are not afflicted, either by chance or to our harme, but by Gods providence for our great profit: who as hee chose vs from the beginning, so hath he predestinate vs to be made like to the image of his Sonne: and therefore will bring vs in his time, being called and iustified, to glory, by the crosse. l Not only afflictions, but what neuer else. m Hee calleth that, Purpose, which God hath from everlasting appointed with himselfe according to his good will and pleasure. n He useth the time past for the time present, as the Hebrewes use, who sometime set downe the thing that is to come by the time that is past, to signify the certainty of it: and wee haue also a regard to Gods continually working. 26 Ninthy, we haue no cause to feare that the Lord will not giue vs whatsoever is profitable for vs, seeing that hee hath not spared his owne Sonne to saue vs.

19 For the seruens desire of the creature waiteth, when the sonnes of God shall be reuealed.

20 Because the creature is subiect to vanitie, not of its owne will, but by reason of him, which hath subdued it vnder hope.

21 Because the creature also shall be deliuered from the bondage of corruption into the glorious liberty of the sonnes of God.

22 For wee know that euery creature groweth with vs also, and trauaileth in paine together vnto this present.

23 And not onely the creature, but wee also which haue the first fruites of the Spirit, euen wee de sigh in our selues, waiting for the adoption, euen the redemption of our body.

24 For we are saued by hope: but hope that is seene is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for wee know not what to pray as wee ought: but the Spirit it selfe maketh request for vs with sighes, which cannot be expressed.

27 But he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for the Saints, according to the will of God.

28 Also wee knowe that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which he knew before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren.

30 Moreouer, whom hee predestinated, them also he called, and whom he called, them also he iustified, and whom he iustified, them he also glorified.

31 What shall wee then say to these things? If God be for our side, who can be against vs?

32 Who spared not his owne Sonne, but

gave him for vs all to death, how shall hee not with him giue vs all things also?

33 Who shall lay any thing to the charge of Gods chosen? it is God that iustificeth.

34 Who shall condemne? it is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of Christ? shall tribulation or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, For thy sake are wee killed al day long: we are counted as sheepe for the slaughter.

37 Neuerthelesse, in all these things wee are more then conquerours through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord: night fall from the loue of God, wherewith he loueth vs in Christ? Surely nothing, seeing that it is in it selfe most constant and sure, and also in vs being confirmed by steadfast faith. p Who pronounceth vs not onely saile/esse, but also perfectly safe in his Sonne. q Wherewith Christ loueth vs. * Psalm: 44. 22. r We are not only not overcome with so great and many miseries and calamities, but also more then conquerours in all of them.

CHAP. IX.

1 He answereth an obiection, that might be brought on the Iewes behalfe, 7 and telleth of two sortes of Abrahams children, 15 and that God worketh all things in this matter according to his will, 20 euen as the poster doeth. 24. 30 Hee proueth aswell the calling of the Gentiles, 31 as also the reiecting of the Iewes, 25. 27. by the testimonies of the Prophets.

I Say the truth in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost.

2 That I haue great heauinesse, and continually sorrow in mine heart.

3 For I would wish my selfe to be separated from Christ, with my brethren that are my kinsmen according to the flesh,

4 Which are the Israelites, to whom pertained the adoption, and the glorie, and the Covenants, and the giuing of the Lawe, and the seruice of God, and the promises.

5 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God ouer all, blessed for euer, Amen.

6 Notwithstanding it cannot bee that the Word of God should take none effect: for all they are not Israel, which are of Israel.

granting vnto them all their prerogatives. a The Apostle laudeth his brethren so entirely, that if it had beene possible, he would haue beene ready to haue redeemed the calling away of the Israelites with the losse of his owne soule for euer for this wayd. Separate betwixt as much in this place. b Being brethren by flesh, of one nation and country. c The Arke of the covenant, which was a token of Gods presence. d The tables of the covenant, and this is spoken by the figure Metonymia. e Of the iudiciall Law. f The ceremoniall Law. g Which were made to Abraham and to his posteritie. h A most manifest testimonie of the Godhead and diuinitie of Christ. i Chap. 2. 17. ephes. 2. 12. k Be entred into the handling of predestination, by a kind of preventing an obiection: How may it be, that Israel is cast off, but that therewithall we must also make the covenant which God made with Abraham and his seed, free and void? He answereth therefore, that Gods word is true, although that Israel be cast off, for the election of the people of Israel is so general and common, that notwithstanding the same God chuseth by his secret counsel, such as it pleaseth him So. n. o. this is the proposition and state of this treatise: The grace of saluation is the gift, not merly in such sort, that notwithstanding it, the efficacy thereof pertaineth onely to the elect. h Israel in the first place, is taken for Jacob, and in the second, for the Israelites.

Gloriously, 27 A most glorious and comfortable conclusion of the whole second part of this Epistle, that is of the treatise of iustification. There are no accusers that wee haue neede to be afraid of before God, seeing that God himselfe absoleteth vs as iust: and therefore much lesse neede wee to feare damnation, seeing that we rest vpon the death and resurrection, the almightie power and defence of Iesus Christ. Therefore what can there be for waighie in this life, or of so great force and power, that might feare vs, as though wee might be overcome by it? Surely nothing, seeing that it is in it selfe most constant and sure, and also in vs being confirmed by steadfast faith. p Who pronounceth vs not onely saile/esse, but also perfectly safe in his Sonne. q Wherewith Christ loueth vs. * Psalm: 44. 22. r We are not only not overcome with so great and many miseries and calamities, but also more then conquerours in all of them.

The third part of this Epistle, euen to the twelfth Chapter, wherein in Paul ascendeth to the higher causes of faith: and first of all, because hee purpoled to speake much of the calling off of the Iewes, hee vseth an insinuation, declaring by a double or triple oath, and by witnessing of his great desire towards their saluation, his singular loue towards them, and therewithal

7 Neither are they all children, because they are the seede of Abraham: * 4 but, In Isaac shall thy seede be called:

8 That is, they which are the children of the flesh, are not the children of God: but the children of the promise, are counted for the seede.

9 For this is a word of promise, * In this same time will I come, & Sara shall haue a sonne.

10 Neither he onely felt this, but also Rebecca, when she had conceived by one, euen by our father Isaac.

11 For yet the children were borne, and when they had neither done good nor euill (that the purpose of God might remaine according to election, not by workes, but by him that calleth)

12 It was sayd vnto her, * The elder shall serue the yonger.

13 As it is written, * I haue loued Iacob, and haue hated Esau.

14 What shall we say then? Is there vnrighteousnesse with God? God forbid.

15 For hee saith to Moses, * I will haue mercy on him, to whom I will shew mercy: and will haue compassion on him, on whom I will haue compassion.

16 So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.

17 For the Scripture saith vnto Pharaoh,

* For this same purpose haue I stirred thee vp, that I might shew my power in thee, and that my Name might be declared throughout all the earth.

18 Therefore hee hath mercy on whom he will, and whom he will he hardeneth.

19 Thou wilt say then vnto mee, Why doeth he yet complaine? for who hath resisted his will?

20 But, O man, who art thou which pleadest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power of the clay to make of the same lump one vessel to honour, and another vnto dishonour?

22 What and if God would, to shew his wrath, and to make his power knowne, suffer with long patience the vessels of wrath, prepared to destruction?

23 And that hee might declare the riches of his glory vpon the vessels of mercie, which he hath prepared vnto glory?

24 Euen vs whom he hath called not of

* Exod. 9. 16.

J Brought thee into this world.

14 Secondly, hee

bringeth the end

of Gods coun-

sell, to shew that

there is no vn-

righteousnesse in

him. Now this

chier end is,

not properly &

simply the de-

struction of the

wicked, but

Gods glory

which appeareth

in their rightfull

punishment.

15 A conclusion

of the full an-

swere to the first

obiection: there-

fore seeing God

doth not laue

them whom he

freely chose ac-

cording to his

good will and

pleasure, but by

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cying them

by his grace, his

counsel in sauing

them cannot

seeme vniust.

And againe,

there is no vn-

iustice in the e-

uerlasting Counsell of God, touching the destruction of them whom hee listeth to destroy, for that he hardeneth before he destroyeth: Therefore the third answer for the maintenance of Gods iustice in the euertlasting counsel of reprobation, consisteth in this word Hardening: which notwithstanding hee concealed in the former verse, because the history of Pharaoh was wel knowne. But the force of the word is great, for hardening which is set against Mercy, presupposeth the same things that mercy did, to wit, a voluntary corruption, wherein the reprobate are hardened: and againe, corruption presupposeth a perfect state of creation. Moreover, this hardening also is voluntary, for God so hardeneth being offended with corruption, that he vlieth their oune will whom he hardeneth, to the executing of that iudgement. Then follow the fruits of hardening, to wit, vnbeliefe and sinne, which are the true and proper causes of the condemnation of the reprobate. Why doeth he then appoint to destruction? because he will: why doeth he harden? because they are corrupt: why doth he condemne? because they are sinners. Where is then vnrighteousnesse? Nay, if hee should destroy all after this sort, to whom should hee doe iniurie? *Whom it pleased him to appoint to shew his fauour vpon.* 16 Another obiection, but only for the reprobate, rising vpon the former answer. If God doe appoint to euertlasting destruction, such as hee listeth, and if that cannot be hindered nor withstanding, that hee hath once decreed, how doeth he iustly condemne them, which perish by his will? 17 The Apostle doeth not answer that it is not Gods will, & that God doeth not either reiect or elect according to his pleasure, which thing the wicked call blasphemie, but hee rather granteth his aduersarie both the antecedents, to wit, that it is Gods will, and that it must of necessity so fall out, yet he denieth that God is therefore to be thought an vnjust reuenger of the wicked: for seeing it appeareth by manifest proofe, that this is the will of God, and his doing, what impudence is it for man, which is but dust and ashes, to dispute with God, and as it were to call him into iudgement? Now if any man say that the doubt is not dissolved and answered, I answer, that there is no surer demonstration in any matter, because it is grounded vpon this principle, That the will of God is the rule of righteousness. 18 An amplification of the former answer, taken from a comparison, whereby also it appeareth that Gods determination is set of Paul the highest of all causes: so that it dependeth not vpon any respect of the second causes, but doth rather frame and direct them. *Isa. 45. 9. Thus saith the Lord, who createth the first creation of mankind.* *Ierem. 18. 6.* 19 Alluding to the creation of Adam, he compareth mankind not yet made, (but in the Creators minde) to a lump of clay: whereof afterward God made, and doth daily make according as he purposed from euertlasting, both such as should be elect, and such as should be reprobate, as also this word, Making, declareth. 20 Whereas in the obiection propounded, mention was onely made of vessels to dishonour, yet he speaketh of the other also in this answer, for that he proueth the Creator to be iust in either of them, as the rule of contraries requireth. *x To himself vses.* 21 Seeing then, that in the name of dishonour, the iugment of euertlasting death is signified they speak with Paul, which say, that some are made of God to most iust destruction, & they that are offended with this kind of speech bewray their own folly. 22 The second answer is this, that God, moreover and besides that he doth iustly decree whatsoever he doth decree, vnto that moderation in executing of his decrees, as declareth his singular lenitie euen in the reprobate in that, that hee suffereth them a long time, and permitte them to enioy many and singular benefits, vntill at length he iustly condemne them: and that to good end and purpose, to wit, to shew himselfe to be an enemy and reuenger of wickednesse, that it may appeare what power he is of by these seuerie iudgements, & finally by comparison of contraries to set forth indeed, how great his mercy is towards the elect. *By vessels, the Hebrews vnderstand all kinds of instruments.* 23 Therefore againe, we may say with Paul that some men are made of God the Creator to destruction. 24 Having established the doctrine of the euertlasting predestination of God on both parts, that is, as well of the reprobate, as of the elect, he commeth now to shew the vfe of it, teaching vs that we ought not to seek the testimonie of it in the secret counsel of God, but by the vocation which is made manifest, and set forth in the Church, propounding vnto vs the example of the Iewes and Gentiles, that the doctrine may be better perceived,

the

promise is the fountaine of predestination, and not the flesh, from which promise the particular election proceedeth, that is, that the elect are borne elect, and not that they be first borne, and then after elected, in respect of God who doth predestinate. *Gen. 25. 10.* 7 Another forcible proofe taken from the example of Esau & Iacob, which were both borne of the same Isaac, which was the sonne of promise, of one mother, and at one birth, and not at diuers as Ismael and Isaac were: and yet notwithstanding, Esau being cast off onely, Iacob was chosen: and that before their birth, that neither any goodnesse of Iacobs, might be thought to be the cause of his election, neither any wickednesse of Esaus, of his casting away. *Gen. 25. 21. m Gods decree which proceedeth of his mere good will, whereby it pleaseth him to chuse one, and to refuse the other.* 8 Paul saith not, might hee made, but, being made might remaine. Therefore they are dectued which make foreseene saith the cause of election, and foreknown iniditit the cause of reprobation. 9 Hee proueth the casting away of Esau by that, that hee was made seruant to his brother: and proueth the chusing of Iacob, by that, that hee was made lord of his brother, although his brother was the first begotten. And lest that any man might take this saying of God, and referre it to external things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the seruitude of Esau was ioyned with the hatred of God, and the Lordship of Iacob, with the loue of God. *Genes. 25. 23. Malach. 1.2.* 10 The first obiection, if God doeth loue or hate vpon no consideration of worthinesse or vnworthinesse, then is hee vniust, because hee may loue them which are vnworthy, and hate them that are worthy. The Apostle detesteth this blasphemie, and afterward answereth it generally, poynt by poynt. *Mans wit knoweth no other causes of loue or hatred, but those that are in the persons, and thereupon this obiection is raised.* 11 Hee answereth first touching them which are chosen to saluation: in the chusing of whom he denieth that God may seeme vniust, although hee chuse and predestinate to saluation them that are not yet borne, without any respect of worthinesse: because hee bringeth not the chosen to the appointed ende, but by the means of his mercy, which is a cause next vnder predestination. Now mercie presupposeth miserie, and againe, miserie presupposeth sinne or voluntary corruption of mankind, and corruption presupposeth a pure and perfect creation. Moreover, mercy is shewed by her degrees: to wit, by calling, by faith, by iustification and sanctification, so that at length wee come to glorification as the Apostle will shew afterward. Now all these things orderly following the purpose of God, doe clearly proueth that hee can by no means seeme vniust in louing and sauing his. *Exod. 33. 19. o I will be mercifull and fauourable to whom I list to be fauourable.* *p I will haue compassion on whom I list to haue compassion.* 12 The conclusion of the answer: Therefore God is not vniust in chusing and sauing of his free goodnesse, such as it pleaseth him: as hee also answered Moses when he prayed for all the people. *By Will he meant the thought and endowment of heart, and by running, good workes, to neither of which he giueth the prayse, but onely to the mercie of God.* 13 Now hee answereth concerning the reprobate or them whom God hateth being not yet borne, and hath appointed to destruction, without any respect of vnworthinesse. And first of all hee proueth this to be true, by alleging the testimonie of God himselfe, touching Pharaoh, whom hee stirred vp to this purpose, that hee might be glorified in his hardening and iust punishing. *Gods speaketh vnto Pharaoh in the Scripture, or, the Scripture bringeth in God, so speaking to Pharaoh.*

10 13 But

1 See that thou find image of God modestly and carefully, in He select them natural, not by any holiness of nature, but because they were borne of them whom the Lord set apart for himself from other nations, by his language, contrary which hee freely made with them.
21 Seeing the manner is left declared, that election cometh not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetual) we must take good heed that hee be not found in our selves, which we thinke blame worthy in others, for election is free, but they that are truly elect and ingrafted, are not proud in themselves with contempt of others, but with due reverence to God, and love to wards their neighbour, run to the mark which is set before them.
22 The tender and loving heart.
23 In that state which God his bountifullness hath advanced thee unto: and we must make here, that hee speaketh not of the election of euery private man, which remaineth stedfast for ever, but of the election of the whole nation.
24 Many are now for a season cut off, that is, are without the roots, which in their time shall be grafted in: and againe there are a great sort, which after a sort, and touching the outward shew seeme to be ingrafted, which notwithstanding through their owne fault afterward are cut off, and cleane cast away: Which thing is especially to be considered in nations and peoples, as in the Gentiles and Iewes.
25 Under stand nature, not as it was first made, but as it was corrupted in Adam, and so deriued from him to his posteritie.
26 Into the people of the Iewes, which God had sanctified of his true grace: hee speaketh of the whole nation, not of any one part.
27 The blindness of the Iewes is neither so vniuersall that the Lord hath no clek in that nation, neither shall it be continuall: for there shall be a time wherein they also (as the Prophets haue forewarned) shall effectually imbrace that, which they doe now so stubbornly for the most part reject and refuse.
28 That yee be not proud within your selves.
29 Into the Church.
30 Esai 59. 20. Esai 27. 9.
31 Againe that he may ioyne the Iewes and Gentiles together as it were in one body, and especially may teach what dutie the Gentiles owe to the Iewes, he beareth this into their heads: that the nation of the Iewes is not utterly cast off without hope of recovery.
32 Forasmuch as they receiue it not.
33 In that, that God respecteth not what they deserue, but what he promised to Abraham.
34 The reason or prooffe: because the covenant made with that nation of life euermore, cannot be frustrate & vaine.
35 Another reason: Because that although they which are hardened, are worthily punished, yet hath not this stubborne of the Iewes so come to passe properly for an hatred to that nation, but that an entrie might bee as it were opened to bring in the Gentiles, and afterward the Iewes, being inflamed with emulation of that mercy which is shewed to the Gentiles, might themselves also be partakers of the same benediction, and so it might appeare that both Iewes and Gentiles are saved only by the free mercy and grace of God, which could not haue bene so manifest, if at the beginning God had brought altogether into the Church, or if hee had saved the nation of the Iewes without his interruption.
36 Both Iewes and Gentiles.
37 The Apostle cryeth out as astonished with this wonderfull wisdom of God, which hee teacheth vs, to bee religiously reuerenced, and not curiously and prophantly to be searched beyond the compasse of that that God hath revealed vnto vs.

high minded, but feare.
 21 For if God spared not the natural branches, take heed lest he also spare not thee.
 22 Behold therefore the bountifullnesse and severitie of God: toward them which haue fallen, severitie: but toward thee, bountifullnesse, if thou continue in his bountifullnesse: of else thou shalt also be cut off.
 23 And they also, if they abide not still in vnbeliefe, shall be grafted in: For God is able to graffe them in againe.
 24 For if thou wast cut out of the Olive tree, which was wilde by nature, and wast grafted contrary to nature in a right Olive tree, how much more shall they that are by nature be grafted in their owne Olive tree?
 25 For I would not, brethren, that yee should be ignorant of this secret (lest ye should bee arrogant in your selues) that partly obstinacie is come to Israel, vntill the fulnesse of the Gentiles be come in.
 26 And so all Israel shall bee saved, as it is written, The deliuerer shall come out of Zion, and shall turne away the vngodlines from Iacob.
 27 And this is my covenant to them, When I shall take away their sinnes.
 28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sake.
 29 For the gifts and calling of God are without repentance.
 30 For euen as ye in times past haue not beleueed God, yet haue now obtained mercy through their vnbeliefe:
 31 Euen so now haue they not beleueed by the mercie shewed vnto you, that they also may obtaine mercie.
 32 For God hath shut vp all in vnbeliefe, that he might haue mercie on all.
 33 O the deepenesse of the riches, both

of the wisdom, and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!
 34 For who hath known the minde of the Lord? or who was his counsellour?
 35 Or who hath giuen vnto him first, and he shall be recompensed?
 36 For of him, and through him, and for him are all things: to him bee glory for euer. Amen.

cause that God is above all most wise, and therefore it is very absurd, and plainly godlesse to measure him by our follie. Moreover, because hee is debter to no man, and therefore no man can complaine of iniurie done vnto him. Thirdly, because all things are made for his glory, and therefore we must referre all things to his glory, much lesse may we contest and debate the matter with him. This saying agreeth with the doctrine of free grace, and merits. To wit, for Gods glory, all things are referred, not onely things that were made, but especially his new works, which hee doth in his life.

CHAP. XII.

Hee exhorteth vs to that worship which is acceptable to God: 9 to loue vnfeined, 14. 20. euen towards our enemies.
 I beseech you therefore brethren, by the mercies of God, that ye giue vp your bodies a living sacrifice, holy, acceptable vnto God, which is your reasonable seruing of God.
 2 And fashion not your selues like vnto this world, but be yee changed by the renewing of your minde, that yee may proue what that good, and acceptable, and perfect will of God is.
 3 For I say through the grace that is giuen vnto mee, to euery one that is among you, that no man presume to vnderstand above that which is meete to vnderstand, but that hee vnderstand according to sobrietie, as God hath dealt to euery man the measure of faith.
 4 For as wee haue many members in one body, and all members haue not one office,
 5 So wee being many, are one body in Christ, and euery one, one anothers members.
 6 Seeing then that wee haue gifts that are diuers, according to the grace that is giuen vnto vs, whether wee haue prophesie, let vs

2 The comfort that he holdeth in governing all things both generally and particularly.
3 The order of his counsell, and doing.
4 Job 41. 2. Psal. 43. 1. 3. a. c. 11. 2. 16.
5 Hee bridled three manner of wayes, the wicked boldnesse of man: First, because hee is debter to no man, and therefore no man can complaine of iniurie done vnto him. Thirdly, because all things are made for his glory, and therefore we must referre all things to his glory, much lesse may we contest and debate the matter with him. This saying agreeth with the doctrine of free grace, and merits. To wit, for Gods glory, all things are referred, not onely things that were made, but especially his new works, which hee doth in his life.
6 The fourth part of this Epistle, which after the finishing of the chief points of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all he giueth general precepts and grounds: the chiefest whereof is this, that euery man conuerte himself wholly to the spiritual service of God, and doe as it were sacrifice himselfe, trusting to the grace of God.
7 By this precept hee sheweth that Gods glory is the vniuersall end of all our doing.
8 In times past the sacrifices were offered before Gods altar: but now the altar is euery mans heart.
9 The first precept is: That we take not other mens opinions or manners for a rule of life, but that wee wholly renouncing this world, set the fore vs as our mark, the will of God, as is manifested & opened vnto vs in his word.
10 Why then there is no place left for reason, which the heathen Philosophers place as a Law in a Cestell, nor for mans will, which the Popish Schoolemen dreasse on, if the must be renewed, Lookes Ephes 1. 18. and 3. 3. and 4. 17. and Coloss. 1. 21.
11 Ephes 3. 17. 1. 18. 4. 3.
12 Thirdly, hee admonisheth vs very earnestly, that euery man keepe himselfe within the bounds of his vocation, and that euery man be wise according to the measure of grace that God hath giuen him.
13 I charge.
14 That hee please not himselfe too much, as they doe, which persuade themselves they know more than what they doe.
15 Wee shall bee sober, if wee take not that vpon vs, which wee haue not, and if we bragge not of that we haue.
16 1. Cor. 12. 11. Ephes 4. 7.
17 By faith hee meaneth that knowledge of God in Christ, and the gifts which the holy Ghost poureth vpon the faithful.
18 There is a double reason of the precept going afore: the one is, because God hath not committed euery thing to be done of euery man: and therefore hee doth backwardly, and not onely vprofitably, but also to the great disprofit of others, wearie himselfe and others, which passeth the bounds of his vocation: the other is, for that this diuersitie and inequality of vocations and gifts, red-vndeth to our commodity: seeing that the same is therefore instituted and appointed; that we should be bound one to another. Whereupon it followeth, that no man ought to be grieued thereat, seeing that the vse of euery private gift is common.
19 1. Pet. 4. 10.
20 That which hee spake before in general, hee applieth particularly to the holy functions, wherein men offend with greater danger. And hee diuideth them into two sorts: to wit, into Prophets and Deacons: and againe, hee diuideth the Prophets into Doctors and Pastours. And of Deacons hee maketh three sorts: to wit, the one to be such as (as it were) treasurers of the Church coffers, whom hee calleth properly Deacons: the other to be the gouernours of the discipline, who are called Seniors or Elders: the third, to be such as properly serued in the helpe of the poore, of which sort the company of widows were.

prophesie

¹ This euery man ¹ *obeyeth the* ² *magistrate* ³ *as he* ⁴ *ought* ⁵ *to* ⁶ *obey* ⁷ *the* ⁸ *Lord* ⁹ *and* ¹⁰ *the* ¹¹ *Magistrate* ¹² *as he* ¹³ *ought* ¹⁴ *to* ¹⁵ *obey* ¹⁶ *the* ¹⁷ *Lord* ¹⁸ *and* ¹⁹ *the* ²⁰ *Magistrate* ²¹ *as he* ²² *ought* ²³ *to* ²⁴ *obey* ²⁵ *the* ²⁶ *Lord* ²⁷ *and* ²⁸ *the* ²⁹ *Magistrate* ³⁰ *as he* ³¹ *ought* ³² *to* ³³ *obey* ³⁴ *the* ³⁵ *Lord* ³⁶ *and* ³⁷ *the* ³⁸ *Magistrate* ³⁹ *as he* ⁴⁰ *ought* ⁴¹ *to* ⁴² *obey* ⁴³ *the* ⁴⁴ *Lord* ⁴⁵ *and* ⁴⁶ *the* ⁴⁷ *Magistrate* ⁴⁸ *as he* ⁴⁹ *ought* ⁵⁰ *to* ⁵¹ *obey* ⁵² *the* ⁵³ *Lord* ⁵⁴ *and* ⁵⁵ *the* ⁵⁶ *Magistrate* ⁵⁷ *as he* ⁵⁸ *ought* ⁵⁹ *to* ⁶⁰ *obey* ⁶¹ *the* ⁶² *Lord* ⁶³ *and* ⁶⁴ *the* ⁶⁵ *Magistrate* ⁶⁶ *as he* ⁶⁷ *ought* ⁶⁸ *to* ⁶⁹ *obey* ⁷⁰ *the* ⁷¹ *Lord* ⁷² *and* ⁷³ *the* ⁷⁴ *Magistrate* ⁷⁵ *as he* ⁷⁶ *ought* ⁷⁷ *to* ⁷⁸ *obey* ⁷⁹ *the* ⁸⁰ *Lord* ⁸¹ *and* ⁸² *the* ⁸³ *Magistrate* ⁸⁴ *as he* ⁸⁵ *ought* ⁸⁶ *to* ⁸⁷ *obey* ⁸⁸ *the* ⁸⁹ *Lord* ⁹⁰ *and* ⁹¹ *the* ⁹² *Magistrate* ⁹³ *as he* ⁹⁴ *ought* ⁹⁵ *to* 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CHAP. XIII.

1 *Hee willett that wee so deale with the weake in faith, 15 that through our fault they be not offended. 10 And on the other side hee commandeth them not rashly to iudge of the stranger: 19 That within the bonds of edification, 20 and charitie, 22 Christian libertie may consist.*

1 Now hee sheweth how wee ought to behaue our selues toward our brethren in matters and things indifferent, offending in the vie of them, not of malice, nor of damnable superstition, but for lacke of knowledge of the benefite of Christ. And thus hee teacheth that they are to be instructed gently and patiently, and so that we apply our selues to their ignorance in such matters according to the rule of charitie.

a Doe not for a matter or thing which is indifferent, and such as you may doe or not doe, than his company, but take him to you. *b* To make him by your doubtful and vncertaine disposition, goe away more in doubt then hee came, or start backe with a troubled conscience. 2 Hee propoundeth for an example the difference of meates, which some thought was necessarily to be obserued as a thing prescribed by the Lawe (not knowing that it was taken away) where as on the contrary side, such as had profited in the knowledge of the Gospel, knew well that this schoolemaster-ship of the Law was abolished. *c* Knoweth by faith. 3 In such a matter, sayth the Apostle, let neither them which knowe their libertie, proudly despise their weake brother, neither let the vnclearned crabbedly or frowardly condemne that, that they vnderstand not. 4 The first reason: Because that seeing both hee that eateth, and hee that eateth not, is notwithstanding the member of Christ, neither he which eateth not, can iustly be condemned, neither he which eateth, be iustly condemned: Now the first proposition is declared in the sixt verse following. *d* James 4.11. 5 Another reason which hangeth vpon the former: why the ruder and more vnclearned ought not to be condemned of the more skilfull, as men without hope of saluation: Because, sayth the Apostle, he that is ignorant to day, may be instructed to morrow with further knowledge, so that he may also stand sure: Therefore it belongeth to God and not vnto man, to pronounce the sentence of condemnation. 6 Another example of the difference of dayes according to the Law. 7 Hee setteth against this contempt, and halfe or rash iudgements, a continuall desire to profite, that the strong may be certainly perswaded of their libertie of what manner and sort it is, and how they ought to vie it: and againe the weake may daily profite, least either they abuse the gift of God, or theie please themselves in their infirmities. *e* That hee may saye in his conscience, that hee knoweth and is perswaded by Iesus Christ, that nothing is vncleane of it selfe, and this persuasion must be grounded vpon the word of God. 8 A reason taken from the nature of indifferent things, which a man may with good conscience doe, and omit: for seeing that the difference of dayes and meates was appointed by God, how could they which as yet vnderstood not the abrogating of the Law, and yet otherwise acknowledged Christ as their Saviour, with good conscience neglect that which they knew was commanded of God? And on the contrary side, they that knewe the benefite of Christ in this behalfe, did with good conscience neither obserue dayes nor meates: Therefore sayth the Apostle, verse 10. Let not the strong condemne the weake for these things, seeing that the weake brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times and ages, let him know that the Apostle speaketh of such things indifferent, as they, which thought them not to be indifferent, had a ground in the Lawe, and were deceived by simple ignorance, and not of malice, (for to such the Apostle yeeldeth not, no not for a moment) nor superstition, but of a religious feare of God. *f* Obserueth precisely. *g* God shall iudge whether hee doe well or no. And therefore you should rather stricke about this, how euery one of you may be allowed of God, then to thinke vpon other mens doings. *h* Hee that maketh no difference of meates. 9 So the Apostle sheweth that hee speaketh of the faithfull, both strong and weake: But what if we haue to doe with infidels? Then must we here take heede of two things, as also is declared in the Epistle to the Corinthians. The one is, that we count not their superstition among things indifferent, as they did which late downe to meate in Idoles temples: the other is, that then also when the matter is indifferent (as to buy a thing offered to Idoles, in the butchers shambles, and to eat it at home or in a priuate banquet) wee wound not the conscience of our weake brother. *i* Hee that toucheth not meates which hee taketh to be vncleane by the Law.

Him that is weake in the faith, receiue vnto you, but not for controuersies of disputations.

2 One beleueth that he may eate of all things: and another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, condemne him that eateth: for God hath receiued him.

4 Who art thou that condemnest another mans seruant? he standeth or falleth to his owne master: yea, he shall be established: for God is able to make him stand.

5 This man esteemeth one day aboue another day: and another man counteth euery day alike: let euery man be fully perswaded in his minde.

6 He that obserueth the day, obserueth it to the Lord: and hee that obserueth not the day, obserueth it not to the Lord. Hee that eateth, eateth to the Lord: for hee giueth God thanks: and he that eateth not, eateth not to the Lord, and giueth God thanks.

7 For none of vs liueth to himselfe, neither doeth any die to himselfe,

8 For whether wee liue, we liue vnto the Lord: or whether wee die, wee die vnto the Lord: whether we liue therefore, or die, we are the Lords.

9 For Christ therfore died and rose againe, and reuiued, that he might be Lord both of the dead and the quicke.

10 But why dost thou condemne thy brother? or why dost thou despise thy brother? for we shall all appeare before the iudgement seat of Christ.

11 For it is written, * I liue, sayth the Lord, and euery knee shall bow to me, and all tongues shall confesse vnto God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.

14 I know, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane.

15 But if thy brother bee grieved for the meat, now walkest thou not charitably: * destroy not him with thy meate, for whome Christ died.

16 Cause not your commoditie to be euill spoken of.

17 For the kingdome of God is not meat nor drinke, but righteousness, and peace, and ioy in the holy Ghost.

18 For whosoever in these things serueth Christ, is acceptable vnto God, and is approved of men.

19 Let vs then follow those things which concerne peace, and wherewith one may edifie another.

20 Destroy not the worke of God for meates sake: * all things in deede are pure: but it is euill for the man which eateth with offence.

i Iai 45.23. philip. 3.10. *k* This is a forme of an othe, proper to God only, for he and none but hee liueth, and hath his being of himselfe. *l* Shall acknowledge me for God. *m* After that hee hath concluded what is not to be done, he sheweth what is to be done: to wit, we must take heede that we do not viterly cast downe with abusing our libertie our brother which is not yet strong. *n* Hee rebuketh by the way the malicious iudgers of others, which occupie their heads about nothing, but to find fault with their brethrens life, whereas they should rather bestow their wits vpon this, that they doe not with their disdainfullnesse either cast their brethren cleane downe, or giue them some offence. *o* The preuenting of an obiection: It is true that the schoolemaster-ship of the Law is taken away by the benefite of Christ, to such as know it, but yet notwithstanding wee haue to consider in the vie of this libertie, what is expedient, that wee may haue regard to our weake brother, seeing that our libertie is not lost thereby. *p* By the spirit of the Lord Iesus, or by the Lord Iesus, who I am sure brake downe the wall at his coming. *q* By nature. *r* 1 Corin. 8.11. *s* Is the part of a cruell minde to make more account of meat, then of our brothers saluation. Which thing they doe, that presume to eate with the offence of any brother, and so giue him occasion to goe backe from the Gospel. *t* Another argument. Wee must follow Christs example: who was so farre from destroying the weake with meate, that hee gaue his life for them. *u* Another argument: For that by this means the libertie of the Gospel is euill spoken of, as though it openeth the way to attempt any thing whatsoeuer, and boldeneth vs to all things. *v* A generall reason, and the ground of all the other arguments: The kingdome of heauen consisteth not in these outward things, but in the studie of righteousness and peace and comfort of the holy Ghost. *w* Hee that liueth peaceably, and death righteously through the holy Ghost. *x* A generall conclusion: The vie of this libertie, yea and our whole life, ought to be referred to the edifying of one another, in so much that we esteeme that thing vnlawfull by reason of the offence of our brother, which is to it selfe pure and lawfull. *y* Titim 1.5.

10 We must not sicke, sayth he, in the meate ic selfe, but in the vie of the meate, so that he is iudly to be reprehended that liueth so, that he casteth not his eyes vpon God. For both our life and our death is dedicated to him: and for this cause Christ hath properly died, and not simply that we might eate this meate or that. *i* Hath respect to himselfe only, which the Hebrew vter after this sort, Doe well in mine soule.

11 The conclusion: we must leave to God his right, and therefore in matters, which according as the conscience is attended, are either good or euill, the strong must not despise their weake brethren, much lesse condemne them. But this consequence cannot be taken of euill force in the contrary, to wit, that the weake should not iudge the strong because the strong doe not know, that they which doe not obserue a day and eate, obserue it to the Lord, and eate to the Lord, as the strong men know that the weake which obserue a day and eate not, obserue the day to the Lord, and eat not to the Lord.

¹ *Cor. 8. 13.* ¹⁹ He giueth a double warning in these matters: one, which pertaineth to the strong, that hee which hath obtained a full knowledge of this libertie, keepe that treasure to the end he may vie it wisely and profitably, as hath bene said: the other which respecteth the weake, that they doe nothing rashly by other mens example with a wauering conscience, for that cannot be done without sinne, whereof wee are not perswaded by the word of God, that hee liketh and approveth it. ² *He sheweth before, verse 14. what hee meaneth by faith, to wit, for a way to bee certain and out of doubts in matters and things indifferent.* ⁷ Embrace it. ⁸ Reasoneth with himselfe.

CHAP. XV.

¹ The stronger must employ their strength to strengthen the weake, ³ by Christes example, ⁷ who receiveth ⁸ not onely the Iewes, ¹⁰ but also the Gentiles, ¹¹ The cause why he wrote this Epistle.

WEe which are strong, ought to beare the infirmities of the weake, and not to please our selues.

² Therefore let every man please his neighbour in that that is good to edification.

³ For Christ also would not please himselfe, but as it is written, *The rebukes of them which rebuke thee, fell on me.

⁴ For whatsoeuer things are written aforetime, are written for our learning, that wee through patience, and comfort of the Scriptures might haue hope.

⁵ Now the God of patience and consolation, giue you that yee bee like minded one towards another, according to Christ Iesus,

⁶ That yee with one minde, and with one mouth may prayse God, euen the Father of our Lord Iesus Christ.

⁷ Wherefore receiue yee one another, as Christ also receiued vs to the glory of God.

⁸ Now I say, that Iesus Christ was a minister of the circumcision, for the truth of God, to confirme the promises made vnto the Fathers.

⁹ And let the Gentiles praise God for his mercie, as it is written, *For this cause I will b confesse thee among the Gentiles, and sing vnto thy Name.

¹⁰ And againe he saith, *Reioyce ye Gentiles, with his people.

¹¹ And againe, *Praise the Lord, all yee Gentiles, and laud ye him, all people together.

¹² And againe Esaias saith, * There shall

be a root of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.

¹³ Now the God of hope fill you with all ioy, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost.

¹⁴ And I may selfe am also perswaded of you, my brethren, that ye also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

¹⁵ Neuerthelesse, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

¹⁶ That I should be the minister of Iesus Christ toward the Gentiles, ministering the Gospel of God, that the offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.

¹⁷ I haue therefore wherof I may reioyce in Christ Iesus in those things which pertaine to God.

¹⁸ For I dare not speake of any thing which Christ hath not wrought by me, to make the Gentiles obedient in word and deede,

¹⁹ With the power of signes and wonders, by the power of the Spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

²⁰ Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation,

²¹ But as it is written, * To whom hee was not spoken of, they shall see him, and they that heard not, shall vnderstand him.

²² Therefore also I haue bene oft let to come vnto you:

²³ But now seeing I haue no more place in these quarters, and also haue bene desirous many yeeres agoe to come vnto you,

²⁴ When I shall take my journey into Spaine, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, after that I haue been somewhat filled with your company.

²⁵ But now goe I to Hierusalem, to minister vnto the Saints.

²⁶ For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Hierusalem.

²⁷ For it hath pleased them, & their debtors are they: * for if the Gentiles be made partakers of their spirituall things, their duty is also to minister vnto them in carnall things.

at large to the Romanes, and that familiarly, his singular good will towards them, and the state of his affaires, but so, that he swaruech not a iote from the end of Apostollicall doctrine: for hee declareth nothing but that which appertaineth to his office, and is godly: and commending by a little digression as it were, the liberaltie of the Churches of Macedonia, he promisseth them modestly to follow their godly deed. * *1. Thes. 2. 17.* *p.* Doing his duty for the Saints, to carie them that money which was gathered for their vser. *11.* Almes are voluntarie, but yet such as wee owe by the Lawe of charitie * *1. Cor. 6. 11.* *q.* To serue their turnes.

⁷ He saileth vp, as it were, all the former treatise with prayers, wishing all that to be giuen them of the Lord, that hee had commanded them, *1.* In whom we hope. *4.* Abundantly and plentifully. *8.* The conclusion of the epistle, wherein he first excuseth himselfe, that hee hath written somewhat at large vnto them, rather to warne them, then to teach them, and that of necessity, by reason of his vocation, which bindeth him peculiarly to the Gentiles, *1.* Of your owne accord, and of your selues. *m.* By the offering vp of the Gentiles, he meaneth the Gentiles themselves, whom he offered to God as a sacrifice. *9.* He commendeth his Apostleship highly by the effects, but yet so, that moreover and besides that he speaketh all things truly, he giueth all the glory to God as the only author, and doeth not properly respect himselfe, but this rather, that men might lesse doubt of the truth of the doctrine which he poureth vnto them. *n.* Christ was so much in all things, and by all means, that if I would neuer so faime, yet I can not say, what he hath done by me to bring the Gentiles to obey the Gospel. *o.* In the first place this word, Power, significeth the force and working of the wonders in pearcing mens minds: and in the latter, it significeth Gods mighty power, which was the working of these wonders. *1.* *1. Cor. 1. 1.* *10.* Hee writeth

^v Performed is faithfully, and sealed it as it were with my ring.

^f This money which was gathered for the use of the poore: which almes is very fully called fruit.

¹² He promisseth them through the blessing of God, not to come empty vnto them: and requiring of them the duty of prayers, he sheweth what thing we ought chiefly to rest vpon in all difficulties and aduersities.

¹³ For that mutual communion, wherewith the holy Ghost hath tied our hearts and minde together.

28 When I haue therefore performed this, and haue sealed this fruit, I will passe by you into Spaine.

29 And I know when I come, that I shall come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christes sake, and for the loue of the spirit, that ye would strue with me by prayers to God for me,

31 That I may bee deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Hierusalem, may be accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace be with you all. Amen.

C H A P. XVI.

1 He commendeth Phebe. 3 He sendeth greetings to many, 17 and warneth to beware of them which are the causes of diuision.

¹ Having made an end of the whole disputation, he commeth now to familiar commendations and salutations, and that to good consideration and purpose, to wit, that the Romanes might know who are most to be honored and made account of among them: and also whom they ought to see before them to follow: & therefore he attributeth vnto euery of them peculiar and singular testimonies.

^a For Christes sake, which is proper to the Christians, for the heauenly Philosophers haue resemblances of the same virtues.

^b Altes 18.3. The companie of the faithfull, for in so great a citie as that was, there were diuers companies.

^c For he was the first of Achaia that beleued in Christ: and this kind of speech is an allusion to the ceremonies of the Law.

^d Ingrafted by faith.

1 Commend vnto you Phebe our sister, which is a seruant of the Church of Cenchrea:

2 That ye receite her in the Lord, as it becommeth Saints, and that yee assist her in whatsoeuer businesse she needeth of your aid: for she hath giuen hospitalitie vnto many, and to me also.

3 Greete Priscilla, and Aquila my fellow helpers in Christ Iesus,

4 (Which haue for my life laide downe their owne necke. Vnto whom not I only giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greete the Church that is in their house. Salute my beloued Epenetus, which is the first fruites of Achaia in Christ.

6 Greete Mary which bestowed much labour vpon vs.

7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.

8 Greet Amplias my beloued in the Lord.

9 Salute Urbanus our fellowe helper in Christ, and Stachys my beloued.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodian my kinsman. Greete them which are of the friends of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with an holy kisse. The Churches of Christ salute you.

17 Now I beseech you, brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and avoid them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire speech and flattering deceiue the hearts of the simple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you wise vnto that which is good, and simple concerning euill.

20 The God of peace shal tread Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.

21 Timotheus my helper, and Lucius, and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste and of the whole Church saluteth you. Erastus the steward of the citie saluteth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ be with you all, Amen.

25 To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the reuelation of the myserie, which was kept secret since the world began:

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the euerlasting God for the obedience of faith)

27 To God, I say, onely wise, bee prayse through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus, and sent by Phebe seruant of the Church, which is at Cenchrea.

^m matter is, or what ground it hath: of these daily speeches, we beleue as our fathers beleued, and we beleue as the Church beleueth. ⁱ As men that know no way to dectrine, much liue do dectrine in deed. ⁴ Wee must fight with a certaine hope of victorie. ⁵ Altes 16.1. phil. 2.19. ⁵ He annexeth salutations, partly to renew mutuall friendship, & partly to the end that this Epistle might bee of some weight with the Romanes, having the confirmation of so many that subscribed vnto it. ⁶ Wrote it as Paul uttered it. ⁶ Now taking his leaue of them this thirde time, hee witheth that vnto them, whereupon dependeth all the force of the former doctrine. ⁷ Ephef. 3.20. ⁷ Hee leaueh forth the power and wisdom of God with great thanksgiving, which especially appeare in the Gospel, and maketh mention also of the calling of the Gentiles, to confirme the Romanes in the hope of this saluation. ⁸ Ephef. 3.9. col. 1.26.2. rim. 1.10. titus 1.2. ¹ That secret and hidden thing, that is to say, the calling of the Gentiles. ^m Offered and exhibited to all nations so be knownen.

1. Cor. 16.10.

2. Cor. 13.13.

1. Pet. 5.14.

¹ He calleth them an holy kisse,

which proceedeth

from an heart that

is full of his holy

loue: now this is

to be referred to

the manner used

in these days.

² As by summe

describing them

which were

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mendation, hee

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clared whom

they ought to

heare & follow,

so doeth he now

paint out vnto

them whom

they ought to

take heede of, yet

he nameth them

not, for that it

was not need-

full.

^f Warily and di-

ligently, as though

you should count

out your com-

muni in a watch

tower.

¹ 1. Iohn. 10.

² The word

which he useth,

signifieth a pro-

mitting which per-

formeth nothing,

and if thou haue

not any such, thou

mayest assure thy

selfe that he that

promitteth thee, is

more careful of

thy matters, then

of his owne.

³ Simplicitie

must be ioyned

with wisdom.

^b Furnished with

the knowledge of

the truth and

wisdom, that

you may embrace

good things, and

eschew euill, be-

ware of the de-

ceits and snares of

false prophets, and

resist them openly:

and this place

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THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

After the salutation, 10 which in effect is an exhortation, 12 he reprehendeth the Corinthians for their divisions, 17 and calleth them from pride to humilitie: 20 For overthrowing all worldly wisdom, 23, 25 he aduanceth only the preaching of the crosse.

The inscription of the Epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithstanding so, that alwayes he leaue them to wit, that he is the seruant of God and not of men.

If he be an Apostle, then hee must be heard, although hee sometime reprehend them sharply, seeing he hath not his owne cause in hand, but is a messenger that bringeth the commandments of Christ.

Hee ioyneth soethimes with himselfe, that this doctrine might be confirmed by two witnesses, 4 It is a Church of God, although it hath great faults in it, so that it obey them which admonish them.

*A true definition of the Catholique Church which is one, a The father sanctifieth vs, that is to say, separateth vs from the wicked, in giuing vs to his Sonne, that he may be in vs, and wee in him. * Rom. 1. 7. eph. 1. 1. coloss. 1. 2. 1. tim. 1. 9. titus 2. 13. b Whom God of his gracious goodnesse and mere loue hath separated for himselfe; or whom God hath called to holinesse: the first of these two expositions sheweth from whence our sanctification cometh: and the second sheweth to what end it tendeth. * 1. Timoth. 1. 22. c Hee is sayd properly to call on God, who cryeth vnto the Lord when hee is in danger, and craveth helpe at his handes, and by the same Synecdoche it is taken for all the seruice of God: and therefore to call vpon Christs Name, is to acknowledge and take him for very God. 6 The foundation and the life of the Church, is Christ Iesus giuen of the Father. 7 Going about to condemne many vices, hee beginneth with a true commendation of their vertues, lest hee might seeme after to descend to chiding, being moued with malice or enuie: yet so, that hee referreth all to God, as the authour of them, and that in Christ, that the Corinthians might bee more ashamed to prophane and abuse the holy gifts of God. 8 Hee toucheth that by name, which they most abused. d Seeing that while we liue here, wee know but in part, and prophesie in part, this word (All) must be restrained to the present state of the faithfull: but by speech hee meaneth not a vaine kind of babling, but the gift of holy eloquence, which the Corinthians abused. 9 He sheweth that the true vie of these gifts consisteth herein, that the mighty power of Christ might thereby be set forth in them, that hereafter it might euidently appeare, how wickedly they abused them to glory and ambition. e By these excellent gifts of the holy Ghost. * Titus 2. 11. eph. 3. 20. 10 Hee sayeth by the way, that there is no cause why they should please themselves so much in those gifts which they had receiued, seeing that those were nothing in comparison of them which are to be looked for. f Hee speaketh of the last coming of Christ. * 1. Thess. 3. 13. and 5. 23. 11 Hee testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our saluation, is only the worke of God. g Hee calleth them blamelesse, not whom man neuer found fault with, but with whom no man can iustly find fault, that it is to say, them which are in Christ Iesus, in whom there is no condemnation. See Luke 1. 6.*

PAUL called to be an Apostle of Iesus Christ, through the will of God, and our brother Sothenes,

2 Vnto the Church of God, which is at Corinthus, to them that are ^a sanctified in ^a Christ Iesus, ^a Saints by ^b calling ^a with all that ^c call on the Name of our Lord Iesus Christ in euery place, both their Lord, and ours:

3 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I thanke my God alwayes on your behalfe for the grace of God, which is giuen you in Iesus Christ,

5 That in all things yee are made rich in him, ³ in all kinde of speech, and in all knowledge:

6 As the testimonie of Iesus Christ hath bene ^c confirmed in you:

7 So that yee are not destitute of any gift: ²⁰ waiting for the ^f appearing of our Lord Iesus Christ,

8 ^a Who shall also confirme you vnto the end, that ye may be ^g blamelesse, in the day of our Lord Iesus Christ.

9 A true definition of the Catholique Church which is one, a The father sanctifieth vs, that is to say, separateth vs from the wicked, in giuing vs to his Sonne, that he may be in vs, and wee in him. * Rom. 1. 7. eph. 1. 1. coloss. 1. 2. 1. tim. 1. 9. titus 2. 13. b Whom God of his gracious goodnesse and mere loue hath separated for himselfe; or whom God hath called to holinesse: the first of these two expositions sheweth from whence our sanctification cometh: and the second sheweth to what end it tendeth. * 1. Timoth. 1. 22. c Hee is sayd properly to call on God, who cryeth vnto the Lord when hee is in danger, and craveth helpe at his handes, and by the same Synecdoche it is taken for all the seruice of God: and therefore to call vpon Christs Name, is to acknowledge and take him for very God. 6 The foundation and the life of the Church, is Christ Iesus giuen of the Father. 7 Going about to condemne many vices, hee beginneth with a true commendation of their vertues, lest hee might seeme after to descend to chiding, being moued with malice or enuie: yet so, that hee referreth all to God, as the authour of them, and that in Christ, that the Corinthians might bee more ashamed to prophane and abuse the holy gifts of God. 8 Hee toucheth that by name, which they most abused. d Seeing that while we liue here, wee know but in part, and prophesie in part, this word (All) must be restrained to the present state of the faithfull: but by speech hee meaneth not a vaine kind of babling, but the gift of holy eloquence, which the Corinthians abused. 9 He sheweth that the true vie of these gifts consisteth herein, that the mighty power of Christ might thereby be set forth in them, that hereafter it might euidently appeare, how wickedly they abused them to glory and ambition. e By these excellent gifts of the holy Ghost. * Titus 2. 11. eph. 3. 20. 10 Hee sayeth by the way, that there is no cause why they should please themselves so much in those gifts which they had receiued, seeing that those were nothing in comparison of them which are to be looked for. f Hee speaketh of the last coming of Christ. * 1. Thess. 3. 13. and 5. 23. 11 Hee testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our saluation, is only the worke of God. g Hee calleth them blamelesse, not whom man neuer found fault with, but with whom no man can iustly find fault, that it is to say, them which are in Christ Iesus, in whom there is no condemnation. See Luke 1. 6.

9 God is ^b faithfull, by whom yee are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, that ¹³ yee all speake one thing, and that there be no dissensions among you: but be ye ¹ knit together in one mind and in one iudgement.

11 For it hath bene declared vnto mee, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

12 Now ^k this I say, that euery one of you sayth, I am Pauls, and I am ^a Apollos, and I am Cephas, and I am Christs.

13 Is Christ diuided? was ¹⁶ Paul crucified for you? either were yee ¹⁷ baptized into the name of Paul?

14 I thanke God, that I baptized none of you, but ^a Crispus and Gaius,

15 Left any should say, that I had baptized into mine owne name.

16 I baptized also the household of Stephanas: further more know I not, whether I baptized any other.

17 For ¹⁹ Christ sent me not to baptize, but to preach the Gospel, ²⁰ not with ¹ wisdom

from another. i Knit together, as a body that consisteth of all his parts fastly knit together. 14 Hee beginneth his reprehension and chiding by taking away of an objection: for that hee vnderstood by good witnesses, that there were many factions among them. And therewithall he openeth the cause of dissensions, because that some did hang on one doctour, some on another, and some were so addicted to themselves, that they neglected all doctours and teachers, calling themselves the disciples of Christ onely, shutting forth their teachers. k The matter I would say to you, u ihu. * Actes 18. 24. 15 The first reason why schismes ought to be bewehed: because Christ semeth by that meanes, to be diuided and torne in pieces, who cannot bee the head of two diuers and disagreeing bodies, being himselfe one. 16 Another reason: Because they cannot without great iniurie to God, so hang of men as of Christ: which thing no doubt they doe, which allow whatsoever some man speake, euen for his persons sake: as these men allowed one selfe same Gospel being vttered of one man, and did lothe it being vttered of another man. So that these factions were called by the names of their teachers. Now Paul setteth downe his owne name, not onely to grieve no man, but also to shewe that hee leaueh not his owne cause. 17 The third reason taken of the forme and end of Baptisme, wherein wee make a promise to Christ, calling on also the Name of the Father, and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ, yet if hee hang vpon some certaint teachers, and despise others, hee forsaketh Christ: for if he hold Christ his only master, he would heare him, teaching by whom heeuer. 18 He protesteth that hee speaketh so much the more boldly of these things, because that through Gods providence, hee is void of all suspition of challenging disciples vnto himselfe, and taking them from others. Whereby wee may vnderstand, that not the schollars onely, but the teachers also are here reprehended, which gathered themselves flockes apart. * Actes 18. 8. 19 The taking away of an objection: that hee gaue not himselfe to baptize many amongst them: not for the contempt of baptisme, but because hee was chiefly occupied in deliuering the doctrine, and committed them that receiued his doctrine to others to be baptized, whereof he had flore. And so hee declared sufficiently how farre he was from all ambition: whereas on the other side, they, whom hee reprehendeth, as though they gathered disciples vnto themselves and not vnto Christ, bragged most ambitiously of numbers, which they had baptized. 20 Now he turneth himselfe to the doctours themselves, which pleased themselves in braue and ambitious eloquence, to the end that they might drawe more disciples after them. Hee confesseth plainly that hee was like vnto them, opposit g grauely, as it became an Apostle, his example against their peruerse iudgements: So that this is another place of this Epistle, touching the obseruing of a godly simplicitie both in words and sentences in teaching of the Gospel. * Chap. 2. 1. 3. pet. 1. 16. l With eloquence: which Paul casteth off from him not onely as not necessarie, but also as flat contrary to the office of his Apostleship: and yet had Paul this kinde of eloquence, but it was heavenly, not of man, and void of painted words.

1. Thess. 5. 24. h True and constant, who doth not onely call vs, but giueth vs the gift of persouance also, 12 Having made an end of the preface, he cometh to the matter it selfe, beginning with a most graue obtestation, as though they should heare Christ himselfe speaking, and not Paul. 13 The first part of this Epistle, wherein his purpose is, to call backe the Corinthians to brotherly concord, and to take away all occasion of discord. So then this first part concerneth the taking away of schismes. Now a schisme is when men which otherwise agree and consent together in doctrine, doe yet separate themselves one

21 The reason why he wifeth not the pompe of wordes, and painted speech: because it was Gods will to bring the world to his obedience by that way, whereby the most idiots amongst men might vnderstand, that this worke was done of God himselfe without the arte of man. Therefore as saluation is set forth vnto vs in the Gospel by the crosse of Christ, then which nothing is more contemptible, and more farre from life, to God would haue the manner of the preaching of the crosse, most different from those meanes, with which men doe vse to draw and entice other, either to heare or beleue: therefore it pleased him by a certaine kinde of most wile folly, to triumph ouer the most foolish wisdomes of the world,

as he had said before by Esay, that hee would: And hereby we may gather, that both these doctors which were puffd up with ambitious eloquence, and also their hearers, strayed farre away from the ende and marke of their vocation. *m* The preaching of Christ crucified, or the kinde of speech which wee vse. *Roman 1.16.* *n* It is that wherein hee declareth his marvellous power in saving his elect, which would not so evidently appeare, if it hanged vpon any helpe of man, for so, man might attribute that to himselfe, which is proper only to the crosse of Christ. *22* The Apostle prooeth, that this ought not only not to seem strange, seeing that it was foretold so long before, but declareth further, that God is wont to punish the pride of the world in such sort, which so pleasech it selfe in its owne wisdom: and therefore that that is vaine, yea a thing of nothing, and such as God reiecteth as vnprofitable, which they so carefully laboured for, and made so great account of. *Esa 29.14.* *o* Where are those, O thou learned fellow, and thou that spendest thy dayes in turning thy hookes? *p* Them that pendest all thy time in seeking out the secret things of this world, and in expounding all hard questions: and thou triumphest he againe all the men of this world, for there was not one of them that could so much as dream vpon this secret and hidden mysterie. *23* Hee sheweth that the pride of men was worthily punished of God, because they would not behold God, as meete was they should, in the most cleare glasse of the wifedome of the world, which is the workmanship of the world. *q* By the world he meaneth all men which are not borne anew, but remaine as they were, when they were first borne. *r* In the workmanship of this world, which hath the marvellous wifedome of God engraued in it, so that every man may behold it. *24* The goodnesse of God is wonderfull, for while hee goeth about to punish the pride of this world, hee is very proud and carefull for the saluation of it, and teacheth men to become fooles, that they may bee wise to God. *s* So hee calleth the preaching of the Gospel, as the enemies supposed it: but in the meane season hee taunteth them very sharply, who had rather charge God with folly, then acknowledge their owne, and craue pardon for it. *Matth. 11.38.* *25* A declaration of that which hee said: that the preaching of the Gospel, is foolish. It is foolish, sayeth hee, to them whome God hath not endued with new light, that is to say, to all men being considered in themselves: for the Iewes require miracles, and the Grecians arguments, which they may comprehend by their wit and wifedome: and therefore they doe not onely not beleue the Gospel, but also they mocke at it. Notwithstanding in this foolish preaching, there is the great vertue and wifedome of God: but such as those onely which are called doe perceiue: God shewing most plainly, that euen then when madde men thinke him most foolishly, hee is farre wiser then they are: and that he surmounteth all their might and power, when hee wifeth most vile and abiect things. as it hath appeared in the fruite of the preaching of the Gospel. *26* A confirmation taken of those things which came to passe at Corinth, where the Church especially consisted of the basest and common people, inasmuch that the philosophers of Greece were driuen to shame when they sawe that they could doe nothing with their wifedome and eloquence, in comparison of the Apostles, whom not withstanding they called idiots and vnlerned. And herewithall doth he beat downe their pride: for God did not preferre them before those noble and wifemen because they should be proud, but that they might be constrained euen whether they would or not, to reioyce in the Lord, by whose mercy, although they were the most abiects of all, they had obtained in Christ, both this wifedome, and all things necessarie to saluation. *What way the Lord hath taken in calling you.* *u* After that kinde of wifedome which men make account of, as though there were none else: who because they are carnall, know not spirituall wifedome.

of words, lest the crosse of Christ should be made of none effect.

18 For that preaching of the crosse is to them that perish, foolishnesse: but vnto vs, which are saued, it is the power of God.

19 For it is written, * I will destroy the wifedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the Scribe? where is the disputer of this world? hath not God made the wifedome of this world foolishnesse?

21 For seeing the world by wifedome knewe not God in the wifedome of God, it pleased God by the foolishnesse of preaching to saue them that beleue:

22 Seeing also that the Iewes require a signe, and the Grecians seeke after wifedome.

23 But wee preach Christ crucified: vnto the Iewes euell, a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, we preach Christ, the power of God, and the wifedome of God.

25 For the foolishnesse of God is wiser then men, and the weaknesse of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men after the flesh, not many mighty, not many noble are called.

27 But God hath chosen the foolish things

of the world to confound the wise, and God hath chosen the weake things of the world, to confound the mightie things,

28 And vile things of the world and things which are despised, hath God chosen, and things which are not, to bring to nought things that are,

29 That no flesh should reioyce in his presence.

30 But yee are of him in Christ Iesus, who of God is made vnto vs wifedome and righteousnes, and sanctification, and redemption,

31 That, according as it is written, * b Hee that reioyceth, let him reioyce in the Lord.

higher then all men: yet so, that he sheweth them, what all their worthinesse is without thankes, than he sheweth in Christ, and that of God. *27* Hee teacheth that especially and above all things, the Gospel ought not to be concerned, seeing it containeth the chiefest things that are to bee desired, to wit, true wifedome, the true way to obtaine righteousnesse, the true way to liue homely and godly, the true deliuerance from all miseries and calamities. *a* *1. Cor. 9.24.2. Cor. 10.17.* *b* Let him yeild all to God and giue him thanks: and so by this place a mans free will beaten downe, which the Pagans so dreame of.

CHAP. II.

1 Hee setteth downe a platforme of his preaching, 4 which was base in respect of mans wifedome, 7. 13. but noble in respect of the spirituall power and efficacie, 14 and so concludeth, that flesh and blood cannot rightly iudge thereof.

And I, brethren, when I came to you, came not with excellencie of words, or of wifedome, shewing vnto you the testimonie of God.

2 For I esteemed not to know any thing among you, saue Iesus Christ, and him crucified.

3 And I was among you in weaknesse, and in feare, and in much trembling.

4 Neither flood my word, and my preaching in the enticing speech of mans wifedome, but in plaine euidence of the Spirit and of power.

5 That your faith should not bee in the wifedome of men, but in the power of God.

6 And we speake wifdome among them that are perfect: not the wifedome of this world, neither of the princes of this world, which come to nought.

7 But we speake the wifedome of God in a mysterie, euen the hid wifedome, which God had determined before the world, vnto our glory.

ling, which are companions of true modestie, not such feare and trembling as terrifie the conscience, but such as are contrarie to vanitie and pride. *Chap. 1.17.2. per. 1.6.* *2* He scienceth that now to the commendation of his ministration, which he had granted to his aduersaries: for his vertue and power which they knew well enough, was so much the more excellent, because it had no worldly helpe iyned with it. *3* By plaine euidence hee meaneth such a prooffe, as is made by certaine and needfull reasons. *4* And he telleth the Corinthians that hee did it for their great profite, because they might therewith know manifestly that the Gospel was from heauen. Therefore hee priuily rebuketh them, because that in seeking vaine ostentation, they willingly deuiated themselves of the greatest helpe of their faith. *5* Another argument taken of the nature of the thing, that is, of the Gospel, which is true wifedome, but known to them onely which are the desirous of perfection: and is vnknowen to them which otherwise excell in the world, but yet vaine and frailty. *6* Those are called perfect here, not which had gotten perfection already, but such as tend to it, as Philip. 3.15. so that perfect, is yet against weaknesse, perfection already, but such as tend to it, as Philip. 3.15. so that perfect, is yet against weaknesse. *7* They that are wiser, richer, or mightier then other men are. *8* He sheweth the cause why this wifedome cannot be perceived of those excellent worldly wits: wit because indeed it is so deep, that they cannot attaine vnto it. *9* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *10* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *11* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *12* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *13* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *14* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *15* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *16* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *17* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *18* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *19* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *20* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *21* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *22* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *23* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *24* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *25* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *26* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *27* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *28* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *29* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *30* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it. *31* Which men could not so much as indeed it is to deep, that they cannot attaine vnto it.

8 ⁷ Which none of the princes of this world hath known: for had they known it, they would not have crucified the ⁴ Lord of glory.

9 But as it is written, "The things which eye hath not seen, neither ear hath heard, neither came into man's heart, are which God hath prepared for them that love him."

10 But God hath reueiled ~~them~~ ^{his} ~~vot~~ ^{spirit} ~~us~~ ^{by} ~~by~~ ^{his} ~~his~~ ^{spirit} ~~for~~ ^{for} ~~the~~ ^{the} ~~spirit~~ ^{spirit} ~~4~~ ⁴ ~~searcheth~~ ^{searcheth} ~~all~~ ^{all} ~~things~~ ^{things},
yea, the deepe things of God

10 For what man knoweth the things of
a man, save the ¹spirit of a man, which is in him?
even so the things of God knoweth no man, but
the Spirit of God.

12 Now we haue receiued not the spirit
of the world, but the Spirit which is of God,
that we might knowe the things that are gi-
uen vs of God.

13. ¹³ Which things also wee speake, not in the words which mans wisedome teacheth, but which the holy Ghost teacheth, * comparing spirituall things with spirituall things.

14. ¹³ But the naturall man perceiueth not the things of the Spirit of God: for they are foolishnesse vnto him: neither can hee know them, because they are spirituallly discerned:

15 ¹⁴But hee that is spirituall, discerneth
all things: yet ¹⁵hee himselfe is judged of no
man.

16 * 16 For who hath knowen the minde of

the Lord, that hee might instruct him? But Lay his head to
we haue the mind of Christ.

with the Spirit of Christ, who openeth unto us those secrets, which by all other means are unsearchable, and all of them, in his time.

THE P. A. M. C.

1. How yeeldeth a reason why he preached small matters into them? 2. How sheweth how they were in the frame of temptation? 3. The manner of sufferings. 4. The presence of affliction. 5. His words to the Corinthians. Thus they be not drawn away to profane things. 6. Through the brand of Adams of the flesh.

And I could not speake vnto you, brethren, as vnto spirituall men, but as vnto a carnall, *even as vnto babes in Christ.*

2 I gaue you milke to drinke, and not
b meate: for yee were not yet^c able to heare it,
neither yet now are ye able.

3 For ye are yet carnall: for whereas *there* *is* among you enuying, and strife and diuisions, are ye not carnall, and walke as *a* men?

4 For which one sayeth, I am Pauls, and another, I am Apollos, are ye not carnal?

5. Who is Paul then? and who is Apollos, but the ministers by whom yee beleueed, and as the Lord gaue to euery man?

6 I have planted, Apollos watered, but God gave the increase.

7 So then, neither is he that planteth, any thing, neither he that watereth, but God that giveth the increase.

8 And he that planteth, and he that watereth, are one: * and euery man shall receiue his wages according to his labour.

9 For we together are Gods labourers, ye
are Gods husbandrie, and Gods building:

10 According to the grace of God given to me, as a skilfull master builder, I have laid the foundation: and another buildeth thereon:

4 But let every man take heed how he buildeth ^{the virtue of the}
upon it: ^{and} ^{the} ^{spirit and hea-} ^{unpity} ^{wisdom,} ^{that they had}

little or nothing. **a** He calleth them carnall, which are as yet ignorant, and therefore so expresse as the better, he termeth them babes. **b** Substantiall meat, or strong meat. **c** To be fed by men with substantiall meat: therefore as the carnall man grows up againe, so the Apostles nourished them by teaching, first with milke, then with strong meat, which are some more sub-

5 Moreover, hee sheweth what this foundation is, to wit, Christ Iesus, from whence they may not turne away one toote in the building vp of this building.

6 Thirdly hee sheweth, that they must take heed that the vpper part of the building be answerable to the foundation; that is, that admonitions, exhortations, and whatsoever pertained to the edifying of the flocke, be answerable to the doctrine of Christ, as well in the matter as in forme: which doctrine is compared to golde, siluer, and precious stones, of which matter, Elias also and Iohn in the Revelation build the heavenly citie. And to these are opposited, wood, hay, stubble, that is to say, curious and vaine questions or decrees; and besides to be short, all that kinde of teaching which serueth to ostentation. For false doctrines, whereof he speaketh not here, are not said properly to be built vpon this foundation, vnlesse peraduenture in the weake only.

7 Hee testifieth, as in deed the truth is, that all are not good builders, nor not some of them which stand vpon this one and onely foundation: but howsoever this worke of euill builders, sayeth hee, stand for a season, yet shall it not alwayes deceiue, because that the light of the truth appearing at length, as day, shall dissolue this darkenesse, and shewe what it is. And as that tuffe is tryed by the fire, whether it be good or not, so will God in his time, by the touch of his Spirit and word, trie all buildings, and so shall it come to passe, that such as bee found pure and sound, shall still continue to the praise of the workman: but they that are otherwise, shall bee consumed and vanish away, and so shall the workman bee frustrate of the hope of his labour, which pleased himselfe in a thing of naught.

8 Hee teacheth not away hope of saluation from the vnskilfull and foolish builders, which holde fast the foundation, of which sort were those Rhetoricians rather than Pastours, of Corinth: but hee addeth an exception, that they must notwithstanding suffer this triall of their worke, and also abide the losse of their vaine labours.

9 Continuing still in the metaphore of building, hee teacheth vs that this ambition is not onely vaine, but also sacrilegious: for hee sayeth that the Church is as it were the Temple of God, which God hath as it were consecrated vnto himselfe by his Spirit. Then turning himselfe to these ambitious men, hee sheweth that they profane the Temple of God, because those vaine artes wherein they please themselves so much, are as he teacheth, so many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickednesse shall not be suffered unpunished.

10 Hee concludeth by the contrarie, that they professe pure wisdom in the Church of God, which refuse and cast away all those vanities of men: and if they be mocked of the world, it is sufficient for them that they be wise according to the wisdom of God, and as hee will haue them to bee wise.

11 Hee returneth to the proposition of the 2. verse, first warning the hearers, that henceforward they esteeme not as Lords, those whome God hath appointed to bee Ministers and not Lords of their saluation: which thing they doe, that depend vpon men, and not vpon God that speaketh by them.

12 Hee passeth from the persons to the things themselves, that his argument may bee more forcible: yea, hee ascendeth from Christ to the Father, to shewe that werest our selues no not in Christ himselfe, in that that he is man, but because he carieth vs vp euen to the Father, as Christ witnesseth of himselfe euery where, that he was sent of his Father, that by this band we may be all knit with God himselfe.

13 For other foundation can no man lay, then that which is laide, which is Iesus Christ.

14 And if any man build on this foundation, golde, siluer, precious stones, timber, hay, or stubble,

15 Every mans worke shall be made manifest: for the day shall declare it, because it shall bee reueiled by the fire: and the fire shall trie euery mans worke of what sort it is.

16 If any mans worke, that hee hath built vpon, abide, hee shall receiue wages.

17 If any mans worke burne, he shall lose, but he shall be saued himselfe: neuertheless yet as it were by the fire.

18 Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

19 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

20 Let no man deceiue himselfe: If any man amongst you seeme to bee wise in this world, let him be a foole, that hee may bee wise.

21 For the wisdom of this world is foolishnesse with God: for it is written, Hee catcheth the wise in their owne craftinesse.

22 And againe, The Lord knoweth the thoughts of the wise be vaine.

23 The fore let no man reioyce in men: for all things are yours.

24 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death: whether they be things present, or things to come, euen all are yours.

25 And ye, Christs, and Christ Gods.

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19 For the wisdom of this world is foolishnesse with God: for it is written, Hee catcheth the wise in their owne craftinesse.

20 And againe, The Lord knoweth the thoughts of the wise be vaine.

21 The fore let no man reioyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death: whether they be things present, or things to come, euen all are yours.

23 And ye, Christs, and Christ Gods.

CHAP. III.

1 Bringing in the definition of a true Apostle, hee sheweth that humilitie ought rather to bee an honour then a shame vnto him. 9 Hee bringeth in proofe, whereby it may evidently appeare, that he neither had care of glory, nor of his belly. 17 He commendeth Timothy.

18 As a man so thinke of vs, as of the Ministers of Christ, and disposers of the secrets of God:

19 And as for the rest, it is required of the disposers, that euery man be found faithfull.

20 As touching me, I passe very little to be iudged of you, or of mans iudgement: no, I iudge not mine owne selfe.

21 For I know nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

22 Therefore iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the heart manifest: and then shall euery man haue praise of God.

23 Now these things, brethren, I haue figuratiuely applyed vnto mine owne selfe and Apollos, for your sakes, that yee might learne by vs, that no man presume about that which is written, that one swell not against another for any mans cause.

24 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadst not receiued it?

25 Now yee are full: now yee are made rich: ye reigne as Kings without vs, and would to God yee did reigne, that wee also might reigne with you.

26 For I thinke that God hath set forth vs the last Apostles, as men appointed to death: for wee are made a gasing stocke vnto the world, and to the Angels, and to men.

27 Wee are foolcs for Christes sake, and

med him as a vile person, because hee did not set forth himselfe as they did. And hee bringeth good reasons why hee was nothing moued with the iudgements which they had of him. 4 First, because that that which men iudge in these cases of their owne braynes, is no more to bee accounted of, then when the vnlearned doe iudge of wisdom.

5 Secondly, sayeth hee, how can yee iudge how much or how little I am to bee accounted of, seeing that I my selfe which knowe my selfe better then you doe, and which dare professe that I haue walked in my vocation with a good conscience, dare not yet notwithstanding challenge any thing to my selfe: for I know that I am not vnblameable, all this notwithstanding: much lesse therefore should I please my selfe as you doe.

6 I permit my selfe to the Lords iudgement. 6 A third reason proceeding of a conclusion, as it were, out of the former reasons. It is Gods office to esteeme euery man according to his value, because hee knoweth the secrets of the heart, which men for the most part are ignorant of. Therefore this iudgement pertaineth not to you.

7 One could not be praised above the rest, but yet other should be blamed: and hee mentioneth praise rather then dispraise, for that the beginning of this fore was this, that they gaue more to some men, then meet was.

8 Having reiected their iudgement, hee setteth forth himselfe againe as a singular example of modestie, as one which concealing in this Epistle those factious teachers names, doubted not to put downe his owne name and Apollos in their place, and tooke vpon him as it were their shame: so farre was hee from preferring himselfe to any.

9 By our example, which hee chose rather to take other mens faults vpon vs, then to carpe any by name. 8 Hee sheweth a good meane to bridle pride: first if thou consider how rightly thou exenpost thy selfe out of the number of others, seeing thou art a man thy selfe: againe, if thou consider that although thou haue some thing more then other men haue, yet thou hast it not but by Gods bountifullnesse. And what wife man is hee that will bragge of anothers goodnesse, and that against God?

9 There is nothing then in vs of nature, that is worthy of commendation: but all that wee haue, wee haue it of grace, which the Pelagians and halfe Pelagians will not confesse. 9 Hee descendeth to a most graue mocke, to cause those ambitious men to blush euen against their willes.

10 Hee that will take a right view how like Paul and the Pope are, who lyingly boast that let in his successors, let him compare the delicacies of the Popish court, with Saint Pauls state as heere.

1 Hee concludeth the duty of the hearers towards their Ministers: that they esteeme them not as Lords: and yet not withstanding that they giue care vnto them, as to them that are sent from Christ.

2 I say to this end and purpose, that they may receiue as it were at their hands, the treasure of saluation which is drawen out of the secrets of God.

3 A euery man, last of all, he warneth the ministers, that they also behaue themselves not as Lords, but as faithful seruants, because they must render an accompt of their stewardship vnto God.

4 Because in reprehending others, hee let himselfe for an example, hee vnto a preoccupation or preventing of an obiection, and vnto the grauitie of an Apostle, he sheweth that hee careth not for the contrary iudgement.

5 Hee sheweth that they haue of him, in that they discerne him as a vile person, because hee did not set forth himselfe as they did.

6 Hee sheweth that that which men iudge in these cases of their owne braynes, is no more to bee accounted of, then when the vnlearned doe iudge of wisdom.

7 Hee sheweth that I my selfe which knowe my selfe better then you doe, and which dare professe that I haue walked in my vocation with a good conscience, dare not yet notwithstanding challenge any thing to my selfe: for I know that I am not vnblameable, all this notwithstanding: much lesse therefore should I please my selfe as you doe.

8 Hee sheweth that I permit my selfe to the Lords iudgement. 6 A third reason proceeding of a conclusion, as it were, out of the former reasons. It is Gods office to esteeme euery man according to his value, because hee knoweth the secrets of the heart, which men for the most part are ignorant of.

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And what wife man is hee that will bragge of anothers goodnesse, and that against God? 9 There is nothing then in vs of nature, that is worthy of commendation: but all that wee haue, wee haue it of grace, which the Pelagians and halfe Pelagians will not confesse.

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18 Hee that will take a right view how like Paul and the Pope are, who lyingly boast that let in his successors, let him compare the delicacies of the Popish court, with Saint Pauls state as heere.

ye are wise in Christ: wee are weake, and ye are strong: ye are honourable, and we are despised.

11 Vnto this houre wee both hunger and thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 And labour, working with our owne hands: wee are reuiled, and yet wee blese: wee are persecuted, and suffer it.

13 We are euill spoken of, and wee pray: we are made as the filth of the world, the off-scouring of all things vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue tenne thousand instructors in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithful in the Lord, which shall put you in remembrance of my wayes in Christ, as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come vnto you.

19 But I will come to you shortly, * if the Lord will, and will know, not the wordes of them which are puffed vp, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come vnto you with a rod, or in loue, and in the spirit of meeknesse?

CHAP. V.

1 That they haue winked at him who committed incest with his mother in Law, 2. 6. hee sheweth should cause them rather to be ashamed, then to reioyce. 10 Such kinde of wickednesse is to be punished with excommunication. 12 lest other be infected with it.

It is heard certainly that there is fornication among you: and such fornication as is not once named among the Gentiles, that one should haue his fathers wife.

2 And ye are puffed vp and haue not rather sorrowed, that hee which hath done this deed, might be put from among you.

3 For I verely as absent in body, but present in a Spirit, haue determined already as though I were present, that hee that hath thus done this thing,

4 When ye are gathered together, and my Spirit, in the Name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,

5 Bee deliuered vnto Satan, for the

* destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.

6 Your reioicing is not good: knowe ye not that a little leauen leaveneth the whole lumpe?

7 Purge out therefore the olde leauen, that ye may be a new lumpe, as ye are vnleavened: for Christ our Pasche is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in the leauen of maliciousnesse and wickednesse: but with the vnleavened bread of sinceritie and truth.

9 I wrote vnto you in an Epistle, that ye should not companie together with fornicators,

10 And not altogether with the fornicators of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I haue written vnto you, that ye companie not together: if any that is called a brother, be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eat not.

12 For what haue I to doe, to iudge them also which are without? doe ye not iudge them which are within?

13 But God iudgeth them that are without: Put away therefore from among your selues that wicked man.

bread: Inasmuch that he was holden as vnleane and unworthy to eate the Pasche, who forer had but tasted of leauen. Now all our whole life must be as it were the feast of vnleavened bread, wherein all they that are partakers of that immaculate Lambe which is laine, must cast out both of themselves, and also out of their houses, and Congregations all impurity. 4 By lumpe he meaneth the whole body of the Church, every member whereof must be vnleavened bread, that is, renewed in Spirit, by plucking away the old corruption. 5 The Lambe of the Pasche, 6 Let vs leade our whole life, as it were a continual feast, honestly, and uprightly. 9 Now hee speaketh more generally: and that which he saith before of the incestuous person, he sheweth that it pertaineth to others, which are known to be wicked, and such as through their naughtie life are a slander to the Church, which ought also by lawfull order be cast out of the communie of the Church. And making mention of eating of meat, either hee meaneth those feasts of loue whereat the Supper of the Lord was receiued, or else their common viage & manner of life: which is rightly to be taken, lest any man should thinke, that either Matrimonie were broken by excommunication, or such duties hindered and cut off thereby, as we owe one to another: children to their parents, subiects to their rulers, seruants to their masters, and neighbour to neighbour, to winne one another vnto God. 11 If ye should utterly abstaine from such men, companie, ye should goe out of the world: therefore I speake of them which are in the very bysome of the Church, which must be called home by discipline, and not of them which are without, with whom we must labour by all meanes possible to bring them to Christ. 10 Such as are false brethren, ought to be cast out of the Congregation, as for them which are without, they must be left to the iudgement of God.

CHAP. VI.

1 Hee inuiceth against their contentions in lawe matters, 6 wherewith they vexed one another vnder iudges that were infidels, to the reproch of the Gospel, 9 and then sharply threatneth fornicators.

Are any of you, hauing busines against another, bee iudged vnder the vnult, and not vnder the Saints?

2 Doe ye not know, that the Saints shal iudge the world? If the world then shall bee

infidel? He answereth that is not lawfull for offence sake, for it is not euill of it selfe. As if he sayd, Are you become so impudent, that you are not ashamed to make the Gospel a laughing stocke to prophane men? 2 Before the iudges. 2 He addeth that he doth not forbid that one neighbour may goe to law with another, if neede so require, but yet vnder holy iudges. 3 Hee gathereth by a comparison that the faithfull cannot seeke to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe will make the Saints iudges of the world, and of the deuils, with his Sonne Christ: much more ought they to iudge these light and small causes which may be by equitie, and good conscience determined.

iudged

6 The end of excommunication is not to cast away the excommunicate, that he should utterly perish, but that he may be saved, to wit, that by this means his flesh may be tamed, that hee may learne to liue to the Spirit. 7 Another end of excommunication is, that other be not infected, and therefore it must of necessity be retained in the Church, that the one be not infected by the other.

8 It is taught, and not grounded vpon good reason, as though you were excellent, and yet there is such wickednesse found among you.

9 By alluding to the ceremonie of the Pasche, he exhorteth them to cast out that vnleane person from among them. In times past, faith he, it was not lawfull for them which did celebrate the Pasche to eate vnleane

bread: Inasmuch that he was holden as vnleane and unworthy to eate the Pasche, who forer had but tasted of leauen. Now all our whole life must be as it were the feast of vnleavened bread, wherein all they that are partakers of that immaculate Lambe which is laine, must cast out both of themselves, and also out of their houses, and Congregations all impurity. 4 By lumpe he meaneth the whole body of the Church, every member whereof must be vnleavened bread, that is, renewed in Spirit, by plucking away the old corruption. 5 The Lambe of the Pasche, 6 Let vs leade our whole life, as it were a continual feast, honestly, and uprightly. 9 Now hee speaketh more generally: and that which he saith before of the incestuous person, he sheweth that it pertaineth to others, which are known to be wicked, and such as through their naughtie life are a slander to the Church, which ought also by lawfull order be cast out of the communie of the Church. And making mention of eating of meat, either hee meaneth those feasts of loue whereat the Supper of the Lord was receiued, or else their common viage & manner of life: which is rightly to be taken, lest any man should thinke, that either Matrimonie were broken by excommunication, or such duties hindered and cut off thereby, as we owe one to another: children to their parents, subiects to their rulers, seruants to their masters, and neighbour to neighbour, to winne one another vnto God. 11 If ye should utterly abstaine from such men, companie, ye should goe out of the world: therefore I speake of them which are in the very bysome of the Church, which must be called home by discipline, and not of them which are without, with whom we must labour by all meanes possible to bring them to Christ. 10 Such as are false brethren, ought to be cast out of the Congregation, as for them which are without, they must be left to the iudgement of God.

The third question is of ciuill iudgements. Whether it be lawfull for one faithfull to draw another faithfull before the iudgement seat of an

infidel? He answereth that is not lawfull for offence sake, for it is not euill of it selfe. As if he sayd, Are you become so impudent, that you are not ashamed to make the Gospel a laughing stocke to prophane men? 2 Before the iudges. 2 He addeth that he doth not forbid that one neighbour may goe to law with another, if neede so require, but yet vnder holy iudges. 3 Hee gathereth by a comparison that the faithfull cannot seeke to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe will make the Saints iudges of the world, and of the deuils, with his Sonne Christ: much more ought they to iudge these light and small causes which may be by equitie, and good conscience determined.

Of going to Law. I. Corinthians. Members of Christ.

4 The conclusion, wherein he prescribed a remedie for this mischief: to wit, if they should their private differences between themselves by choise arbiters out of the Church for which matter and purpose, the least of you, faith he, is sufficient. Therefore he condemneth not iudgements seats, but rather what is expedient for the circumstance of the time, and that without any diminishing of the right of the Magistrate: for he speaketh not of iudgements, which are praescribed betwixt the faithful, and the infidels, neither of publicke iudgements, but of controversies which may be ended by private arbiters.

5 Courts and places of iudgements.

6 Even the most ablest among you.

7 He applyeth the general proposition to a particular, alwayes calling the back to this, to take away from them that false opinion of their owne excellencie from whence all these mischiefs spring.

8 Now he goeth further also, & although by granting them private arbiters, out of the congregation of the faithful, he do not simply condemn, but rather establish private iudgements, so that they be exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to be wished they should not need to vie that remedie neither.

9 A weaknesse of mind which is said to be in them, that suffer themselves to be overcome of their lusts, and it is a fault that squarers greatly from temperance and moderation: so that he nipeth them which could not put up an iniurie done unto them.

7 This pertaineth chiefly to the other part of the reprehension, to wit, that they went to lawe even vnder infidels, whereas they should rather have suffered any losse, then to have giuen that offence. But yet this is generally true, that we ought rather to depart from our right, then trie the vermouth of the lawe hastily, and vpon an affection to reuenge an iniurie. But the Corinthians cared for neither, and therefore he faith that they must reuenge, vntill they will be shut out of the inheritance of God.

8 *Math. 5. 39. Luke 6. 29. Rom. 12. 19. 1. Thess. 4. 6.*

8 Now hee preparerth himselfe to passe ouer to the fourth Treatise of this Epistle, which concerneth matters indifferent, debating this matter first, how men may well vse women or not: which question hath three branches, fornication, matrimonie, and a single life. As for fornication, he vtterly condemneth it. And marriage he commandeth to some, as a good and necessarie remedie for them, to other he leaueth it free: And other some hee disswadeth from it, not as vnlawfull, but as discommodious, and that not without exception. As for singleness of life (vnder which also I comprehend virginity) hee inioyneth it to no man: yet he perswadeth men vnto it, but not for it selfe, but for another respect, neither all men, nor without exception: And being about to speake against fornication, he beginneth with a generall reprehension of those vices, wherewith that rich and riotous Citie most abounded: warning and teaching them earnestly, that repentance is vnparably ioyned with forgiveness of finnes, & sanctification with iustification.

9 *Titus 1. 3. f. In leues. Chap. 10. 23.*

9 Secondly, hee sheweth that the Corinthians doe simply offend in matters indifferent: First, because they abused them: next, because they vsed indifferent things, without any discretion, seeing the vse of the ought to be brought to the rule of charitie: and that hee doth not yf them aright, which immoderately abused them, and so becometh a slave vnto them.

10 *What sauer: but this generall word must be restrained to things that are indifferent.*

10 Hee is in subiection to things that are indifferent, what sauer he be that thinketh he may not be without them: which is a flattering kind of seruice vnder a colour of libertie, which seith vpon such men.

10 Secondly, because they counted many things for indifferent, which were of themselves vnlawfull, as fornication, which they numbred amongst meere naturall & lawfull desires, as well as meat and drink: Therefore the Apostle sheweth that they are vtterly vnlike: for meats faith he, were made for the necessary vse of mans life which is not perperuall: For both meats and all this manner of nourishing, are quickly abolished. But we must not so thinke of the vncleannties of fornication, for which the bodie is not made, but on the contrary side is ordeined to purenes, as appeareth by this, that it is consecrated to Christ, euen as Christ also is giuen vs of his Father, to quicken our bodies with that vertue, wherewith he also rose againe,

the bellie for the meates: but God shall destroy both it, and them. Now the bodie is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised vp the Lord, and shall raise vs vp by his power.

15 Know yee not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 Doe ye not know, that he which coupleth himselfe with an harlot, is one body? for two, faith he, shalbe one flesh.

17 But hee that is ioyned vnto the Lord, is one spirit.

18 Flee fornication, euery saine that a man doeth, is without the body: but hee that committeth fornication sinneth against his owne body.

19 Know ye not, that your body is the Temple of the holy Ghost, which is in you, whom ye haue of God? and ye are not your owne.

20 For yee are bought for a price, therefore glorifie God in your body, and in your spirit: for they are Gods.

He abuseth his testimony. Again, Moses hath not this word (Two) but it is very well expressed both here and in Matthew 19. 5. because first God hath only but of man and wife: whereupon the opinion of them that touch it to be lawfull to haue many wives, is utterly contrary to that which is written with many, is sundred as it were into many parts.

17 Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kinde of filthinesse.

14 The third argument: Because a fornicator is unclean, for that our bodies are consecrated to God.

Chap. 3. 17. 2. Cor. 6. 16. 15 The fourth argument: Because we are not our owne men, to giue our selues to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought vs, and that with a great price, to the end that both in body and soule, we should serue to his glorie.

Chap. 7. 23. 1. Pet. 1. 18.

CHAP. VII.

1 Entreatinge here of marriage, 4 which is a remedie against fornication, 10 And may not be broken, 18. 20 hee willeth every man to liue contented with his lot. 25 He sheweth what the end of virginity should be, 45 and who ought to marrie.

Now concerning the things whereof ye wrote vnto me, It were good for a man not to touch a woman.

2 Neuerthelesse, to auoide fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 Let the husband giue vnto the wife due beneuolence, and likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraude not one another, except it be with consent for a time, that yee may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

He teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessary for the auoiding of fornication: but so that neither one man may haue many wives, nor any wife many husbands.

a Touching these matters whereof ye wrote vnto me.

b Commodious, and (as we say) expedient. For marriage bringeth many griefes with it, and that by reason of the corruption of our first state.

1. Pet. 3. 7. 2 Secondly, he sheweth that the parties married, must with singular affection, entirely loue one the other.

c The word (due) containeth all kinde of beneuolence, though hee speake more of one sort then of the other, in that that followeth.

3 Thirdly, he warneth them, that they are each in others power, as touching the body, so that you may not defraude one another.

4 He addeth an exception, vntill the one abstaineth from the other by mutual consent, that they may the better giue themselves to prayer, wherein notwithstanding he warneth them to consider what is expedient, lest by this long breaking off as it were from marriage, they be stirred vp to incontinencie.

d Doe nothing els.

6 But I speake this by permission, not by commandement.

7 For I would that all men were euen as I my selfe am: but euery man hath his proper gift of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, It is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to burne.

10 And vnto the married, I commaund, not I, but the Lord, Let not the wife depart from her husband.

11 But and if shee depart, let her remaine vnmarried, or be reconciled vnto her husband, and let not the husband put away his wife.

12 But to the remnant I speake, and not the Lord, If any brother haue a wife, that beleueeth not, if shee be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleueeth not, if hee be content to dwell with her, let her not forsake him,

14 For the vnbeleueing husband is sanctified to the wife, and the vnbeleueing wife is sanctified to the husband, else were your children vncleane: but now are they holy.

15 But if the vnbeleueing depart, let him depart: a brother or a sister is not in subiection in such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lord hath called euery one, so let him walke: and so ordaine I in all Churches.

18 Is any man called being circumcised? let him not gather his uncircumcision: is any

called vncircumcised? let him not bee circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 Let euery man abide in the same vocation wherein he was called.

21 Art thou called being a seruant? care not for it: but yet if thou mayest bee free, vse it rather.

22 For he that is called in the Lord, being a seruant, is the Lords free man: likewise also he that is called being free, is Christs seruant.

23 Ye are bought with a price: bee not the seruants of men.

24 Brethren, let euery man, wherein hee was called, therein abide with God.

25 Now concerning virgins, I haue no commandement of the Lorde: but I giue mine aduise, as one that hath obtained mercy of the Lord to be faithfull.

26 I suppose then this to bee good for the present necessitie: I meane that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marie, she sinneth not: neuertheless, such shal haue trouble in the flesh: but I spare you.

29 And this I say, brethren, because the time is short, hereafter that both they which haue wiues, be as though they had none:

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: & they that buy, as though they possessed not:

31 And they that vse this world, as though they vfed it not: for the fashion of this world goeth away.

32 And I would haue you without care. The vnmarried careth for the things of the Lord how he may please the Lord.

33 But hee that is married, careth for the things of the world, how he may please his wife.

34 There is difference also between a virgine and a wife: the vnmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but shee that is married, careth for the things of the world, how she may please her husband.

35 And this I speake for your owne commoditie,

the Lord to bee such an one. u To remaine a virgine. x For the necessitie which the Saints are daily subiect vnto, who are continually tossed up and downe, so that their estate my seeme most vnstable for marriage, were it not that the weaknesse of the flesh enforced them to it. y By the (Fleish) he understandeth what things seeme belong to this present life. z For marriage bringeth with it many discommodities: so that he bendeth more to a sole life, not because it is a seruice more agreeable to God then marriage is, but for these discommodities, which (if it were possible) he would wish all men to be void of, that they might giue themselves to God only. a I would your weaknesse were provided for. b For we are now in the latter end of the world. c By weeping the Hebrewes understand all aduersitie, and by ioy, all prosperitie. d These things which God giueth vs here. e The guise and shape, and fashion: whereby he sheweth vs, that there is nothing in this world that continueth. f They that are married, haue their myt drawn hither and thither, & therefore if any man haue the gift of continencie, it is more commodious for him to liue alone: but they that are married may care for the things of the Lord also. Clem. Strom 3. f Minde. g Hee meaneeth that hee will enforce no man, either to marrie or not to marrie, but to shew them haue what kinde of life is most commodious.

moditie,

* 1. Tim. 6. 1. p As though this calling were too unworthy a calling for Christ. q Hee has in state of a seruant, and is called to be a Christian. r Chap. 6. 20. 1. pet. 18. 19. 14 He sheweth the reason of the vnlkenesse, because that hee that desired to be circumcised, maketh himselfe subiect to mans tradition, and not to God. And this may bee much more understood of superstitions, which some doe foolishly account for things indifferent. 15 A repetition of the generall doctrine. r So purely and from the heart, that your doings may be approved before God. 16 He enjoyeth virginie to no man, yet he perfwadeth and praeth it for an other respect, to wit, both for the necessitie of the present time, because the faithfull could scarce abide in any place, and vnto the commodities of this present life, & therefore such as were not troubled with families, might be the readier, and also for the cares of this life, which marriage draweth with it of necessitie, so that they cannot but haue their minds distracted: and this hath place in women especially. f The circumstancet considered, this I counsell you. i It is I that speake this which I am minded to speake: and the truth is, I am a man, but yet worthily credit, for I haue obtained of

5 Fifty hee teacheth that marriage is not simply necessarie for all men, but for the which haue not the gift of continencie, and this gift is by a peculiar grace of God. 6 Sixty, hee giueth selfe same admonition touching the second marriage, to wit, that a single life is to be allowed but for such as haue the gift of continencie: otherwise they ought to marrie againe, that their conscience may be at peace. f The whole place is what against them which condemn second marriages. g So to burne with lust, that either you will not deli to the temptation, or els we cannot call upon God with a quiet conscience. * Math. 5. 32. and 19. 9. marke 10. 11. 12. Luke 16. 18. 7 Seventy, hee forbiddeth concensions & publishing of divorces (for he speakech not here of fault of whoredome, which was then death euen by the law of the Romanes also) whereby he affirmeth that the band of marriage is not dissolved, and that from Christs mouth 8 Eighty, he affirmeth, that those marriages which are already contracted between a faithfull, and an vnfaithfull or infidell, are firme: so that the faithfull may not forsake the vnfaithfull. 9 He answereth an obiection: But the faithfull is defiled by the societe of the vnfaithfull. The Apostle denieth that, and proueth that the faithfull man with good conscience may vse the vessell of his vnfaithfull wife, by this, that their children which are borne of them, are accounted holy (that is, contained within the promise) for it is said to all the faithfull, I will bee thy God, and the God of thy seed. h The godliness of the wife is of more force, to cause their coupling together to be accounted holy, then the infidelitie of the husband is, to prophane the marriage. i The infidell is not sanctified or made holy in his owne person, but in respect of his wife, he is sanctified to her. k To the faithfull husband. l This place destroyeth the opinion of them, that would not haue children to be baptized, and their opinion also, that make Baptisme the very cause of saluation. For the children of the faithfull are holy, by vertue of the covenants, euen before Baptisme, and Baptisme is added as the seale of that holinesse. m He answereth to a question: what if the vnfaithfull forsake the faithfull? then is the faithfull free, left he, because he is forsaken of the vnfaithfull. n When any such thing filleth out. 11 Left any man vpon pretence of this libertie should giue an occasion, to the vnfaithfull to depart, hee giueth to vnderstand, that marriage contracted with an infidell, ought peaceably to be kept, that if it be possible, hee indell may be won to the faith. 12 Taking occasion by that which hee said of the bondage and libertie of matrimonie, hee digresseth to a generall doctrine concerning the outward state and condition of mans life, as Circumcision and vncircumcision, seruitude and libertie: warning euery man generally to liue with a contented minde in the Lord, what state or condition (soeuer hee be in, because, that those outward things, as to be circumcised or vncircumcised, to be bond or free, are not of the substance (as they terme it) of the kingdom of heauen. o He bound him to a certaine kinde of life. 13 Notwithstanding hee giueth vs to vnderstand, that in these examples all are not of a like sort: because that Circumcision is not simply of it selfe to be desired, but such as are bound may desire to be free. Therefore herein onely they are equal, that the kingdom of God considereth not in them, and therefore there are no hindrance to obey God. p He is said to gather his vncircumcision, who by the help of a Christian, receiveth an upper skin which is done by drawing the skin with an instrument, to make it to cover the nut. Celsus in 7. Booke and 25. Chapter.

17 Now he turneth himselfe to the parents, in whose power & authoritie their children are, warning them that according to the former doctrine they consider what is meet and convenient for their children, that they neither deprive them of the necessary remedie against incontinencie, nor constrain them to marriage, whereas neither their will doth leade them, nor any necessity vrgeth them. And againe he praiseth virginitie, but of it selfe, and not in all.

b He doeth well: for so he expounded it, ver. 38.

c Resolved him.

k That the weakesse of his daughter inforced him not, or any other matter, but that he may safely keepe her a virgin still. *l* Promised more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned. *m* That which he spake of a widower, he speaketh now of a widow, to wit, that she may marry againe, so that she doe it in the feare of God: and yet he dissembleth not, but saith, that if she remaine still a widow, she shall be voyd of many cares. *n* By the Law of marriage.

o Rom. 7. 1. *p* Religiously, and in the feare of God. *q* 1. Thess. 4. 8.

CHAP. VIII.

1 From this place vnto the end of the tenth Chapter, he wil-
leth them not to be at the Gentiles prophane banquets. 18
He restraineth the abuse of Christian libertie, 11 and
sheweth that knowledge must be tempered with charitie.

1 He entrench to entreat of another kinde of things indifferent, to wit, of things offered to idoles, or the vse of flesh so offered and sacrificed. And first of all he remoueth all those things which the Corinthians pretended in vsing things offered to idoles without any respect. First of all they affirmed that this difference of meats was for the vn-
skilfull men, but as for them, they knew well enough the benefit of Christ, which causeth all these things to be cleane to them that are cleane. Be it so saith Paul: be it that we are all sufficiently instructed in the knowledge of Christ, I say notwithstanding that wee must not simply rest in this knowledge. The reason is, that vnlesse our knowledge be tempered with charitie, it doeth not onely not auail, but also doeth much hurt, because it is the mistresse of pride: nay it doeth not so much as deserue the name of godly knowledge, if it be separate from the loue of God, & therefore from the loue of our neighbour.

a This general word is to be abridged as appeareth, ver. 7. for there is a kinde of taunt in it, we may perceiue by the next verse. *b* Administred occasion of vanitie and pride, because it is void of charitie. *c* Instructed our neighbour. *d* The application of that answer to things offered to idoles: I grant, saith he, that an idole is indeede a vaine imagination, and that there is but one God and Lord, and therefore that meat can not be made either holy or prophane by the idole: but it followeth not therefore that a man may without respect vse those meats as any other. *e* This word (Idole) in this place taken for an image which is made to represent some godhead, that worship might be giuen vnto it: whereupon came the word (Idolatry) that is to say, Image seruice. *f* Is a vaine dream. *g* When the Father is distinguished from the Sonne, hee is named the beginning of all things. *h* We haue a being in him. *i* Iohn 13. 13. chap. 12. 3. *k* But as the Father is called Lord, so is the Sonne, God: therefore this word (One) doeth not respect the persons, but the nature.

moditie, not to tangle you in a snare, but that yee follow that, which is honest, and that yee may cleaue fast vnto the Lord without separation.

36¹⁷ But if any man thinke that it is vncomely for his virgine, if she passe the floure of her age, and neede require, let him doe what hee will, he¹⁸ sinne: he not: let them be married.

37 Neuerthelesse, he that standeth firme in his heart, that hee hath no¹⁹ neede, but hath power ouer his owne will, and hath so decreed in his heart, that he will keepe his virgine, hee doeth well.

38 So then hee that giueth her to mariage, doeth well, but he that giueth her not to mariage, doeth better.

39¹⁸ The wife is bound by the^m Lawe, as long as her husband¹⁹ liueth: but if her husband be dead, shee is at libertie to marrie with whom she will, onely in the²⁰ Lord.

40 But she is more blessed, if she so abide, in my iudgement: ²¹ and I thinke that I haue also the Spirit of God.

by whom are all things, and we by him.

7³ But euery man hath not that knowledge: for⁴ many hauing⁵ conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8⁵ But meate maketh vs not acceptable to God, for neither if we eate, haue we the more; neither if we eat not, haue we the lesse.

9 But take heede lest by any meanes this power of yours bee an occasion of falling, to them that are weake.

10⁶ For if any man see thee which hast knowledge, sit at table in the idols temple, shal not the conscience of him which is weake, bee boldned to eate those things which are sacrificed to idols?

11⁷ And through thy knowledge shall the⁸ weake brother perish, for whom Christ died.

12⁸ Now when ye sinne so against the brethren, and wound their weake conscience, yee sinne against Christ.

13⁹ Wherefore if meat offend my brother, I will eate no flesh while the world standeth, that I may not offend my brother.

There are many which cannot eate of things offered to idoles, but with a waivering conscience because they thinke them to be vnclane: therefore if by thy example they enterpriue to doe that which inwardly they thinke displeaseth God, their conscience is defiled with this eating, and thou hast bin the occasion of this mischief. *k* By conscience of the idole, hee meaneth the secret iudgements that they had within themselves, whereby they thought all things vnclane, that were offered to idoles, and therefore they could not vse them with good conscience. For this first hath conscience, that if it be good, it maketh things indifferent good, and if it be euill, it maketh them euill. *l* A preuening of an obiection: Why then shall we therefore be deprived of our libertie? Nay saith the Apostle, you shall lose no part of Christianitie although you abstaine for your brethren sake, as also if you receive the meate, it maketh you no whit the more holy, for our commendation before God consisteth not in meats: but to vse our libertie with offence of our brethren, is an abuse of libertie, the true vse thereof is cleane contrary, to wit, so to vse it, as in vsing of it wee haue consideration of our weake brethren. *m* Another plaine explication of the same reason, propounding the example of the sitting downe at the table in the idoles temple, which thing the Corinthians did euill account of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence doe cease, as it shall bee declared in his place. *n* An amplification of the argument taken both of comparison and contraries: Thou wretched man, saith he, pleasing thy selfe with thy knowledge which indeede is none (for if thou haddest true knowledge, thou wouldest not sit downe to meat in an idols temple) wilt thou destroy thy brother hardening his weake conscience by this example to doe euill, for whose saluation Christ himselfe hath died? *o* Rom. 14. 15. *p* Another amplification: Such offending of our weake brethren, redoundeth vnto Christ, and therefore let not these men thinke that they haue to doe only with their brethren. *q* Rom. 14. 21. *r* The conclusion, which Paul conceiveth in his owne person, that he might not seeme to exact that of other, which hee will not be first subiect to himselfe. I had rather (saith he) abstaine for ever from all kinde of flesh, then giue occasion of sinne to any of my brethren, muchlesse would I refuse in any certaine place or time for my brothers sake not to eate flesh offered to idoles.

CHAP. IX.

1 Hee declareth, that from the libertie which the Lorde gaue him, 15 hee willingly abstained, 18. 22 lest in things indifferent he should offend any. 24 He sheweth that our life is like vnto a race.

A^m I not an Apostle? am I not free? ¹ haue I not seene Iesus Christ our Lord? are ye not² my worke in the Lord?

2 If I be not Apostle vnto other, yet doubtlesse I am vnto you: for yee are the³ scale of mine Apostleship in the Lord.

With that the Corinthians thought themselves not bound to depart from a iote of their libertie for any mans pleasure. Therefore he propoundeth himselfe for an example, and that in a matter almost necessary. And yet he speaketh feuerally of both, but first of his owne person. If (saith he) you alledge for your selues, that you are free, and therefore will vse your libertie, am I not also free, seeing I am an Apostle? *a* He prooueth his Apostleship by the effects, in that hee was appointed of Christ himselfe, and the authoritie of his function was sufficiently confirmed to him amongst them by their conuention. And all these things hee setteth before their eyes, to make them ashamed for that they would not in the least wife that might be, debate themselves for the weakes sake, whereas the Apostle himselfe did all that hee could to winne them to God, when they were vterly reprobate and without God. *b* By the Lord, *c* As a scale whereby it appeareth sufficiently that God is the author of my Apostleship.

3. Hee addeth this by the way, as if he should say, so farre it is off, that you may doubt of my Ap-
 3. Hee addeth this by the way, as if he should say, so farre it is off, that you may doubt of my Ap-
 3. Hee addeth this by the way, as if he should say, so farre it is off, that you may doubt of my Ap-

3. My defence to them that examine me, is this,

4. Have wee not power to cate and to drinke?

5. Or haue wee not power to leade about a wife being a sister, as well as the rest of the Ap-
 5. Or haue wee not power to leade about a wife being a sister, as well as the rest of the Ap-
 5. Or haue wee not power to leade about a wife being a sister, as well as the rest of the Ap-

6. Or I onely and Barnabas, haue not wee power not to worke?

7. Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke and eateth not of the milke of the flocke?

8. Say I these things according to man? saith not the Law the same also?

9. For it is written in the Law of Moses, Thou shalt not moue the mouth of the oxe that treadeth out the corne: doeth God take care for Oxen?

10. Either saith hee it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope, and that he that thresheth in hope, should be partaker of his hope.

11. * If wee haue sowed vnto you spirituall things, is it a great thing if wee reape your carnall things?

12. If others with you bee partakers of this power, are not we rather? neuertheless, wee haue not vsed this power, but suffer all things, that wee should not hinder the Gospel of Christ.

13. Doe ye not know, that they which minister about the holy things, eat of the things of the Temple? and they which waite at the Altar, are partakers with the Altar?

14. So also hath the Lord ordained, that they which preach the Gospel, should liue of the Gospel.

15. But I haue vsed none of these things: neither wrote I these things, that it should be so done vnto mee: for it were better for mee to die, then that any man should make my reioicing vaine.

16. For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon me, and woe is vnto me, if I preach not the Gospel.

17. For if I doe it willingly, I haue a reward, but if I doe it against my will, notwithstanding the dispensation is committed vnto me.

18. What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not my authoritie in the Gospel.

19. For though I be free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the moe.

20. And vnto the Iewes, I become as a Iewe; that I may winne the Iewes: to them that are vnder the Lawe, as though I were vnder the Lawe, that I may winne them that are vnder the Lawe.

21. To them that are without Lawe, as though I were without Lawe, (when I am not without Lawe as pertaining to God, but am in the Lawe through Christ) that I may winne them that are without Lawe:

22. To the weake I become as weake, that I may winne the weake: I am made all things to all men, that I might by all meanes saue some.

23. And this I doe for the Gospels sake, that I might be partaker thereof with you.

24. Knowe ye not, that they which runne in a race, runne all, yet one receiveth the price? so runne that ye may obtaine.

25. And euery man that propoueth matteries, abstaineth from all things: and they doe so to obtaine a corruptible crowne: but wee for an vncorruptible.

26. I therefore so runne, not as vncertainely: so fight I, not as one that beateth the aire.

27. But I beat downe my bodie, and bring it into subiection, left by any meanes after that I haue preached to other, I my selfe should bee reprooued.

firming that they can haue no reward, vnlesse they take another course and trade of life, *U* It is a most exquisite diet. *T* The old man which frameth against the Spirit. *U* This word (Reproued) is not set as contrary to the word (Elate), but as contrary to the word (Approued), when we see one by experience not to be such an one as he ought to be.

CHAP. X.

1. If God spare not the Iewes, neither will hee spare those who are of like condition. 3. 4. touching the outward signes of his grace. 14. That it is absurde, that such should be partakers of the table of the deuils, who are partakers of the Lords Supper. 24. To haue consideration of our neighbour in all things indifferent.

Moreouer, brethren, I would not that ye should be ignorant, that all our fathers were vnder that cloude, and all passed thorow that sea.

them which had in effect the selfe same pledges of the same adoption & saluation that we haue: & yet notwithstanding when they gaue themselves to idols feasts, perished in the wilderness, being horribly and manifoldly punished. Now, moreover, and besides that these things are hitly spoken against them which frequented idoles feasts, the same also seeme to be alleaged to this ende and purpose, because many men are thus minded, that these things are not of such great weight, that God will bee angry with them if they vie them, so that they frequent Christian assemblies and be baptized, and receive the Communion, and confesse Christ. *a* Paul speaketh thus in respect of the Covenent, and not in respect of the persons, saving in generall. * Exod. 13. 21. num. 9. 18. * Exodus 14. 22.

By taking nothing of them to whom I preach it. Acts 16. 3.

gal. 2. 3. The word (Law) in this place, must be restrained to the ceremonial Law.

q In matters that are indifferent, which may be done or not done, with a good conscience: as if hee said, I changed my selfe into all fashions, that by all meanes I might saue some.

r That both I and they to whom I preach the Gospel, may receive fruit by the Gospel.

s He bringeth in another cause of this mischief, to wit, that they were giuen to gluttonie, for there were solemne banquets of sacrifices, and the riot of the Priests was alwayes too much celebrated and kept.

t Therefore it was hard for them which were accustomed to riotousnesse, especially when they pretended the libertie of the Gospel, to be restrained from these banquets: but contrariwise the Apostle calleth them by a pleasant similitude, and also by his owne example, to sobriety and mortification of the flesh, shewing that they cannot be fit to run or wrestle (as then 7 games of Isthmies were) which pamper vp their bodies: and therefore affirming that they can haue no reward, vnlesse they take another course and trade of life.

u It is a most exquisite diet. *t* The old man which frameth against the Spirit. *u* This word (Reproued) is not set as contrary to the word (Elate), but as contrary to the word (Approued), when we see one by experience not to be such an one as he ought to be.

v He setteth out that which hee sayd, laying before them an example of horrible iudgement of God against

w He setteth out that which hee sayd, laying before them an example of horrible iudgement of God against

x He setteth out that which hee sayd, laying before them an example of horrible iudgement of God against

y He setteth out that which hee sayd, laying before them an example of horrible iudgement of God against

z He setteth out that which hee sayd, laying before them an example of horrible iudgement of God against

a He setteth out that which hee sayd, laying before them an example of horrible iudgement of God against

b He setteth out that which hee sayd, laying before them an example of horrible iudgement of God against

c He setteth out that which hee sayd, laying before them an example of horrible iudgement of God against

d He setteth out that which hee sayd, laying before them an example of horrible iudgement of God against

e He setteth out that which hee sayd, laying before them an example of horrible iudgement of God against

f He setteth out that which hee sayd, laying before them an example of horrible iudgement of God against

g He setteth out that which hee sayd, laying before them an example of horrible iudgement of God against

h He setteth out that which hee sayd, laying before them an example of horrible iudgement of God against

i He setteth out that which hee sayd, laying before them an example of horrible iudgement of God against

k He setteth out that which hee sayd, laying before them an example of horrible iudgement of God against

^a In effect the Sacraments of the olde fathers were al one with ours; for they respected Christ onely who offered himselfe vnto them in diuers shadowes. ^b All of them were baptized with the outward signe, but not in deed, wherein God cannot bee charged, but they themselves. ^c Moses being their guide. ^d Exod. 16. 15.

^e The same that we doe. ^f Manna which was a spiritual meat to the beleauers, which in faith lay hold vpon Christ who is the true meat. ^g Exod. 17. 6. num. 26. 10. and 23. 16. ^h Of the River or running Rocke, which followed the people.

ⁱ Did sacramentally signifie Christ, so that together with the signe, there was the thing signified, and the truth is selfe: for God doth not offer a bare signe, but the thing signified by the signe together with it, which is to be received with faith. ^k Numbers 26. 65.

^l An amplifying of the example against them which are carried away with their lusts beyond the bounds which God hath measured out. For this is the beginning of all euill, as of idolatrie (which hath

gluttony a companion vnto it) fornication, rebelling against Christ, murmuring, & such like, which God punished most sharply in that old people, to the end that wee which succeeded them, and haue a more full declaration of the will of God, might by that meanes take better heed. ^m Some reade figures: which signified our Sacraments: for circumcision was to the Iewes a seale of righteousness, so vnto a lively patterne of Baptisme, and so in the other Sacraments. ⁿ Num. 11. 4. and 26. 64. ^o Psal. 106. 14. ^p Exod. 33. 6. ^q Num. 25. 9. ^r To tempt Christ, is to prouoke him to a contest as it were, which those men doe, who abuse the knowledge that he hath giuen them, and make it to serue for a cloake for their lusts and wickednesse. ^s Num. 21. 6. ^t Psal. 106. 14. ^u Num. 14. 37. ^v Indge. 8. 24. ^w This our age, is called the end, for it is the shutting up of all ages. ^x In conclusion, he descendeth to the Corinthians themselves, warning them that they please not themselves, but rather that they prevent the subtilties of Satan: Yet he vseth an insinuation, & comforteth them, that he may not seeme to make them altogether like to those wicked idolaters & conuicers of Christ, which perished in the wilderness. ^y Which commeth of weaknesse. ^z He that would haue you tempted for your profits sake, will giue you an issue to escape out of the temptation. ^{aa} Now returning to those Idoles feasts, that hee may not seeme to dally at all: first he promisseth that hee wil vse no other reasons, then such as they knew very well themselves. And hee vseth then Induction borrowed of the agreement that is in the things themselves. The holy banquets of the Christians are pledges, first of all, of the communie that they haue with Christ, and next, one with another. The Israelites also doe ratifie in the sacrifices, their mutual coniunction in onefelselfe religion: therefore to doe the idolaters also ioyne themselves with their Idoles or deuils father, (for idoles are nothing) in those solemne banquets, whereupon it followeth, that that table is a table of deuils, and therefore you must eschew it: For you cannot be partakers of the Lord and of idoles together, much lesse may such banquets bee accounted for things indifferent. Will ye then strue with God? and if yee doe, thinke you that you shall get the vpper hand? ^{ab} Of thankes giuing: whereupon, that holy banquet was called Eucharist, that is, a thankes giuing. ^{ac} A most effectuall pledge and note of our knighting together with Christ, and ingrafting to him.

² And were all^b baptized vnto^c Moses, in that cloud, and in that sea,

³ * And did all eate the^d same spirituall^e meat,

⁴ * And did all drinke the same spirituall^f drinke (for they dranke of the spirituall^g Rocke that^h followed them: and the Rocke wasⁱ Christ.)

⁵ But with many of them God was not pleased: for they were^j ouerthrowen in the wilderness.

⁶ Now these things are our^k enamples, to the intent that we should not lust after euill things, * as they also lusted.

⁷ Neither be ye idolaters as were some of them, as it is written, * The people sate downe to eate and drinke, and rose vp to play.

⁸ Neither let vs commit fornication, as some of them committed fornication, and fell in one^l * day three and twentie thousand.

⁹ Neither let vs tempt^m Christ, as some of them also tempted him, and * were destroyed of Serpents.

¹⁰ Neither murmure ye, as some of them * also murmured, and were destroyed of the destroyer.

¹¹ Now all these things came vnto them for enamples, and were written to admonish vs, vpon whom theⁿ * endes of the world are come.

¹² * Wherefore, let him that thinketh hee standeth, take heed lest he fall.

¹³ There hath no temptation taken you, but such as appertaine to^o man: and God is faithfull, which will not suffer you to bee tempted aboue that you be able, but will euen^p giue the issue with the temptation, that ye may be able to beare it.

¹⁴ Wherefore my beloved, flee from idolatrie.

¹⁵ * I speake as vnto them which haue vnderstanding: iudge ye what I say.

¹⁶ The cup of^q blessing which we blesse, is it not the^r communion of the blood of Christ?

The bread which we breake, is it not the communion of the body of Christ?

¹⁷ For we that are many, are one bread and one body, because we are all partakers of one bread.

¹⁸ Beholde Israel, which^s is after the^t flesh: are not they which eat of the sacrifices^u partakers of the altar?

¹⁹ What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

²⁰ Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that ye should haue^v fellowship with the deuils.

²¹ Ye cannot drinke the cup of the Lorde, and the^w cup of the deuils. Ye cannot be partakers of the Lords Table, and of the table of the deuils.

²² Doe we prouoke the Lord to anger? are we stronger then he?

²³ * All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

²⁴ Let no man seeke his owne, but euery man anothers wealth.

²⁵ * Whatsoeuer is solde in the^x shambles, eat ye, and aske no question for conscience sake.

²⁶ * For the earth^y is the Lords, and * all that therein is.

²⁷ If any of them which beleue not, call you to a feast, and if yee will goe, whatsoeuer is set before you, eat, asking no question for conscience sake.

²⁸ But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth^z is the Lords, & all that therein is)

²⁹ And the conscience, I say, not thine, but of that other: * for why should my libertie bee condemned of another mans conscience?

³⁰ For if I through Gods^{aa} benefit be partaker, why am I euill spoken of, for that wherefore I giue thanks?

³¹ * Whether therefore yee eate or drinke, or whatsoeuer yee doe, doe all to the glorie of God.

³² Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

³³ Euen as I please all men in all things, not seeking mine owne profit, but the profit of many, that they might be saved.

^p That is, as yet obscure their ceremonies.

^q Are confining and gualtie both of that worship and sacrifice.

^r Haue any thing to doe with the deuils, or enter into that society which is begun in the deuils name.

^s The heathen and prophane people were wont to flay up and make an ende of their feasts which they kept to the honour of their gods, in offering meat offering and drinke offering to them, with banquets and feasting.

^t Chap. 6. 12.

^u Comming to another kinde of things offered to idoles, he repeateth that general rule, that in the vse of things indifferent, we ought to haue consideration not of our selues only but of our neighbours, and therefore there are many things which of themselves are lawfull, which may be euill done

^v vs, because of offence to our neighbour.

^w Look afore chap. 6. 13.

^x An applying of the rule to the present matter: Whatsoeuer is sold in the shambles, you may indifferently buy it as it were at the Lords hand, and eate it either at home with the faithful, or being called home to the vnfaithfull, to wit, in a priuate banquet: but yet with this exception, vnto

^y any man be present which is weak, whose conscience may be offended by setting meares offered to idoles before them: for then you ought to haue consideration of their weaknesse.

^z The flesh that was sacrificed, was used to be sold in

the shambles, and the price returned to the Priests. ^{aa} Psal. 24. 1. * All these things whereof it is said.

⁸ A reason: for we must take heed that our liberty be not euill spoken of, and that the benefit of God which we ought to vse with thanksgiving be not changed into impiety, & that through our fault, if we chuse rather to offend the conscience of the weak, then to yeeld a little of our libertie in a matter of no importance, & so giue occasion to the weak to iudge in such sort of vs, & of Christian liberty. And the Apostle caution to the weak to iudge in such sort of vs, & of Christian liberty. And the Apostle caution to the weak to iudge in such sort of vs, & of Christian liberty. And the Apostle caution to the weak to iudge in such sort of vs, & of Christian liberty.

⁷ If I may through Gods benefit eat this lesse occasion to oppose any thing against him.

⁸ I may through Gods benefit eat this lesse occasion to oppose any thing against him.

⁹ I may through Gods benefit eat this lesse occasion to oppose any thing against him.

¹⁰ I may through Gods benefit eat this lesse occasion to oppose any thing against him.

¹¹ I may through Gods benefit eat this lesse occasion to oppose any thing against him.

¹² I may through Gods benefit eat this lesse occasion to oppose any thing against him.

¹³ I may through Gods benefit eat this lesse occasion to oppose any thing against him.

¹⁴ I may through Gods benefit eat this lesse occasion to oppose any thing against him.

¹⁵ I may through Gods benefit eat this lesse occasion to oppose any thing against him.

¹⁶ I may through Gods benefit eat this lesse occasion to oppose any thing against him.

¹⁷ I may through Gods benefit eat this lesse occasion to oppose any thing against him.

C H A P. XI.

1 *Hee blameth the Corinthians for that in their holy assemblies, 4 men do pray hauing their heads couered, 6 and women bare headed, and because their meetings tended to euill, 21 who mingled prophane bankets with the holy Supper of the Lord, 23 which hee requirerh to be celebrated according to Christs institution.*

BE yee followers of mee, euen as I am of Christ.

2 Now brethren, I commend you, that yee remember all my things, and keepe the ordinances, as I deliuered them to you.

3 But I will that yee know, that Christ is the * head of euery man : and the man is the womans head : and God is * Christs head.

4 Euery^b man praying or prophecyng hauing *any thing* on his head, dishonoureth his head.

5 But euery woman that prayeth or prophecieth bare headed, dishonoureth her head, for it is euen one very thing, as though shee were shauen.

6 Therefore if the woman bee not couered, let her also bee shorne and if it bee shame for a woman to be shorne or shauen, let her bee couered.

7 For a man ought tot to couer his head : for as much as hee is the * image and glorie of God : but the woman is the glorie of the man.

8 For the man is not of the woman, but the woman of the man.

9 For the man was not created for the womans sake : but the woman for the mans sake.

10 Therefore ought the woman to haue power on her head, because of the¹⁰ Angels.

11 Neuertheless, neither is the man without the woman, neither the woman without the man^d in the Lord.

12 For as the woman is of the man, so is

the man also by the woman : but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncouered ?

14 Doeth not nature it selfe teach you, that if a man haue long haire, it is a shame vnto him ?

15 But if a woman haue long haire, it is a praise vnto her : for her haire is giuen her for a^c couering.

16 But if any man lust to be contentious, wee haue no such custome, neither the Churches of God.

17 ¶ Now in this that I declare, I prayse you not, that yee come together, not with profit, but with hurt.

18 For first of all, when yee come together in the Church, I heare that there are dissensions among you : and I belecue it to be true in some part.

19 For there must be heresies euen among you, that they which are^a approoued among you, might be knowne.

20 When yee come together therefore into one place, *this is* not to eat the Lords Supper.

21 For euery man when they should eate, taketh his owne supper^b afore, and one is hungry, and another is drunken.

22 Haue yee not houses to eate and to drinke in? despise yee the Church of God, and shame them that haue not? what shall I say to you? shall I prayse you in this? I prayse you not.

23 For I haue receiued of the Lord that which I also haue deliuered vnto you, *to wit*, That the Lord Iesus in the night when hee was betrayed, tooke bread :

24 And when hee had giuen thanks, hee brake it and sayd, Take, eate : This is my body, which is broken for you : this doe yee in remembrance of me.

25 After the same maner also *hee tooke* the cup, when hee had supped, saying This cup is the New Testament in my blood : this doe as oft as ye drinke it, in remembrance of me.

26 For as often as yee shall eate this bread, and drinke this cup, ye shew the Lords death till he come.

27 Wherefore, whosoeuer shall eate this bread, and drinke the cup of the Lord^k vnwor-

loue feastes, for their abuse, although they had bene a long time, and with commendation vsed in churches, and were appointed and instituted by the Apostles.

28 We must take a true forme of keeing the Lords Supper, out of the institution of it, the parts whereof are : first, touching the Pastours, to shew forth the Lords death by preaching his word : to blesse the bread and the wine by calling vpon the Name of God, and together with prayers to declare the institution thereof, and finally to deliuer the bread broken to be eaten, and the cup receiued to bee drunke with thanksgiving. And touching the flocke, that euery man examine himselfe that is to say, to proue both his knowledge, and also faith, and repentance : to shew forth the Lords death, that is, in true faith to yeeld vnto his word and institution : and last of all, to take the bread at the Ministers hand, and to eate it and to drinke the wine, and giue God thanks : This was Pauls and the Apostles maner of ministring. *1 Cor. 10. 16. make 14. 22. luke 22. 19. i Thimothy (Broken) noteth out vnto Christ his maner of death, for although his legges were not broken, as the others legges were, yet was his body very sore tormented, and torne, and bruised.* 19 Whosoeuer contemne the holy Sacraments, that is, vse them not aright, are guiltie not of the bread and wine, but of the thing it selfe, that is, of Christ, and shall bee grievously punished for it. *k O whosoever then meete in such mysteries should be handled.*

12 He vrgeth the argument taken from the common sense of nature.
13 To be a coming forth, and such a covering, as should procure another.
14 Against such as are stubbornly contentious, we haue to oppose this, that the Churches of God are not contentious.
15 He passeth now to the next Treatise concerning the right administration of the Lords Supper. And the Apostle vseth this sharper preface, that the Corinthians might vnderstand, that whereas they obserued generally the Apostles commandments, yet they souly neglected them in a matter of great importance.
16 To celebrate the Lords Supper aright, it is requisite that there be not onely consent of doctrine, but also of affections, that it be not prophaned.
17 Although that schismes and heresies proceed from the deuil, and are euill, yet they come not by chance, nor with out cause, & they turne to the profit of the elect.
18 Whom experience hath taught to be of sound religion and godlines.
19 This was a usual kind of speech whereby the Apostle denoth that flattery, which many did not well.
20 Eateth his meate and drinketh not till others come.
21 The Apostle thinketh it good to take away the loue feastes, for their abuse, although they had bene a long time, and with commendation vsed in churches, and were appointed and instituted by the Apostles.
22 We must take a true forme of keeing the Lords Supper, out of the institution of it, the parts whereof are : first, touching the Pastours, to shew forth the Lords death by preaching his word : to blesse the bread and the wine by calling vpon the Name of God, and together with prayers to declare the institution thereof, and finally to deliuer the bread broken to be eaten, and the cup receiued to bee drunke with thanksgiving. And touching the flocke, that euery man examine himselfe that is to say, to proue both his knowledge, and also faith, and repentance : to shew forth the Lords death, that is, in true faith to yeeld vnto his word and institution : and last of all, to take the bread at the Ministers hand, and to eate it and to drinke the wine, and giue God thanks : This was Pauls and the Apostles maner of ministring. *1 Cor. 10. 16. make 14. 22. luke 22. 19. i Thimothy (Broken) noteth out vnto Christ his maner of death, for although his legges were not broken, as the others legges were, yet was his body very sore tormented, and torne, and bruised.* 19 Whosoeuer contemne the holy Sacraments, that is, vse them not aright, are guiltie not of the bread and wine, but of the thing it selfe, that is, of Christ, and shall bee grievously punished for it. *k O whosoever then meete in such mysteries should be handled.*

Vuuu thily,

thily, shall bee guiltie of the body and blood of the Lord.

28 *²⁰ Let every man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.

29 For he that eareth and drinketh vnworthily, eateth and drinketh his owne damnation, because he discerneth not the Lords body.

30 For this cause many are weake, and sicke among you, and many sleepe.

31 For if we would iudge our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because wee should not be condemned with the world.

33 Wherefore, my brethren, when yee come together to eate, tary one for another.

34 And if any man bee hungry, let him eate at home, that yee come not together vnto condemnation. Other things will I set in order when I come.

* 2. Cor. 13. 5. 20 The examination of a mans selfe, is of necessity required in the Supper, and therefore they ought not to be admitted vnto it, which cannot examine themselves: as children, furious and mad men, also such as either haue no knowledge of Christ, or not sufficient, although they profess Christian religion and others such like. 1 This place beareth downe the faith of creditt, or vnwrapp'd faith, which the Papists maintain. 20 Hee is said to discern the Lords body, that hath consideration of the worthinesse of it, and therefore cometh to eate of this meate with great reverence. 21 The prophaning of the body and blood of the Lord in his mysteries, is sharply punished of him, and therefore such a mischief ought diligently to be prevented by iudging and correcting of a mans selfe. 22 Trye and examine our selues, by faith and repentance, separating our selues from the wicked. 23 The Supper of the Lord is a common action of the whole Church and therefore there is no place for priuate suppers. 24 The Supper of the Lord was instituted not to feede the belly but to feede the soule with the communion of Christ, and therefore it ought to be separated from common banquetes. 24 Such things as pertaine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Congregations, according to the consideration of times, places and persons.

CHAP. XII.

1 To draw away the Corinthians from contention and pride, hee sheweth that spirituall gifts are therefore diuersly bestowed, 7 that the same being ioyntly to each other employed, 12 wee may growe vp together into one body of Christ in such equall proportion and measure, 20 as the members of mans body.

3 Now hee entrencheth into a third part of this treatise touching the right vse of spirituall gifts, wherein hee giueth the Corinthians plainly to vnderstand that they abused them: for they that excelled bragged ambitiously of them, and so robbed God of the praise of his gifts: and hauing no consideration of their brethren, abused them to a vaine ostentation, and so robbed the Church of the vse of those gifts.

Now concerning spirituall gifts, brethren, I would not haue you ignorant.

2 Ye know that ye were Gentiles, and were caried away vnto the dumme Idols, as ye were led.

3 Wherefore, I declare vnto you, that no man speaking by the Spirit of God calleth Iesus ^c execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.

4 Now there are diuersities of gifts, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same which worketh all in all.

7 But the manifestation of the Spirit is

On the other side the inferiour sort enuied the better, and went about to make a departure, so that all that body was as it were scattered and rent in pieces. So then hee going about to remedie these abuses willett them first to consider diligently that they haue not these gifts of themselves, but from the free grace and liberalltie of God, to whose glory they ought to bestow them all. 1 Ignorant to what purpose these gifts are giuen you. 2 Hee reproveth the same by comparing their forme of state with that wherein they were at this time indued, with those excellent gifts. 3 As touching Gods seruice and the covenant, mere strangers. 3 The conclusion: Know you therefore that you cannot so much as moue your lips to honour Christ withall, but by the grace of the holy Ghost. 4 Marke 9. 39. 5 Iohn 13. 13, chap. 8. 6. phil. 2. 11. 6 Doth enue him, or by any means what power diminish his glorie. 4 In the second place, he layeth another foundation, to wit, that these gifts are diuers, as the functions also are diuers and their offices diuers, but that one selfe same Spirit, Lord and God is the giuer of all these gifts, and that to one end, to wit, for the profit of all. 4 The Spirit is plainly distinguished from the gifts. 5 So Paul calleth this inward force which cometh from the holy Ghost, & maketh men fit to wonderful things.

giuen to euery man, to profit withall.

8 For to one is giuen by the Spirit the word of wisdom: and to another the word of knowledge, by the same Spirit:

9 An to another is giuen faith by the same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another the operations of great workes: and to another, prophecie: and to another, the discerning of spirits: and to another diuersities of tongues: and to another, the interpretation of tongues.

11 And all these things worketh one and the selfe same Spirit, distributing to euery man feuerally as he will.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they bee many, yet are but one body: euen so is Christ.

13 For by one Spirit wee are all baptized into one body, whether wee bee Iewes or Grecians, whether we be bond or free, and haue bene all made to drinke into one Spirit.

14 For the body also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were all one member, where were the body?

20 But now are there many members, yet but one body

ter passed Philip in discovering Simon Magus, Acts 8. 20. Rom. 12. 3. ephe. 4. 7. 6 Hee addeth moreover somewhat else, to wit, that although that these gifts are vnequall, yet they are most wisely diuided, because the will of the Spirit of God is the rule of this distribution. 7 Hee setteth forth his former saying by a similitude taken from the body: This faith hee, is manifestly seene in the body, whose members are diuers, but yet so knit together, that they make but one bodie. 8 The applying of the similitude. So must we also thinke, faith hee, of the myssicall body of Christ: for all wee that beleue, whether we bee Iewes or Gentiles are by one selfe same Baptisme, ioyn'd together with our head, that by that meanes, there may be framed one body compact of many members: and wee haue drunke one selfe same spiritt, that is to say, a spirituall feeling, perceiuance and motion common to vs all out of one cup. 9 Christ ioyn'd together with his Church. 10 To become one body with Christ. 11 By one quickning drinke of the Lords blood, we are made partakers of his sweetly Spirit. 12 Hee amplifieth that which followed of the similitude: as it hee should say, The vnitie of the body is not onely not let by this diuersitie of members, but also it could not be a body, if it did not consist of many, and those diuers members. 13 Now hee buildeth his doctrine vpon the foundations which hee hath layde: and first of all hee continueth in his purposed similitude, and afterward hee goeth to the matter barely and simply. And first of all hee speaketh vnto them which would haue separated themselves from those whom they enuied, because they had not such excellent gifts as they: now this is, faith hee, as if the foote should say, it were not of the body, because it is not the hand, or the eare, because it is not the eye. Therefore all parts ought rather to defend the vnitie of the body, he sheweth them that together to serue one the other. 14 Again speaking to them, he sheweth them that if that should come to passe which they desire, to wit, that all should be equal one to another, there would follow a destruction of the whole bodie, yea and of themselves: for it could not be a body, vnlesse it were made of many members knit together, and diuers one from the other. And that no man might finde fault with this diuision as vnequall, hee addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the bodie may remaine in safetie.

20 Now on the other side, hee speaketh vnto them which were indited with more excellent gifts, willing them not to despise the lesser gifts, as vnprofitable, and as though they serued to no vnder God faith hee hath in such sort tempered this inequalitye, that the more excellent and beautiful members can in no wise lacke the more abject and such as we are ashamed of, and that they should haue more care to serue vnto them, and to couer them, that by this means the necessity which is on both parts, might keepe the whole body in peace and concord: that although if each part be considered apart, they are of diuers degrees and conditions, yet because they are ioyned together, they haue a commonitie both in commoditie and incommodities.

21 And the eye cannot say vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no need of you.

22 Yea, much rather those members of the body, which seeme to be more feeble, are necessarie.

23 And vpon those members of the body, which we thinke most vn honest, put wee more honestie on: and our vncomely parts haue more comelinesse on.

24 For our comely parts neede it not: but God hath tempered the body together, and hath giuen the more honour to that part which lacked,

25 Left there should be any diuision in the body: but that the members should haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now yee are the body of Christ; and members for your part.

28 And God hath ordeined some in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, helpers, gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? doe all interpret?

31 But desire you the best gifts, and I will yet shew you a more excellent way.

CHAP. XIII.

1 Hee sheweth that there are no gifts so excellent, which in Gods sight are not corrupt, if Charitie bee away: 4 and therefore he digresseth vnto the commendation of it.

Though I speake with the tongues of men and Angels, and haue not loue, I am as sounding brasse, or a tinkling cymball.

2 And though I had the gift of prophecie, and knew all secrets and all knowledge, yea if I had all faith, so that I could remooue mountains, and had not loue, I were nothing.

3 And though I feed the poore with all my goods, and though I giue my body, that I bee burned, and haue not loue, it profiteth me nothing.

4 For if these gifts be but to Gods glory, and the profit of the Church as is before proued? so that those gifts without Charitie, haue no right vse. a A very earnest kinde of amplifying a matter, as if hee said, If there were any tongues of Angels, and I had them, and did use them to the benefit of my neighbour, it were nothing else but a vaine and prating kinde of babbling. b That giueth a ruse and no certain sound. c By faith he meaneth the gift of doing miracles, and not that faith which iustificth, which can not be void of Charitie as the other may. d Matthe. 17. 20.

4 Loue suffereth long: it is bountifull: loue enuieth not: loue doeth not boast it selfe: it is not puffed vp:

5 It doeth no vncomely thing: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but reioyceth in the truth:

7 It suffereth all things: it beleeueth all things: it hopeth all things: it endureth all things.

8 Loue doth neuer fall away, though that prophecies bee abolished, or the tongues cease, or knowledge vanish away.

9 For we know in part, and wee prophesie in part:

10 But when that which is perfect is come, then that which is in part, shall be abolished.

11 When I was a child, I spake as a child, I vnderstood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glasse darkly: but then shall we see face to face. Now I know in part: but then shall I know euen as I am known.

13 And now abideth faith, hope & loue, euen these three: but the chiefeft of these is loue.

live here, shall haue no place in the world to come. 2 The way to get knowledge by prophesying. 3 The reason: because we are now in that state that we haue neede to learne daily, and therefore we haue need of those helpees, to wit, of the gift of tongues, and knowledge, & also of them that teach them. But to what purpose sette they then, when we haue obtained and gotten the full knowledge of God, which serue now but for them, which are imperfect and goe by degrees to perfection? 4 We learne imperfectly. 5 He leteeth forth that, that hee said, by an excellent similitude, comparing this life to our infancy, or childhood, wherein we stagger and stammer rather than speake, and thinke and vnderstand childish things, and therefore haue neede of such things as may forme and frame our tongue and minde: but when we become men, to what purpose should wee desire that stammering, those childish toys, and such like things, whereby our childhood is framed by little and little? 6 The applying of the similitude of our childhood to this present life, wherein wee darkly beheld heauenly things, according to the small measure of light which is giuen vs, through the vnderstanding of tongues, and hearing the teachers and ministers of the Church: of our mans age and strength, to that heauenly and eternal life, wherein when wee behold God himselfe present, and are lightened with his full and perfect light, to what purpose should wee desire the voice of man, and those worldly things which are most imperfect? But yet then, shall all the Saints bee knit both with God, and betweene themselves with most seruent loue, and therefore Charitie shall not bee abolished but perfected, although it shall not bee shewed forth and entertained by such manner of duties as peculiarly and onely belong to the infirmities of this life. 7 All this must bee vnderstood by comparison. 8 The conclusion: As if the Apostle should say, Such therefore shall bee our condition then: but now wee haue three things, and they remaine sure if wee bee Christs, as without which, true religion cannot consist, to wit, faith hope, and charitie. And among these, Charitie is the chiefeft, because it ceaseth not in the life to come as the rest doe, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised and are to come, when wee haue presently gotten them, to what purpose should wee haue faith and hope? but yet there at length shall wee truly and perfectly loue both God, and one another.

CHAP. XIII.

1 He commendeth the gift of prophesying: 7 and by a similitude taken of the musicall instruments, 12 hee teacheth the true vse of interpreting the Scriptures: 17 he taketh away the abuse: 34 and forbiddeth women to speake in the Congregation.

Follow after loue, and couet spiritual gifts, and rather that yee may a prophecie.

fore seeing charitie is the chiefeft of all, before all things set it before you as chiefe and principall: and so esteeme those things as most excellent, which profre the greater part of men: (as prophecie, that is to say, the gift of teaching and applying the doctrine which was contained in respect of other gifts, although it bee the chiefeft and most necessarie for the Church) and not those which for a shew seeme to bee marueilous, as the gifts of tongues, when a man was suddenly indued with the knowledge of many tongues, which made men greatly amazed and yet of it selfe was not greatly to any vse, vntill there were an interpreter. a What prophesie, he sheweth in the third vsse.

² He reprehendeth their peruerse judgement touching the gift of tongues. For why was it giuen? to wit, to the intent that the mysteries of God might be better knowne to a greater sort. Thereby it is euident that propheticie, whereunto the gift of tongues ought to serue, is better then this: and therefore the Corinthians did iudge amisse, in that they made more account of the gift of tongues then of propheticie: because forthwith the gift of tongues was a thing more to be bragged of. And hereupon followed another abuse of the gift of tongues, in that the Corinthians vsed tongues in the congregation without an interpreter. Which thing although it might be done to some profit of him that spake them, yet hee corrupted the right vse of that gift because there came thereby no profit to the hearers: and common assemblies were instituted and appointed not for any priuate mans commoditie, but for the profit of the whole company.

³ A strange language which no man can vnderstand without an interpreter.

⁴ By that inspiration which he hath receiued of the Spirit, which notwithstanding he abusethe, when he speaketh mysteries which none of the company can vnderstand.

⁵ Which may further men in the study of godlinesse.

⁶ The company.

2 For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the Spirit hee speaketh secret things.

3 But he that prophesieth, speaketh vnto men to edifying, and to exhortation, and to comfort.

4 He that speaketh strange language, edifieth himselfe: but he that prophesieth, edifieth the Church.

5 I would that yee all spake strange languages, but rather that yee prophesied: for greater is hee that prophesieth, then hee that speaketh diuers tongues, except he expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shall I profite you, except I speake to you, either by reuelation, or by knowledge, or by prophesying, or by doctrine?

7 Moreover, things without life giue a sound, whether it be a pipe or an harpe, except they make a distinction in the sounds, how shall it bee knowne what is piped or harped?

8 And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell?

9 So likewise you, by the tongue, except yee vtter words that haue signification, how shall it bee vnderstood what is spoken? for yee shall speake in the ayre.

10 There are so many kinds of voices (as it commeth to passe) in the world, and none of them is diuine.

11 Except I know then the power of the voice, I shall bee vnto him that speaketh a barbarian, and he that speaketh shall be a barbarian vnto me.

12 Euen so, forasmuch as yee couet spirituall gifts, seeke that yee may excell vnto the edifying of the Church.

13 Wherefore let him that speaketh a strange tongue, pray that he may interpret.

14 For if I pray in a strange tongue, my spirit prayeth: but mine vnderstanding is without fruit.

15 What is it then? I will pray with the spirit, but I will pray with the vnderstanding also: I will sing with the spirit, but I will sing

with the vnderstanding also.

16 Else, when thou blestest with the spirit, how shall hee that occupieth the roome of the vnclearned, say Amen, at thy giuing of thanks, seeing hee knoweth not what thou sayest?

17 For thou verily giuest thanks well, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake a few words with mine vnderstanding, than I might also instruct others, then ten thousand words in a strange tongue.

20 Brethren, be not children in vnderstanding, but as concerning maliciousefne be children, but in vnderstanding be of a ripe age.

21 In the Law it is written, By men of other tongues, and by other languages will I speake vnto this people: yet so shall they not heare me, saith the Lord.

22 Wherefore strange tongues are for a signe, not to them that beleeue, but to them that beleeue not: but prophesying serueth not for them that beleeue not, but for them which beleeue.

23 If therefore when the whole Church is come together in one, and all speake strange tongues, there come in they that are vnclearned, or they which beleeue not, will they not say, that yee are out of your wits?

24 But if all propheticie, and there come in one that beleeueth not, or one vnclearned, hee is rebuked of all men, and is iudged of all,

25 And so are the secrets of his heart made manifest, and so he will fall downe on his face and worship God, and say plainly that God is in you indeed.

26 What is to bee done then, brethren? when ye come together, according as euery one of you hath a Psalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things be done vnto edifying.

27 If any man speake a strange tongue let it be by two, or at the most, by three, and that by course, and let one interpret.

28 But if there bee no interpreter, let him keepe silence in the Church which speaketh languages, and let him speake to himselfe, and to God.

29 Let the Prophets speake, two or three, and let the other iudge.

pretation of Scripture) and that that which is spoken be by that meanes vnderstood of the hearers. 11 Another argument: the gift of tongues without propheticie is not onely vnprofitable to the faithfull, but also doeth very much hurt: as well to them as to the vnfaitfull which should be won in the publike assemblies. For by this meanes it commeth to passe, that the faithfull seeme to other to bee mad, much lesse can the vnfaitfull be instructed thereby. 12 The conclusion: The edifying of the congregation is a rule and square of the right vse of all spirituall gifts, fying of the congregation is a rule and square of the right vse of all spirituall gifts, at the most for three, to vse the gift of tongues, one after another in an assembly, so that there be some to expound the same: but if there be none to expound, let him that hath that gift, speake to himselfe alone. 13 The manner of prophesying: Let two or three propound, and let the other iudge of that that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord giue any man ought to speake, let them giue him leave to speake. Let euery man be admitted to propheticie, uerally and in his order, so farre forth as it is requisite for the edifying of the Church: Let them be content to be subiect each to others iudgement.

30 And if any thing be reueiled to another that fifteth by, let the first hold his peace.

31 For yee may all prophetic one by one, that all may learne, and all may haue comfort.

32 And the spirits of the Prophets are subiect to the Prophets.

33 For God is not the author of confusion, but of peace, as yee see in all the Churches of the Saints.

34 Let your women keepe silence in the Churches: for it is not permitted vnto them to speake, but they ought to be subiect, as also the Law saith.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for a woman to speake in the Church.

36 Came the word of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to bee a Prophet, or spirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 And if any man bee ignorant, let him be ignorant.

39 Wherefore, brethren, couet to prophetic, and forbid not to speake languages.

40 Let all things bee done honestly, and by order.

Prophetic ought simply to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAP. XV.

1 The Gospel that Paul preached. 3 The death and resurrection of Christ. 8 Paul saw Christ. 9 He had persecuted that Church, whereof afterward hee was made a minister. 12 Christ first rose againe, and we all shall rise by him. 26 The last enemy, death. 29 To be baptized for dead. 33 As Ephesus Paul fought with beasts. 35 How the dead are raised. 45 The first Adam. The last Adam. 47 The first and second man. 51 We shall all be changed, wee shall not all sleepe. 55 Deaths sting. 57 Victorie. 58 Constance and steadfastnesse.

Moreouer brethren, I declare vnto you the Gospel, which I preached vnto you, which yee haue also receiued, and wherein yee continue,

2 And whereby yee are saved, if yee keepe in memory, after what maner I preached it vnto you, except yee haue beleued in vaine.

3 For first of all, I deliuered vnto you that which I receiued, how that Christ died for our finnes, according to the Scriptures,

4 And that hee was buried, and that hee arose the third day, according to the Scriptures,

5 And that he was seene of Cephas, then of the twelue.

6 After that, hee was seene of more then fiftie hundred brethren at once: whereof ma-

ny remaine vnto this present, and some also are asleepe.

7 After that, he was seene of Iames: then of all the Apostles.

8 And last of all he was seene also of me, as of one borne out of due time.

9 For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 But by the grace of God, I am that I am: and his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so haue ye beleued.

12 ¶ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 For if there bee no resurrection of the dead, then is Christ not risen:

14 And if Christ bee not risen, then is our preaching vaine, and your faith is also vaine.

15 And we are found also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead bee not raised.

16 For if the dead bee not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is vaine: yee are yet in your finnes.

18 And so they which are asleepe in Christ are perished.

19 It in this life onely wee haue hope in Christ, we are of all men the most miserable.

20 But now is Christ risen from the dead, and was made the first fruites of them that slepe.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all bee made aliue,

23 But every man in his owne order: the first fruites is Christ, afterward, they that are of Christ, at his comming shall rise againe.

away. 7 First, seeing death is the punishment of sinne, in vaine should we beleue that our finnes were forgiven vs, if they remaine: but they doe remaine, if Christ rose not from death. 8 They are yet in their finnes, which are not sanctified, nor haue obtained remission of their sins. 8 Secondly, vnlesse that it be certain that Christ rose againe, all they which died in Christ are perished. So then what profite commeth of faith? 9 The third argument which is also taken from an absurditie: for vnlesse there bee another life, wherein such as trust and beleue in Christ shall bee blessed, they were the most miserable of all creatures, because in this life they are the most miserable. 10 A conclusion of the former argument: Therefore Christ is risen againe. 11 He putteth the last conclusion for the first proposition of the argument that followeth. Christ is risen againe: Therefore shall we the faithfull (for of them hee speaketh) rise againe. Then followeth the first reason of this consequent: for Christ if set fourth vnto vs to bee considered of, not as a private man apart and by himselfe, but as the first fruites: And hee taketh that which was known to all men, to wit, that the whole heape is sanctified in the first fruites. Coloss. 1. 18. reuelat. 1. 5. f. Hee alludeth to the first fruites of corne, the offering wherewith sanctified the rest of the fruites. 12 An other confirmation of the same consequent: for Christ is to bee considered as opposite to Adam, that as from one man Adam, sinne came ouer all, so from one man Christ, life commeth vnto all: that is to say, that all the faithfull, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him. Shall rise by the vertue of Christ. 13 Hee doeth two things together: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding hee farre passeth them, both in time (for hee was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glorie. Then by this occasion hee passeth to the next argument. 1. Thessalonians. 4. 13.

14 The fourth argument wherewith also he confirmeth the other, hath a most sure ground, to wit, because that God must reigne. And this is the manner of his reigne, that the Father will be shewed to be King in his Sonne who was made man, to whom all things are made subiect (the promise, not only except to the ends that the Father may afterward triumph in his Sonne the conquerour. And he maketh two parts of this reigne and domination of the Sonne wherein the Fathers glorie consisteth: to wit, the overcomming of his enemies (whereof some must be deprived of all power, as Satan and all the wicked, he they neuer so proud and mightie, and other must be utterly abolished, as death) and a plaine and full deliuerie of the godly from all enemies, that by this means God may fully set forth the body of the Church cleauing fast vnto their head

24 ¹⁴ Then shall be the end, when hee hath deliuered vp the kingdome to God, euen the Father, when he hath put downe all rule, and all authoritie and power.

25 For he must reigne, till he hath put all his enemies vnder his feete.

26 The last enemy that shall be destroyed, is death.

27 For hee hath put downe all things vnder his feete. (And when hee saith that all things are subdued to him, it is manifest that he is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that God may be all in all.

29 Else what shall they doe which are baptized for dead? if the dead rise not at all, why are they then baptized for dead?

30 Way are wee also in iopardie every houre?

31 By our reioicing which I haue in Christ Iesus our Lord, I die daily.

32 If I haue fought with beasties at Ephesus after the manner of men, what aduantage it mee, if the dead be not raised vp?

33 Let vs eate and drinke: for to morrow we shall die.

34 Be not deceiued: euill speakings corrupt good manners.

35 Awake to liue righteously, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

36 But some man will say, How are the

Christ, his kingdome and glory, as a King in his subiects. Moreover he putteth the first degree of his kingdome in the resurrection of the Sonne, who is the head: and the perfection, in the full coniunction of the members with the head, which shall be in the latter day. Now all these tend to this purpose, to shew that vntill the dead doe rise againe, neither the Father can be King above all, neither Christ the Lord of all: for neither should the power of Satan and death be overcome, nor the glory of God be full in his Sonne, nor his sonnes in his members. ¹ The shutting up and finishing of all things. ² All his enemies which shall be spoiled of all the power they haue. ³ *Psalm 110* 2. *Acts 2*. 34. *Heb.* 1. 13. and *1*. 13. ⁴ Christ is considered here, as he appeared in the forme of a servant, in which respect he ruleth the Church as head, and that because this power was given him of his Father. ⁵ The shutting up of the argument, which is taken from the whole to the part: for if all his enemies shall be put vnder his feet, then must it needs be that death also shall be subdued vnder him. ⁶ *Psalm 8*. 6. *Heb.* 2. 8. ⁷ Not because the Sonne was not subiect to his Father before, but because his body, that is to say, the Church which is here in distress, is not yet wholly partaker of his glory, nor yet fully perfect, and also because the bodies of the Saints which be in the graues, shall not be glorified vntill the resurrection: but Christ as he is God, hath vnto subiect to him as his Father hath, but as he is Priest, he is subiect to his Father together with vs. *Augustine* booke 1. chap. 8. of the Trinitie. ⁸ By this his kind of speech, he set forth an incomprehensible glory which floweth from God, and shall fill all of vs, as we are rayned together with our head, but yet so, that our head shall alwayes reuerse his preeminence. ⁹ The fifth argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead: that is to say, that they may haue a remedy against death, because that baptisme is a token of regeneration. ¹⁰ They that are baptized to this end and purpose, that death may be put out in them, or to rise againe from the dead, wherof baptisme is a seale. ¹¹ The sixth argument: Vntill there be a resurrection of the dead, why should the Apostles so daily cast themselves into danger of so many deaths? ¹² As though he said, I die daily, as all the miserable I suffer can well witness, which I may truly booke of that I haue suffered amongst you. ¹³ The taking away of an obiection: But thou Paul didst ambitiously, as commonly men are wont to doe, when thou didst fight with beasties at Ephesus: that is very like, saith Paul: for what could that aduantage me, were it not for the glory of eternall life which I hope for? ¹⁴ Not upon any godly motion, nor casting mine eyes vpon God, but caried away with vaine glory, or a certaine headnesse. ¹⁵ *1*. *Cor.* 2. 13. ¹⁶ The seventh argument which dependeth vpon the last: If there be no resurrection of the dead, why doe wee giue our selues to any thing else, saue to eate and drinke? ¹⁷ These are speeches that Epheesus vs. ¹⁸ The conclusion, with a sharpe exhortation, that they take heed of the naughtie companie of certaine: from whence he sheweth that this mischief sprang: warning them to bee wile with subtiltie vnto righteousnesse. ¹⁹ Now that he hath prooued the resurrection, hee discomfitteth their dolourfulness, in that they scoffingly demanded, how it could be that the dead could rise againe, and if they did rise againe, they aske mockingly, what manner of bodies they should haue. Therefore he bendeth the fellowes, which seemed to themselves to be marvellous wile and witte, to be instructed of poore rude husbanden.

deade raised vp? and with what body come they forth?

36 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall bee, but bare come, as it falleth of wheat, or of some other.

38 But God giueth it a body at his pleasure, euen to euery seede his owne body.

39 All flesh is not the same flesh, but there is one flesh of men, another flesh of beasts, and another of fishes, and another of birds.

40 There are also heavenly bodys, and earthly bodys: but the glory of the heavenly is one, and the glory of the earthly is another.

41 There is another glory of the sunne, another glory of the moone, and another glory of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sown in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glory: it is sown in weaknesse, and is raised in power.

44 It is sown a naturall body, and is raised a spirituall body: there is a naturall body, and there is a spirituall bodie.

45 As it is also written, The first man Adam was made a liuing soule: and the last Adam was made a quickning Spirit.

46 Howbeit that was not first which is spirituall: but that which is naturall, and afterward that which is spirituall.

47 The first man is of the earth, earthly: the second man is the Lord from heauen.

48 As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly.

49 And as wee haue borne the image of

reied either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange. ¹ Hee maketh three manner of equalities of the bodies being raised: Incorruption, to wit, because they shall be and altogether of a nature that can not be corrupt: Glory, because they shall be adorned with beautes and honour: Power, because they shall continue euertlasting, without meate, drinke, and all other helpe, without which this fraile life cannot keepe it selfe from corruption. ² *1*. *Cor.* 15. 50. ³ *1*. *Cor.* 15. 51. ⁴ *1*. *Cor.* 15. 52. ⁵ *1*. *Cor.* 15. 53. ⁶ *1*. *Cor.* 15. 54. ⁷ *1*. *Cor.* 15. 55. ⁸ *1*. *Cor.* 15. 56. ⁹ *1*. *Cor.* 15. 57. ¹⁰ *1*. *Cor.* 15. 58. ¹¹ *1*. *Cor.* 15. 59. ¹² *1*. *Cor.* 15. 60. ¹³ *1*. *Cor.* 15. 61. ¹⁴ *1*. *Cor.* 15. 62. ¹⁵ *1*. *Cor.* 15. 63. ¹⁶ *1*. *Cor.* 15. 64. ¹⁷ *1*. *Cor.* 15. 65. ¹⁸ *1*. *Cor.* 15. 66. ¹⁹ *1*. *Cor.* 15. 67. ²⁰ *1*. *Cor.* 15. 68. ²¹ *1*. *Cor.* 15. 69. ²² *1*. *Cor.* 15. 70. ²³ *1*. 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the earthly, so shall wee beare the image of the heavenly.

50 This I say, brethren, that flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption.

51 Beholde, I shew you a secret thing, Wee shall not all sleepe, but wee shall all bee changed.

52 In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall blow, and the dead shall bee raised vp incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortall must put on immortallitie.

54 So when this corruptible hath put on incorruption, an this mortall hath put on immortallitie, then shall be brought to passe the saying that is written, * Death is swallowed vp into victorie.

55 O death where is thy sting? O graue where is thy victorie?

56 The sting of death is sinne: and the strength of sinne is the Law.

57 But thanks be vnto God, which hath giuen vs victorie through our Lorde Iesus Christ.

58 Therefore my beloued brethren, bee yee stedfast, vnmoueable, abundant alwayes in the worke of the Lorde, forasmuch as yee knowe that your labour is not in vaine in the Lord.

CHAP. XVI.

1 Hee exhorteth them to helpe the poore brethren of Hierusalem: 10 Then he commendeth Timotheus, 12 and so with a friendly exhortation, 19 and commendations, endeth the Epistle.

Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also.

2 Euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoever yee shall allow by letters, them wil I send to bring your liberalitie vnto Hierusalem.

4 And if it be meete that I goe also, they shall goe with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia)

6 And It may be that I will abide, yea, or winter with you, that yee may bring me on my way, whither soeuer I goe.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I will cary at Ephesus vntill Pentecost.

9 For a greate doore and effectual is opened vnto me: and there are many aduersaries.

10 Now if Timotheus come, see that he be without feare with you: for he worketh the worke of the Lord, euen as I doe.

11 Let no man therefore despise him: but conuey him forth in peace, that he may come vnto me, for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 Watch ye: stand fast in the faith: quite you like men, and be strong.

14 Let all your things be done in loue.

15 Now brethren, I beseech you (ye knowe the house of Stephanas, that it is the first fruits of Achaia, and that they haue giuen themselves to minister vnto the Saints:)

16 That yee bee obedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my spirit and yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greet you. Greete yee one another with an holy kisse.

21 The salutation of mee Paul with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him be had in execration^m maran-atha.

23 The grace of our Lord Iesus Christ bee with you.

24 My loue be with you all in Christ Iesus, Amen.

The first Epistle to the Corinthians, written from Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

1 He beginneth with the praise of afflictions, 8 declaring what he hath suffered in Asia. 10 and how happily God assisted him. 17 Hee saith it was not upon any lightness, when he came according to his promise.

1 See the declaration of such salutations, in the former Epistles.



PAVL an Apostle of Iesus Christ, by the will of God, and our brother Timotheus, to the Church of GOD, which is at Corinthus, with all the Saints which are in all Achaia.

1 Ephes. 1. 3.

2 Pet. 1. 3.

3 He beginneth after this manner with thanksgiving, which notwithstanding (other wise then he was wont) he applyeth to himselfe: beginning his Epistle, with the setting forth of the dignity of his Apostleship, constrained (as it should seeme) by their importunitie which tooke an occasion to despise him, by reason of his miseries. But he answereth, that he is not so afflicted but that his comforts doe exceed his afflictions, shewing the ground of them, even the mercie of God the Father in Iesus Christ.

a To him be praise and glory given.

b Most mercifull.

c The Lord doth comfort vs to this ende and purpose, that we may so much the more fully comfort others.

d The miseries which we suffer for Christ, or which Christ suffereth in us.

2 Grace bee with you and peace from God our Father, and from the Lord Iesus Christ.

3 Blessed bee God, even the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort.

4 Which comforteth vs in all our tribulation, 3 that we may be able to comfort them which are in any affliction by the comfort wherewith wee our selves are comforted of God.

5 For as the sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether wee be afflicted, 4 it is for your consolation and saluation, which is wrought in the induring of the same sufferings which we also suffer: or whether wee be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as wee know that as yee are partakers of the sufferings, so shall ye be also of the consolation.

8 For, brethren, we would not have you ignorant of our affliction, which came vnto vs in Asia, how wee were pressed out of measure passing strength, so that wee altogether doubted euen of life.

9 Yea, wee received the sentence of death in our selves, because wee should not trust in our selves, but in God, which raiseth the dead,

10 Who deliuered vs from so great a death, and doeth deliuer vs: in whom wee trust, that yet hereafter hee will deliuer vs,

4 Hee denieth that either his afflictions, wherewith hee was often afflicted, or the consolations which hee received of God, may iustly bee despised, seeing that the Corinthians both ought and might take great occasion to bee confirmed by either of them. d Although saluation be given vs freely, yet because there is a way appointed vs wherby we must come to it, which is the race of an innocent and upright life, which wee must runne, therefore we are said to worke our saluation, Philip. 3. 12. And because it is God onely that of his free good will worketh all things in vs, therefore is hee said to worke the saluation in vs by those selfe same things by which wee must passe to everlasting life, after that wee have once overcome all inconueniences. 5 Hee witnesseth that hee is not onely not ashamed of his afflictions, but that hee desireth also to haue all men know the greatness of them, and also his deliuey from them, although it be not yet perfect. e I knew not at all what to doe, neither did I see by mans helpe which way to save my selfe, f I was resolved within my selfe to die. g From these great dangers.

11 So that ye labour together in prayer for vs, 7 that for the gift bestowed vpon vs for many, thanks may be given by many persons for vs.

12 For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly purentie, and not in fleshly wisdom, but by the grace of God we haue had our conuersation in the world, and most of all to you wards.

13 For wee write none other things vnto you, then that ye reade, or els that ye acknowledge, and I trust ye shall acknowledge vnto the ende.

14 Euen as ye haue acknowledged vs partly, that we are your reioycing, euen as yee are ours, in the day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that yee might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Iudea of you.

17 When I therefore was thus minded, did I vse lightnesse? or minde I those things which I mind, according to the flesh, that with me should be, 9 Yea, yea, and Nay, nay?

18 Yea, God is faithfull, that our worde toward you was not Yea, and Nay.

19 For the Sonne of God Iesus Christ, who was preached among you by vs, that is, by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea.

20 For all the promises of God in him are Yea, and are in him Amen, vnto the glorie of God through vs.

21 And it is God which stablisheth vs with you in Christ, and hath anointed vs.

22 Who hath also sealed vs, and hath giuen the earnest of the spirit in our hearts.

hee that writeth in coloured sort, is rightly said to write otherwise then was read: and thus he sayth the Corinthians shall truly know and like of very well. l Perfectly. m Pauli reioyced in the Lord was, that hee had wonne the Corinthians: and they themselves reioyced in that such an Apostle was their instructor, and taught them so purely and sincerely. n When he shall sit as iudge. o Another benefit. p He putteth away their slander and false report by denying it, and first of all in that that diuers went about to perfwade the Corinthians, that in preaching of the Gospel, Paul agreed not to himselfe: for this was the matter and the cause. q Amen doe which will rashly promise any thing, and change their purpose at every turning of an hand. r That I should say and vsay a thing teaching one selfe same Gospel. s True, and of whose faithfull witness it were horrible wickednesse to doubt. t Hee ioyneth also with himselfe, his fellowes as witness with whom hee fully consented in teaching one selfe same thing, to wit, one selfe same Christ. u Was not diuers and wauering. v That is, in God. w Last of all hee declareth the summe of his doctrine, to wit, that all the promises of saluation are ratified in Christ. x Christ is set forth to exhibite and fulfill them also most assuredly, and without all doubt. y Through our ministration. z Hee attributeth the praise of this constancie, onely to the grace of God, through the holy Ghost, and therewith all concludeth, that they cannot doubt of his faith and his fellowes, without doing iniurie to the Spirit of God, seeing that they themselves doe know all this to bee true. 3 An earnest, is what former is giuento confirme a promise.

14 Now com-
ing to the mar-
ter, be weareth
that he did not
only see light-
ly after his pur-
pose of coming
to them, but
that he had
come not into
them for this cause,
that he might not be
constrained to deale
more sharply with
them being present,
then he would.

23 Now I call God for a record vnto my
soule, that to spare you, I came not as yet vnto
Corinthus;

24 Not that we haue dominion ouer your
faith, but wee are helpers of your ioy: for by
faith ye stand.

25 He remoueth all suspicion of arrogancia, declaring that he speaketh not as
a Lord vnto them, but as a seruant appointed of God to comfort them. He sit-
teth vpon the top and peak of confidence, which God is author of, against tyrannous iure, and therewithall
saith the rule of the Gospel.

26 He excuseth his not coming vnto them, 2. and priuily
reprehendeth them. 4. He forweth that such is his affec-
tion toward them, 5. that he neuer reioyceth but when
they are merrie. 6. Perceiuing the adulterer (whome hee
commanded to be deliuered vnto Satan) to repent, hee re-
ioyceth that they forgiue him. 12. He mentioneth his go-
ing into Macedonia.

27 I determined thus in my selfe, that
I would not come againe to you in hea-
uineffe,

28 For if I make you sorie, who is he then
that should make me glad, but the same which
is made sorie by me?

29 And I wrote the same thing vnto you,
left when I came, I should take heauineffe of
them, of whom I ought to reioyce: this con-
fidence haue I in you all, that my ioy is the ioy
of you all.

30 For in great affliction, and anguish of
heart I wrote vnto you with many teares: not
that ye should be made sorie, but that ye might
perceiue the loue which I haue, specially vnto
you.

31 And if any haue caused sorrow, the
same hath not made mee sorie, but partly
(left I should more charge him) you all.

32 It is sufficient vnto the same man, that he
was rebuked of many.

33 So that now contrariwise yee ought ra-
ther to forgiue him, and comfort him, left the
same should bee swallowed vp with ouer much
heauineffe.

34 Wherefore, I pray you, that you would
confirm your loue towards him.

35 For this cause also did I write, that I
might know the prooffe of you, whether yee
would be obedient in all things.

36 To whom yee forgiue any thing, I for-
giue also: for verely if I forgaue any thing, to
whom I forgaue it, for your sakes forgaue I it in
the fight of Christ,

37 Left Satan should circumuent vs: for
we are not ignorant of his enterprises.

38 Furthermore, when I came to Troas
to preach Christs Gospel, and a doore was ope-
ned vnto me of the Lord,

39 I had no rest in my Spirit, because I
found not Titus my brother, but tooke my
leau of them, and went away into Maecdonia.

40 That at my entreaty, you would declare by the consent of the whole Church,
that you take him againe for a brother. In Truly, and from the heart. 1. Of his mis-
chanceous counsell & deuillish will. 2. He returneth to the confirmation of his Apostleship,
& bringeth forth the testimonies, both of his labours, and also of Gods blessing.

14 Now thanks be vnto God, which al-
wayes maketh vs to triumph in Christ, and ma-
keth manifest the sauour of his knowledge by
vs in every place.

15 For we are vnto God the sweete sauour
of Christ, in them that are saued, and in them
which perish.

16 To the one we are the sauour of death,
vnto death: and to the other the sauour of life,
vnto life: and who is sufficient for these
things?

17 For wee are not as many, which make
merchandise of the word of God: but as of sin-
ceritie, but as of God in the sight of God speake
we in Christ.

18 Also as a iudge of them that contemne him. 4. Again, he putteth away all suspi-
cion of arrogancia, attributing all things that he did, to the vertue of God, whom hee
serueth sincerely, and without all disonest affection: whereof he maketh them wit-
nesses, euen to the 6. verse of the next Chapter. Chap. 4. 2. 1. We doe not handle it
craftily, or constantly, or less sincerely then we ought: & he vseth a metaphore, which is taken
from backbiters which use to playe the false harlots with what sauer cometh into their hands.

CHAP. III.

1 Hee desireth no other commendation, 3. Then their con-
tinuing in the faith. 6. He is a Minister of the letter,
but of the Spirit. 8. Hee sheweth the difference of the
Lawe and the Gospel. 13. That the brightnesse of the
Lawe doeth rather dimme the sight then lighten it: 18
But the Gospell doeth make manifest Gods countenance
vnto vs.

Do we begin to praise our selues againe:
For neede we, as some other, epistles of re-
commendations vnto you, or letters of recom-
mendation from you?

2 Ye are our epistle, written in our hearts,
which is vnderstood, and read of all men,

3 In that ye are manifest, to bee the Epi-
stle of Christ, ministered by vs, and written,
not with inke, but with the Spirit of the liuing
God, not in tables of stone, but in fleshly ta-
bles of the heart.

4 And such trust haue we through Christ
to God:

5 Not that wee are sufficient of our selues,
to thinke anything, as of our selues: but our
sufficiencie is of God,

6 Who also hath made vs able ministers
of the new Testament, not of the letter, but
of the Spirit: for the letter killeth, but the Spi-
rit giueth life.

7 If then the ministracion of death written
with letters, and ingrauen in stones, was glo-
rious, so that the children of Israel could not
behold the face of Moses, for the glory of his
countenance (which glory is done away.)

8 The shynesse and fruit of our ministry. 2. In that we are fit and meete to make other men pas-
sakers of so great a grace. 2. He amplifieth his ministerie and his fellowes: that is
to say, the ministry of the Gospell comparing it with the ministerie of the Lawe,
which he considereth in the person of Moses, by whom the Lawe was giuen: against
whom he setteth Christ the Author of the Gospell. Now this comparison is taken
from the very substance of the ministry. The Lawe is as it were a writing of it selfe,
dead, and without efficacy: but the Gospell, and new Covenant, as it were the verie
vertue of God it selfe in renewing, iustifying, and saving of men. The Law propoun-
deth death, accusing all men of vnrightrousnesse: The Gospell offereth and giueth
righteousnesse and life. The guernance of the Lawe serued for a time to the pro-
mise: the Gospell remaineth to the ende of the worlde. Therefore what is the glorie
of that in comparacion of the maiestie of this? f. Not of the Lawe, but of the Gos-
pell. g. Imprinted and ingrauen: so that by this place we may plainly perceiue, that the
Apostle speaketh not of the ceremonies of the Lawe, but euen of the ten commandments.
h. This word, glory, betokeneth a brightnesse, and a maiestie which was bodily in Moses, but
spiritually in Christ.

h. He alludeth to
the ording of the
Priests, and the
income of the sa-
crifice.
i. He denieth
ought should be
taken away from
the dignitie of
his Apostleship,
because they
saue euidently
that it was not
received with
like successe in
every place, nay
rather very ma-
ny reiected and
defected him,
seeing that hee
preacheth Christ
not only as a
Sauour of them
that beleue, but
also as a iudge of them that contemne him.
4. Again, he putteth away all suspi-
cion of arrogancia, attributing all things that he did, to the vertue of God, whom hee
serueth sincerely, and without all disonest affection: whereof he maketh them wit-
nesses, euen to the 6. verse of the next Chapter. Chap. 4. 2. 1. We doe not handle it
craftily, or constantly, or less sincerely then we ought: & he vseth a metaphore, which is taken
from backbiters which use to playe the false harlots with what sauer cometh into their hands.

a. The Apostle
frameth his speech
wisely, that by li-
tle and little, hee
may come from
the commendati-
on of the person,
to the matter in
it selfe.
b. Which I tooke
paine to write as
it were.
c. By the way, he
setteth the vertue
of God against
the inke where-
with Epistles are
commonly writ-
ten, so sheweth
that it was wrought by
God.
d. He alludeth
by the way, to
the comparacion
of the outward
ministerie of the
priesthood of
Leui, with the
ministerie of the
Gospell, and the
Apostolicall mi-
nisterie, which
he handleth af-
terward more
fully.
e. This boldnesse
we shew, and thus
gloriously may we
boast of the wor-
ke.

i Whereby God offereth you, and growth the Spirit, not as a dead thing, but a quickening Spirit, working life. k To wit, of Christ, which being inspired by us, as our words, was are not only not condemned, but also we are crowned as righteous. l The Law, yea, and the ten commandments, their felts, together with Moses, is abolished, if we consider the ministry of Moses appears by itself. m He sheweth wherein standeth this glory of the Gospel, to wit, in that that it set forth plainly and evidently, that which the Law shewed darkly for it sent them that heard it to be healed of Christ, which was to come after that it had wounded them. n Exod. 34. 34. o Hee expoundeth by the way the allegory of Moses his covering, which was a token of the

darknesse and weakenesse that is in men, which were rather dilled by the bright shining of the Law then lightened: which covering was taken away by the coming of Christ, who lighteth the hearts, and turneth them to the Lord, that we may be brought from the slavery of this blindness, and set in the libertie of the light by the verue of Christs Spirit. m Into the very bottome of Moses his Ministry. n Christ is that Spirit, which taketh away that covering, by working in our hearts, whereunto also the Law is self called on, though in vain, because it speaketh to dead men, whilst the Spirit quickeneth vs. l John 4. 14. o Going forwards in the allegorie of the covering, he compareth the Gospel to a glasse, which although it be most bright and sparkling, yet doeth it not onely not dafell their eyes, which looke in it as the Law doeth, but also transformeth them with it becomers, so that they also be partakers of the glorie and shining of it, to lighten others: as Christ sayd vnto his. You are the light of the world, whereas he himselfe was the onely light. Wee are also commanded in another place, to shine as candles before the world, because we are partakers of Gods Spirit. But Paul speaketh here properly of the ministers vnto the Gospel, as it appeareth both by that goeth before, and that that commeth after, and that, setting them his owne example and his fellowes.

8 How shall not the ministration of the Spirit be more glorious?

9 For in the ministerie of condemnation glorious, much more doth the ministration of righteousness exceed in glory.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should bee abolished, was glorious, much more shall that which remaineth, be glorious.

12 Seeing then that we haue such trust, we see great boldnesse of speech.

13 And we are not as Moses, which put a vaile vpon his face, that the children of Israel should not looke vnto the end of that which should be abolished.

14 Therefore their minds are hardened: for vntill this day remaineth the same covering vntaken away in the reading of the old Testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is layd ouer their hearts.

16 Nevertheless, when their heart shall be turned to the Lord, the vaile shall be taken away.

17 Now the Lord is the Spirit, & where the Spirit of the Lord is, there is libertie.

18 But wee all behold as in a mirror the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

CHAP. III.

1 Hee sheweth that hee hath so laboured in preaching the Gospel, 4 that such are euen blinded of Satan, who doe not perceiue the brightnesse thereof, 7 that the same is caried in euen vessels, 10 Who are subiect to many, miseries, 16 and therefore hee exhorteth them by his owne example to be courageous, 17 and contemne this present life.

Therefore, seeing that we haue this ministerie, as wee haue receiued mercie, wee faint not:

2 But haue cast from vs the cloakes of shame, and walke not in craftinesse, neither handle wee the word of God deceitfully: but in declaration of the trueth wee approue our selues to euery mans conscience in the sight of God.

1 Now hee plainly witnesseth that both he and his fellowes (through the mercie of God) doe their vocation and duty vprightly and sincerely, neglecting all dangers. a Though we are broken in pieces with miseries and calamities, yet wee yeeld not. b Subtiltie and all kinde of deceit which men haue after, as it were dennes and lurking holes, to cover their shamelesse dealings withall. c This is that in the former Chapter hee called, making wronghead of the word of God.

3 If our Gospel bee then hid, it is hid to them that are lost.

4 In whome the God of this world hath blinded the minds, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the image of God, should not shine vnto them.

5 For wee preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

6 For God that commanded the light to shine out of darknesse, is he which hath shined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Iesus Christ.

7 But wee haue this treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery side, yet are we not in distresse: we are in doubt, but yet we despaire not.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where wee beare about in our bodie the dying of our Lord Iesus, that the life of Iesus might bee also made manifest in our bodies.

11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might bee made manifest in our mortall flesh:

12 So then death worketh in vs, and life in you.

13 And because we haue the same spirit of faith, according as it is written, I beleueed, and therefore haue I spoken, wee also beleuee, and therefore speake,

14 Knowing that hee which hath raised vp the Lord Iesus, shall raise vs vp also by Iesus, and shall set vs with you.

15 For all things are for your sakes, that the most plenteous grace by the thanksgiving of many, may redound to the praise of God.

16 Therefore wee faint not, but though

way a stumbling blocke, by which was darkened amongst some the bright shining of the ministerie of the Gospel, to wit, because the Apostles were the most miserable of all men. Paul answereth that he and his fellowes are as it were, earthen vessels, but yet there is in them a most precious treasure. 5 He bringeth marvellous reasons, why the Lord doeth so afflict his chiefest seruants, to the end, saith he, that all men may perceiue that they stand not by any mans verue, but by the singular verue of God, in that they die a thousand times, but neuer perish. 6 An amplification of the former sentence, wherein hee compareth his afflictions to a daily death, and the verue of the Spirit of God in Christ, to life, which oppresseth that death. i So Paul calleth that miserable estate and condition, that the faithfull, but especially the ministers are in. k Which liue that life, to wit, by the Spirit of Christ, amongst so many & so great miseries. l Subiect to that miserable condition. 7 A very cunning conclusion: as if he would say, Therefore to be short we die that you may liue by our death, for that they ventured into all those dangers for the building of the Churches sake, and they ceased not to confirme all the faithfull with the examples of their patience. 8 Hee declarerth the former sentence, shewing that he and his fellowes die in a sort, to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselves doe first beleuee that, which they propound to other to beleuee, so wit, that they also shall be saved together with them in Christ. m The same faith, by the inspiration of the same Spirit. n Psal. 116. 10. o Hee sheweth how like sort redound to the glory of God, by the thanksgiving of many. 10 Hee addeth as it were a triumphant song, how that hee is ourwardly afflicted, but inwardly hee profiteth daily: and passeth not at all for all the miseries that may be suffered in this life, in comparison of that most constant and eternall glory.

our outward man perish, yet the inward man is renewed daily.

17 For our flight affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall waight of glory.

18 While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall: but the things which are not seene, are eternall.

1. Gathering new strength that the outward man be not overcome with the miseries which come firstly one upon the necke of another, being maintained and upholden with the strength of the inward man. 2. Afflictions are not called light, although they were light of themselves, but because they passed away quickly, when as in deede our whole life is of no great long continuance. 3. Which remaineth for ever firme and stable, and can never be shaken.

CHAP. V.

1 Hee continueth in the same argument, 6 touching the certaine hope of saluation 8 through faith, 12 not to praise himselfe, 14 seeing he hath God and his Church before his eyes, 17 and esteemeth nothing, but newnesse of life in Christ.

For we know that if our earthly house of this tabernacle bee destroyed, wee haue a building giuen of God, that is, an house not made with hands, but eternall in the heaueus.

2 For therefore wee sigh, desiring to be clothed with our house, which is fro heauen.

3 Because that if wee be clothed, we shall not be found naked.

4 For in deede wee that are in this tabernacle, sigh and are burdened, because we would not be vnclodeth, but would be clothed vpon, that mortalitie might be swallowed vp of life.

5 And hee that hath created vs for this thing, is God, who also hath giuen vnto vs the earnest of the Spirit.

6 Therefore wee are alway bold, though we know that whiles we are at home in the bodie, we are absent from the Lord.

7 (For wee walke by faith, and not by sight.)

8 Neuertheless, wee are bolde, and loue rather to remoue out of the body, and to dwell with the Lord.

9 Wherefore also wee couet, that both dwelling at home, and remoouing from home, we may be acceptable to him.

10 For wee must all appeare before

the iudgement seate of Christ, that euery man may receiue the things which are done in his bodie according to that he hath done, whether it be good or euill.

15 Knowing therefore that terror of the Lord, we perswade men, and we are made manifest vnto God, and I trust also that wee are made manifest in your consciences.

12 For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that yee may haue to answer against them, which reioyce in the face, and not in the heart.

13 For whether we be out of our wite, wee are it to God: or whether wee be in our right minde, wee are it vnto you.

14 For that loue of Christ constraineth vs,

15 Because wee thus iudge, that if one bee dead for all, then were all dead, and he died for all, that they which liue, should not henceforth liue vnto themselves, but vnto him which died for them, and rose againe.

16 Wherefore, henceforth knowe we no man after the flesh, yea though wee had knowne Christ after the flesh, yet now henceforth knowe we him no more.

17 Therefore if any man bee in Christ, let him be a new creature. * Olde things are passed away: beholde, all things are become newe.

18 And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sins vnto them, and hath committed to vs the word of reconciliation.

20 Now then are we ambassadors for Christ: as though God did beseech you through vs, wee pray you in Christs stead, that ye be reconciled to God.

21 For hee hath made him to be sinne for vs, which knew no sinne, that wee should be made the righteousnesse of God in him.

whole life, which we haue receiued of him, to him (to wit) being indue with the holy Ghost, to this end and purpose, that we should deliue vpon nothing but that which is heauenly. 1. Possesseth vs wholly. 2. Hee speaketh here of sanctification, whereby is commeth to passe that Christ liueth in vs. 3. Look Rom. chapter 6. and 7. 4. Hee sheweth what it is, not to liue to our selues but to Christ, to wit, to know no man according to the flesh, that is to say, to be conuertant amongst men as not to care for those worldly and carnall things, as they doe which respect a mans stocke, his countrey, forme, glory, riches, and such like, wherein men commonly dote and wearie themselves. 5. An amplification, This is, faith hee, so true, that wee doe not now thinke carnally of Christ himselfe, who hath now left the worlde, and therefore must be considered of vs, spiritually. 6. An exhortation for euery man which is renewed with the spirit of Christ, to meditate heauenly things, and not earthly. 7. As a thing made anew of God, for though a man be not newly created when God giueth him the spirit of regeneration, but onely his qualities are changed, yet notwithstanding is pleased the holy Ghost to speake so, to teach vs that we must attribute all things to the glory of God: not that we are stockes and blockes, but because God createth in vs, both the will to will well, and the power to doe well. 8. Epi. 43. 19. reuelat. 21. 5. 9. Hee commendeth the excellencie of the ministerie of the Gospel, both by the authoritie of God himselfe, who is the author of that ministerie, and also by the excellencie of the doctrine of it: for it announceth atonement with God, by free forgiveness of our sins, and iustificatiou offered vnto vs in Christ, and that so louingly and liberally, that God himselfe doth after a sort pray men by the mouth of his ministers to haue consideration of themselves, and not to despise so great a benefite. And when hee lo saith, he plainly reprehendeth them which falsely challenged to themselves the name of Pastours. 10. Vnto our labour and trauaile. 11. A sinner, not in himselfe, but by imputation of the guilt of all our sinnes to him. 12. Who was cleane void of sinne. 13. Righteous before God, and that with righteousnesse, which is not essentiall to vs, but being essentiall in Christ, God imputeth it to vs through faith.

CHAP.

CHAP. VI.

1 Hee exhorteth them to leade their liues as it becommeth Christians, neither to be dismayed in tribulation, 9 not puffed vp wth glory: 14 to avoid all uncleannesse, 16 considering that they are the temples of the liuing God.

1 Men doe not not onely neede the ministry of the Gospel, before they haue receiued grace that they may be partakers of it, but also after they haue receiued grace that they may continue in it.

2 In that that grace is offered, it is of the grace of God, who hath appointed times & seasons to all things, that wee may take occasion when it is offered.

3 He sheweth the Corinthians a patterne of a true minister in his owne example and Timotheus and Syluanus, to the end, that (as he purposed from the beginning) he might procure authoritie to himselfe and his like.

4 The first of all reckoneth vp those things, which are neither alwayes in the ministers, nor without exception, vnlesse it be according to the affliction of the minde, patience onely except, which also is one of the vertues which ought to be alwayes in a good minister.

5 Secondly hee reckoneth vp such vertues as are necessarie, and ought alwayes to be in them, and whereby as by good armour, all lets and hinderances may be overcome.

6 The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it saith commonly with them that are in some great joy.

7 Now he rebuketh them boldly, for that they became fellowes with infidels in outward idolatrie, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselves pure, not onely in minde, but also in body, that they may wholly bee holy vnto the Lord.

8 He setteth the liuing God against Idoles. 1. Cor. 3. 16. and 6. 19. 1 He setteth the liuing God against Idoles. * Lewis, 26. 11.

SO wee therefore as workers together be. Seech you, that yee receiue not the grace of God in vaine.

2 For hee saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde now the accepted time, beholde now the day of saluation.

3 We giue no occasion of offence in any thing, that our ministry should not bee reprehended.

4 But in all things we approve our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnfeined,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left,

8 By honour and dishonour, by euil report, and good report, as deceiuers, and yet true:

9 As vnknown, and yet known: as dying, and beholde, wee liue: as chastened, and yet not killed:

10 As sorrowing, and yet alway reioicing: as poore, and yet make many: as hauing nothing, and yet possessing all things.

11 O Corinthians, our mouth is open vnto you: our heart is made large.

12 Ye are not kept strait in vs, but yee are kept strait in your owne bowels.

13 Now for the same recompence, I speake as to my children, Be you also enlarged.

14 Be not vnequally yoked with the infidels: for what fellowship hath righteousness with vnrightheousnesse? and what communion hath light with darkenesse?

15 And what concord hath Christ with Belial? or what part hath the beleener with the Infidell?

16 And what agreement hath the Temple of God with idols? for yee are the Temple of the liuing God: as God hath sayd, I will

dwell among them, and walke there: and I will be their God, and they shal be my people.

17 Wherefore come out from among them, and separate your selues, sayth the Lord, and touch none vncleane thing, and I will receiue you.

18 And I will bee a Father vnto you, and yee shall be my sonnes and daughters, saith the Lord almightie.

CHAP. VII.

1 Left by ouermuch urging them he should dismay their tender minds, 2 he proueth that all that he sayd, 4 proceeded of the great good will he bare vnto them: 8 and therefore they should not bee offended that hee made them sorie, 10 and brought them to repentance not to be repented of.

SEeing then we haue these promises, dearly beloued, let vs cleanse our selues from all filthines of the flesh and Spirit, and finish our sanctification in the feare of God.

2 Receiue vs: we haue done wrong to no man: we haue corrupted no man: wee haue defrauded no man.

3 I speake it not to your condemnation: for I haue said before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speach toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but we were troubled on euery side, fightings without, and terrors within.

6 But God, that comforteth the afflicted, comforted vs at the comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith hee was comforted of you, when hee told vs your great desire, your mourning, your feruent mind to me ward so that I reioyced much more.

8 For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sory, though it were but for a season.

9 I now reioyce, not that ye were sory, but that yee sorrowed to repentance: for yee sorrowed godly, so that in nothing yee were hurt by vs.

10 For godly sorrow causeth repentance vnto saluation, not to bee repented of: but the worldly sorrow causeth death.

11 For behold, this thing that ye haue been godly sory, what great care it hath wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what a zeale: yea, what reuenge: in all things ye haue thewed your selues, that ye are pure in this matter.

repentance hee prayeth them highly. And this is the fifth part of this Epistle. I so much that that sorrow did you much good towards the amending of your lewdnesse and sinnes. Godly sorrow is when wee are not terrified with the feare of punishment, but because wee feele we haue offended God our most mercifull father. Contrarie to this there is another sorrow, that only feareth punishment, or when a man is vexed for the losse of some worldly good: the fruit of the first is repentance, the fruit of the second is desperation. * Lewis, 26. 11.

God will be with vs, because Christ is become God with vs. 1sa. 52. 11.

1. Cor. 3. 11.

a Bath of bodie and soule, that by this means the sanctification may be perfited consisting in both the parts thereof. b He returneth againe from that admonition to his owne perion, opposing the testimonies both of his faithfullnes and also of his continuall good will towards them.

c To condemne you of vnrightheousnesse or vnrightheousnesse.

d I write hearts are cast down, and are very faine spent.

e I write those things which Titus tolde me of you at his comming to wit, how fruitfully you read ouer my letters, moreover and besides that I am exceedingly reioyced with his presence.

f An objection But thou hast hailed vs roughly: The Apostle answereth that hee vied not this roughnesse without griefe. And he addeth moreover, he is also glad now that hee draweth them to that sorrow, although it was against his will, since it was so profitable vnto them: for there is a sorrow not only praiseworthy, but also necessary, to wit, whereby repentance groweth by certaine degrees, for the which

g I so much that that sorrow did you much good towards the amending of your lewdnesse and sinnes. Godly sorrow is when wee are not terrified with the feare of punishment, but because wee feele we haue offended God our most mercifull father. Contrarie to this there is another sorrow, that only feareth punishment, or when a man is vexed for the losse of some worldly good: the fruit of the first is repentance, the fruit of the second is desperation. * Lewis, 26. 11.

12 **W**herefore, though I wrote vnto you, I did it not for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God might appeare vnto you.

13 Therefore we were comforted, because yee were comforted: but rather we reioyced much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in truth, euen so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when he remembereth the obedience of you all, and how with feare and trembling ye receiued him.

16 I reioyce therefore, that I may put my confidence in you in all things.

CHAP. VIII.

1 **H**ee exhorteth them, by the example of the Macedonians, 9 and also euen of Christ himselfe, 14 to bee liberal toward the Saints. 16 For which purpose, he sheweth that Titus, 18 and another brother came vnto them.

Wee doe you also to wit, brethren, of the grace of God bestowed vpon the Churches of Macedonia,

2 Because in great trial of affliction their ioy abounded and their most extreme pouertie abounded vnto their rich liberalitie.

3 For to their power (I beare record) yea, and beyond their power, they were willing,

4 And prayed vs with great instance, that we would receiue the grace, and fellowship of the ministring which is toward the Saints.

5 And this they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the will of God.

6 That we should exhort Titus, that as hee had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, euen so see that ye abound in this grace also.

8 This say I not by commandement, but because of the diligence of others: therefore prouoe I the naturalnesse of your loue.

9 For ye know the grace of our Lord Iesus Christ, that hee being rich, for your sakes became poore, that yee through his pouertie might be made rich.

10 And I shewe my minde herein: for this is expedient for you, which haue begun not to doe onely, but also to will, a yee agree.

11 Now therefore performe to doe it also, that as there was a readinesse to will, euen so ye may performe it of that which ye haue.

12 For if there bee first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it that other men should be eased, and you grieved: but vpon like contribution, at this time your abundance supplieth their lacke.

14 That also their abundance may be for your lacke, that there may be equalitie:

15 As it is written, He that gathered much, had nothing ouer, and hee that gathered little, had not the lesse.

16 And thanks be vnto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so carefull that of his owne accord he went vnto you.

18 And we haue sent also with him the brother, whose praise is in the Gospel throwout all the Churches.

19 (And not so onely, but is also chosen of the Churches to bee a fellow in our iourney, concerning this grace that is ministred by vs vnto the glory of the same Lord, and declaration of your prompt minde.)

20 Auoiding this, that no man should blame vs in this abundance that is ministred by vs,

21 Prouiding for honest things, not only before the Lord, but also before men.

22 And wee haue sent with them our brother, whom wee haue ofte times proued to be diligent in many things; but now much more diligene, for the great confidence, which I haue in you.

23 Whether any doe enquire of Titus, he is my fellow and helper to you ward: or of our brethren, they are messengers of the Churches, and the glory of Christ.

24 Wherefore shew toward them, & before the Churches the prooue of your loue, and of the reioycing that we haue of you.

CHAP. IX.

1 Why, albeit hee thinke well of their readie wiles, 3 yet earnestly exhorteth them, 4 he yeeldeth a reason. 6 He compareth almes to seede sowing, 13 which God doth repay with great gaines.

For as touching the ministring to the Saints, it is superfluous for me to write vnto you.

2 For I knowe your readinesse of minde, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yere agoe, & your zeale hath prouoked many.

3 Now haue I sent the brethren, lest our reioycing ouer you should be in vaine in this behalfe, that yee (as I haue said) be ready:

ought to helpe the Saints, seeing that he had become suretie for them to the Macedonians, but only to stirre them vp which were running of themselves, to the end that all things might both be in a better readinesse, and also be more plentifull.

X x x x

4 Left

6 Against such as vie to excuse themselves, because they are not rich; as though it were onely proper to rich men to helpe the poore.

7 Christian liberalitie is mutual, that proportion may be obserued.

8 That like as now in your abundance you helpe others, which are poore, with some part of your goods, so should others, in like sort bestow some of theirs vpon you.

9 Exod. 16. 18.

10 He commended Titus and his two companions for many causes, both that their credite might not be suspected, as though he had sent them slyly to spoile the Churches, & also that they might be so much the readier to contribute.

11 In the preaching of the Gospel.

12 These almes which are bestowed for the reliefe of the Church of Hierusalem.

13 In this plentiful liberalitie of the Churches, which is committed to our trust.

14 Rom. 12. 17.

15 Titus but two companions, in by whom the glory of Christ is set forth.

16 All Churches shall be witnesses of this your godly dealing, in whose presence you are, for so much as you do for the messengers whom they haue chosen vnto all their content, and sent them vnto you.

^a The word which he useth signifieth such a peaceable and contented mind as cannot be moved with any terror or feare. ^b As from a meane none. ^c Almes must be giuen neither niggardly nor with a loathfull minde, or hardly but a frank and free almes is compared to a sowing which hath a most plentiful harvest of most abundant blessing following it. ^d Determineth and appointeth freely into himselfe. ^e With a contented and niggardly heart. ^f Against his will, as he is to be still separated of. ^g As God himselfe giueth full liberallitie. ^h To helpe others by all means possible in doing them good in their necessities. ⁱ Psal. lxxv. ^k Is everlasting. Now David speaketh of a man that feareth God, and loveth his neighbour, who shall neuer want (saith he) to give to others. ^l There is none so good an inheritance to the godly, as bountyfullnesse. ^m An other excellent and double fruit of liberallitie towards the Saints, is this: that it giueth occasion to praise God, and that our faith also is thereby made manifest. ⁿ By the proofe of your liberallitie in this helping and succouring of them. ^o In shewing with one consent, that you acknowledge that onely Gospel, which you haue willingly submitted your selues vnto, declaring thereby, that you agree with the Church of Hierusalem. ^p Left by this great commendation and praise, the Corinthians should be puffed up, he stoueth up this exhortation, with this exclamation.

4. ^a Left if they of Macedonia come with me, and finde you vnprepared, wee (that wee may not say, you) should bee ashamed in this my constant boasting.

5. Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be ready, and come as of beneuolence, and not as of niggardlinesse.

6. This yet remember, that he which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.

7. As euery man soweth in his heart, so shall hee giue, not sparingly, nor of necessity, but for God loueth a cheerfull giuer.

8. And God is able to make full grace to abound toward you, that ye alwayes hauing all sufficiency in all things, may abound in euery good worke.

9. (* As it is written, Hee hath spread abroad and hath giuen to the poore his beneuolence remaineth for euer.

10. Also he that findeth seede to the sower, will minister likewise bread for food, and multiply your seede, and increase the fruits of your beneuolence.)

11. That on all parts ye may be made rich vnto all liberallitie, which causeth through vs thankgiuing vnto God.

12. For the ministracion of this seruice not only supplieth the necessities of the Saints, but also abundantly causeth many to giue thanks to God,

13. (Which by the experiment of this ministracion, praise God for your voluntarie submission to the Gospel of Christ, and for your liberall distribution to them, and to all men.)

14. And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15. Thanks therefore be vnto God for his vnspokeable gift.

By this occasion to praise God, and that our faith also is thereby made manifest. ^k By the proofe of your liberallitie in this helping and succouring of them. ^l In shewing with one consent, that you acknowledge that onely Gospel, which you haue willingly submitted your selues vnto, declaring thereby, that you agree with the Church of Hierusalem. ^m Left by this great commendation and praise, the Corinthians should be puffed up, he stoueth up this exhortation, with this exclamation.

CHAP. X.

2. He sheweth with what confidence, 4. with what weapons, 6. and with what reuenge he is armed against the cavillations of the wicked, 7. and that, when hee is present, his deedes haue no lesser power, 11. then his words haue force, when he is absent.

Now I Paul my selfe beseech you by the meekenesse, and gentlenesse of Christ, which when I am present among you am base, but am bold toward you being absent:

he warneth them earnestly and grauely, vying also terrible threatnings, to shew themselves such as are apt to be instructed. And he refelleth certain proud men which made no better account of him, then of a bragging Thrafo, in that hee vsed to be sharpe against them when hee was absent, because they saw no great maiestie in him after the manner of men, and besides had procured his lenitie, notwithstanding that in his absence, he had written to them sharply. Therefore first of all he professeth that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentlenesse, he professeth vnto them that hee will shewe in deedes how farre they are deceiued, which make that account of the office of an Apostle, that they doe of worldly offices, that is, according to the outward appearance. ^a That nature which is inclined to mercie, rather then to rigour of iustice.

And this I requeyre you, that I neede not to be bold when I am present, with that same confidence, wherewith I thinke to be bold against some, which esteeme vs as though wee walked according to the flesh, whereas we walke not in the flesh, yet we doe not waite after the flesh. (But the weapons of our warfare are not carnall, but mightie through God, to cast downe holdes.)

2. Casting downe the imaginations, and every high thing, that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ.

3. And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

4. Look ye on things after the appearance? If any man trust in himselfe that hee is Christes, let him consider this againe of himselfe, that as hee is Christes, euen so are wee Christes.

5. For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

6. This I say, that I may not seeme as it were to feare you with letters.

7. For the letters, sayth hee, are fore and strong, but his bodily presence is weake, and his speech is of no value.

8. Let such one thinke this, that such as we are in word by letters, when wee are absent, such will mee bee also indeed, when wee are present.

9. For wee dare not make our selues of the number, or to compare our selues to them, which praise themselves: but they vnderstand not that they measure themselves with themselves, and compare themselves with themselves.

10. But wee wil not reioyce of things, which are not within our measure, but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

11. For we stretch not our selues beyond our measure, as though we had not attained vnto you: for euen to you also haue we come in preaching the Gospel of Christ,

12. Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you according to our line abundantly,

13. And to preach the Gospel in those selues: and as for him selfe, although hee brag of excellent things, yet hee wil not passe the bounds which God hath measured him out, according wherunto hee came euen vnto them in preaching the Gospel of Christ, and traffeth that hee shall goe further, when they haue so profited that he shall not neede to tary any longer amongst them to instruct them. And hereunto is added an amplification, in that he neuer succeeded other men in their labours. ^a Thou spoken after attaining fort. ^b Upon a euaine persuasion that they haue of themselves, they take upon them they care not what. ^c They can temne another, and assure all their doinge onely by themselves. ^d Of these things which God hath not measured to me. ^e Ephes 4. 7. ^f As though God had diuided the whole world among the Apostles, to be husbanded.

gions which are beyond you : not to reioyce in another mans line, that is, in the things that are prepared a cadie.

17 * But let him that reioyeth, reioyce in the Lord.

18 For hee that prayeth himselfe is not allowed, but he whom the Lord praieth.

19 The Corinthians to heare other things, witnessing that hee seeketh nothing else but to approve himselfe to God, whose glory he only seeketh.

CHAP. XI.

1 He testifieth, that for the great loue he beareth to the Corinthians, hee is compelled, to utter his owne praises.

2 And that hee bestowed his labour on them without any reward, 3 that the false Apollles should not surpass him in any thing, 4 whom he saith excelled in these things which are praise worthy indeed.

Would to God, yee could suffer a little my foolishnesse, and indeed, yee suffer me.

2 For I am ielous over you with a godly ielousie: for I haue prepared you for one husband, to present you as a pure virgin to Christ.

3 But I feare least as the serpent beguiled Eue through his subtiltie, so your mindes should be corrupte from the simplicitie that is in Christ.

4 For if hee that commeth, preacheth another Iesus whom wee haue not preached: or if yee receiue another spirit whom yee haue not receiued: either another Gospel, which yee haue not receiued, yee might well haue suffered him.

5 Verely I suppose that I was not inferiour to the very chiefe Apollles.

6 And though I be rude in speaking, yet I am not so in knowledge, but among you wee haue bene made manifest to the vttermost, in all things.

7 Haue I committed an offence, because I abased my selfe, that yee might bee exalted, and because I preached to you the Gospel of God freely?

8 I robbed other Chuches, and tooke wages of them to doe you seruice.

9 And when I was present with you, and had need, I was not slothful to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia supplied, & in all things I kept, and will keepe my selfe, that I should not bee grievous to you.

10 I grant, sayth hee, that I am not so eloquent an Oratour, but yet they cannot take away the knowledge of the Gospel from me, whereof you haue had good prooffe, and that every manner of way.

11 Paul lacked not of that kinde of eloquence which is meet for a man, and fit for the Gospel, but he willingly wanted that painted kinde of speech, which too many now adagey use after and follow. 12 Another slander, to wit, that he was a rascal, and liued by the labor of his owne hands. But herein saith the Apostle, what can you lay against me, but that I was content to take any paines for your sakes, and when I lacked to trauaile for my liuing with mine owne hands in part, & partly also when povertie constrained me, I chose rather otherwise to seeke my sustentance, then to bee any burden to you, although I preached the Gospel vnto you? 13 * An amplification: So faire is he from being ashamed of this acte, that he hath also resolved with himselfe to doe no otherwise hereafter amongst them, to the intent that he may alwayes be truly said, that he taught in Achaia for nothing: not that hee did dimeth the Corinthians, but that these Thracons may neuer find the occasion which they haue already fought for, and hee in the meane season, may see something before them to follow, that at length they may truly say, that they are like to Paul.

10 The truth of Christ is in me, that this reioycing shall not be but against mee in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that I will doe: that I may cut away occasion from them which desire occasion, that they may be found like vnto vs in that wherein they reioyce.

13 For such false apollles are deceitfull workers, and transforme themselves into the Apollles of Christ.

14 And no marueile: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness, whose end shall be according to their workes.

16 I say againe, Let no man thinke that I am foolish, or else take me euen as a foole, that I also may boast myselfe a little.

17 That I speake, I speake it not after the Lord: but as it were foolishly in this my great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer fooles gladly: because that ye are wise.

20 For ye suffer, euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the reproch, as though that wee had bin weaker: but wherein any man is bold (I speake foolishly) I am bold also.

22 They are Hebrewes, so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the Ministers of Christ (I speake as a foole) I am more: in labors more abundant: in stripes about measure: in prison more plenteously: in death oft.

24 Of the Iewes fiftie times receiued I fortie stripes saue one.

25 I was thrice beaten with roddes: I was once stoned: I suffered thrice shipwracke: night and day haue I bene in the deepe Sea.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the Citie, in perils in wilderness, in perils in the Sea, in perils among false brethren,

swading themselves to bee very wise men, did not marke in the meane season, that those false apollles abused their simplicitie for aduantage. 1 As if hee sayd, In respect of that reproch which they doe vnto you (I speake it) which surely is as euill, as if they did beat you. 2 Paul is called weak, in that hee seemeth to the Corinthians a vile and abject man, a beggarly artificer, a most wretched and miserable idiot, whereas notwithstanding therein Gods mightie power was made manifest. 3 Philip 3.5. Paul being honourable indeede, defendeth his ministry openly, not for his owne sake, but because hee sawe his doctrine come into hazard. 4 In danger of prison death. 5 He alludeth to that that is written, Deut. 23. 3. and moreover this place sheweth vnto us, that Paul suffered many things which Luke passed over. 6 Of the Romane Magistrates. 7 Actes 16. 23. 8 Actes 14. 19. 9 Actes 17. 14.

27 In wearinesse and painfulnesse, in watching often in hunger and thirst, in fastings often in colde and nakednesse.

28 Beside the things which are outward, I am cumbered daily, and haue the care of all the Churches.

29 Who is weak, and I am not weak: who is offended, and I burne not.

30 If I must needs reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In Damascus the Governour of the people vnder King Aretas, laid watch in the Citie of the Damascens, and would haue caught me.

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

But I would boast my selfe, I would take no better argument: and God himselfe is my witnesse that I lye not, and forgo nothing.

CHAP. XII

1 He doth euen unwillingly make reuerall of those becomen visions, that were reueiled vnto him: for which through his owne infirmities, he being pricke of his owne infirmities, but they driue him to this kinde of folly, in which they giue care to certaine vainglorious persons, who draw them from Christ.

2 It is not expedient for me no doubt to reioyce: for I will come to visions and reuelations of the Lord.

3 I knowe a man in Christ aboue fouretee yeeres agoe, (whether he were in the body, I cannot tell, or out of the body, I can not tell: God knoweth) which was taken vp into the third heauen.

4 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth.)

5 How hath hee been taken vp into Paradise, and heard words which cannot be spoken, which a nor possible for man to vtter.

6 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

7 For though I would reioyce, I should not be a foole, for I will say the truth: but I reframe, lest any man should think of me aboue that he seeth in me, or that he heareth of me.

8 And lest I should be exalted out of measure through the abundance of reuelations, there was giuen vnto me a pricke in the

flsh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made perfect through weaknesse. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weak, then am I strong.

11 I was a foole to boast my selfe: yee haue compelled mee: for I ought to haue bene commended of you: for in nothing was I inferior vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it wherein yee were inferior vnto other Churches, except that I haue not bene slothfull to your hinderance? forgive me this wrong.

14 Behold, the third time I am readie to come vnto you, and yet will I not be slothfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be belittled for your soules: though the more I loue you, the lesse I am loued.

16 But be it that I charged you not: yet forasmuch as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same steppes?

19 Again, thinke yee that we excuse our selues vnto you? we speake before God in Christ. But we doe all things, dearly beloued, for your edifying.

20 For I feare lest when I come, I shall not finde you such as I would: and that I shall be found vnto you such as yee would not, and lest there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare lest when I come againe, my God abase mee among you, and I shall bewaile many of them which haue sinned alreadie, and haue not repented of the vncleannesse and fornication, and wantonnes which they haue committed.

cause it is behoouable for them to doubt nothing of his fidelitie, who instructed them. As it becometh him to speake truly and sincerely, that prescribeth himselfe to be in Christ, that is to say, to be a Christian. Having confirmed his authoritie vnto them, he rebuketh them sharply, and threatneth them also like an Apostle, shewing that he will not spare them hereafter, vnlesse they repent, seeing that this is the third time that he hath warned them.

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C H A P. XIII.

1 Comming the third time, 2 hee denounceth the sharper vengeance towards them, 3 who haue a perfect triall of the power of Christ in his Apostleship: 10 At length hee prayeth for their repentance, 11 and wisheth them prosperitie.

LOe this is the third time that I come vnto you. In the mouth of two or three witnesses shall euery word stand.

2 I told you before, and tell you before: as though I had bene present the second time, so write I now being absent to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare,

3 Seeing that yee seeke experience of Christ, that speaketh in me, which toward you is not weake, but is a mightie in you.

4 For though he was crucified concerning his infirmities, yet liueth he through the power of God. And we no doubt are weake in him, but we shall liue with him, through the power of God toward you.

5 Prooue your selues whether yee are in the faith: examine your selues: know yee not your owne selues, how that Iesus Christ

is in you, except ye be reprobates?

6 But I trust that ye shall know that wee are not reprobates.

7 Now I pray vnto God that ye doe none euill, not that we should seeme approoued, but that ye should do that which is honest: though we be as reprobates.

8 For we cannot do any thing against the truth, but for the truth.

9 For wee are glad when wee are weake, and that ye are strong: this also wee wish for, even your perfection.

10 Therefore write I these things being absent, lest when I am present, I should vse sharpnesse, according to the power which the Lord hath giuen me, to edification, and not to destruction.

11 Finally brethren, fare ye well: bee perfect: bee of good comfort: be of one minde: liue in peace, and the God of loue and peace shall be with you.

12 Greete one another with an holy kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

¶ The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

3 Hee mitigateth that sharpnesse, trusting that they will shewe themselves towards their faithfull Apostle, and willing to be taught: adding this moreover that hee pisseth not for his owne fame and estimation, so that they may serue to their saluation, which is the onely marke that hee shooeth at. 4 In mens judgement. 4 That all things may be in good order amongst you, and the members of the Church referred into their place, which haue bene shaken and out of place. 4 A briefe exhortation, but yet such an one as comprehendeth all the parts of a Christian mans life. 5 He salueth them familiarly, and in conclusion wisheth well vnto them. 1 Cor. 16. 20.

THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

C H A P. I.

1 Straight after the salutation, 6 hee reprehendeth the Galatians for reuolting 9 from his Gospel, 15 which hee received from God, 17 before he had communicated with any of the Apostles.



PAUL an Apostle (not a man, but by Iesus Christ, and God the Father which hath raised him from the dead.)

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace bee with you, and peace from God the Father, and from our Lorde Iesus Christ,

4 Which gaue himselfe for our sinnes, that hee might deliuer vs from this present

euill world, according to the will of God euen our Father,

5 To whom be glory for euer and euer, Amen.

6 I marueile that ye are so soone removed away vnto another Gospel, from him that had called you in the grace of Christ,

7 Which is not another Gospel, saue that there be some which trouble you, and intend to peruert the Gospel of Christ.

8 But though that wee, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed.

9 As we said before, so say I now againe, If any man preach vnto you otherwise, then that ye haue receiued, let him be accursed.

away vnto a new Gospel. Hee useth the pastime vnto cast the fault upon the false apostles, and he useth the time that now is to giue them to understand, that it was not already done, but in doing. 4 He warneth them in time to remember that there are not many Gospels, and therefore whatsoever these false apostles pretend which had the Law, Moses and the Fathers in their mouthes, yet they are in deede so many corruptions of the true Gospel, in so much that hee himselfe, yea, and the very Angels themselves (and therefore much more these false apostles) ought to be holden accursed, if they go about to change the left iote that may be in the Gospel that he deliuered to them before. 5 For there is nothing more contrary to faith or free iustification, then iustification by the Law, or by deserving. 6 Look Rom 9. 3.

4 Out of that most corrupt state which is without Christ. 3 The first part of the Epistle, wherein he witnesseth that he is an Apostle, nothing inferior to those chiefe disciples of Christ, and wholly agreeing with them, whose names the false apostles did abuse. And he beginneth with chiding, reprouing them of lightnesse, for that they gaue care so easily vnto them which peruerted them and drew them

Xxxx 3

10 5 For

Pauls calling, To the Galatians. and conuersation.

CHAP. II.

3 A confirmation taken both from the nature of the doctrine it selfe, and also from the manner which hee vsed in teaching: for neither saith hee, did I teach those things which pleased men, as these men doe which put part of saluation in externall things, and workes of the Lawe neither went I about to procure any mans fauour. And therefore the matter it selfe sheweth that that doctrine which I deliuered vnto you, is heauenly.

4 Hee toucheth the false apostles, who had nothing but men in their mouths: and hee, though he would derogate nothing from the Apostles, preacheth God, and not men.

5 Cor. 15. 1. A second argument to proue that his doctrine is heauenly, because he had it from heaven, from Iesus Christ himselfe, without any mans helpe, wherein hee excelleth them whome Christ taught here on earth, after the manner of men.

6 This place is to be vnderstood of an extraordinary reuelation, for otherwise the Sonne alone reuelled his Gospel by his Spirit, although by the ministerie of men, which Paul sheweth out here.

7 Hee proueth that hee was extraordinarily taught of Christ himselfe, by the historie of his former life, which the Galatians themselves knewe well enough: for sayeth hee, it is well known in what schoole I was brought vp, euen from a childe, to wit, amongst the deadly enemies of the Gospel. And that no man may cauilt and say, that I was schollar of the Pharisees in name onely, and not in deede, no man is ignorant howe that I excelled in Pharisaisme, and was suddenly made of a Pharise, an Apostile of the Gentiles, so that I had no space to bee instructed of men. Acts 9. 1. k Hee calleth them the traditions of his Fathers, because hee was not onely a Pharise himselfe, but also had a Pharise to his father. l Hee speaketh of Gods eternall predestination, whereby hee appointed him to bee an Apostile, whereof hee maketh three degrees: the euellasting counsell of God, his appointing from his mothers wombe, and his calling: here is no mention at all, we see, of workes foreseene. m To mee, and this is a kinde of speech which the Hebrewes vse, whereby this is giuen vnto vnderstand, that this gift cometh from God. Ephes. 3. 8. 8 Because it might bee objected, that in deede hee was called of Christ in the way, but afterward was instructed of the Apostles and others, whose names (as I sayde before) the false apostles abused to destroy his Apostleship, as though hee deliuered another Gospel then the true Apostles did, and as though hee were not of their number, which are to be credited without exception: therefore Paul answereth, that hee began straightway after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but onely fiftene dayes, where hee sawe onely Peter and Iames, and afterwards, hee began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Iewes, which knewe him onely by name: so faire off was it, that hee was there instructed of men. n With any man in the world. o This is a kinde of othe, p The doctrine of faith.

10 For now preach I mans doctrine, or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 Now I certifie you, brethren, that the Gospel which was preached of mee, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the reuelation of Iesus Christ.

13 For ye haue heard of my conuersation in time past, in the Iewish religion, how that I persecuted the Church of God extremely, and wasted it.

14 And profited in the Iewish religion about many of my companions of mine owne nation, and was much more zealous of the traditions of my Fathers.

15 But when it pleased God (which had separated me from my mothers wombe, and called me by his grace.)

16 To reueale his Sonne in mee, that I should preach him among the Gentiles, immediately I communicated not with flesh and blood.

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeeres I came againe to Hierusalem to visite Peter, and abode with him fiftene dayes.

19 And none other of the Apostles saw I, saue Iames the Lords brother.

20 Nowe the things which I write vnto you, behold, I witnesse before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was vnknownen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, Hee which persecuted vs in time past, now preacheth the faith which before he destroyed.

23 And they glorified God for me.

1 That the Apostles did nothing disagree from his Gospel, 3 hee declareth by the example of Titus being vncircumcised, 11 and also by his aduocating the same against Peters dissimulation: 17 And so he passeth to the handling of our free iustification by Christ, &c.

Then foureteeen yeeres after, I went vp againe to Hierusalem with Barnabas, and tooke with me Titus also.

2 And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, lest by any means I should runne, or had runne in vaine:

3 But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised,

4 To wit, for the false brethren which were craftily sent in, and crept in priuily to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.

5 To whom we gaue not place by subjection for an houre, that the truth of the Gospel might continue with you.

6 But by them which seemed to bee great, I was not taught (whatsoever they were in time passed, I am nothing the better, * God accepteth no mans person) for they that are the chiefe, did adde nothing to me above that I had.

7 But contrariwise, when they sawe that the Gospel ouer the vncircumcision was committed vnto me, as the Gospel ouer the circumcision was vnto Peter:

8 (For he that was mightie by Peter in his Apostleship ouer the circumcision, was also mighty by me toward the Gentiles)

9 And when Iames, and Cephas, and Iohn, knew of the grace that was giuen vnto mee, which are counted to bee pillars, they gaue to me and to Barnabas the right hands of fellowship, that we should preach vnto the Gentiles, and they vnto the Circumcision,

10 Warning onely that wee should remember the poore: which thing also I was diligent to doe.

11 And when Peter was come to Antiochia, I withstood him to his face: for hee was to be condemned.

12 For before that certaine came from Iames, hee ate with the Gentiles: but when they were come, hee withdrew and separated himselfe, fearing them which were of the Circumcision.

13 And the other Iewes played the hypocrites likewise with him, in so much that Bar-

corrupt with any of the mens false doctrines. * Under the Galatians name, he vnderstandeth all nations. * Deuter. 10. 17. 2. chron. 19. 7. iob. 34. 19. altes 10. 34. roman. 2. 11. 1. phi. 6. 9. coloss. 3. 25. 1. pet. 1. 17. f Among the Gentiles, as Peter had to preach it among the Iewes, g Whom alone and onely, these men count for pillars of the Church, and whose names they abuse to deceive you. h They gaue vs their hand in token that wee agreed wholly in the doctrine of the Gospel. i Before all men. 2 Another most vehement prooofe of his Apostleship, and also of that doctrine which hee had deliuered concerning free iustification by faith onely, because that for this thing onely hee reprehended Peter at Antioch, who offended herein, in that for a few Iewes sakes which came from Hierusalem, hee played the Iewe, and offended the Gentiles which had beleued.

nabas

1 Now hee sheweth how hee agreeth with the Apostles, with whom hee granteth that hee conferred touching his Gospel which he taught among the Gentiles, foureteeen yeeres after his conuersion, and they allowed it in such sort, that they constrained not his fellow Titus to be circumcised, although some tormented themselves therein, which traitorously laid wait against him, but in vaine: neither did they adde the least iote that might be to the doctrine which he had preached, but contrariwise they gaue to him and Barnabas the right hands of fellowship and acknowledged them as Apostles appointed of the Lord to the Gentiles. a Vnfruitfull for as touching his doctrine, Paul doubteth not of it, but because there were certayne reports cast abroad of him, that he was of another opinion then the rest of the Apostles were, which thing might haue hindered the course of the Gospel, therefore he laboureth to remedie this fault. b Which by deceit and counterfeit holinesse crept in among the faithfull. c By submitting our selves to them, and betraying our owne libertie. d The true and sincere doctrine of the Gospel, which remained safe from being

1 Th for on taken gifts Ghost the Go thatch doctri selfe cr it coul

nabas was killed away with them by that their hypocrisy.

14 But when I saw that they went not the right way to the truth of the Gospel; I said vnto Peter before all men, If thou being a Jew, liuest as the Gentiles, and not like the Jewes, why^a constrainest thou the Gentiles to doe like the Iewes?

15 We which are^a Iewes by nature, and not Prisoners of the Gentiles,

16 Know that a man is not iustified by the workes of the Law, but by the faith^a of Iesus Christ, euen wee, I say, haue beleueed in Iesus Christ, that wee might be iustified by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law, no flesh shalbe iustified.

17 If then while^a wee seeke to be made righteous by Christ, wee our selues are found sinners, is Christ therefore the minifter of sinne? God forbid.

18 For if I builde againe, the things that I haue destroyed, I make my selfe a trespasser.

19 For I through the Law am dead to the Law, that I might liue vnto God.

20 I am crucified with Christ, but I liue, yet not^a I any more, but Christ liueth in mee: and in that I now liue in the flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me,

21 I doe not abrogate the grace of God: for if righteousness be by the Law, then Christ died without a cause.

a Although we be Iewes, yet we preach iustification by faith, because we know vndoubtedly, that no man can be iustified by the Law. *p* So the Iewes called the Gentiles, because they were strangers from Gods covenant. *r* In Iesus Christ. *s* No man, and in this word (flesh) there is a great vehemencie, whereby it meant that the nature of man is utterly corrupt. *Rom. 3. 19.* *4* Before he goeth any further, hee meeteth with their objection, which abhorred this doctrine of free iustification by faith, because say they, men are by this means withdrawn from the studie of good workes. And in this sort is the objection: if sinners should be iustified through Christ by faith without the Law, Christ should appeare sinners, and should as it were exhort them thereunto by his ministration. Paul answereth that this consequence is false, because that Christ destroyeth sinne in the beleeuers: For so, faith he, doe men flee vnto Christ through the terror and feare of the Law, that being quit from the curse of the Law and iustified, they may be saved by him, that together therewithall, hee beginneth in them by little and litle that strength and power of his which destroyeth sinne: to the ende that this old man being abolished by the vertue of Christ crucified, Christ may liue in them, and they may consecrate themselves to God. Therefore if any man giue himselfe to sinne after he hath receiued the Gospel, let him not accuse Christ nor the Gospel, but himselfe, for that hee destroyeth the worke of God in himselfe. *f* He goeth from iustification, sanctification, which is another benefite wee receiue by Christ, if wee lay holde on him by faith. *2* The Law that terrifieth the conscience, bringeth vs to Christ, and hee onely can save vs to die to the Law indeed, because that by making vs righteous, hee taketh away from vs the terror of conscience, and by sanctifying vs, causeth through the mortifying of lust in vs, that it cannot take such occasion to sinne by the restraint which the Law maketh, as it is before. *Rom. 7. 10, 11.* *u* The same that I was before. *x* In this mortall body. *5* The second argument taken of an absurditie: If men may be iustified by the Law, then was it not necessarie for Christ to die. *y* For there was no cause why he should doe so.

CHAP. III.

1 He rebuketh them, for suffering themselves to bee drawn from the grace of free iustifications in Christ, most liuely set out vnto them. 6 Hee bringeth in Abrahams example, 10 declaring the effect, 21 and causes of the giuing of the Law.

O Foolish Galatians who hath bewitched you, that ye should not obey the truth, Ghost, wherewith they were indured from heauen after they had heard and beleueed the Gospel by Pauls ministration: which seeing they were so euident to all mens eyes, that they were as it were liuely images, wherem they might behold the truth of the doctrine of the Gospel, no lesse then if they had beheld with their eyes Christ himselfe crucified, in whose onely death they ought to haue their trust, he marueileth how it could be that they could be so bewitched by the false apostles.

to whom Iesus Christ before was described in your fight and among you crucified?

2 This onely would I learne of you, Receiued yee^a the Spirit by the workes of the Law, or by hearing of^a faith preached?

3 Are ye so foolish, that after ye haue begun in the Spirit, ye would now be made perfit by the^a flesh?

4 Haue yee suffered so many things in vaine? if so be it be euen in vaine.

5 He therefore that ministrereth to you the Spirit, and worketh miracles among you, doeth he it through the workes of the Law, or by the hearing of faith preached?

6 Yea, rather as^a Abraham beleueed God, and it was^a imputed to him for righteousness.

7 Knowe yee therefore that they which are of faith, the same are the children of Abraham;

8 For the Scripture foreseeing, that GOD would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, * In thee shall all the Gentiles be^a blessed.

9 So then they which bee of faith, are blessed^a with faithfull Abraham.

10 For as many as are of the workes of the Law, are vnder the curse: for it is written, * Cursed is euery man that continueth not in all things, which are written in the booke of the Law, to doe them.

11 And that no man is iustified by the Law in the sight of God, it is euident: for the iust shall liue by faith.

12 And the Law is not of faith: but the man that shall doe these things, shall liue in them.

13 Christ hath redeemed vs from the curse of the Law, being made a curse for vs, (for it

a Christ was laid before you so nobly and so plainly, that you had his liuely image as it were represented before your eyes, as if he had bene crucified before you. *b* Those spiritual gifts which were a scale as it were in the Galatians that the Gospel which was preached to them was true. *c* Of the doctrine of faith.

2 The fourth argument mixed with the former: and it is double. If the Law be to be ioynd with faith, this were not to go forward, but backward, seeing that those spiritual gifts which were bestowed vpon you are more excellent then any that could proceed from your selues. And moreover, it should follow, that the Law is better then Christ, because it should perfect and bring to ende that which Christ began onely.

d By the (flesh) he meaneth the ceremonies of the Law, against which he setteth the Spirit, that is, the spiritual working of the Gospel. *3* An exhortation by manner of vbraiding, that they doe not in vaine suffer so many conflicts.

4 Hee repeateth the third argument which was taken of the effects, because he had enteraled certaine other arguments by the way. *5* The fifth Argument which is of great force, and hath three grounds. The first, that Abraham was iustified by faith, to wit, by free imputation of righteousness according to the promise apprehended by faith, as Moses doeth most plainly witnesse. *e* Look Romans 4. *f* Gen. 15. 6. *rom. 4. 3.* *iam. 2. 23.* *6* The second, that the sonnes of Abraham must bee esteemed and accounted of by faith. *7* The third, that all people that beleue, are without exception comprehended in the promise of the blessing. *g* Gen. 12. 3. *ales. 3. 15.* *8* A prooffe of the first and second grounds, out of the words of Moses. *f* Blessing in this place, signifieth the free promise by faith. *9* The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleue) blessed, that is to say, freely iustified. *g* With faithfull Abraham, and not by faithfull Abraham, to giue vs to understand that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posteritie are blessed. *10* The sixth argument, the conclusion whereof is also in the former verbe taken of contraries, thus. They are accursed which are of the workes of the Law, that is to say, which value their righteousness by the performance of the Law. Therefore they are blessed which are of faith, that is, they which haue righteousness by faith.

11 A prooffe of the former sentence or proposition, and the proposition of this argument is this: Cursed is hee that fulfillieth not the whole Law. *Deut. 27. 26.* *12* The second proposition with the conclusion: But no man fulfilleth the Law. Therefore no man is iustified by the Law, or els, All are accursed which seeke righteousness by the workes of the Law. And there is annexed also this manner of prooffe of the second proposition, to wit, Righteousnesse and life are attributed to faith. Therefore no man fulfilleth the Law. *h* Habakkuk 2. 4. *rom. 1. 17. heb. 10. 38.* *13* Here is a reason shewed of the former consequence: Because the Law promitteth life to all that keepe it, and therefore if it be kept, it iustifieth and giueth life. But the Scripture attributing righteousness and life to faith taketh it from the Law, seeing that faith iustifieth by imputation, and the Law by the performing of the worke. *i* Leuit. 18. 5. *14* A preventing of an objection: How then can they bee blessed, whom the Lord pronounceth to bee accursed? Because Christ sustaineth the curse which the Law laid vpon vs, that wee might bee quit from it. *15* A prooffe of the answer by the testimonie of Moses.

Who are iustified. To the Galatians. The vse of the Law.

** Deut. 21. 23. In Christ was accursed for us, because he bare the curse that was due to us, to make us partakers of his righteousness.*

16 A conclusion of all that was said before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Jewes themselves, of whose number the Apostle correcteth himselfe to be, cannot obtaine that promised grace of the Gospel, which he calleth the Spirit, but onely by faith. And the Apostle doeth feuerally apply the conclusion, both to the one and to the other, preparing himselfe a way to the next argument, whereby he declareth that that one only seed of Abraham, which is made of all peoples, can no otherwise be ioyned and grow vp together but by faith in Christ.

17 He putteth forth two generall rules before the next argument, which is the seventh in order: The one is, that it is not lawfull to breake covenants and contracts which are iustly made, & according to Law, among men, neither may any thing be added vnto them: The other is, that God did so make a covenant with Abraham, that he would gather together his children, which consist both of Jewes and Gentiles into one body (as appeareth by that which hath bin said before.) For hee did not say, that he would be the God of Abraham and of his seedes, (which thing notwithstanding should haue bin said, if he had many and diuers seedes, as the Gentiles apart, and the Jewes apart) but that he would be the God of Abraham, and of his seede, as of one.

*I will use an example which is common among you, that you may be ashamed that you give not so much to Gods covenants, as you doe to mans. * Heb. 9. 17. k. Authentically, as we call it.*

18 He putteth forth the summe of the seventh argument, to wit, that both the Jewes and the Gentiles grow together in o body of the seed of Abraham, in Christ onely, so that all are one in Christ, as it is afterwarde declared, ver. 28. l. Paul speaketh not of Christ person, but of two peoples, which grew together in one, in Christ.

19 The eighth argument taken of comparison, thus: It is a mans covenant (being authentically) be firme and strong, much more Gods covenant. Therefore the Law was not giuen to abrogate the promise made to Abraham which had respect to Christ, that is to say, the end whereof did hang on Christ.

m. Which tended to Christ. 20 An enlarging of that argument, thus: Moreouer and besides that the promise is of it selfe firme and strong, it was also confirmed with the prescription of long time, to wit, of 430 yeeres, so that it could in no wise be broken. 21 An obiection: We grant that the promise was not abrogated by the covenant of the Law, and therefore we ioyn the Law with the promise. Nay, saith the Apostle, these two cannot stand together, to wit, that the inheritance should both be giuen by the Lawe and also by promise, for the promise is free: whereby it followeth that the Law was not giuen to iustifie, for by that means the promise should be broken.

n. By this word (inheritance) is meant the right of the seede, which is, that God should be our God, that is to say, that by vertue of the Covenant that was made with faithful Abraham, we that be faithfull, might by that means be blessed of God as well as hee. 22 An obiection which riseth from the former answer: If the inheritance be not by the Law (as the Lawe apart) then why was the Lawe giuen after that the promise was made? Therefore saith the Apostle, to reprove men of offine, and so to teach them to looke vnto Christ, in whome at length that promise of fauing all people together, should be fulfilled, and nor that the Lawe was giuen to iustifie men.

o. That men might vnderstand, by discouering of their sinnes, that they are saved by the only grace of God, which hee reueiled to Abraham and that in Christ. p. Vntill the partition wall was broken downe, and that full seede sprang up, framed of two peoples, both of Jewes and Gentiles: for by this word seede, we may not vnderstand, Christ alone by himselfe, but coupled and ioyned together with his body. 23 A confirmation of the former answer taken from the manner and forme of giuing the Law: for it was giuen by Angels, striking a great terrour into all, and by Moses a Mediatour comming betwene. Now they that are one, neede no Mediatour, but they that are twaine at the least, and that are at variance one with another. Therefore the Law is false, and the Mediatour, were witness of the wrath of God, and not that God would by this meanes reconcile mento himselfe, and abolish the promise, or adde the Law vnto the promise.

q. Commanded and giuen, or proclaimed. r. By the seruice and ministerie. 24 A taking away of an obiection, lest any man might say, that sometimes by consent of the parties which haue made a covenant, some thing is added to the covenant, or the former covenants are broken. This, saith the Apostle, commeth not to passe in God, who is alwayes one, and the selfe same, and like himselfe.

is written, * ^b Cursed is euery one that hangeth on tree.)

14 ¹⁶ That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receiue the promise of the Spirit through faith

15 ¹⁷ Brethren, I speake as men do: * though it be but a mans couenant, when it is ^k confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his seede were the promises made. He saith not, And to the seedes, as speaking of many: but, And to thy seed, as of one, ¹⁸ which is ^l Christ.

17 ¹⁹ And this I say, that the couenant that was confirmed afore of God ^m in respect of Christ, the ²⁰ Law which was foure hundred and thirtie yeeres after, can not disanull, that it should make the promise of none effect.

18 ²¹ For if the ⁿ inheritance be of the Law, it is no more by the promise, but God gaue it freely vnto Abraham by promise.

19 ²² Wherefore then serueth the Law? It was added because of the ^o transgressions, ^p till the seed came, vnto the which the promise was made: ²³ and it was ^q ordained by ^r Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of one: ²⁴ but God is one.

21 ²⁵ Is the Law then against the promises of God? God forbid: For if there had beene a Law giuen which could haue giuen life, surely righteousness should haue bene by the Law.

22 But the ^s Scripture hath ^t concluded ^u all vnder sin, that the ^v promise by the faith of Iesus Christ should be giuen to them that beleue.

23 ²⁶ But before faith came, wee were kept vnder the Lawe, ^w as vnder a garison, and shut vp vnto ^x that faith, which should afterwarde be reuealed.

24 Wherefore the Law was our schoolemaster to bring vs to Christ, that we might be made righteous by faith.

25 But after that faith is come, wee are no longer vnder a schoolemaster.

26 ²⁷ For yee are all the sonnes of God by faith, in Christ Iesus.

27 ²⁸ For all yee that are ^y baptized into Christ, haue ^z put on Christ.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all ^a one in Christ Iesus.

29 And if ye be Christs, then are yee Abrahams seed, and heires by promise.

*in him. f. By this word, Scripture, hee meaneth the Law. * Rom. 3. 9. t. All men, and what soeuer cometh from man. u. In euery one of these words, there lieth an argument against the merits of works: for all these words, promise, faith, Christ, might be giuen, to beleeuers, are against merits, and not one of them can stand with deserving works. 26 Now there followeth another handling of the second part of this Epistle: the state whereof was this: Although the Law (that is, the whole government of Gods house according to the Law) does not iustifie, is it therefore to be abolished, seeing that Abraham himselfe was circumcised, and his posteritie held still the vse of Moles Law? Paul affirmeth that it ought to be abolished, because it was instituted for the end and purpose, that it should bee as it were a Schoolemaster and keeper to the people of God, vntill the promise appeared in dede, that is to say, Christ, and the Gospel manifestly published with great efficacy of the Spirit. x. The cause why we were kept vnder the Law, is set downe here. 27 Because age chargeth not the condition of seruants, hee addeth that we are free by condition, and therefore, seeing wee are out of our childhood, wee haue no more need of a keeper and Schoolemaster. 28 Vnto a generall particle, lest the Jewes at the least should not thinke themselves bound with the band of the Law, he pronounceth that Baptisme is common to all beleeuers, because it is a pledge of our deliuerie in Christ, as well to the Jewes as to the Grecians, that by this means all may be truly one in Christ, that is to say, that promised seed to Abraham, and inheritours of euertlasting life. y. He setteth Baptisme, sincerely and without hypocrisy, which the false apostles so much bragged of. z. The Church must put on Christ, as it were a garment, and be covered with him, that it may be thoroughly holy, and without blame. a. You are all one: and so in this great knot and communion signified.*

CHAP. III.

1 ^{Being deliuered from the bondage of the Law, & by Christs comming, who is the ende thereof, 9 it is very absurde to slide backe to beggerly ceremonies. 13 Hee calleth them againe therefore to the puritie of the doctrine of the Gospel, 21 confirming his discourse with a fine allegorie.}

Then ¹ I say, that the heire as long as he is a childe, differeth nothing from a seruant, though he be lord of all,

2 But is vnder tutors and gouernours, ² vntill the time appointed of the Father.

3 Euen so, wee when wee were children, were in bondage vnder the ³ rudiments of the world.

as it were a tutour or ouerfeer appointed for a time, vntill such time as that protection and ouerseeing which was but for a time, being ended, we should at length come to be at our owne libertie, and should liue as children, and not as seruants. Moreouer, hee sheweth by the way, that that governance of the Lawe, was as it were an A B C, and as certaine principles, in comparison of the doctrine of the Gospel. a. This is added because he that is alwayes vnder a tutour or gouernour, may hardly be counted a freeman. b. The Law is called rudiments, because that by the Law God instructed his Church as it were by rudiments, and afterwarde poured out his holy Spirit most plentifully in the time of the Gospel.

25 The conclusion vnto the manner of asking a question, and it is that same that was vnto before, ver. 17. but proceeding of another rule, so that the argument is new, and is this: God is alwayes like vnto himselfe: Therefore the Law was not giuen to abolish the promises. But it should abolish them if it gaue life, for by that means it should iustifie, and therefore it should abolish that iustification, which was promised to Abraham and to his seed by faith. Nay it was rather giuen to bring to light the guiltinesse of all men, to the ende that all beleeuers fleeing to Christ promised, might be freely iustified.

He declareth that by another double similitude, which he said before concerning the keeper and schoolemaster: For he saith, that the Law (that is, the whole government of Gods house according to the Law) was

But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the Law, That hee might redeeme them which were vnder the Law, that wee might receiue the adoption of the sonnes. And because yee are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which crieth, Abba, Father. Wherefore thou art no more a seruant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ. But euen then, when ye knew not God, ye did seruice vnto them, which by nature are not Gods. But now seeing yee know God, yea, rather are knowne of God, how turne yee againe vnto as from the beginning yee will be in bondage againe? Yee obserue dayes, and moneths, and times and yeeres. I am in feare of you, lest I haue bestowed on you labour in vaine. Be yee as I (for I am euen as you) brethren, I beseech you: yee haue not hurt mee at all. And ye know how through infirmities of the flesh, I preached the Gospel vnto you at the first. And the triall of mee which was in my flesh, yee despised not, neither abhorred: but ye receiued mee as an Angel of God, as Christ Iesus. What was then your felicitie? for I beare you record, that if it had beene possible, ye would haue plucked out your own eyes, and haue giuen them vnto me. Am I therefore become your enemie, because I tell you the trueth? They are ielous ouer you I amisse: yea, they would exclude you, that ye should altogether loue them. But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you.

My little children, of whom I trauaile in birth againe, vntill Christ be formed in you. And I would I were with you now, that I might change my voyce: for I am in doubt of you. Tell me, ye that will be vnder the Law, doe ye not heare the Law? For it is written, that Abraham had two sonnes, one by a seruant, and one by a free woman. But hee which was of the seruant was borne after the flesh: and he which was of the free woman, was borne by promise. By the which things another thing is meant: for these two things are the two testaments, the one which is Agar of mount Sina, which gendereth vnto bondage. (For Agar or Sina is a mountaine in Arabia, and it answereth to Hierusalem which now is) and she is in bondage with her children. But Hierusalem, which is aboute, is free: which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children: breake forth, and cry, thou that trauest not: for the desolate hath many moe children, then she which hath an husband. Therefore, brethren, we are after the manner of Isaac, children of the promise. But as then he that was borne after the flesh, persecuted him that was borne after the Spirit, euen so it is now. But what saith the Scripture? Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman. Then brethren, wee are not children of the seruant, but of the free woman.

as it were two sonnes borne to Abraham of those two covenants, as it were of two mothers. The one was made in Sina, without the land of promise, according to which covenant Abrahams children were according to the flesh were begotten: to wit, the Iewes, which seeke righteousness by that covenant, that is, by the Law: but they are not heires, nay they shall at length be cast out of the house, as they that persecute the true heires. The other was made in that high Hierusalem, or in Sion (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, beleeuers, by the vertue of the holy Ghost, which children (as Abraham) doe rest themselves in the free promise, and they onely by the right of children shalbe partakers of the fathers inheritance, and those seruants shall be shut out. That desire so greatly. Gen. 16. 15. At all men are, and by the common course of nature. By vertue of the promise, which Abraham laid hold on for himselfe & his true seed for otherwise Abraham and Sara were past begetting and bearing of children. These doe represent and shadow forth, a They are called two covenants, one of the old Testament, and another of the new: which were not two in deed, but in respect of the times, and the diuersitie of the gouernments. He maketh mention of Sina, because this covenant was made in that mountaine, of which mountaine Agar was a shadow. Look how the case standeth betwixt Agar and her children, euen so standeth it betwixt Hierusalem and hers. That is, Sina. Which is excellent, and of great account. Hee sheweth that in this allegorie, he hath followed the steps of Elay, who foretold that the Church should be made and consist of the children of barren Sara, that is to say, of them which onely spiritually should be made Abrahams children by faith, rather then of fruitfull Agar, euen then fortheweing the casting off the Iewes, and calling of the Gentiles. Eia. 54. 1. Shee that is destroyed and wasted. Rom. 8. 9. After the manner of Isaac, who is the first begotten of the Heauenly Hierusalem, as Ismael is of the Iewish Synagogue. That seede vnto which the promise belongeth. By the common course of nature. By the vertue of Gods promise and after a spirituall manner. Gen. 21. 10. The conclusion of the former allegorie, that we by no meanes procure and call backe againe the slauerie of the Law, seeing that the children of the bondmaid shall not be heires.

CHAP. V.

Having declared that we came of the free woman, he sheweth the price of that freedome, 13 and how we should use the same, 16 that wee may obey the Spirit, 19 and resist the flesh.

Stand

concluded by asking on, and same vnto 17. exceeding her rule: the argu- new, and God is like v. self: the one gi- health mites, could a- men if it for by nes it dition, more is solit fici- was to A- and to by faith, as ra- to light tines of to the all be- being promi- te e- tified All men, an argu- see gues, 16 Now a where- the accor- abraham Paul af- and pur- of God, anitely vnder the ants, hee child- generall the band it is a t by this abraham, circumci- y, at all blamo,

2. If so other ward among you, 6 Because the false apostles vied this, that vntil the Gen- tiles were cir- cumcised, Christ could profit the nothing at all, and this dissen- sion of them which beleued of the circumci- sion, against them which be- leued of the vncircumcision, was full of of- fence: the Apo- stle after diuers arguments, where- by he hath refu- ted their error, bringeth forth an allegorie, where- in he faith the holy Ghost did shadow out vnto vs, all these mysteries, to wit, if it should come to passe, that two sorts of sonnes, should haue Abraham a father com- mon to them both: but not with like suc- cesse: for as A- braham begate Ismael by the common course of nature, of A- gar his bond- maid & a stran- ger, and begate Isaac of Sara a free woman, by the vertue of the promise, and by grace onely, and the first was not onely not heire, but also persecu- ted the heire: So there are two covenants, and

if we haue the Spirit, wee are his sonnes; and if wee are his sonnes, then are wee free. 2 The holy Ghost, who is the Spirit of the Father, and of the Sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost sealeth vnto our adoption in Christ, and maketh vs a full assurance of it. b The word, seruant, is not taken here for one that liueth in sinne, which is proper to the Iewes, but for one that is yet vnder the ceremo- nies of the Law, which is proper to the Iewes. c Partaker of his blessings. d Hee ap- plies the former doctrine to the Galatians, with a peculiar reprehension: for in com- parison of them, the Iewes might haue pretended some excuse as men that were borne and brought vp in that seruice of the Law. But seeing that the Galatians were taken and called out of idolatrie to Christian libertie, what pretence might they haue to go backe to those impotent and beggerly rudiments? k They are called impotent and beggerly ceremonies, being considered apart by themselves without Christ: and againe, for that by that means they gaue good testimonie that they were beggers in Christ, when as not- withstanding, for men to fall backe from Christ to ceremonies, is nothing els, but to cast away riches, and to follow beggerie. l By going backward. 5 Hee mitigateth and qualifieth those things, wherein hee might haue seemed to haue spoken somewhat harshly, very artificially and diuinely, declaring his good will toward them in such sort, that the Galatians could not but either bee vicerly desperate when they read these things, or acknowledge their owne lightnesse with teares, and desire pardon. m Many afflictions. n Those daily troubles wherewith the Lord tryed mee amongst you. o For my ministeries sake. p What stake was there abroad in the world amongst men, how happy you were? q For they are ielous ouer you for their owne commoditie. r That they may conuey all your loue from mee, to themselves. s Hee ser- ueth his owne true and good loue, which was earnestly bent toward them, against the naughty- vices of the false apostles.

Faith working by loue. To the Galatians. Of the flesh and spirit.

Stand fast therefore in the libertie where-
with Christ hath made vs free, and be not
intangled againe with the yoke of bondage.

2 Behold, I Paul say vnto you, that if
ye be^a circumcised, Christ shall profit you no-
thing.

3 For I testifie againe to euery man, which
is circumcised, that he is bound to keepe the
whole Law.

4 Ye are^b abolished from Christ, who
sooner are^c iustified by the Lawe, ye are fallen
from grace.

5 For wee through the^d Spirit waite for
the hope of righteousnesse through faith.

6 For in Iesus Christ neither circumcision
auaileth any thing, neither vncircumcision,
but^e faith, which worketh by loue.

7 Ye did run well: who did let you, that
ye did not obey the truth?

8 It is not the perswasion of flesh that
calleth you.

9 A little leauen doeth leauen the whole
lump.

10 That trust in you through the Lord,
that ye will be none otherwise minded: but he
that troubleth you, shall beare his condemna-
tion who soeuer he be.

11 And brethren, if I yet preach circum-
cision, why doe I yet suffer persecution? Then
is the slander of the crosse abolished.

12 Would to God they were euen cut
off, which doe^f disquiet you.

13 For brethren, ye haue beene called vnto
libertie: ^g only vse not your libertie as an oc-
casion to the flesh; but by loue serue one ano-
ther.

14 For^h all the Lawe is fulfilled in one
worde, which is this, ⁱ Thou shalt loue thy
neighbour as thy selfe.

15 If wee bite and deuoure one another,
take heed lest ye be consumed one of another.

¹ Another ob-
tention wher-
be plainly wit-
nesseth that in-
struction of
works, and ius-
tification of faith
cannot stand to-
gether, because
no man can be
iustified by the
Law, but he that
doeth fully and
perfectly fulfill
it. And he that
the example of
circumcision, be-
cause it was the
ground of all the
service of the
Law, and was
chiefly vrged of
the false Apo-
stles.

² Circumcision is
in other places
called the scale of
righteousnesse, but
here we must haue
consideration of
the circumstance
of the time, for
now had Baptisme
come in the place
of circumcision.
And moreover
Paul is forth ac-
cording to the o-
pinion that his
enemies had of it,
which made cir-
cumcision a piece
of their saluation
1. Cor. 7.

³ That is, as he
himselfe expon-
deth it afterward,
ye are fallen from
grace.

⁴ That is, like
to be iustified by
the Law, for in
deede no man is
iustified by the
Law.

⁵ Hee priuily
compareth the
new people with
the olde: for it
is certaine that
they also did
ground all their
hope of iustification and life in faith, and not in circumcision, but so, that their faith
was wrapped in the externall and ceremoniall worship: but our faith is bare and content
with spirituall worship. ⁶ Through the Spirit which ingendreth faith. ⁷ Hee
addeth a reason for that now, circu- acion is abolished, seeing that Christ is exhibi-
ted vnto vs with full plentie of Spirituall circumcision. ⁸ Hee maketh mention al-
so of vncircumcision, lest the Gentiles should please themselves in it, as the Iewes doe
in circumcision. ⁹ The taking away of an obiection: If all that worship of the
Law be taken away, wherein then shall wee exercise our selues? In charitie, saith Paul:
for faith whereof we speake, cannot be idle, nay it bringeth forth daily fruits of cha-
ritie. ¹⁰ So is true faith distinguished from counterfeit faith: for charitie is not toyed with
faith as a fellow canste, to helpe forward our iustification with faith. ¹¹ Again he chideth
the Galatians, but with an admiration, and therewithall a praise of their former race,
to the ende that he may make them more ashamed. ¹² Hee playeth the part of an
Apostle with them, & vseth his authoritie, denying that that doctrine can come from
God, which is contrary to his. ¹³ Of God. ¹⁴ Cor. 5. 6. ¹⁵ Hee addeth this,
that he may not seeme to contend vpon a trifle, warning them diligently (by a simi-
litude which he borroweth of Iewes, as Christ himselfe also did) not to suffer the puri-
tie of the Apostollicall doctrine to be infected with the least corruption that may bee.
16 Hee mitigateth the former reprehension, casting the fault vpon the false apostles,
against whom he denounceth the horrible iudgement of God. ¹⁷ Hee willeth
them to consider how that he seeketh not his owne profit in this matter, seeing that
he could eschew the hatred of men, if hee would ioyne Iudaisme with Christianitie.
18 An example of a true Pastour, inflamed with the zeale of Gods glorie, and loue
of his flocke. ¹⁹ For they that preach the Law, cause mens consciences alwayes to trem-
ble. ²⁰ The thirde part of this Epistle, shewing that therighte of Christian lib-
ertie consisteth in this, that being deliuered & set at libertie from the slaue of sinne
and the flesh, and being obedient to the spirit, we should serue vnto anothers saluation
through loue. ²¹ Hee propoundeth the loue of our neighbour, as a marke where-
unto all Christians ought to referre all their actions, and thereunto hee citeth the Te-
stimonie of the Law. ²² In this part (all) must be restrained to the second Table. ²³ Leuit.
19. 18. ²⁴ math. 22. 39. ²⁵ mar. 12. 31. ²⁶ rom. 13. 9. ²⁷ james 2. 8. ²⁸ An exhortation to
the duties of charitie, by the protest: that ensueth thereof, because that no men prouide
worke for themselves, then they that hate one another.

16 Then I say, ^a Walke in the Spirit, and
ye shall not fulfill the lusts of the flesh.

17 For the^b flesh lusteth against the Spirit,
and the Spirit against the flesh: and these are
contrarie one to another, so that ye cannot doe
the same things that ye would.

18 And if ye be led by the Spirit, ye are not
vnder the Law.

19 Moreover the workes of the flesh are
manifest, which are adultery, fornication, vn-
cleannesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate,
emulations, wrath, contentions, feshions, here-

21 Enuie, murders, drunkennes, glutto-
ny, and such like, whereof I tell you before, as
I also haue told you before, that they which do
such things, shall not inherit the kingdome of
God.

22 But the^c fruit of the Spirit is loue, ioy,
peace, long suffering, gentlenesse, goodnesse,
faith,

23 Meekenesse, temperance: ^d against
such there is no Law.

24 For they that are Christ^e, haue crucified
the flesh with the affections and the lusts.

25 If wee^f liue in the Spirit, let vs walke in
the Spirit.

26 Let vs not be desirous of vaine glorie,
prouoking one another, enuying one another.

¹ Hee conde-
neth importu-
nate rigour be-
cause that bro-
therly repreh-
ensions ought to
be moderated &
tempered by the
spirit of meek-
nesse.

² Through the
malice of the flesh
and the deuil.

³ Which are op-
helden by the vir-
tue of Gods Spirit.

⁴ Labour to fill
up that that is
wanting in him.

⁵ This is a kinde
of speech which
the Hebrewes vs-
ing to under-
stand thereby, that all good gifts come from God. ⁶ Hee toucheth the fore: for they co-
monly are most seuerie iudges, which forget their own infirmitis. ⁷ Hee sheweth this
is the end of reprehensions, to raise vp our brother which is fallen, and not proudly to
oppress him. Therefore euery one must leek to haue commendation of his own life by
approving of himselfe, & not by reprehending others. ⁸ Christ, in plain & flat words,
callethe the comandement of charitie his comandement. ⁹ 1. Cor. 3. 8. ¹⁰ A reason wherefore
men ought to haue greatest eie vpon themselves because that euery man shall be iudged
before God, accordi- g to his owne life, & not by comparing himselfe with other men.

CHAP. VI.

¹ Now bee encreaseth particularly of charitie toward such
as offend, ² toward the ministers of the word, ³ 10 and
those that are of the household of faith: ⁴ 11 Not like vnto
such who haue a counterfeit Zeale of the Law, ⁵ 13 glory-
ing in the mangling of the flesh, ⁶ 14 and not in the crosse of
Christ.

Brethren, ^a if a man be^b suddenly taken in
any offence, ye which are^c spirituall, re-
store such one with the^d spirit of meekenesse;
^e considering thy self, lest thou also be tempted.

2 Beare ye one anothers burden, and so
fulfill the^f Law of Christ.

3 For if any man seeme to himselfe, that he
is somewhat, when he is nothing, he deceiueth
himselfe in his imagination.

4 But let euery man proue his owne worke:
and then shall hee haue reioycing in himselfe
onely and not in another.

5 ^g For euery man shall beare his owne
burden.

¹ Hee conde-
neth importu-
nate rigour be-
cause that bro-
therly repreh-
ensions ought to
be moderated &
tempered by the
spirit of meek-
nesse.

² Through the
malice of the flesh
and the deuil.

³ Which are op-
helden by the vir-
tue of Gods Spirit.

⁴ Labour to fill
up that that is
wanting in him.

⁵ This is a kinde
of speech which
the Hebrewes vs-
ing to under-
stand thereby, that all good gifts come from God. ⁶ Hee toucheth the fore: for they co-
monly are most seuerie iudges, which forget their own infirmitis. ⁷ Hee sheweth this
is the end of reprehensions, to raise vp our brother which is fallen, and not proudly to
oppress him. Therefore euery one must leek to haue commendation of his own life by
approving of himselfe, & not by reprehending others. ⁸ Christ, in plain & flat words,
callethe the comandement of charitie his comandement. ⁹ 1. Cor. 3. 8. ¹⁰ A reason wherefore
men ought to haue greatest eie vpon themselves because that euery man shall be iudged
before God, accordi- g to his owne life, & not by comparing himselfe with other men.

6 ¹ Let him that is taught in the word, make him that hath taught him, partaker of ² his goods. ³ Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. ⁴ For hee that soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life everlasting. ⁵ ¶ Yet vs not therefore be weary of well doing: for in due season wee shall reape, if wee faint not. ⁶ While wee haue therefore time, let vs do good vnto all men, but specially vnto them, which are of the household of faith. ⁷ ¶ Yee see how large a letter I haue written vnto you with mine owne hand. ⁸ As many as desire to make a faire shew in the flesh, they constraîne you to be circum-

cised, onely because they would not suffer persecution for the crosse of Christ.

13 For they themselves which are circumcised keepe not the Lawe, but desire to haue you circumcised, that they might reioyce in your flesh.

14 But God forbid that I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto mee, and I vnto the world.

15 For in Christ Iesus neither circumcision auaileth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace shall be vpon them, and mercie, and vpon the Israel of God.

17 From henceforth let no man put mee to busines: for I beare in my body the marks of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.

¶ Vnto the Galatians written from Rome.

For the preaching of him that was crucified. 1. That they haue entangled you in Iudaisme, and yet be barbares on the forme of circumcision. 2. He sticketh not to compare himselfe with them, shewing that on the contrary part he reioyceth in those afflictions which he suffereth for Christs sake, and as he is despised of the world, so doeth he in like sort esteeme the world as naught which is the true circumcision of a true Israelite. 3. When Paul writeth this word in good sense or part, it signifieth to reape a mans selfe woorth in a thing, and to content himselfe therewith. 4. Vpon the true Israel, whoe praise

THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAP. I.

1 After the saluation, 4 hee entreateth of the free election of God, 5 and adoption, 7. 13. from whence mans saluation floweth, as from the true naturall fountaine: and because so high a mystrie cannot be vnderstood, 16 hee prayeth that the full 20 knowledge of Christ may by God be revealed vnto the Ephesians.

PAUL an Apostle of Iesus Christ by the will of God, to the Saints, which are at Ephesus, and to the faithfull in Christ Iesus.

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 Blessed be God, 3 and the Father of our Lord Iesus Christ, 4 which hath blessed vs with all spirituall blessing in heavenly things in Christ.

4 As hee hath chosen vs in him, before the foundation of the world, 7 that wee should be holy, and without blame before him in loue: 8 Who hath predestinate vs, to be adopted through Iesus Christ in himselfe, according to the good pleasure of his will, 9 To the praise of the glory of his grace, 10 wherewith hee hath made vs freely accepted in his beloued. 11 By whom we haue redemption through his blood, euen the forgiveness of sinnes, according to his rich grace: 12 Whereby he hath bin abundant toward vs in all wisdom and vnderstanding,

the foundation of the world, 7 that wee should be holy, and without blame before him in loue:

8 Who hath predestinate vs, to be adopted through Iesus Christ in himselfe, according to the good pleasure of his will,

9 To the praise of the glory of his grace, 10 wherewith hee hath made vs freely accepted in his beloued.

11 By whom we haue redemption through his blood, euen the forgiveness of sinnes, according to his rich grace:

12 Whereby he hath bin abundant toward vs in all wisdom and vnderstanding,

Hee expoundeth the next finall cause, which he maketh double, to wit sanctification, and iustification, whereof he will speake hereafter. And hereby also two things are to be noted, to wit, that holiness of life cannot be separate from the grace of election: and againe what purenesse neuer is in vs, is the gift of God who hath freely of his mercie chosen vs.

¶ Then God did not chuse vs, because we were, or otherwise should haue bene holy but to this end we should be holy. 5 Being clothed with Christs righteousness. 6 Truly and sincerely. 8 An other plainer exposition of the efficient cause, and also of eternall election, whereby God is said to haue chosen vs in Christ, to wit because it pleased him to appoint vs our when we were not yet borne, whom he would make to be his children by Iesus Christ: so that there is no reason here of our election to be sought, but in the free mercie of God, neither is faith which God foresaw, the cause of our predestination, but the effect. 9 God respecteth nothing, either that present is, or that is to come, but himselfe onely. 9 The vttermost and chiefe finall cause is the glory of God the Father, who saueh vs freely in his Sonne. 1 That as his bountifull goodnesse deserueth all praise, so also it should be set forth and published. 10 Another finall cause more neere, is our iustification, while that he freely accounted vs for iust in his Sonne. 11 An expounding of the materiall cause, how wee are made acceptable to God in Christ, for it is hee onely whose sacrifice by the mercie of God is imputed vnto vs, for forgiveness of sinnes. 12 Now he commeth at length to the formall cause, that is to say to vocation or preaching of the Gospel, whereby God executeth that eternall counsell of our free reconciliation and saluation in Christ, and putting in place of the Gospel all wisdom and vnderstanding, he sheweth how excellent it is. 13 By which gracious goodnesse and bountifullnesse. 1 In perfect and sound wisdom.

For unless the Lord had opened unto us that my-
sterie, we could not
have known so much
of our selues.

13 Not onely
the election, but
also the vocati-
on proceedeth of
mercy grace.

14 The Father
exhibited and
gaue Christ, who
is the head of all
the elect vnto
the world, at
that time which
was conuenient
according as he
most wisely dis-
posed all times
from eternitie.

And Christ is
the head of all
the elect from
the beginning
of the world.

(otherwise wan-
dering and se-
parated from
God) are gathe-
red together: of
which some were
then in heauen,

when he came
into the earth,
(to wit, such as
by faith in him
to come, were
gathered toge-
ther) and other
being found vp-
on the earth,

were gathered
together of him,
and the rest are
daily gathered
together.

15 The faithfull
are said to be ga-
thered together in
Christ, because
they are ioyntly
gathered with him
through faith, and
become as it were
one man.

16 He applieth
feverally the be-
nefit of vocati-
on to the beleeu-
ing Jewes, going
backe to the ve-
ry fountaine,

that euen they also
may not attribute their saluation,
neither to them-
selues, nor to their stocke, nor any other thing,
but to the onely grace and mercie of
God, both because they were called,
and also because they were first called.

17 Now he maketh the Ephesians (or rather
all the Gentiles) equal to the Jewes,
because that notwithstanding they came last,
being called by the same Gospel, they embraced faith,
and were sealed vp with the same
spirit, which is the pledge of ele-
ction, vntill the inheritance it selfe be seene,
that in them also the glory of God may
shine forth & be manifest.

18 This is a borrowed kinde of speech
taken of a scale, which being put to any thing,
maketh difference betweene those things that are
auenturall, and others that are not.

19 Full and perfect. 17 Hee returneth to the former
gratulation, concluding two things together of those things that went before:
the first is, that all good things come to vs from God the Father in Christ, and by Christ,
that for them he may be praised of vs. The second is, that all those things (which he
bringeth to two heads, to wit, faith and charite) are increased in vs by certaine de-
grees, so that we must desire increase of his grace, from whome wee haue the begin-
ning, and of whom we hope for the ende.

18 The causes of faith, are God the Fa-
ther lighting our minds with his holy spirit, that we may embrace Christ opened vnto
vs in the Gospel, to the obtaining of euertlasting life, and the letting forth of Gods
glory.

19 For it is not enough for vs to haue known God once,
but we must know him euery day more and more. 17 What blessings they are which he
callethe you to hope for, whome he calleth to Christ. 19 The excellencie of faith is declared
by the effects, because the mightie power of God is set forth and shewed therein.

20 The Apostle willethe vs to beholde in our most glorious
Christ with the eyes of faith that most excellent power and glorie of God, whereof
all the faithfull are partakers, although it be as yet very darke in vs, by reason of the
ignominy of the crosse, and the weaknesse of the flesh.

21 To be set on Gods right
hand, isto be partaker of the soueraintie which he hath ouer all creatures. 2 A euery thing
whatsoever it be, or about all things, be they of neuer so much power or excellencie,

9 And hath opened vnto vs the mystery
of his will according to his good pleasure,
which he had purposed in him.

10 That in the dispensation of the fulnesse
of the times, he might gather together in one
all things, both which are in heauen, and which
are in earth, even in Christ.

11 In whom also we are chosen when we
were predestinate according to the purpose of
him, which worketh all things after the coun-
sell of his owne will.

12 That we, which first trusted in Christ,
should be vnto the praise of his glory.

13 In whom also ye haue trusted, after
that ye heard the word of truth, even the
Gospel of your saluation, wherein also after that
ye beleueed, ye were sealed with the holy
Spirit of promise.

14 Which is the earnest of our inheritance,
for the redemption of that libertie purchased
vnto the praise of his glory.

15 Therefore also after that I heard of the
faith, which ye haue in the Lord Iesus, and loue
toward all the Saints,

16 I cease not to giue thanks for you, ma-
king mention of you in my prayers.

17 That the GOD of our Lord Iesus
Christ, the Father of glory, might giue vnto
you the spirit of wisdom, and reuelation
through the acknowledging of him.

18 That the eyes of your vnderstanding
may be lightened, that ye may know what the
hope is of his calling, and what the riches of
his glorious inheritance is in the Saints,

19 And what is the exceeding greatnesse
of his power toward vs which beleuee, accord-
ing to the working of his mighty power,

20 Which he wrought in Christ, when
he raised him from the dead, and set him at his
right hand in heavenly places,

21 Farre aboue all principallitie, and power,
and might, and domination, and euery name,

that euen they also may not attribute their saluation, neither to them-
selues, nor to their stocke, nor any other thing, but to the onely grace and mercie of
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that is named, not in this world onely, but al-
so in that that is to come,

22 And hath made all things subiect vnder
his feet, and hath giuen him ouer all things
to be the head of the Church,

23 Which is his body, even the fulnesse of
him that filleth all in all things.

And therefore the body must be ioynted on this head, which otherwise would be a dis-
iunct thing without the members: which notwithstanding is not of necessity (seeing
that the Church is rather quickened and sustained by the holy vertue of Christ, so far
off it is, that he needeth the fulnesse thereof) but of the infinite good will and plea-
sure of God, who vouchsafeth to ioyne vs to his Sonne. In so much that there is
nothing in vs, but all things in Christ, yet he alloweth himselfe but a member and a
part of his body, vntill he haue the Church ioynted to him in his body.

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sation in time past in the lusts of our flesh,
in fulfilling the will of the flesh, and of the minde,
and were by nature the children of wrath, as
well as others.

4 But God which is rich in mercy, through
his great loue wherewith he loued vs,

5 Euen when wee were dead by finnes,
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6 And hath raised vs vp together, and
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7 That he might shew in the ages to come
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4 He broke forth into a thanksgiving, whereby the Ephesians also may be confirmed to hope of any thing of God,

an Apple by
(the incident)
God, but was
also particularly
appointed to the
task of calling
men out of

3 Another part
of the Epistle,
containing pre-
cepts of a Christian
life, the sum
whereof is this,
that every man
behave himself
as it is meet
for so excellent
grace of God.

a By this is meant
the general calling
of the faithful,
which is thus, to be
holy as our God is
holy.

commendeth
meeknesse of
the minde, which
is shewed forth
by bearing one
with another,
b. Luke Math.

3 Thirdly bee
requireth perfite
agreement, but
yet such as is
knit with the
band of the ho-

4 An argument
of great waight,
for an earnest in-
tertainning of
brotherly loue
and charitie one
with another be-

20. **V**isio him therefore that is able to doe exceeding abundantly above all that we aske or thinke, according to the power that worketh in vs.

CHAP. III.

These three last chapters contain precepts of manners. 1. Hee exhorts them to mutual love. 2. Summe gifts are there set forth of God. 3. That the Church may be built up. 4. He calleth them from the nurture of the infidels, 5. from lying, 6. and from filthy talking.

I Therefore, 'being a prisoner in the Lord,
I pray you that yet walke worthy of the ^avo-
cation wherunto vce are called.

2 With all humbleness of minde, and meeknesse, with long suffering, supporting one another through love.

3 Endeavouring to keepe the vnitie of the Spirit in the bond of peace.

4. **There is one body, and one Spirit, euen as yee are called in one hope of your vocation.**

5. **There is one Lord, one Faith, one Baptism.**

6 One God and Father of all, which is f a-
bout all, and through all, and in you all.

7 But vnto euery one of vs is giuen
grace, according to the measure of the gift

8 Wherefore he saith, When he ascended
vp on hie, he led & captiuitie captiue, and gaue
gifts vnto men.

9. (Now, in that he ascended, what is it but that hee had also descended first into the^h lowest parts of the earth?)

10 Hee that descended, is euen the same
that ascended, farre aboue all heauens, that hee
might fill all things.)

11 ^o He therefore gaue some to be¹ Apostles,
and some^m Prophets, and someⁿ Euangelists,
and some^o Pastours and Teachers.

12 ⁷⁶ For the repairing of the Saints, for the worke of the ministration, and for the edification of the Body of Christ

13 ⁸ Till wee all meete together (in the

4 vnitie offaith and that acknowledging of the Sonne of God) vnto a perfit man, and vnto the measure of the age of the fulnesse of Christ

4. That we henceforth be no more children, waiting and carried about with every wind of doctrine, by the deceit of men, and with craftinesse, whereby they lay in wait to deceive.

15. ¹ But let vs follow the trueth in loue,
-and in all things growe vp into him, which is
-the head, *that is* Christ.

16 By whome all the body being coupled,
and knit together by euery ioynt, for the furni-
ture thereof (according to the^e life & all pow-
er, which is in the measure of euery part) recei-
ueth increase of the body, vnto the edifying
of it selfe in y loue.

17¹⁹ This I say therefore and testifie in the
Lord, that yee hencefoorth walke not as
* other Gentiles walke, in² vanitie of their

18 Having their understanding darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardness of their heart :

19 Which being^b past feeling, haue given
themselves vnto wantonnesse, to worke all vn-
cleannesse, euen with^c greedinesse.

20 But yee haue not foylearned Chrift,
21 If fo bee yee haue heard him, and

haue beene taught by him, ^d as the truth is in
-Iesus, and he by him.

22 * *That is*, that yee cast off concerning
the conuerſation in time paſt, * that olde man,
which is corrupt through the deceiueable
luſts.

23 And bee renewed in the^f Spirit of your
-minde,

24 And put on the new man, which ^s after
God is created ^{vnto} righteousness, and ⁱ true
holiness.

25 ¹⁴Wherefore cast off lying, and speake
everyman truth vnto his neighbour: for wee
are members one of another.

(being effectually by the ministry of his word, which as the vital spirit
ken the whole body, that it nourisheth all the limmes thereof accord-
fure and proportion of each one) quickeneth and cheriseth his Church
fifteth of diuers functions, as of diuers members; and refresheth their
very one. And thereof it followeth that neither this body can liue
neither can any man grow vp spiritually, which separateth himselfe
members. *a* Of Christ who in manner of the soule, quickeneth all the members
increase as it meeteth the body [should have]. *b* Christ is the knitting of the
12 See defendeth to the fruites of Christian doctrine, and reaseth
the principles of manners and actions, setting downe a most graue
tweene the children of God, and them, which are not regenerate: I
all the powers of the minde are corrupted; and their minde is giuen
their senses are darkened with most gross misseigne, and their affections
customed by litle and litle to wickednesse, that at length they runne
all vncleanesse, being vtterly defunct of all iudgement. *Rom. 1.
nobler parts of the soules be corrupted, what is man but corruption only
God liueth in them. *b* Vnde of all iudgements. *c* They stroue to possesse
though there had bene some gaine to be gotten by it. *13* Heere followeth
part touching men which are regenerate by the true and liuely know-
which haue other principles of their doing farre different, to wit, holy
sities, and a minde cleane changed by the vertue of the holy Ghost, for
cedee also like effectes, as a iust and holy life in dede. *a* As they haue
acknowledged Christ in deed, and in good earnest. *Col. 3.8. *b* You [se]
there ought to haue bene the greatest force of reason, shewing the greatest
which misseeth all things. *c* After the image of God. *b* The effect of
creation. *1* Not giuen nor counterfeited. *14* Hee commendeth seuerall
culliar Christian vertues, and first of all be requirerth truth, (that is re-
uers) condemning all deceit and dissembling, because we are borne of

15 He teacheth vs how to bridle our anger in such sort, that although it be hot, yet it breaketh not out, and that it be straightwayes quenched before we sleepe. least Satan taking occasion to giue euill counsell through the wicked counsellors, destroy vs. *16* If it fall out, that you be angry, yet sin not: that is bridle your anger, do not wickedly put that in execution, which you haue wickedly conceived. *17* Let not the night come upon you in your anger, that it make an entertainment quickly, for all matters. *18* He descendeth from the heart, to the hands. condemning these: and because the men which giue themselves to this wickedness, vie to pretend powerie, he sheweth that labour is a good remedie against powerie, which God blesteth in such sort, that they which labour haue alwayes some ouerplus to helpe other, so farre is it from this, that they are constrained to steale other mens goods. *19* By labouring in things that are holy, and profitable to his neighbour. *20* He brideth the tongue also, teaching vs so to temper our talke, that our hearers mindes bee not onely not destroyed, but also instructed. *21* Word for word, rotten. *22* By force, hee meaneth that, whereby men most profit to the going on forward in godlinesse and loue. *23* A generall precept against all excessie of affections which dwell in that part of the mind, which they call, Angrie, and hee setteth against them the contrarie means. And vseth a most vehement preface, how we ought to take heede that wee grieue not the holy Spirit of God through our immoderatenesse and intemperancie, who dwelleth in vs, to the end, to moderate all our affections. *24* An argument taken from the example of Christ, most graue and vehement, both for pardoning of those iniuries which haue bene done vnto vs by our greatest enemies, and much more for hauing consideration of the miserable, and vniue moderate and gentle behauiour towards all men.

CHAP. V.

2 Left in those vices which hee reprehended, they should set light by his admonitions, 5 Hee terrifieth them by denouncing severe iudgements, 8 and stirreth them forward. 15 Then hee descendeth from generall lessons of manners, 21 to the particular dueties of wiues 25 and husbands.

BE yee therefore followers of God, as deare children.

2 * And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, to bee and offering and a sacrifice of a sweete smelling fauour to God.

3 * 1 But fornication, and all vncleanness, or couetousnesse, let it not bee once named among you, as it becommeth Saints,

4 Neither filthinesse, neither foolish talking, neither iesting, which are things not comely, but rather giuing of thanks.

5 2 For this yee knowe, that no whore-monger, neither vncleane person, nor couetous person, which is an idolater, hath any inheritance in the kingdome of Christ, and of God.

6 * Let no man deceiue you with vaine words: for, for such things commeth the wrath of God vpon the children of disobedience.

* John 13. 34 and 15. 12
1 John 3. 23
* Chap. 4. 29
Coloss. 3. 5
1 Thes. 2. 17.
1 Now hee cometh to another kind of affection, which is in that part of the mind, which men call couetous or desirous: and hee reprehendeth fornication couetousnesse and iesting, very sharply.
2 A list which men call one at another: that no lightnesse be seene, nor euill example giuen, nor any offence moued by euill words or backbiting.
3 Because these finnes are such that the most part of men count them not for finnes, hee awaketh the godly to the ende they should so much the more take heede to themselves from them as most hurtfull plagues. *4* A bond slave to idolatrie, for the couetous man thinketh that his life standeth in his goods. * Galath. 2. 4. Marke 13. 5. Luke 21. 8. * 2. Thes. 2. 3.

7 3 Be not therefore companions with them.

8 For ye were once darknesse, but are now light in the Lord: walke as children of light.

9 (For the fruit of the Spirit is in all goodness, and righteousness, and truth)

10 Approouing that which is pleasing to the Lord.

11 And haue no fellowship with the unfruitful works of darknesse, but euen reprove them rather.

12 For it is shame euen to speake of the things which are done of them in secret.

13 But all things when they are reprovod of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore he saith, Awake thou that sleepest, and stand vp from the dead, & Christ shall giue thee light.

15 Take heede therefore that yee walke circumspectly, not as fooles, but as wise,

16 Redeeming the season: for the dayes are euill.

17 Wherefore, be ye not vnwise, but vnderstand what the will of the Lord is.

18 And be not drunken with wine, wherein is excessie: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes and hymnes, and spirituall songs, singing, and making melodieto the Lord in your hearts,

20 Giuing thanks alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 Submitting your selues one to another in the feare of God.

22 ¶ 7 Wiues, submit your selues vnto your husbands, as vnto the Lord.

23 9 For the husband is the wiues head, euen as Christ is the head of the Church, and the same is the sauour of his body.

24 11 Therefore as the Church is in subiection to Christ, euen so let the wiues bee to their husbands in euery thing.

25 ¶ 12 Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,

26 13 That he might sanctifie it, and cleanse it by the washing of water through the word,

3 Because wee are not so ready to any thing, as to follow euill examples, therefore the Apostle warneth the godly to remember alwayes, that the other are but as it were darknesse, and that they themselves are as it were light. And therefore the other commit all villenies (as men are wont in the darke) but they ought not onely not to follow their examples, but also (as the property of the light is) to reprove their darknesse, and to walke so (having Christ that true light going before them) as it becommeth wise men.
c The faithfull are called light, both because they haue the true light in them which lighten them, and also because they giue light to other, as the sunne, that their honest conversation reproveth the life of wicked men.
d By whose force we are made light in the Lord.
e Make them open to all the world, by your good life.
f The Scripture or God in the Scripture.
g He speaketh of the death of sinne.
4 The worse and more corrupt that the maners of this world are, the more watchfull ought we to be against all occasions, and respect nothing but the will of God.
* Coloss. 4. 5.
h This was a prophane taken from

the merchants: who preferre the least profit that may bee before all their pleasures. 5 The times are troublesome and sharpe. * Rom. 12. 2. 1 Thes. 4. 3. 5 He reuoketh the sober and holy assemblies of the faithfull, against the dissolute bankets of vnfaithfull, in which the praises of the onely Lord, not ring, be it in prosperity or aduersitie. 6 All kind of riot, toyed with all manner of filthinesse and shamefulness. 1 With an earnest affection of the heart, and not with the tongue onely. 6 A short repetition of the end whereunto all things ought to be referred, to serue one another for Gods sake. * Col. 2. 8. Mt. 23. 5. 1. pet. 3. 1. 7 Now hee descendeth to a family, diuiding orderly all the parts of a family. And he saith that the dutie of wiues consisteth herein, to be obedient to their husbands. 8 The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the author of this subiection. * 1 Cor. 11. 3. 9 A declaration of the former saying: Because God hath made the man head of the woman in marriage, as Christ is the head of the Church. 10 Another argument: Because the good estate of the wife dependeth of the man, so that this submission is not onely iust, but also very profitable: as also the saluation of the Church is of Christ, although farre otherwise. 11 The conclusion of the wiues dueties towards their husbands. * Coloss. 3. 9. 12 The husbands dueties towards their wiues, is to loue them as themselves, of which loue, the loue of Christ toward his Church is a liuely pattern. 13 Because many men pretend the infirmities of their wiues to excuse their owne hardnesse and crueltie, the Apostle wilteb vs to marke what manner of Church Christ gate, when he ioyned it to himselfe, and how he doeth not onely not lothe all her filth, and vncleanness, but ceased not to wipe the same away with his cleanness, vntill he wholly purged it. n Make it holy. n Through the promise of free justification and sanctification in Christ, receiued by faith.

Childrens dueties,&c. **W** To the Ephesians. Christian armour.

o The Church as it is considered in itself, shall not be without wrinkles, before it come to the mark it shooteth at: for while it is in this life, it is in a race: but if it be considered in Christ, it is clean and without wrinkle.

14 Another argument: Every man loveth himselfe, even of nature, therefore hee loveth against nature that loveth not his wife: hee prooveth the consequent, first by the mystical knitting of Christ and the Church together, and then by the ordinance of God, who said, that man and wife are as one, that is, not to be divided. ^p His owne body. ^q He alludeth to the making of the woman, which signifieth our compling together with Christ, which is wrought by faith, but is sealed in the Sacrament of the Supper. ^r Gen. 2. 24. mat. 19. 5. mar. 10. 7. 1. cor. 6. 16. ^s Luke Mat. 9. 5. ^t 15 That no man might dreame of naturall conjunction or knitting of Christ and his Church together (such as the husbands and the wives is) hee sheweth that it is secret, to wit, spirituall, and such as farre differeth from the common capacity of man: as which consisteth of the vertue of the Spirit, and not of the flesh, by faith, and by no naturall band. ^u 16 The conclusion both of the husbands duetie toward his wife, and of the wives toward her husband.

27 That hee might make it vnto himselfe a glorious Church, not having spot or wrinkle, or any such thing: but that it should bee holy and without blame.

28 ¹⁴ So ought men to loue their wiues, as their owne bodies: he that loveth his wife, loveth himselfe.

29 For no man euer yet hated his Powne flesh, but nourisheth and cherisheth it, even as the Lord doeth the Church.

30 For we are members of his body, of his flesh, and of his bones.

31 ¹ For this cause shall a man leaue father and mother, and shall cleave to his wife, and they twaine shalbe one flesh.

32 ¹⁵ This is a great secret, but I speake concerning Christ, and concerning the Church.

33 ¹⁶ Therefore every one of you, doe yee so: let every one loue his wife, even as himselfe, and let the wife see that she feare her husband,

CHAP. VI.

¹ Hee sheweth the dueties of children, ² servants, ³ and masters. ¹⁰ Then hee speaketh of the fierce battell that the faithfull haue, ¹² and what weapons we must use in the same: ²¹ In the end he commendeth Tychicus.

Children, ¹ obey your parents in the Lord: for this is right.

² ⁴ Honour thy father & mother (which is the first commandment with promise)

³ That it may be well with thee, and that thou mayest liue long on earth.

⁴ ⁶ And yee, fathers, prouoke not your children to wrath: but bring them vp in instruction and information of the Lord.

⁵ ⁷ Servants, be obedient vnto them that are your masters, according to the flesh, with feare and trembling in singleness of your hearts as vnto Christ,

⁶ Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,

⁷ With good will, seruing the Lord, and not men.

³ The second argument: Because this obedience is most iust.

⁵ The third argument taken of the profit that ensueth thereby: Because the Lord vouchsafed this commandment amongst all the rest of a speciall blessing.

⁶ With a speciall promise: for otherwise the second commandment hath a promise of mercy to a thousand generations, but that promise is generall.

⁷ It is the duetie of fathers to vse their fatherly authoritie moderately and to Gods glory.

⁸ Such informations and precepts as being taken out of Gods booke, are holy and acceptable to him.

⁹ Now hee descendeth to the third part of a family, to wit, to the duetie both of the masters, and of the seruants. And hee sheweth that the duetie of seruants consisteth in an hearty loue and reuerence to their masters.

¹⁰ Hee mitigateth the sharpnesse of seruice, in that they are spirituallie free notwithstanding the same, and yit that spirituall freedome taketh not away corporall seruice: in somuch that they cannot bee Christs, vnlesse they serue their masters willingly and faithfully. so farre forth as they may with safe conscience.

¹¹ With careful reuerence, for fleshly seruice is not allowable, much lesse in Christian seruants.

¹² To cut off occasion of all pretences, hee teacheth vs that it is Gods will that some be either borne or made seruants, and therefore they must respect Gods will, although the seruice bee neuer so hard.

¹³ Being moued with reuerence to Godward, as though yee serued God himselfe.

⁸ ¹⁰ And know yee that whatsoeuer good thing any man doth, that same shal he receiue of the Lord, whether he be bond or free.

⁹ ¹¹ And yee masters doe the same things vnto them, putting away threatning: & know that euen your master also is in heauen, neither is there respect of person with him.

¹⁰ ¹² Finally, my brethren, be strong in the Lord, and in the power of his might

¹¹ Put on the whole armour of God, that yee may be able to stand against the assaults of the deuill.

¹² ¹³ For wee wrestle not against flesh and blood, but against principalities, against powers and against the worldly gouernors, the princes of the darknes of this world, against spiritual wickednesses, which are in the hie places.

¹³ ¹⁴ For this cause take vnto you the whole armour of God, that yee may be able to resist in the euill day, and hauing finished all things, stand fast.

¹⁴ Stand therefore, and your loynes girded about with veritie, and hauing on the brest plate of righteoufnesse,

¹⁵ And your feete shod with the preparation of the Gospel of peace.

¹⁶ About all, take the shield of Faith, wherewith yee may quench all the fierie darts of the wicked,

¹⁷ And take the helmet of saluation, and the sword of the Spirit, which is the word of God.

¹⁸ And pray alwayes with all maner prayer and supplication in the Spirit: and watch therunto with al perseverance and supplication for all Saints,

¹⁹ And for me, that vterance may bee giuen vnto me, that I may open my mouth boldly to publish the secret of the Gospel.

²⁰ Whereof I am the ambassador in bonds, that therein I may speake boldly, as I ought to speake.

²¹ ¹⁵ But that yee may also knowe mine affaires, and what I doe, Tychicus my deare brother and faithfull minister in the Lord, shall shew you of all things,

²² Whom I haue sent vnto you for the same purpose, that yee might know mine affaires, and that he might comfort your hearts.

²³ Peace bee with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

²⁴ Grace be with all them which loue our Lord Iesus Christ, to their immortalitie, Amen.

¶ Written from Rome vnto the Ephesians, and sent by Tychicus.

vprightnesse of conscience, a godly and holy life, knowledge of the Gospel, faith, and to be short, with the word of God, vsing daily and earnest prayer for the health of the Church, and especially for the constancie of the true, godly & valiant ministers of the word. ¹⁶ Look Chap. 5. 16. ¹⁷ That the preparation of the Gospel may be as it were shooes to you: and it is very fitly called the Gospel of peace, for that sing we haue to gete through most dangerous ranks of enemies, this may encourage us to goe in manfully, in that we know by the doctrine of the Gospel, that we take our journey to God who is at peace with vs. ¹⁸ That holy prayers may proceede from the holy spirit. ¹⁹ A familiar and very amiable declaration of his state together with a solemne prayer, wherewith Paul is wont to ende his Epistles. ²⁰ To life everlasting.

10 Although they serue vnkind and cruel masters, yet the obedience of seruants is no lesse acceptable to God, then obedience of them that are free. ¹¹ It is the duty of masters, to vse the authoritie that they haue ouer their seruants modestly and holily, seeing that they in another respect haue a common master which is in heauen, who will iudge both the bond and the free.

¹² Dem. 10. 17. ¹³ 2. cor. 19. 7. ¹⁴ 34. 19. ¹⁵ gal. 3. 6. ¹⁶ 1. pet. 1. 17. ¹⁷ f. Either of free dome or bondage. ¹⁸ Hee concludeth the other part of this Epistle, with a graue exhortation, that all be ready and fight constantly, trusting to spirituall weapons, vntill their enemies be cleane put to flight. And first of all he warneth vs to take the armour of God, wherewith onely our enemy may be dispatched. ¹⁹ Secondly, hee declareth that our chiefest and mightiest enemies are inuisible, that we may not thinke that our chiefest conflict is with men. ²⁰ Against men, which are of a fraile and brittle nature, against which are spirituall subtilities, more mightie then the other by thousand parts. ²¹ Chap. 2. 2. ²² Hee giueth these names of the euill angels, by reason of the effects which they worke: not that they are able to dot the same of themselves, but because Gods wrath them the bridle. ²³ He sheweth that these enemies are put to flight with the onely armour of God, to wit, with the word of God, vsing daily and earnest prayer for the health of the Church, and especially for the constancie of the true, godly & valiant ministers of the word.

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THE EPISTLE OF PAUL TO THE PHI- LIPIANS.

CHAP. I.

3 Having testified his goodly and tender affection towards the Philippians, 12 hee increaseth of himselfe, and his bonds: 13 And priset him forward by his owne example, 17. and exhorteth them to unite, 28. and patience.



AVL and Timotheus the servants of Iesus Christ, to all the Saints in Christ Iesus which are at Philippi, with the Bishops, and Deacons:

Grace bee with you, and peace from God our Father, & from the Lord Iesus Christ.

3 I thank my God, having you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladnesse.)

5 Because of the fellowship which yee haue in the Gospel, from the first day vnto now.

6 And am perswaded of this same thing, that hee that hath beguene this good worke in you, will performe it vntill the day of Iesus Christ.

7 As it becommeth mee so to iudge of you all, because I haue you in remembrance, that both in my bands, and in my defence and confirmation of the Gospel you all were partakers of my grace.

8 For God is my record, how I long after you all from the very heart roote in Iesus Christ.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That ye may allow those things which are best, that ye may be pure, and without offence vntill the day of Christ,

11 Filled with the fruits of righteousness, which are by Iesus Christ vnto the glory and praise of God.

12 ¶ I would yee vnderstood, brethren, that the things which haue come vnto me, are

turned rather to the furthering of the Gospel,

13 So that my bands in Christ are famous throughout all the iudgement hall, and in all other places,

14 In so much that many of the brethren in the Lord are boldned through my bands, and dare more frankly speake the word.

15 Some preach Christ euen through enuie and strife, and some also of good will.

16 The one part preacheth Christ of contention and not purely, supposing to add more affliction to my bands.

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 What then? yet Christ is preached all manner of wayes, whether it be vnder a pretence, or sincerely: and I therein ioy: yea and will ioy.

19 For I know that this shall turne to my saluation through your praiet, and by the helpe of the Spirit of Iesus Christ,

20 As I serulently looke for, and hope; that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by death.

21 For Christ is to mee both in life, and in death advantage.

22 And whether to liue in the flesh were profitable for mee, and what to chuse I know not.

23 For I am distressed betweene both, desiring to be loosed and to be with Christ, which is best of all.

24 Neuerthelesse, to abide in the flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith,

26 That yee may more abundantly reioyce in IESVS CHRIST for me, by my coming to you againe.

27 Onely let your conuersation be, as it becommeth the Gospel of Christ, that whether I come and see you, or else bee absent, I may heare of your matters that yee continue in one Spirit, and in one minde, fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

b For Christs sake, i In the Emperours court,

k The Gospel is called the word, so for the excellencie of it.

l Met with a pure minde, for they make their doctrine true.

m He sheweth by setting forth his owne example, that the end of our afflictions is true ioy, and that through the vertues of the Spirit of Christ, which he giueth to them that aske it.

n Vnder a goodly colour and show, for they make Christ a cloke for their ambition and enuie.

o We must continue euen to the end, with great confidence, having nothing before our eyes but Christes glory, onely whether we liue or die.

p An example of a true shepheard, who maketh more accompt how he may profit his sheepe, then he doth of any commodity of his own whatsoeuer.

q To liue in this mortal body.

r Having let downe those things before in manner of a preface, he descendeth now to exhortations, warning them first of all, to consent both in doctrine and minde, and afterward, that being thus knie together with those common bands, they continue through the strenght of faith to beare all aduersitie in such sort, that they admit nothing vnworthie the profession of the Gospel.

s The word signifieth to stand fast in, and it is

t proper to wrestlers, that stand fast and shrinke not a foote.

u Wee ought not to be discouraged but rather encouraged by the persecutions, which the enemies of the Gospel imagine and practise against vs: seeing that they are certaine witnesses from God him selfe both of our saluation, and of the destruction of the wicked.

Christs obedience. To the Philippians. All seeketh their owne.

20 He proueth that his saing, that perfection is a token of our saluation, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as he doeth the gift of faith. 21 Now he sheweth for what purpose he made mention of his afflictions.

29 For vnto you it is giuen for Christ, that not onely yee should beleue in him, but also suffer for his sake.

30 Having the same fight, which yee saw in me, and now heare to be in me.

CHAP. II.

Hee exhorteth them aboue all things to humilitie, and that by the example of Christ. Hee promisseth to send Timotheus shortly vnto them, and exhorteth the long tarying of Epaphroditus.

If there bee therefore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie,

2 Fulfill my ioy, that yee be like minded, hauing the same loue, being of one accord, and of one iudgement.

3 That nothing be done through contention or vaine glorie, but that in meekenesse of minde euery man esteeme other better then himselfe.

4 Look not euery man on his owne things, but euery man also on the things of other men.

5 Let the same minde be in you that was euin in Christ Iesus,

6 Who being in the forme of God, thought it no robbery to be equal with God:

7 But he made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in shape as a man.

8 He humbled himselfe, & became obedient vnto the death, euen the death of the crosse.

9 Wherefore also God hath highly exalted him, and giuen him a Name aboue euery name,

10 That at the Name of Iesus should euery knee bowe, both of things in heauen, and things in earth, and things vnder the earth,

11 And that euery tongue should confesse that Iesus Christ is the Lord, vnto the glorie of God the Father.

12 Wherefore my beloued, as yee haue alwayes obeyed me, not as in my presence onely, but now much more in mine absence, so make an end of your own saluation with feare and trembling.

13 For it is God which worketh in you, both the will and the deede, euen of his good pleasure.

1 A most earnest request to remove all those things, whereby that great and speciall contentment and agreement is commonly broken, to wit, contention and pride, whereby it cometh to passe that they separate themselves one from another.

a Any Christian comfort.

b If any feeling of inward lawe.

c Like loue.

d He leauech before them a most perfect example of all modestie and sweete conuersation, Christ Iesus, whom we ought to follow with all our might: who abased himselfe so farre for our sakes, although he be aboue all, that he tooke vpon him the forme of a seruant, to wit, our flesh, willingly subjected to all infirmities, euen to the death of the crosse.

e Such a God himselfe is, and therefore God, for there is none in all parts like to God but God himselfe.

f Christ that glorious and euertlasting God knew that he might rightfully not appeare in the base flesh of man, but remaine with aduersitie meete for God: yet he chose rather to debase himselfe.

g If the Sonne be equall with the Father, then is there of necessity an equalitie, which Arrius that Heretike denieth: and if the Sonne be compared to the Father, then is there a distinction of persons, which Sabellius that Heretike denieth. h He brought himselfe from all things, as it were to nothing: i By taking our manhood vpon him. k He sheweth the most glorious euent of Christs submission, to teach vs that modestie is the true way to true praise and glory. l Dignitie and reuenge, and the matter with it. m All creatures shall at length be subiect to Christ. n Every nation.

o The conclusion: We must goe on to saluation with humilitie and submission by the way of our vocation. p He is said to make an end of his saluation, which runneth in the race of righteousness. q A most sure and grounded argument against pride, for that we haue nothing in vs praise worthy, but it cometh of the free gift of God, and is without vs, for we haue no abilitie or power, so much as to wil well, (much lesse to do well) but onely of the free mercie of God. r Why then we are not slothful, but yet we doe not wil well of nature, but onely because God hath made of our naughtie will a good will.

Hee exhorteth them aboue all things to humilitie, and that by the example of Christ. Hee promisseth to send Timotheus shortly vnto them, and exhorteth the long tarying of Epaphroditus.

14 Doe all things without murmuring and reasonings,

15 That yee may be blamelesse, and pure, and the sonnes of God without rebuke in the middes of a naughty and crooked nation, among whome yee shine as lights in the world,

16 Holding forth the word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I bee offered vp vpon the sacrifice, and service of your faith, I am glad, and reioyce with you all.

18 For the same cause also bee yee glad, and reioyce with me.

19 And I trust in the Lord Iesus, to send Timotheus shortly vnto you, that also may be of good comfort, when I know your state.

20 For I haue no man like minded, who will faithfully care for your matters.

21 For all seeketh their owne, and not that which is Iesus Christs.

22 But yee know the prooffe of him, that as a sonne with the father, he hath serued with me in the Gospel.

23 Him therefore I hope to send, as soon as I know how it will goe with me,

24 And trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessary to send my brother Epaphroditus vnto you, my companion in labour, and fellow souldier, euen your messenger, and he that ministred vnto mee such things as I wanted.

26 For he longed after all you, and was full of heavinesse, because yee had heard that hee had bene sicke.

27 And no doubt hee was sicke, very neere vnto death: but God had mercie on him, and not on him onely, but on me also, lest I should haue sorrow vpon sorrow.

28 I sent him therefore the more diligently, that when yee should see him againe, yee might reioyce, and I might bee the lesse sorrowfull.

29 Receiue him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the worke of Christ, he was neere vnto death, and regarded not his life, to fulfill that service which was lacking on your part toward me.

commendeth: and also promising to send Timotheus shortly vnto them, by whose presence they shall receive great commoditie, and hoping also to come shortly vnto them, if God will. Actes 16. 1. q May be confirmed in my 107 of mine. r Cor. 10. 24. s The most part. t He calleth it here the worke of Christ, to wit, Christ, being poore and in bands in the person of Paul.

CHAP. III.

Hee refuteth the vaine boasting of the false Apostles, and setteth Christ against them. Hee setteth out the force and nature of faith, that laying all things aside, they may be partakers of the crosse of Christ, the enemies whereof be noteth out.

Moreouer,

He describeth modellie by the contrary effects of pride, teaching vs, that it is farre both from all malicious and close inward hatred, and also from open contentions and brawlings.

1 Pet. 4. 9. To be loath, he requirith a life without fault, and pure, that being lightned with the word of God, they may shine in the darkness of this world.

Math. 5. 14. The Gospel is called the word of life, because of the effects which it worketh.

8 Again hee pricketh them forward, setting before them his true Apostolicke care, that he had of them: comforting them more.

ouer to the end they should not bee sorrowful for the greatness of his afflictions, no not although hee should die to make perfect their obligation with his blood, as it were with a drinke offering.

As the said, I brought you Philippians to Christ, my desire is that you present your selves a lively sacrifice to him, and then shall it not grieve me to be offered up as a drinke offering, to accomplish thou your spiritual offering.

9 Moreover, he comforteth their minde both by sending backe Epaphroditus vnto them, whose fidelity towards them, and great paines in helping him, hee

confirme their minde both by sending backe Epaphroditus vnto them, whose fidelity towards them, and great paines in helping him, hee

Christ, to wit, Christ, being poore and in bands in the person of Paul.

Moreouer, my brethren, reioyce in the Lord. It grieueth me not to write the same things to you, and for you it is a sure thing.

2 Beware of dogges: beware of euill workers: beware of the concision.

3 For wee are the circumcision which worship God in the Spirit, and reioyce in Christ Iesus: and haue no confidence in the flesh:

4 Though I might also haue confidence in the flesh: If any other man thinketh that he hath whereof hee might trust in the flesh, much more I.

5 Circumcised the eighth day, of the kinred of Israel, of the tribe of Benjamin, an Hebrew of the Hebrewes, by the Law a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousnesse which is in the Law, I was vnrebuicable.

7 But the things that were vantage vnto me, the same I counted losse for Christs sake.

8 Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to bee dung, that I might winne Christ,

9 And might bee found in him, that is, not hauing mine owne righteousnesse, which is of the Law, but that which is through the faith of Christ: *then* the righteousnesse which is of God through faith,

10 That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the resurrection of the dead:

12 Not as though I had already attained it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained to it, but one thing I doe: I forget that which is behind, & endeuour myselfe vnto that which is before,

14 And follow hard toward the marke, for the price of the high calling of God in Christ Iesus.

According to the flesh, before those peruerse hote vigers of the Law, that all men may knowe, that he doeth with good iudgement of minde, lightly esteeme of all those outward things; forsomuch as he lacketh nothing, which hath Christ, nay, the confidence of our workes cannot stand with the free iustification in Christ by faith. *2* Corinth. 11. 22. *3* As yet 23. 6. *4* Which I accounted for vantage. *5* Hee sheweth out all workes, as well those that goe before, as those that come after faith. *6* That in their place I might get Christ, and as a poore man become rich: so farre off as I stand, lasting any thing. *7* In Christ: for they that are found without Christ, are subiect to condemnation. *8* That is, to bee in Christ, to bee found not in a mans owne righteousnesse, but clothed with the righteousnesse of Christ imputed to him. *9* This is the end of righteousnesse by faith touching vs, that y the vertue of his resurrection wee may escape from death. *10* That I may see him in deede and haue a sight of him. *11* The way to that eternall saluation is to follow Christ his steps by afflictions and persecutions, vntill wee come to Christ himselfe, who is our marke: wherat wee shooe, and receive that reward wherunto God calleth vs in him. And the Apostle setteth these true exercises of godlinesse against those vaine ceremonies of the Law, wherein the false apostles put the summe of godlinesse. *12* To life everlasting, which followeth the resurrection of the Saints. *13* For we runne not in vain, for we are layd hold on of Christ, that is, we haue Gods strength, and follow in the way.

15 Leve therefore as many as bee perfect, be thus minded: and if yee bee otherwise minded, God shall reueale euen the same vnto you.

16 Neuerthelesse, in that whereunto wee are come, Let vs proceede by one rule, that we may minde one thing.

17 Brethren, bee followers of me, and looke on them, which walke so, as yee haue vs for an ensample.

18 For many walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ:

19 Whose ende is damnation, whose god is their belly, and whose glory is to their shame, which minde earthly things.

20 But our conuersation is in heauen, from whence also we looke for the Saviour, *even* the Lord Iesus Christ,

21 Who shall change our vile bodie, that it may be fashioned like vnto his glorious body, according to the working, whereby hee is able euen to subdue all things vnto himselfe.

that in this place he calleth them perfect, which haue somewhat profited in the knowledge of Christ and the Gospel, whom he setteth against the rude and ignorant, as he expoundeth himselfe in the next verse following. *2* He painteth out the false apostles in their coloures, not vpon malice or ambition, but with sorrow and teares, to wit, because that being enemies of the Gospel (for that is ioyned with affliction) they regard nothing els, but the commodities of this life: that is to say, that flowing in peace, and quietnes, and all worldly pleasures, they may live in great estimation amongst men, whose miserable end he doth warneth them of. *3* Rom. 16. 17. *4* Reward. *5* Which they hunt after at darkshades. *6* He setteth against these fellowes true Pastours, which neglect earthly things, and aspire to heauen onely, where they knowe, that euen in their bodies they shall be clothed with that eternall glory, by the vertue of God. *7* 1. Cor. 1. 7. Titus 2. 13.

1 From particular exhortations, **4** bee cometh to general. **10** He saith that hee tooke such ioy in their readiness to liberality, **13** that hee will patiently beare the want.

Therefore, my brethren, beloued and longed for, my ioy and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, and beseech Synryche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yokefellow, help those women, which laboured with mee in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the booke of life.

4 Reioyce in the Lord alway, againe I say, Reioyce.

5 Let your patient minde bee knowne vnto all men. The Lord is at hand.

6 Bee nothing carefull, but in all things let your requests be shewed vnto God in prayer, and supplication with giuing of thanks.

ter the many of men, to haue a booke, wherein the names of his elect are written, to whom hee will giue everlasting life. Ezekiel calleth it the writing of the house of Israel, and the secret of the Lord, Chap. 3. 9. *3* Hee addeth particular exhortations: and the first is, that the ioy of the Philipians bee not hindered by any afflictions: that the wicked imagine and worke against them. *4* So is the ioy of the world distinguished from our ioy. *5* The second is, that taking all things in good parte, they behaue themselves moderately with all men. *6* Your quiet and fithfull minde. *7* The taking away of an obiecton: We must not bee disquieted through impatience, seeing that God is at hand to giue vs remedie in time against all our miseries. *8* The third is, that we be not too carefull for any thing, but with sure confidence giue God thanks, and craue of him whatsoeuer wee haue neede of, that with a quiet conscience wee may whollie and with all our hearts submit our selues to him. *9* So Dauid beganne very oft with teares, but ended with thankes giuing.

The conclusion of this exhortation standing vpon three members: The one is, that such as haue profited in the truth of this doctrine, should continue in it. The second is, that if there be any which are yet ignorant and vnderstand not these things, and doubt of the abolishing of the Law, they should cause no trouble, and should be gently borne withall, vntill they also be instructed of the Lord. The third is, that they esteeme the false apostles, by their fruits: wherein he doubteth not to set forth himselfe for an example. *10* He saith so, for that he was not perfect. So

that in this place he calleth them perfect, which haue somewhat profited in the knowledge of Christ and the Gospel, whom he setteth against the rude and ignorant, as he expoundeth himselfe in the next verse following. *2* He painteth out the false apostles in their coloures, not vpon malice or ambition, but with sorrow and teares, to wit, because that being enemies of the Gospel (for that is ioyned with affliction) they regard nothing els, but the commodities of this life: that is to say, that flowing in peace, and quietnes, and all worldly pleasures, they may live in great estimation amongst men, whose miserable end he doth warneth them of. *3* Rom. 16. 17. *4* Reward. *5* Which they hunt after at darkshades. *6* He setteth against these fellowes true Pastours, which neglect earthly things, and aspire to heauen onely, where they knowe, that euen in their bodies they shall be clothed with that eternall glory, by the vertue of God. *7* 1. Cor. 1. 7. Titus 2. 13.

1 From particular exhortations, **4** bee cometh to general. **10** He saith that hee tooke such ioy in their readiness to liberality, **13** that hee will patiently beare the want.

A rehearfall of the conclusion: That they manfully continue, vntill they haue gotten the victorie, trusting to the Lords strength. *2* Mine honour, *3* In that concord, wherein the Lord is the band. *4* He also calleth on some by name, partly because they needed private exhortation, and partly also to stirre vp other to be more prompt and ready. *5* Rom. 13. 5. and 10. 6. and 11. 27. *6* God is said of

ter the many of men, to haue a booke, wherein the names of his elect are written, to whom hee will giue everlasting life. Ezekiel calleth it the writing of the house of Israel, and the secret of the Lord, Chap. 3. 9. *3* Hee addeth particular exhortations: and the first is, that the ioy of the Philipians bee not hindered by any afflictions: that the wicked imagine and worke against them. *4* So is the ioy of the world distinguished from our ioy. *5* The second is, that taking all things in good parte, they behaue themselves moderately with all men. *6* Your quiet and fithfull minde. *7* The taking away of an obiecton: We must not bee disquieted through impatience, seeing that God is at hand to giue vs remedie in time against all our miseries. *8* The third is, that we be not too carefull for any thing, but with sure confidence giue God thanks, and craue of him whatsoeuer wee haue neede of, that with a quiet conscience wee may whollie and with all our hearts submit our selues to him. *9* So Dauid beganne very oft with teares, but ended with thankes giuing.

g. That great quietness of mind which God only giveth in Christ. He doth not the heart, but in the seat of the will and reason, and into the higher part where by we understand and reason of matters. 7 A general conclusion, that as they have been taught both in word and example, so they frame their lives to the rule of all holiness and righteousness. 1 Whatsoever things are such as do beautifie and set you out with a holy grace. 8 He witnesseth that their liberality was acceptable to him, wherewith they did helpe him in his extreme poverty: but yet so moderating his words, that he might declare himselfe voyde of all suspicion of dishonestie, and that hee hath a minde contented both with prosperitie and adversitie, and to be short, that he respecteth himselfe in the onely will of God. 1 As though I passed for my want. 1 Hee useth a generall word, and yet he speaketh out of one kinde of cross, which is poverty, for commonly poverty bringeth all kinde of discommodities with it. 20 This is a metaphor taken from holy things or sacrifices, for our life is like a sacrifice.

7 And the peace of God which passeth all understanding, shall preserve your hearts and mindes in Christ Iesus.

8 Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are worthy love, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things.

9 Which yee have both learned and received, and heard, and seene in mee: those things doe, and the God of peace shall be with you.

10 Now I reioyce also in the Lord greatly, that now at the last your care for mee springeth afresh, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

11 I speake not because of want: for I have learned in whatsoever state I am, therewith to be content.

12 And I can bee abased, & I can abound: every where in all things I am instructed, both to bee full, and to bee hungry, and to abound, and to have want.

13 I am able to doe all things through the helpe of Christ, which strengtheneth me.

14 Notwithstanding yee have well done, that ye did communicate to mine affliction.

15 And yee Philippians knowe also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee, concerning the matter of giving and receiving, but ye onely.

16 For even when I was in Thessalonica, yee sent once, and afterward againe for my necessitie.

17 Not that I desire a gift: but I desire the fruit which may further your reckoning.

18 Now I have received all, and have plentie: I was even filled, after that I had received of Epaphroditus that which came from you, an odour that smelleth sweet, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities through his riches, with glory in Iesus Christ.

20 Unto God even our Father bee praise for evermore. Amen.

21 Salute all the Saints in Christ Iesus. The brethren which are with me, greete you.

22 All the Saints salute you, and most of all they which are of Cæsars household.

23 The grace of our Lord Iesus Christ bee with you all, Amen.

¶ Written to the Philippians from Rome, and sent by Epaphroditus.

He witnesseth that he remembereth also their former benefits, and againe putteth away suspicious of immoderate desire, in that that he received nought of any else. 17 At the beginning when I preached the Gospel among you. 18 He witnesseth againe, that he alloweth well of their benefits, not so much for his owne sake, as for theirs, because they gave it not so much to him, as they offered it to God as a sacrifice, wherof the Lord himselfe will not be forgetfull. 19 He sheweth to the great swelling fumes that were offered in the side Leve, 20 Such as belong to the Emperours Court.

THE EPISTLE OF Paul to the Colossians.

CHAP. I.

1 After the salutation, 4 hee prayeth them the more, to make them attentive unto him. 7 Hee reporteth the testimonie of the doctrine which they heard of Epaphras. 13 He magnifieth Gods grace towards them, 20 and sheweth that all the parts of our salvation consist in Christ alone.



A V L an Apostle of Iesus Christ, by the will of God, and Timotheus our brother,

To them which are at Colosse, Saints, and faithfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 Wee giue thanks to God even the Father of our Lord Iesus Christ, alway praying for you:

4 Since we heard of your faith in Christ Iesus, and of your love toward all Saints,

5 For the hopes sake, which is layed vp for you in heaven, whereof you have heard before by the word of truth, which is the Gospel,

6 Which is come vnto you, even as it is vnto all the world, and is fruitfull, as it is also among you, from the day that ye heard and truly knew the grace of God,

7 As ye also learned of Epaphras our deare fellow servant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your love in the Spirit.

9 For this cause we also, since the day wee heard of it, cease not to pray for you, and to desire that yee might be fulfilled with knowledge of his will in all wisdom, and spirituall understanding.

10 That yee might walke worthie of the Lord, and please him in all things, being fruitfull in all good workes, and increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all patience, and long suffering with ioyfulness,

12 Giuing thanks vnto the Father which hath made vs meete to bee partakers of

1 He declareth his good will towards them, telling them that they must not still remaine at one stay, but go on further both in knowledge of the Gospel, and also in the true vie of it. 2 Your spirituall love, or your love which cometh from the Spirit, & Gods will. 3 The gift of continuance is not of vs, but it proceedeth from the vertue of God, which hee doeth freely giue vs. 4 It must not be unwilling, and as it were drawn out of vs by force, but proceede from a merry and ioyfull minde. 5 Having ended the preface, hee goeth to the matter itselfe, that is to say, to an excellent description (although it bee but short) of whole Christianitie, which is fully diuided into three treatises: for first of all he expoundeth the true doctrine according to the order of the causes, beginning from this verse to the 23. And from thence he beginneth to apply the same to the Colossians with diuers exhortations to the sixt verse of the second chapter. And last of all in the third place, hee refuteth the corruptions of true doctrine. 5 The efficient cause of our salvation is the onely mercie of God the Father, who maketh vs meet to bee partakers of eternall life, deliuering vs from the darkenesse wherein wee were borne, and bringing vs to the light of the knowledge of the glory of his Sonne.

a By the free benediction of God. b Colosse is situate in Phrygia, not far from Hierapolis and Laodicea, on that side that they bend toward Lycia and Pamphylia. c He commendeth the doctrine that was deliuered them by Epaphras, and their readinesse in receiving it. d Wee cannot otherwise consider of God to our salvation, but as he is Christ: Father, in whom we are accepted. e For the glory that is hoped for.

the

In that glorious and heavenly kingdom.

** Math. 3. 17. and 17. 5.*

2. pet. 1. 17. 6 The matter it selfe of our saluation, is Christ the Sonne of God, who hath obtained remission of finnes for vs, by the offering vp of himselfe.

7 A lively description of the person of Christ, whereby we understand that in him onely God dwelleth himselfe to beget: who was begotten of the Father before any thing was made, that is, from everlasting, by whom also all things that are made, were made without any exception, by whom also they doe consist, and whose glorie they seruie.

** Heb. 1. 3. 1 Begotten before any thing was made: and therefore the everlasting Sonne of the everlasting Father.*

** John 1. 3. 2 He is forth with the Angels with glorious names, that by the comparison of most excellent spirits, we may understand how farre passing the excellencie of Christ is, in whom onely we haue to content our selues, and let goe all Angels.*

3 Having gloriously declared the excellent dignitie of the person of Christ, he describeth his office and function, to wit, that hee is that came to the Church, that the head is to the body, that is to say, the prince and gouernour of it, and the very beginning of true life, as who riseth first from death is the author of eternall life, so that hee is aboue all, in whom only there is most plentifull abundance of all good things, which is powred out vpon the Church.

** Reuel. 1. 5. 1. cor. 15. 20. 1 Who so reise againe that hee shall die no more, and who raiseth other from death to life by his power.*

** Iohn 1. 14. chap. 2. 9. 2 Most plentifull abundance of all things pertaining to God.*

3 Now he teacheth how Christ executed that office which his Father enioyned him, to wit, by suffering the death of the crosse (which was ioynd with the curse of God) according to his decree: that by this sacrifice he might reconcile to his Father all men, as well them which beleued in him to come, and were already vnder this hope gathered into heauen, as them which should vpon the earth beleue in him afterward. And thus is iustification described of the Apostle, which is one of the chiefest part of the benefice of Christ.

n The whole Church. 10 Sanctification is another worke of God in vs by Christ, in that that he restored vs (which hated God extremely, and were wholly & willingly giuen to sinne) to his gracious fauour in such sort, that he therewithall purifieth vs with his holy Spirit, and consecrath vs to righteousness.

o The Sonne. p In that fleshy body, to giue vs to understand that his body was not a fantasticall body, but a true body.

11 The second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselves by any meanes to be moued from this doctrine, shewing and declaring that there is no where any other true Gospel.

q To all men: whereby we learne that the Gospel was not but up within the corners of Iudea alone.

12 He purchaseth authoritie to this doctrine by his Apostleship, and taketh a most sure prooff thereof, of his afflictions, which hee suffereth for Christ his Name, to instruct the Churches with these examples of patience.

r For y^e profit and commoditie. 13 The afflictions of the Church are said to bee Christ's afflictions, by reason of that fellowship and knitting together that the body and the head haue the one with the other, not that there is any more neede to haue the Church redeemed, but that Christ beareth his power in the day of iudgement, and that for the comfort of the whole body.

the inheritance of the Saints in light,

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdom^e of his deare Sonne,

14 In whom we haue redemption through his blood, *that is, the forgiveness of finnes,*

15 Who is the ^{*}image of the inuisible God, ¹the first begotten of euery creature.

16 ^{*}For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether they bee ³Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him,

17 And he is before all things, and in him all things consist.

18 ⁸ And hee is the head of the body of the Church: hee is the beginning, ^{*}and the ¹first begotten of the dead, that in all things he might haue the preeminence.

19 ^{*}For it pleased the Father, that in him should ^{be} all fulnesse dwell,

20 ⁹ And through peace made by that blood of that his crosse, to reconcile to himselfe through him, through him, *I say,* ²all things, both which *are* in earth, & which *are* in heauen.

21 ¹⁰ And you which were in times past strangers and enemies, because *your* mindes were set in euill workes, hath ^{he} now also reconciled,

22 In that body of his ³flesh through death, to make you holy and vnblameable and without fault in his sight,

23 ¹¹ If yee continue grounded and stablished in the faith, and be not moued away from the hope of the Gospel, wherof ye haue heard, and which hath bene preached to euery ¹creature which is vnder heauen, ¹² whereof I Paul am a minister.

24 Now reioyce I in my sufferings for ¹you, and fulfill the ¹rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

on, to wit, that hee is that came to the Church, that the head is to the body, that is to say, the prince and gouernour of it, and the very beginning of true life, as who riseth first from death is the author of eternall life, so that hee is aboue all, in whom only there is most plentifull abundance of all good things, which is powred out vpon the Church. ** Reuel. 1. 5. 1. cor. 15. 20. 1 Who so reise againe that hee shall die no more, and who raiseth other from death to life by his power. * Iohn 1. 14. chap. 2. 9. 2 Most plentifull abundance of all things pertaining to God. 3 Now he teacheth how Christ executed that office which his Father enioyned him, to wit, by suffering the death of the crosse (which was ioynd with the curse of God) according to his decree: that by this sacrifice he might reconcile to his Father all men, as well them which beleued in him to come, and were already vnder this hope gathered into heauen, as them which should vpon the earth beleue in him afterward. And thus is iustification described of the Apostle, which is one of the chiefest part of the benefice of Christ. n The whole Church. 10 Sanctification is another worke of God in vs by Christ, in that that he restored vs (which hated God extremely, and were wholly & willingly giuen to sinne) to his gracious fauour in such sort, that he therewithall purifieth vs with his holy Spirit, and consecrath vs to righteousness. o The Sonne. p In that fleshy body, to giue vs to understand that his body was not a fantasticall body, but a true body. 11 The second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselves by any meanes to be moued from this doctrine, shewing and declaring that there is no where any other true Gospel. q To all men: whereby we learne that the Gospel was not but up within the corners of Iudea alone. 12 He purchaseth authoritie to this doctrine by his Apostleship, and taketh a most sure prooff thereof, of his afflictions, which hee suffereth for Christ his Name, to instruct the Churches with these examples of patience. r For y^e profit and commoditie. 13 The afflictions of the Church are said to bee Christ's afflictions, by reason of that fellowship and knitting together that the body and the head haue the one with the other, not that there is any more neede to haue the Church redeemed, but that Christ beareth his power in the day of iudgement, and that for the comfort of the whole body.*

25 ¹³ Whereof I am a minister, according to the dispensation of God, which is giuen me vnto you-ward, to fulfill the word of God,

26 ^{*}Which is the myserie hid since the world began, and from all ages, but now is made manifest vnto his ¹Saints;

27 To whom God ²would make knowne what is the riches of his glorious myserie among the Gentiles, which riches is Christ in you, the hope of glory,

28 ¹⁴ Whom we preach, admonishing euery man, and teaching euery man in ^{all} wisdom, that wee may present euery man perfect in Christ Iesus,

29 Whereunto I also labour and strue, according to his working which worketh in mee mightily.

of our redemption was hidden since the world began, except it were reuealed vnto a fewe, who also were taught in extraordinary. n Thus Paul brideloth the curiositie of men. 14 Hee protesteth that hee doeth faithfully execute his Apostleship in euery place, bringing men vnto Christ onely through the Lordes plentifull blessing of his labours. x Perfect and sound wisdom, which is perfect in it selfe, and shall in the ende make them perfect that followe it.

CHAP. II.

4 Hee condemneth, as vaine, whatsoever is without Christ, ¹¹ entreating specially of circumcision, ¹⁶ of abstinence from meates, ¹⁸ and of worshipping of Angels. 20 That wee are deliuered from the traditions of the Lawe through Christ.

For I would ye knew what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my ¹person in the flesh,

2 ² That ^btheir hearts might be comforted, and they knit together in loue, and in all riches of the ^cfull assurance of vnderstanding, to knowe the myserie of God, euen the Father, and of Christ:

3 In whome are hid all the treasures of ^dwisdom and knowledge.

4 ³ And this I say, lest any man should beguile you with ^eentifing words:

5 ^{*}For though I bee absent in the flesh, yet am I with you in the spirit, reioycing and beholding your ^forder, and your stedfast faith in Christ.

6 As yee haue therefore ^hreceiued Christ Iesus the Lord, ^owalke in him,

7 Rooted and built in him, and stablished in the faith, as ye haue bin taught, abounding therein with thankesgiuing.

8 ⁴ Beware lest there bee any man that ⁱspoil you through philosophy, and vaine deceit, ⁵ through the traditions of men, ⁶ according to the ^krudiments of the world, ⁷ and not after Christ.

d There is no true wisdom without Christ. 3 A passing over to the treatise following, against the corruptions of Chritianitie. e With a framed kind of talke made to persuade. 1. Cor. 5. 3 f The manner of your Ecclesiastical discipline. g Doctrine. h So then Christ hangeth not vpon mens traditions: 4 He bringeth all corruptions to three kinds. The first is that, which refecth of vaine and curious speculations, and yet beareth a shew of certaine subtill wisdom. i This is a word of warre, and it is as much as to drine or carry away a spoile or booty. 5 The second, which is manifestly, superstitious and vaine, and standeth onely vpon custome and fauored inspirations. 6 The third kinde was of them which ioynded the rudiments of the world. (that is to say, the ceremonies of the Lawe) with the Gospel. k Principles and rules, wherewith God ruled his Church, as it were vnder a Schoolemaster. 7 A generall confutation of all corruption is this, that that must needs be a false religion, which addeth any thing to Christ.

*13 Hee bringeth another prooff of his Apostleship, to wit, that God is the Author of it, by whom also he was appointed peculiarly Apostle of the Gentiles, to the end that by this meanes, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles. * Rem. 16. 25. ephes. 3. 2. 2. tim. 1. 10. Titus 2. 1. pet. 1. 20. 1 Whom hee chose to manifest vnto himselfe in Christ: moreover hee saith that the myserie*

of our redemption was hidden since the world began, except it were reuealed vnto a fewe, who also were taught in extraordinary. n Thus Paul brideloth the curiositie of men. 14 Hee protesteth that hee doeth faithfully execute his Apostleship in euery place, bringing men vnto Christ onely through the Lordes plentifull blessing of his labours. x Perfect and sound wisdom, which is perfect in it selfe, and shall in the ende make them perfect that followe it.

1 The taking away of an obiection. In that that hee visited not the Colossians, nor the Laodiceans, hee did it not of the any negligence, but is for much the more care full for the. a Hee present in bodie. 2 Hee concludeth shortly y^e summe of the former doctrine, to wit, that the whole summe of true wisdom, and most secret knowledge of God, consisteth in Christ onely, and that this is the vse of it touching men, that they being kint together in loue, rest themselves happily in the knowledge of so great a goodnes, vntill they come fully to enjoy it. b Whom he neuer saw. c Of that vnderstanding, which bringeth forth a certaine and vndoubted persuasion in our minds.

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Buried by Baptisme. To the Colossians. Touch not, &c.

¶ Reason:
Because onely
Christ God and
man is most per-
fect, and passeth
farre above all
things, so that
whosoever hath
him, may require
nothing more.
1 By these words is
shewed a distincti-
on of the nature.
2 This word
(Dwelleth) noteth
out vnto vs the
ingyning together
of both natures,
so that of God and
Man is vs Christ.
3 These words
set downe most
perfectly Godhead
to be in Christ.
4 The putting
together of God
and man is sub-
stantiall and es-
sentiall.

9 Now he de-
beth precisely a-
gainst the third
kind, that is to
say, against them
which vrged the
Iewish religion;
and first of all,
hee denieth
that wee haue
needs of the cir-
cumcision of the
flesh, seeing
that without it
we are circum-
cised within, by
the vertue of
Christ.

¶ Rom. 2. 29.
p These many
words are vsed to
shew what the
old man is, whom

Paul in other places callith the body of sinne. 10 The taking away of an obiection.
We need not so much as the externall signe which our fathers had, seeing that our
Baptisme is a most effectuall pledge and witness, of that inward restoring and renew-
ing. **¶ Rom. 6. 4. eph. 1. 19.** q Look Rom. 6. 4. r So that all the force of the matter
cometh not from the very deede done, that is to say, it is not the dipping of vs into the water
by a Minister, that maketh vs to be buried with Christ, as the Papists say, that euen for the
very acts sake, we become truly Christians, but it cometh from the vertue of Christ, for the
Apostle addeth the resurrection of Christ, and faith. 11 One ende of Baptisme is the
death and buriall of the old man, and that by the mighty power of God onely whose
vertue we lay hold on by faith, in the death and resurrection of Christ. f Through
faith which cometh from God. **¶ Eph. 2. 1.** 12 Another ende of Baptisme is, that
we which were dead in sinne, might obtaine free remission of sinnes and eternall life,
through faith in Christ who died for vs. 13 A new argument which lieth in these
few words, and it is thus: Vncircumcision was no hinderance to you, why you being
justified in Christ should not obtaine life, therefore you need not circumcision to
the attainment of saluation. 14 Hee speaketh now more generally against the
whole seruice of the Law, and sheweth by two reasons, that it is abolished. First, to
what purpose should hee that hath obtained remission of his sinnes in Christ, re-
quire those helps of the Law? Secondly, because, that if a man doe rightly consider
those rites, hee shall find that they were so many testimonies of our guiltinesse, where
by we manifestly witnessed as it were by our owne handwritings, that wee deserved
damnation. Therefore did Christ put out that handwritings by his coming, and
fastening it to the Crosse, triumphed ouer all our enemies, were they neuer so mighty.
Therefore to what ende and purpose should we now vse those ceremonies, as though
wee were still guiltie of sinne, and subiect to the tyranny of our enemies? **¶ E-**
phesians 2. 15. t Abolishing the rites and ceremonies. u Satan and his angels,

x As a conquerour made he shew of those captiues, and put them to shame. y The
Crosse was as a chariot of triumph. [No conquerour could haue triumphed so gloriously in
his chariot, as Christ did vpon the crosse.] 15 The conclusion: wherein hee na-
meth certain kindes, as the difference of dayes, and meates, and prooueth by a new
argument, that wee are not bound vnto them: to wit, because those things were
shadows of Christ to come but we possesse him now exhibited vnto vs. z The
body as a thing of substance and pith, he setteth against shadows. 16 Hee disputeth
against the first kinde of corruptions, and setteth downe the worshipping of Angels
for an example: which kinde of false religion hee confuteth, first, this way: be-
cause that they which bring in such a worship, attribute that vnto themselves which
is properly onely to God, to wit, authoritie to bind mens consciences with religion, al-
though they seeme to bring in these things by humblenesse of mind. a By foolish
humblenesse of mind: for otherwise humblenesse is a vertue. For these Angel worshippers,
blamed such of pride as would, be straight to God, and vse no undermanes beside
Christ. 17 Secondly because they rashly thrust vpon them for oracles those things
which they neuer saw nor heard, but deuised of themselves. 18 Thirdly, be-
cause these things haue no other ground wherevpon they are built, but only the opi-
nion of men, which please themselves without all measure in their owne deuices.

b Without reason,

9 For in him dwelleth all the fulnes
of the Godhead bodily.

10 And he are compleate in him, which is
the head of all principallity and power.

11 In whom also ye are circumcised with
circumcision made without handes, by put-
ting off the sinfull bodie of the flesh, through
the circumcision of Christ.

12 In that yee are buried with him
through baptisme, in whom yee are also raised
vp together through the faith of the operation
of God, which raised him from the dead.

13 And you which were dead in sinnes;
and in the uncircumcision of your flesh, hath
hee quickned together with him, forgiving
you all your trespasses,

14 And putting out the hand writing
of ordinances that was against vs, which was
contrary to vs, he euen tooke it out of the way,
and fastened it vpon the crosse,

15 And hath spoyled the Principalities,
and Powers, and hath made a shew of them
openly, and hath tryumphed ouer them in the
same crosse;

16 Let no man therefore condemne you
in meat & drinke, or in respect of an holy day,
or of the new moone, or of the Sabbath dayes.

17 Which are but a shadowe of things to
come: but the bodie is in Christ.

18 Let no man at his pleasure beare rule
ouer you by humblenesse of minde, and wor-
shipping of Angels, aduancing himselfe in
those things which hee neuer sawe, rashly.

putt vp with his fleshly minde,

19 And holdeth not the head, whereof
all the body furnished and knit together by
ioynts and bands, increaseth with the increa-
sing of God.

20 Wherefore if yee bee dead with Christ
from the ordinances of the world, why, as
though ye liued in the world, are ye burdened
with traditions?

21 Touch not, Taste not, Handle not.

22 Which all perish with the vying, and
are after the commandements and doctrines
of men,

23 Which things haue indeede a shew of
wisdomme, in voluntarie religion and hum-
blenesse of minde, and in not sparing the bo-
die, which are things of no value, sith they per-
taine to the filling of the flesh.

with their craftinesse, and partly with very foolish superstitions and to bee laughed
at: as when godlinesse, remission of sinnes, or any such like vertue, is put in some cer-
taine kinde of meate, and such like things, which the inventors of such ritien-
sities vnderstand not, because in deede it is not. And hee vseth an argument taken of
comparison. If by the death of Christ who established a new covenant with his
blood, you bee deliuered from those externall rites wherewith it pleased the Lord to
prepare the world, as it were by certaine rudiments, to that full knowledge of true re-
ligion, why would ye be burdened with traditions I wrote not what, as though ye were
citizens of this world, that is to say, as though ye depended vpon this life, and earth-
ly things? now this is the cause why before verse 8. he followed another order then
he doeth in the confutation: because he sheweth there by what degrees false religions
came into the world, to wit, beginning first by curiouse speculations of the wise, after
which in processe of time succeeded grosse superstition, against which mischiefs the
Lord let at length that shadowe of the Law, which some abused in like sort: but in the
confutation hee began with the abolishing of the Law seruice, that he might shew
by comparison, that those false seruices ought much more to be taken away. e It
sheweth your felicitie in these earthly things, and the kingdomes of God were not rather
spirituall. 21 An imitation in the person of these superstitious men, rightly ex-
pressing their nature and vse of speech. 22 Another argument: The spirituall and
inward kingdomes of God cannot consist in these outward things, and such as perish
with the vying. 23 The third argument: Because God is not the author of these
traditions, and therefore they did not binde the consciences. 24 The taking away
of an obiection. These things haue a goodly shew, because men by this means, seeme
to worship God with a good minde, and humble themselves, and neglect the body,
which the most part of men curiously pamper vp and cherish: but yet notwithstanding
the things themselves are of no value, for so much as they pertaine not to
things that are spirituall & everlasting, but to the nourishment of the flesh. f Which
seems indeed to be some exquisite thing and so wise deuices, as though they came from heauen.
g Hence sprang the workes of supererogation, as the Papists terme them, that is to say,
not deserveth workes, as though men performed more then is commanded in: which was the
beginning and the very ground, wherupon Monkes merites were brought in. h A lively de-
scription of Monkerie. i Seeing they stand in meate and drinke, wherewith the kingdomes of
God doeth not stand.

CHAP. III.

1 Against earthly exercises, which the false apostles vrged,
2 he setteth heauenly: 3 And hee beginneth with the mor-
tifying of the flesh, 8 whence he draweth particular ex-
hortations, 18 and particular duties which depend on
each mans calling.

If ye then bee risen with Christ, seeke
those things which are aboue, where Christ
sitteth at the right hand of God.

2 Set your affections on things which are a-
boue, & not on things which are on the beearth.

3 For yee are dead, and your life is

with him, after hee hath once set downe the doctrine it selfe. 2 Our renewing of
new birch, which is wrought in vs by being partakers of the resurrection of Christ,
is the fountaine of all holinesse, out of which sundry armes or riuers doe afterwards
flow. a For if we be partakers of Christ, we are caried as it were into another life, where
we shall neede neither meate nor drinke, for we shall be like vnto the Angels. 3 The end
and marke which all the duties of Christian life shoote at, is to enter into the king-
dome of heauen, and to giue our selues to those things which leade vs thither, that is,
to true godlinesse, and not to those outward and corporall things. b So hee callith
that shew of religion which hee spake of in the former Chapter. 4 A reason taken of the
efficient causes and others: you are dead as touching the flesh, that is, touching
old nature which seeketh after all transitory things, and on the other side, you haue
begun to liue according to the Spirit, therefore giue your selues to spirituall and
heauenly, and not to carnall and earthly things. 5 The taking away of an obie-
ction: whiles we are yet in this world, wee are subiect to many miseries of this life,
that the life that is in vs, as it were hidde: yet notwithstanding we haue the be-
ginnings of life and glory, the accomplishment wherof which lieth now in Christ
and in Gods hand, shall bee assuredly and manifestly performed in that glorious
coming of the Lord.

hid

19 The fourth
argument, which
is of great
weight: because
they spoyl
Christ of his
dignity, who on-
ly is sufficient
both to nourish
and also to in-
crease his whole
body.

c Christ.
d With the in-
creasing which
cometh from
God.

20 Now I tell
all hee fighteth
against the second
kinde of corrup-
tions, that is to
say, against mere
superstitions, in-
vented of men,
which partly de-
ceiue the simpli-
citie of some

with their craftinesse, and partly with very foolish superstitions and to bee laughed
at: as when godlinesse, remission of sinnes, or any such like vertue, is put in some cer-
taine kinde of meate, and such like things, which the inventors of such ritien-
sities vnderstand not, because in deede it is not. And hee vseth an argument taken of
comparison. If by the death of Christ who established a new covenant with his
blood, you bee deliuered from those externall rites wherewith it pleased the Lord to
prepare the world, as it were by certaine rudiments, to that full knowledge of true re-
ligion, why would ye be burdened with traditions I wrote not what, as though ye were
citizens of this world, that is to say, as though ye depended vpon this life, and earth-
ly things? now this is the cause why before verse 8. he followed another order then
he doeth in the confutation: because he sheweth there by what degrees false religions
came into the world, to wit, beginning first by curiouse speculations of the wise, after
which in processe of time succeeded grosse superstition, against which mischiefs the
Lord let at length that shadowe of the Law, which some abused in like sort: but in the
confutation hee began with the abolishing of the Law seruice, that he might shew
by comparison, that those false seruices ought much more to be taken away. e It
sheweth your felicitie in these earthly things, and the kingdomes of God were not rather
spirituall. 21 An imitation in the person of these superstitious men, rightly ex-
pressing their nature and vse of speech. 22 Another argument: The spirituall and
inward kingdomes of God cannot consist in these outward things, and such as perish
with the vying. 23 The third argument: Because God is not the author of these
traditions, and therefore they did not binde the consciences. 24 The taking away
of an obiection. These things haue a goodly shew, because men by this means, seeme
to worship God with a good minde, and humble themselves, and neglect the body,
which the most part of men curiously pamper vp and cherish: but yet notwithstanding
the things themselves are of no value, for so much as they pertaine not to
things that are spirituall & everlasting, but to the nourishment of the flesh. f Which
seems indeed to be some exquisite thing and so wise deuices, as though they came from heauen.
g Hence sprang the workes of supererogation, as the Papists terme them, that is to say,
not deserveth workes, as though men performed more then is commanded in: which was the
beginning and the very ground, wherupon Monkes merites were brought in. h A lively de-
scription of Monkerie. i Seeing they stand in meate and drinke, wherewith the kingdomes of
God doeth not stand.

with their craftinesse, and partly with very foolish superstitions and to bee laughed
at: as when godlinesse, remission of sinnes, or any such like vertue, is put in some cer-
taine kinde of meate, and such like things, which the inventors of such ritien-
sities vnderstand not, because in deede it is not. And hee vseth an argument taken of
comparison. If by the death of Christ who established a new covenant with his
blood, you bee deliuered from those externall rites wherewith it pleased the Lord to
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scription of Monkerie. i Seeing they stand in meate and drinke, wherewith the kingdomes of
God doeth not stand.

1 Against earthly exercises, which the false apostles vrged,
2 he setteth heauenly: 3 And hee beginneth with the mor-
tifying of the flesh, 8 whence he draweth particular ex-
hortations, 18 and particular duties which depend on
each mans calling.

If ye then bee risen with Christ, seeke
those things which are aboue, where Christ
sitteth at the right hand of God.

2 Set your affections on things which are a-
boue, & not on things which are on the beearth.

3 For yee are dead, and your life is

with him, after hee hath once set downe the doctrine it selfe. 2 Our renewing of
new birch, which is wrought in vs by being partakers of the resurrection of Christ,
is the fountaine of all holinesse, out of which sundry armes or riuers doe afterwards
flow. a For if we be partakers of Christ, we are caried as it were into another life, where
we shall neede neither meate nor drinke, for we shall be like vnto the Angels. 3 The end
and marke which all the duties of Christian life shoote at, is to enter into the king-
dome of heauen, and to giue our selues to those things which leade vs thither, that is,
to true godlinesse, and not to those outward and corporall things. b So hee callith
that shew of religion which hee spake of in the former Chapter. 4 A reason taken of the
efficient causes and others: you are dead as touching the flesh, that is, touching
old nature which seeketh after all transitory things, and on the other side, you haue
begun to liue according to the Spirit, therefore giue your selues to spirituall and
heauenly, and not to carnall and earthly things. 5 The taking away of an obie-
ction: whiles we are yet in this world, wee are subiect to many miseries of this life,
that the life that is in vs, as it were hidde: yet notwithstanding we haue the be-
ginnings of life and glory, the accomplishment wherof which lieth now in Christ
and in Gods hand, shall bee assuredly and manifestly performed in that glorious
coming of the Lord.

hid with Christ in God.

4 When Christ which is our life, shall appear, then shall yee also appear with him in glorie.

5 * Mortifie therefore your members which are on the earth, fornication, uncleanness, the inordinate affection, euill concupiscence, and couetousnesse which is idolatrie.

6 For the which things take the wrath of God, cometh on the children of disobedience.

7 Wherein yee also walked once, when yee liued in them.

8 But now put yee away euery all these things, wrath, anger, malicioufnesse, euill speaking, filthie speaking, out of your mouth.

9 Lie not one to another, seeing that yee haue put off the olde man with his works,

10 And haue put on the new, which is renewed in knowledge after the image of him that created him.

11 Where is neither Grecian nor Iew, circumcision nor vn-circumcision, Barbarian, Scythian, bond, free: But Christ is all, and in all things.

12 Now therefore as the elect of God holy and beloued, put on the bowels of mercies, kindness, humbleness of minde, meekenesse, long suffering;

13 Forbearing one another, and forgiving one another, if any man haue a quarell to another: euen as Christ forgave, euen so doe yee.

14 And aboue all these things put on loue, of which is the bond of perfeccion.

15 And let the peace of God rule in your hearts, to the which yee are called in one body, and be ye thankfull.

16 Let the word of Christ dwell in you plentifully in all wisdom, teaching and admonishing your owne selues, in Psalmes, and hymnes, and spirituall songs, singing with a grace in your hearts to the Lord.

17 And whatsoever yee shall doe, in word or deede, doe all in the Name of the Lord Iesus, giuing thanks to God euen the Father by him.

18 ¶ * Wiues, submit your selues vnto your husbands, as it is comely in the Lord.

19 * Husbands loue your wiues, and bee not bitter vnto them.

20 ¶ * Children, obey your parents in the Lord: for that is well pleasing vnto the Lord.

21 * Fathers, prouoke not your children to anger, least they be discouraged.

22 ¶ * Seruants, bee obedient vnto them that are your masters according to the Lord, in all things, not with eye service as men pleasers, but in singleness of heart, fearing God.

23 And whatsoever yee doe, doe it heartily, as to the Lord, and not to men,

24 Knowing that of the Lord yee shall receive the Reward of the inheritance: for yee serue the Lord Christ.

25 But he that doeth wrong, shall receive for the wrong that he hath done: and there is no respect of persons.

Ephe. 6. 1. 12 He requireth of children, that according to Gods commandement they be obedient to their parents. 13 In the Lord, & so it is expounded, Ephe. 5. 19. 14 Of parents, that they be gentle towards their children. 15 Offeruants, that fearing God himselfe to whom their obedience is acceptable, they reuerently, faithfully, and from the heart, obey their masters. 16 Ephe. 6. 5. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 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CHAP. III

He returneth to general exhortations, touching prayer, and gracious speech, and so endeth with greetings and commendations.

YE Masters, doe vnto your seruants, that which is iust, and equal, knowing that ye also haue a Master in heauen.

2 ¶ * Continue in prayer, and watch in the same with thanksgiving,

3 ¶ * Praying also for vs, that God may open vnto vs the doore of vterance, to speake the myserie of Christ: wherefore I am also in bonds,

4 That I may vtter it, as it becometh me to speake.

5 ¶ * Walke wisely toward them that are without, and redeeme the season.

6 ¶ * Let your speech be gracious alwayes, and powdred with salt, that yee may know how to answer euery man.

7 ¶ Tychicus our beloued brother and faithfull minister, and fellow seruant in the Lord, shall declare vnto you my whole state:

8 Whom I haue sent vnto you for the same purpose, that hee might know your state, and might comfort your hearts,

9 With Onesimus a faithfull and a beloued brother, who is one of you. They shall shew you of all things here.

10 Aristarchus my prison fellow salueth you, and Marcus Barnabas cousin, (touching whom yee receiued commandements, If hee come vnto you, receiue him)

11 And Iesus which is called Iustus, which are of the circumcision. These onely are my workefellowes vnto the kingdome of God, which haue bene vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, salueth you, and alwayes striveth for you in prayers, that yee may stand perfect,

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Effectuall faith. I. Theſſalonians. Men-pleaſing preachers.

perfect, and full in all the will of God.
13 For I bear him record, that hee hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 Luke the beloued Phyſician greeteth you, and he has.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his houſe.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye likewise read the Epistle written from Laodicea.

17 And say to Archippus, Take heed to the minifterie, that thou haſt receiued in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bands. Grace be with you, Amen.

19 Written from Rometo the Coloſſians, and ſent by Tychicus and Onesimus.

TITLE OF THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

How therefore becometh with thanksgiving, as we put them in mind of that whereof we praſſe worthy in them, that it come of Gods goodneſſe: 8 and that they are an example vnto others.

PAUL, and Syluanus, and Timotheus, vnto the Church of the Theſſalonians, which is in God the Father, and in the Lord Ieſus Chriſt: Grace be with you, and peace from God our Father, and from the Lord Ieſus Chriſt.

2 We giue God thanks alwayes for you all, making mention of you in our prayers.

3 Without ceaſing, remembering your effectuall faith, and diligent loue, and the patience of your hope in our Lord Ieſus Chriſt, in the ſight of God, euen our Father,

4 Knowing, beloued brethren, that ye are a elect of God,

5 For our Goſpel was not vnto you in word onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as ye know after what maner wee were among you for your ſakes.

6 And ye became followers of vs and of the Lord, and receiued the word in much affliction, with ioy of the holy Ghoſt,

7 So that ye are as enſamples to all that beleeue in Macedonia and in Achaia.

8 For from you founded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith alſo which is toward God, ſpread abroad in all quarters, that we need not to ſpeake any thing.

9 For they themſelues ſhew of vs what manner of entering in wee had vnto you: and heaven, as they themſelues did well know, b Paul ſheweth by two things, that there followed very great fruit of his preaching, to wit, by theſe gifts of the holy Ghoſt, and that certayne aſſurance which was thoroughly ſetled in their minds, as appeared by their willing bearing of the Croſſe. 4 Another reaſon, becauſe euen to that day they embraced the Goſpel with great chearfulneſſe, inſomuch that they were an example to all their neighbours: ſo that it ſhould be no meane ſhame to them to faint in the mid race. 5 With ioy which cometh from the holy Ghoſt. d All the beleeuers. 5 It is no true conuerſion to ſorke idols, vntill ſe man the twiſhall worſhip the true and liuing God in Chriſt the onely Redeemer.

diceus alſo, and that ye likewiſe reade the Epistle written from Laodicea.

17 And ſay to Archippus, Take heed to the minifterie, that thou haſt receiued in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bands. Grace be with you, Amen.

19 Written from Rometo the Coloſſians, and ſent by Tychicus and Onesimus.

20 And ſay to Archippus, Take heed to the minifterie, that thou haſt receiued in the Lord, that thou fulfill it.

21 The ſalutation by the hand of me Paul. Remember my bands. Grace be with you, Amen.

22 Written from Rometo the Coloſſians, and ſent by Tychicus and Onesimus.

23 And ſay to Archippus, Take heed to the minifterie, that thou haſt receiued in the Lord, that thou fulfill it.

24 The ſalutation by the hand of me Paul. Remember my bands. Grace be with you, Amen.

25 Written from Rometo the Coloſſians, and ſent by Tychicus and Onesimus.

26 And ſay to Archippus, Take heed to the minifterie, that thou haſt receiued in the Lord, that thou fulfill it.

27 The ſalutation by the hand of me Paul. Remember my bands. Grace be with you, Amen.

28 Written from Rometo the Coloſſians, and ſent by Tychicus and Onesimus.

29 And ſay to Archippus, Take heed to the minifterie, that thou haſt receiued in the Lord, that thou fulfill it.

30 The ſalutation by the hand of me Paul. Remember my bands. Grace be with you, Amen.

31 Written from Rometo the Coloſſians, and ſent by Tychicus and Onesimus.

32 And ſay to Archippus, Take heed to the minifterie, that thou haſt receiued in the Lord, that thou fulfill it.

33 The ſalutation by the hand of me Paul. Remember my bands. Grace be with you, Amen.

34 Written from Rometo the Coloſſians, and ſent by Tychicus and Onesimus.

35 And ſay to Archippus, Take heed to the minifterie, that thou haſt receiued in the Lord, that thou fulfill it.

36 The ſalutation by the hand of me Paul. Remember my bands. Grace be with you, Amen.

37 Written from Rometo the Coloſſians, and ſent by Tychicus and Onesimus.

38 And ſay to Archippus, Take heed to the minifterie, that thou haſt receiued in the Lord, that thou fulfill it.

39 The ſalutation by the hand of me Paul. Remember my bands. Grace be with you, Amen.

40 Written from Rometo the Coloſſians, and ſent by Tychicus and Onesimus.

1 An example of right Chriſtian reioycing, whereby alſo we learne, that ſuch as haue great gifts in them, are in ſorts bound to wit, if they conſider that they haue receiued all from God, that continuance muſt be deſired at his hands, whereunto alſo the whole Epistle exhorteth the Theſſalonians.

2 Hee commendeth them for three ſpeciall gifts, euen all faith, continuall loue, and patient hope: to the end they might bee aſſured being indued with ſuch excellent gifts, not to continue in Gods election.

3 Word for word, that your ellection is of God.

4 Another reaſon why they ought in no wiſe ſtand backe but continue to the end, becauſe they cannot doubt of this doctrine which hath bene ſo many wayes confirmed vnto them euen from heaven, as they themſelues did well know.

5 Paul ſheweth by two things, that there followed very great fruit of his preaching, to wit, by theſe gifts of the holy Ghoſt, and that certayne aſſurance which was thoroughly ſetled in their minds, as appeared by their willing bearing of the Croſſe.

6 Another reaſon, becauſe euen to that day they embraced the Goſpel with great chearfulneſſe, inſomuch that they were an example to all their neighbours: ſo that it ſhould be no meane ſhame to them to faint in the mid race.

7 With ioy which cometh from the holy Ghoſt.

8 All the beleeuers.

9 It is no true conuerſion to ſorke idols, vntill ſe man the twiſhall worſhip the true and liuing God in Chriſt the onely Redeemer.

This word (That) is not put here without cauſe: and by (forreth) it meaneth that ſuch as haue great gifts in them, are in ſorts bound to wit, if they conſider that they haue receiued all from God, that continuance muſt be deſired at his hands, whereunto alſo the whole Epistle exhorteth the Theſſalonians.

That which hee touched before ſhortly concerning his Apoſtleſhip, hee handled now more at large, and to that end and purpoſe which we ſpoke of.

1 The vertues of a true Paſtor are, ſurely without feare to preach the Goſpel, euen in the miſt of dangers.

2 Acts 16, 12. a Through Gods grace we help.

3 To teach pure doctrine faithfully and with a pure heart.

4 By any wicked and naughty kind of dealing.

5 To approve his conſcience to God, being free from all flattery and couetouſneſſe.

6 Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men chuiſe, they reſpect the qualities of thoſe things which ſtand before them, but God ſtandeth the reaſon of his counſell onely in himſelfe, it followeth, that ſeeing we are not able to chuiſe a good thought, that whomſoeuer hee firſt chuſeth to theſe callings, hee maketh them able, and doeth not ſinde them able. And therefore in that we are allowed of God, it hangeth upon him to ſubmit himſelfe euen vnto the baſt to win them, and to eſchew all pride.

7 Which liketh and alloweth of them.

8 To ſubmit himſelfe euen vnto the baſt to win them, and to eſchew all pride.

9 When I might lawfully haue lived vpon the expences of the Church.

10 Wee were rough, but gentle as a ſnoure, that is, neither ambitious nor couetous, but taketh all paines as patiently as if ſhee were a mother.

11 To haue the ſlocke that is committed vnto him in more eſtimation than his owne life.

7 To depart with his owne right, rather then to bee chargeable to his heepe.

^a *Actes 20. 34.*

¹ *cor. 4. 12.*

² *thys. 3. 8.*

⁸ To excell o-

ther in example

of godly life.

⁹ To exhort and

comfort with a

fatherly minde

and affection.

¹⁰ To exhort

all men diligent-

ly and earnestly

to leade a godly

life.

^a *Eph. 4. 1 phil.*

^{1, 27. col. 1. 10.}

¹¹ Having ap-

proved his mi-

nistry, he com-

mendeth againe

(to that end and

purpose that I

spake of) the

cheerfulness

of the Thessalo-

nians which

was answereable

to his diligence

in preaching,

and their man-

lypudence.

¹² He confir-

meth them in

their afflictions

which they suf-

fered of their

owne people, be-

cause they were

afflicted of their

owne country-

men: which

came as well

(sayth he) to the

Churches of the

Jewes, as to

them: and ther-

fore they ought

to take it in

good part.

¹³ Which Christ

hath gathered

together.

¹⁴ Euen of them

which are of the

same country

and the same

language that you

are of.

¹⁵ He preuen-

teeth an offence

which might be

taken, for that the Jewes

especially aboue all other

persecuted the Gospel.

That is no

new thing, sayth he, seeing

they slew Christ himselfe,

and the Prophets, and haue

banned me also.

¹⁶ Hee foretellethe the vter

destruction of the Jewes,

lest any man

should be moued by their

rebellion.

¹⁷ For the Jewes would

neither enter into the

king-

dome of God themselves,

nor suffer other to enter in.

¹⁸ Vntill that wickednesse of theirs

which they haue by inheritance

19 For yee remember, brethren, * our labour and trauaile : for wee haue trauailed day and night, because wee would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

20 Yee are witnesses, and God also, how holily, and iustly, and vnblameably wee behaue our selues among you that beleeue.

21 As ye know how that we exhorted you, and comforted, and besought euery one of you (as a father his children)

22 That yee * would walke worthy of God, who hath called you vnto his kingdome and glory.

23 For this cause also thanke wee God without ceasing, that when yee receiued the word of God, which he heard of vs, yereceiued it not as the word of men, but as it is indeede the word of God, which also worketh in you that beleeue.

24 For brethren, ye are become followers of the Churches of God, which in Iudea are in Christ Iesus, because yee haue also suffered the same things of your owne ^a countrey men, euen as they haue of the Jewes.

25 Who both killed the Lord Iesus and their owne Prophets, and haue persecuted vs away. ^a and God they please not, and are contrary to ^a all men,

26 And forbid vs to preach vnto the Gentiles, that they might be saued, to ^a fulfill their sinnes alwayes : for the ^a wrath of God is come on them to the vtmost.

27 Forasmuch, brethren, as wee ^m were kept from you for a season, concerning fight, but not in the heart, wee enforced the more to see your face with great desire.

28 Therefore wee would haue come vnto you (I Paul, at lest once or twise) but Satan hindered vs.

29 For what is our hope or ioy, or crowne of reioycing? are not euen you it in the presence of our Lord Iesus Christ at his comming?

30 Yes, ye are our glory and ioy.

31 For that the Jewes especially aboue all other persecuted the Gospel. That is no new thing, sayth he, seeing they slew Christ himselfe, and the Prophets, and haue banned me also. 32 Hee foretellethe the vter destruction of the Jewes, lest any man should be moued by their rebellion. 33 For the Jewes would neither enter into the kingdome of God themselves, nor suffer other to enter in. 34 Vntill that wickednesse of theirs which they haue by inheritance as it were of their fathers, be grown so great, that the measure of their iniquitie being filled, God may come forth to wrath. 35 The iudgement of God being angry, which indeede appeared shortly after the destruction of the citie of Hierusalem, whither many resorted euen out of diuers provinces, when it was besieged. 36 Hee meeteth with an objection, why haue we not to them straightwayes being in so great miserie, I desired often times (sayth he) and it lay not in me, but Satan hindered my endeouours, and therefore I sent Timothee my faithfull companion vnto you, because you are most deare to me, ^m were kept asunder from you, and as it were orphans.

CHAP. III.

1 To shewe his affection toward them, hee sendeth Timothee vnto them: 6 He is so moued by the report of their prosperous state, 9 that hee cannot giue sufficient thanks, 11 and therefore hee breaketh out into prayer.

Wherefore since wee could no longer forbear, wee thought it good to remaine at Athens alone,

2 * And haue sent Timotheus our brother and minister of God, and our labour fel-

low in the Gospel of Christ, to stablish you, and to comfort you touching your faith,

3 That no man should be moued with these afflictions: for yee your selues knowe, that we are appointed thereunto.

4 For verely when wee were with you, we tolde you before that wee should suffer tribulations, euen as it came to passe, and ye know it.

5 Euen for this cause, when I could no longer forbear, I sent him that I might know of your faith, lest the tempter had tempted you in any sort, and that our labour had beene in vaine.

6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, and that yee haue good remembrance of vs alwayes, desiring to see vs as we also doe you,

7 Therefore, brethren, wee had consolation in you, in all our affliction and necessitie through your faith.

8 For now are we ^a aliue, if ye stand fast in the Lord.

9 For what thanks can we recompense to God againe for you, for all the ioy wherewith we reioyce for your sakes before our God,

10 Night and day, * praying exceedingly that we might see your face & might ^b accomplish that which is lacking in your faith?

11 Now God himselfe euen our Father, and our Lord Iesus Christ, guide our iourney vnto you.

12 And the Lord increase you, and make you abound in loue one toward another, and toward all men, euen as we doe toward you:

13 * To make your hearts stable and vnblameable in holinesse before God euen our Father, at the comming of our Lorde Iesus Christ with all his Saints.

14 Of a Christian life, consisteth in two things, to wit, in charitie toward all men, and inward puritie of the heart, the accomplishment whereof notwithstanding is deferred to the next comming of Christ, who will then perfite his worke by the same grace, wherewith he begun it in vs. ^a *Chap. 5. 23. 1. cor. 1. 8.*

CHAP. III.

1 He exhorteth them 3 to holinesse, 9 and brotherly loue.

13 He forbiddeth them to sorow after the manner of infidels. 15 He setteth out the history of our resurrection.

And furthermore we beseech you, brethren, and exhort you in the Lord Iesus, that ye ^a increase more and more, as ye haue receiued of vs, how yee ought to walke, and to please God.

2 For ye know what commandements we gaue you by the Lord Iesus.

3 * 2 For this is the will of God euen your ^b sanctification, and that yee should abstaine from fornication,

4 3 That euery one of you should know, how to possesse his vessell in holinesse and honour,

themselves wholly to God. And hee condemneth plainly all filthinesse through lust, because it is altogether contrary to the will of God. ^b *Looke Iohn 17. 17.* 3 Another reason, because it defileth the body.

Z z z z

5 4 And

¹ The will of God, who calleth his on this condition, to bring them to glory by affliction, is a most sure remedy against all afflictions.

² Because they haue hitherto gone so well forward, he exhorteth them againe to make an end of the rest of the iourney, seeing that therein also they shall do him their Affliction a great pleasure.

^a For now you cannot otherwise think me safe and in good case, vntill you go forward in religion and faith.

^a *Rem. 1. 10.*

^a *and 15. 23.*

^b Paul was constrained through the importunate

dealing of the enemies to leaue the

building which he

had scarce begun:

And for that

cause he had left

Silas and Timotheus in Macedonia,

and when Timotheus came to

Athena to him, he

sent him backe a-

gaine straightway.

So that he desir-

eth to see the

Thessalonians, that

he may thoroughly

accomplish their

faith and religion,

that was as yet

imperfect.

³ Another part

of the Epistle,

wherem he speaketh of the

dueties of a Christian

life. And he sheweth that

the perfection

of a Christian life, consisteth in two things, to wit, in charitie toward all men, and inward puritie of the heart, the accomplishment whereof notwithstanding is deferred to the next comming of Christ, who will then perfite his worke by the same grace, wherewith he begun it in vs. ^a *Chap. 5. 23. 1. cor. 1. 8.*

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^a *Chap. 5. 23. 1. cor. 1. 8.*

^a *Chap. 5. 23. 1. cor. 1. 8.*

^a *Chap. 5. 23. 1. cor. 1. 8.*

4 The third, be-
cause the Saints
are discerned
from them
which know
not God by ho-
nestie and puri-
tie.

5 Secondly, he
reprehendeth all
violent oppressi-
on, and immo-
derate desire, and
sheweth most
seuerely as the
Prophet of God,
that God will
revenge such
wickednesse.

6 These comman-
dments which
I gave you.

7 Thirdly, hee
requireth a rea-
diness of minde to all
maner of louing
kindnesse, and
exhorteth them
to profite more
and more in that
vertue.

8 He rebuketh
idlenesse and
slothfulnesse,
which vices
whosoever are
giuen vnto, fall
into other wic-
kednesse, to the
great offence
of the Church.

9 The Third
part of the E-
pistle, which is
interlaced a-
mong the for-
mer exhortati-
ons (which he
returneth vnto
afterward)

10 wherein he spea-
keth of mour-
ning for the
dead, and the
maner of the re-
surrection, and
of the latter day.

11 Wee must
take heed that we doe not immoderately bewaile the dead, that is, as they vse to doe
which thinke that they are vtterly perished. 12 A confirmation for death is but a
sleepe of the body (for he speaketh of the faithfull) vntill the Lord commeth. 13 A
reason of the confirmation, for seeing that the head is risen, the members also shall
rise, and that by the vertue of God. 14 The dead in Christ, which continue in faith
whereby they are grafted into Christ, shewen to the last gaspe. 15 Will call their bodies out of
their graues, and soyme their soules to them againe. 16 The manner of the resurrection
shall be thus. The bodies of the dead shall be as it were raised out of sleepe at the sound
of the trumpet of God. Christ himselfe shall descend from heauen. The Saints (for hee
speaketh properly of them) which shall then be found aliue, together with the dead
which shall rise shall be taken vp into the clouds to meete the Lord, and shall be in per-
petuall glory with him. 17 In the Name of the Lord, as though he himselfe spake vnto you.

18 He speaketh of these things, as though he should be one of them whom the Lord shall find
aliue at his coming because that time is vncertaine: and therefore euery one of vs ought to
be in such a readinesse, as if the Lord were comming at euery moment. 19 The word which
the Apostle useth here, signifies properly that encouragement which mariners vse one to ano-
ther, when they altogether with one shout put forth their oares and rowe together. 20 Cor.
15. 52. 21 Suddenly and in the twinkling of an eye.

5 And not in the lust of concupiscence,
euen as the Gentiles which know not God:

6 That no man oppress or defraud his
brother in any matter: for the Lord is auenger
of all such things, as we also haue told you be-
fore time and testified.

7 For God hath not called vs vnto vn-
cleannesse, but vnto hilineesse.

8 He therefore that despiseth these things,
despiseth not man, but God who hath euen
giuen you his holy Spirit.

9 But as touching brotherly loue, yee
need not that I write vnto you: for yee are
taught of God to loue one another.

10 Yea, and that thing verely yee doe vnto
all the brethren which are throughout all Ma-
cedonia: but we beseech you, brethren, that
yee increase more and more,

11 And that ye studie to be quiet, and to
meddle with your owne businesse, and to
worke with your owne handes, as we comman-
ded you,

12 That ye may behaue your selues honest-
ly toward them that are without, and that no-
thing be lacking vnto you.

13 I would not, brethren, haue you ig-
norant concerning them which are asleepe,
that ye sorrow not euen as other which haue no
hope.

14 For if wee beleue that Iesus is dead,
and is risen, euen so them which sleepe in Ie-
sus, will God bring with him.

15 For this say we vnto you by the word
of the Lord, that we which liue, and are re-
maining in the comming of the Lord, shall not
preuent them, which sleepe.

16 For the Lord himselfe shal descend from
heauen with a shout, and with the voice of the
Archangel, and with the trumpet of God:
and the dead in Christ shall rise first:

17 Then shall wee which liue and remaine,
be caught vp with them also in the clouds, to
meete the Lord in the aire: and so shall we e-
uer be with the Lord.

18 Wherefore, comfort your selues one an-
other with these words.

19 And now we doe not immoderately bewaile the dead, that is, as they vse to doe
which thinke that they are vtterly perished. 20 A confirmation for death is but a
sleepe of the body (for he speaketh of the faithfull) vntill the Lord commeth. 21 A
reason of the confirmation, for seeing that the head is risen, the members also shall
rise, and that by the vertue of God. 22 The dead in Christ, which continue in faith
whereby they are grafted into Christ, shewen to the last gaspe. 23 Will call their bodies out of
their graues, and soyme their soules to them againe. 24 The manner of the resurrection
shall be thus. The bodies of the dead shall be as it were raised out of sleepe at the sound
of the trumpet of God. Christ himselfe shall descend from heauen. The Saints (for hee
speaketh properly of them) which shall then be found aliue, together with the dead
which shall rise shall be taken vp into the clouds to meete the Lord, and shall be in per-
petuall glory with him. 25 In the Name of the Lord, as though he himselfe spake vnto you.

CHAP. V.

1 Condemning the curious searching for the seasons of Christs
comming, 6 hee warneth them to bee readie daily to re-
ceiue him: 11 And so giueth them sundry good lessons.

But of the times and seasons, brethren,
ye haue no neede that I write vnto you.

2 For ye your selues know perfectly, that
the day of the Lord shall come, euen as a thiefe
in the night.

3 For when they shall say, Peace and safe-
tie, then shall come vpon them sudden destru-
ction, as the trauaile vpon a woman with childe,
and they shall not escape.

4 But ye, brethren, are not in darkenesse,
that that day shall come on you, as it were a
thiefe.

5 Ye are all the children of light, and the
children of the day: we are not of the night, nei-
ther of darkenesse.

6 Therefore let vs not sleepe as doe other,
but let vs watch and be sober.

7 For they that sleepe, sleepe in the night,
and they that are drunken, are drunken in the
night.

8 But let vs which are of the day, be so-
ber, putting on the brestplate of faith & loue,
and of the hope of saluation for an helmet.

9 For God hath not appointed vs vnto
wrath, but to obaine saluation by the meanes
of our Lord Iesus Christ,

10 Which died for vs, that whether wee
wake or sleepe, we should liue together with
him.

11 Wherefore exhort one another, and
edifie one another, euen as yee doe.

12 Now wee beseech you, brethren that
yee acknowledge them which labour among
you, and are ouer you in the Lord, and admon-
ish you,

13 That yee haue them in singular loue for
their workes sake. Be at peace among your
selues.

14 Wee desire you, brethren, admonish
them that are out of order: comfort the fee-
ble minded: beare with the weake: be patient
toward all men.

15 See that none recompence euill for e-
uill vnto any man: but euer folow that which
is good, both toward your selues, and toward
all men.

16 Reioyce euermore.

17 Pray continually.

18 In all things, giue thanks: for this is the
will of God in Christ Iesus toward you.

19 Quench not the Spirit.

20 Despise not prophecyng.

21 Try all things, and keepe that which is
good.

take them for such as they are, that is to say, men worthy to bee greatly accom-
plished of among you. 2 In these things which pertaine to Gods seruice: so in the Ecclesiastical function distin-
guished from euill authoritie, and true Shepheards from wolves. 3 So then as here you see
guished, there must the honour cease. 4 The maintenance of mutual concord, is de-
ceitful, so must the remedie be vsed. 5 That keepe not their ranke or standing,
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the disease is, so must the remedie be vsed. 287 That keepe not their ranke or standing

11 A general conclusion, that we waiting for the coming of Christ, doe give our selves to pursue both in minde, will, and body, through the grace and strength of the Spirit of God.

22 Abstaine from all appearance of euill.
23 Now the very God of peace sanctifie you throughout: and I pray God, that your whole spirit and soule and body, may be kept blamelesse vnto the coming of our Lord Iesus Christ.

24 Faithfull is he which calleth you, which will also doe it.
25 Brethren, pray for vs.
26 Greete all the brethren with an holy kisse.
27 I charge you in the Lord, that this Epistle bee read vnto all the brethren the Saints.
28 The grace of our Lord Iesus Christ bee with you, Amen.

The first Epistle vnto the Thessalonians written from Athens.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

He commendeth the increase of faith, and charitie, and the patience of the Thessalonians. 6 and describing Gods vengeance against such as oppress the godly, 10 he teacheth the godly to waite for the last iudgement.

PAUL and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 We ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the loue of euery one of you toward another, aboundeth,

4 So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer,

5 Which is a manifest token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs, when the Lord Iesus shall shew himselfe fro heauen with his mightie Angels,

8 In flaming fire, rendering vengeance vnto them that do not know God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shall be punished with euerslasting perdition, from the presence of the Lord,

10 He confirmeth them also by the way, by this means that the condition both of this present state and the state to come, is common to him with them.

and from the glory of his power,

10 When hee shall cometo be glorified in his Saints, and to be made marueilous in all them that beleue (because our testimonie toward you was beleueed) in that day.

11 Wherefore, we also pray alwayes for you, that our God may make you worthy of this calling, and fulfill all the good pleasure of his goodnesse, and the worke of faith with power,

12 That the Name of our Lorde Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Iesus Christ.

whereof all other inferior causes worke: from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in vs, and vs in Christ. By calling he meaneth not the very acte of calling, but that selfe same thing wherunto we are called, which is the glory of that heavenly kingdome, which he determined long since only upon his gracious and mercifull goodnesse towards you. So then, faith is an excellent worke of God in vs: and we see here plainly that the Apostle leaueth nothing to free will, so make it chequerate with Gods working therein, as the Papists dreame,

CHAP. II.

2 He sheweth that the day of the Lord shall not come, till there be a departure from the faith, 3 and that Antichrist be repelled, 8 whose destruction bee setteth out, 15 and thereupon exhorteth to constancie.

NOW wee beseech you, brethren, by the coming of our Lord Iesus Christ, and by our assembling vnto him,

2 That yee be not suddenly moued from your minde, nor troubled neither by spirit, nor by worde, nor by letter, as if were from vs, as though the day of Christ were at hand.

3 Let no man deceiue you by any meanes: for that day shall not come, except there come a

wee shall be partakers of with Christ. it will be an excellent remedie for vs against waning and impatience, so that neither the glistering of the world shall allure vs, nor the dreadfull sight of the crosse dismay vs. Wee must take heede of false prophesies, especially in this matter, which goe about to deceiue, and that for the most part, after three sorts: for either they brag of fained propheticall revelations, or they bring coniectures & reasonings of their owne, or vie counterfeit writings. By dreames and fables, which men pretend to be spiritual revelations. Either by word of mouth, or by booke written. Either by forged letter, or falsly glossed upon. The Apostle foretelleth that before the coming of the Lord, there shall be a throne set vp cleane contrarye to Christs glory, wherein that wicked man shall sit, and transerre all things that appertaine to God, to himselfe, and many shall fall away from God to him.

Zzzz 2 departing

That wicked man. II. Theſſalonians. Of idle perſons.

*By ſpeaking of
the body of the
cruell and
perſecting
Church.
ſhall men know
who he is that
ſayeth he cometh
up to meete
open it at his place
ſore, and toke
upon him to be
Lord and Maſter
about all things
and princes.
ſay whom kings
and princes ſhall
deme and wor-
ſhip, honouring
that Antichriſt
as a god.
4 He foretelleth
that Antichriſt
(that is, whoſe-
uer he be that
ſhall occupie
that ſeate that
ſhall ſucceede
from God) ſhall
not reigne with-
out the Church,
but in the very
Boſome of the
Church.
5 This prophesie
was continually
declared to
the ancient
Church, but it
was neglected
at them that
followed.
6 When Antichriſt
arise and ſay-
eth.
7 Even in the
Apoſtles time
the firſt founda-
tions of the A-
poſtolicall ſeate
were laid, but
ye ſo that they
deceiued men.
8 He foretel-
leth, that when
the Empire of
Rome is taken
away, the ſeate
that ſhall ſuc-
ceede and hold
his place, as
the old writ-
ters, Tertullian,
Chryſoſtome
and Hierome
doe expound
it.
9 He which is now
in authoritie and
ruleth all, ſo will
the Romane Em-
pire.
10 That wicked-
kedneſſe ſhall at
length be detected by the word of the Lord, and ſhall utterly be aboliſhed by Chriſts
comming. 11 Word for word, that lawleſſe fellow, that is to ſay, hee that ſhall ſread Gods
Law cleane under foot. 12 I ſay, 13. 4. k Bring to nought. 14 With his word, for the
true Miniſters of the word are as a mouth, whereby the Lord breatheth out that mightie and
auerlaſting word, which ſhall breake his enemies in ſunder, as it were any yron rod. 15 Hee
foretelleth, that Satan will beſtow all his might and power, and vie all ſelle mira-
cles that hee can to eſtablish that ſeate, and that with great ſucceſſe, becauſe the wicked-
kedneſſe of the world doeth ſo deſerue it: yet ſo, that onely the vnfaithfull ſhall periſh
through his deceit. 16 Which are partly falſe, and partly wrought to eſtablish a fal-
ſhood. 17 A moſt mightie working to deceiue them. 18 They liked lyes ſo well, that they
had patience in them, which is the greateſt madneſſe that may be. 19 The elect ſhall
ſtand ſtedfaſt and laſe from all theſe miſchiefes. Now election is knowne by theſe
teſtimonies: Faith is gathered by ſanctification: faith, by that that wee accord vnto
the truth: truth, by calling, through the preaching of the Goſpel: from whence we
come at length to a certaine hope of glorification. 20 To ſanctifie you. 21 Faith
which layeth holde not upon lyes, but upon the truth of God, which is the Goſpel. 22 By our
preaching. 23 The conſolation: It remaineth then that wee continue in the doctrine
which was deliuered vnto vs by the mouth and writings of the Apoſtles, through the
free good will of God, which comforteth vs with an inuincible hope, and alſo in all
godlineſſe our whole life long.*

departing firſt, and that that man of ſinne be
diſcloſed, even the ſonne of perdition.
4 Which is an aduerſarie, and exalteth
himſelfe againſt that is called God, or that
is worſhipped: ſo that he doeth ſit as God in
the Temple of God, ſhewing himſelfe that he
is God.
5 Remember ye not, that when I was yet
with you, I tolde you theſe things?
6 And now ye know what withholdeth
that he might be reueiled in his time.
7 For he myſterie of iniquitie doeth al-
readie worke: ſonely hee which now withholdeth, ſhall let till hee be taken out of the
way.
8 And then ſhall that wicked man be re-
ueiled, whom the Lord ſhall conſume with
the Spirit of his mouth, and ſhall aboliſh with
the brightneſſe of his comming.
9 Even him whole comming is by the
effectuall working of Satan, with all power, and
ſignes, and lying wonders,
10 And in all deceiuableneſſe of vnright-
eouſneſſe, among them that periſh, becauſe
they receiued not the loue of the truth, that
they might be ſaued.
11 And therefore God ſhall ſend them
a ſtrong deluſion, that they ſhould beleue
lies,
12 That all they might be damned which
beleue not the truth, but had pleaſure in
vnrighteouſneſſe.
13 But wee ought to giue thanks al-
way to God for you, brethren beloued of the
Lord, becauſe that God hath from the begin-
ning choſen you to ſaluation, through ſancti-
fication of the Spirit, and the faith of trueth,
14 Whereunto hee called you by our Goſ-
pel, to obtaine the glory of our Lord Ieſus
Chriſt.
15 Therefore, brethren, ſtand faſt and
keepe the inſtructions, which yee haue bene
taught, either by word, or by our Epifile.
16 Now the ſame Ieſus Chriſt our Lord,
and our God euen the Father which hath lou-
ed vs, and hath giuen vs euerlaſting conſola-
tion and good hope through grace,
17 Comfort your hearts, and ſtabliſh you
in euery word and good worke.

CHAP. III.
1 Hee ſet forth ſome to further the preaching of the Goſpel with
their prayers. 6 and to withdraw themſelves from thoſe
who through idleneſſe. 11 and curioſitie peruerſe good
order: 14 whom hee excludeth from the company of
the faithfull.

Furthermore, brethren, pray for vs, that
the word of the Lord may haue free paſſage
and be glorified, euen as it is with you.
2 And that we may be deliuered from vn-
reaſonable and euill men: for all men haue not
faith.
3 But the Lord is faithfull, which will ſta-
bliſh you, and keepe you from euill.
4 And wee are perſwaded of you through
the Lord, that yee both doe, and will doe the
things which we warne you of.
5 And the Lord guide your hearts to the
loue of God, and the waiting for of Chriſt.
6 Wee warne you, brethren, in the Name
of our Lord Ieſus Chriſt, that yee withdraw
your ſelues from euery brother that walketh in-
ordinately, and not after the inſtruction which
he receiued of vs.
7 For yee your ſelues know, how yee
ought to follow vs: for wee behaued not our
ſelues inordinately among you,
8 Neither tooke we bread of any man for
nought: but we wrought with labour and tra-
uaile night and day, becauſe we would not be
chargeable to any of you.
9 Not becauſe we haue not authoritie, but
that we might make our ſelues an enſample vn-
to you to follow vs.
10 For euen when we were with you, this
wee warned you of, that if there were any,
which would not worke, that hee ſhould not
eate.
11 For we heare, that there are ſome which
walke among you inordinately, and worke
not at all, but are buſie bodies.
12 Therefore them that are ſuch, wee
warne and exhort by our Lord Ieſus Chriſt, that
they worke with quietneſſe, and eare their
owne bread.
13 And yee, brethren, be not wearie in
well doing.
14 If any man obey not this our ſaying
in this letter, note him, and haue no companie
with him, that he may be aſhamed:

ſeeme to deale hardly with them, hee ſet forth himſelfe for an example, who be-
ſides his tranſaile in preaching, laboured with his hands, which hee ſayeth hee was not
ſimply bound to doe. 1. Corinth. 11. 1. 1. Theſſ. 4. 11. c What ſhall we do then
with theſe idle bullied Monkes, and ſacrificing Priests? A Monke (ſayth Socrates, booke 8.
of his Tripartite hiſtorie) which worketh not with hands, is like a theiſt. 7 How great a
fault idleneſſe is, hee declareth by that that God created no man in vaine or to no
purpose, neither is there any vnto whom hee hath not allotted as it were a certaine
ſtanding and roume. Whereupon it followeth, that the order which God hath ap-
pointed, is troubled by the idle, yea broken, which is great ſinne and wickedneſſe.
8 He reprehendeth a vice, which is ioyned with the former, whereupon follow an
infinite ſort of miſchiefes: to wit, that there are none more buſie in other mens mat-
ters, then they which neglect their owne. 9 The Lord commaundeth and the Apo-
ſtles pray in the Name of Chriſt, firſt, that no man bee idle, and next that euery man
doe quietly and carefully ſee to doe his dutie in that office and calling wherein the
Lord hath placed him. 10 We muſt take heed, that loome mens vnwortheineſſe cauſe
vs not to be ſlacke in well doing. 11 Excommunication is a puniſhment for the
obſtinate. 12 Wee muſt haue no familiaritie nor fellowſhip with the excommuni-
cate. 13 The end of the excommunication is not the deſtruction, but the ſaluation
of the ſinner, that at laſt through ſhame he may be driuen to repentance.

14 Wee must
so eschew fami-
liaritie with
the excommuni-
cates, that
wee diligently
seek all occa-
sions and
meanes that may bee,
to bring them againe
into the right way. 15 Prayers are
the scales of all exhortations.

15 ¹⁴ Yet count him not as an enimie, but
admonish him as a brother.

16 ¹⁵ Now the Lord himselfe of peace giue
you peace alwayes by all meanes. The Lord bee
with you all.

17 ¹⁶ The salutation of me Paul, with mine
owne hand, which is the token in euery Epistle:
so I write.

18 The grace of our Lord Iesus Christ bee
with you all, Amen.

¶ The second Epistle to the Thessalonians,
written from Athens.

16 The Apostle
subscribeth his
letter with his
owne hand, that
false letters
might not bee
broughte and put
in place of true.

THE FIRST EPISTLE OF PAVL TO TI- MOTHEVS.

CHAP. I.

Setting forth a perfect paterne of a true Pastour, whose of-
fice especially consisteth in teaching, 4 he warneth him that
vaine questions set apart, hee teach those things, 5 which
further charitie and faith: 12 and that his authoritie bee
not condemned, 14 hee sheweth what an one bee is made
through the grace of God.

PAVL an Apostle of IESVS
CHRIST, by the ¶ comman-
dement of God our Sauour,
and of our Lord Iesus Christ
our hope,

2 Vnto Timotheus my
naturall sonne in the faith: Grace, a mercy,
and peace from God our Father, and from
Christ Iesus our Lord.

3 As I befought thee to abide still in E-
phesus, when I departed into Macedonia, so
doe, that thou mayest warne some, that they
teach none other doctrine,

4 Neither that they giue heede to fables
and genealogies which are endlesse, which
breede questions rather then godly edifying,
which is by faith.

5 For the end of the commandement
is loue out of a pure heart, and of a good con-
science, and offaith vnfaigned.

6 From the which things some haue er-
red, and haue turned vnto vaine iangling.

7 They would be doctours of the Law,
and yet vnderstand not what they speake, nei-
ther whereof they affirm.

8 And wee know, that the Law is good,
if a man vse it lawfully,

9 Knowing this, that the Lawe is not gi-
uen vnto a righteous man, but vnto the law-
lesse and disobedient, to the vngodly, and to
sinners, to the vnholie, and to the profane, to

the doctrine is corrupted not only by false opinions, but also by vaine and curious
speculations: the declaration and vtterance whereof can nothing helpe our faith.

He noteth out one kinde of vaine questions. 4 The second admonition is, that the
right vse and practise of the doctrine must be ioynd with the doctrine. And that con-
sisteth in pure charitie, and a good conscience, and true faith. * Rom. 13. 10. c Of
the Law. d There is neither loue without a good conscience, nor a good conscience without
faith, nor faith without the word of God. 5 That which hee spake before generally of
vaine and curious controuersies, hee applyeth to them which pretending a zeale of the
Law, dwelled vpon outward thin. s, and neuer made an end of babling of foolish tri-
fls. 6 There are none more vnlearned, and more impudent in vsurping the name
of holinesse, then foolish sophistical bablers. 7 The taking away of an obiection: 8
Hee condemneth not the Law, but requirerh the right vse and practise of it. 8 Hee
indeed escapeth the curse of the Law, and therefore doeth not abhorre it, who fleeing
and chawing those things which the Law condemneth, giueth himselfe with all his
heart, to obserue it: and not he that maketh a vaine babbling of outward and curious
matters. e And such a one is he, whom the Lord hath endued with true doctrine, and with
the holy Ghost. f To such as make an art, as it were, of sinning.

murderers of fathers and mothers, to man-
slayers,
10 To whoremongers, to buggerers, to
menstealers, to lyars, to the periured, and if
there bee any other thing, that is contrary to
wholesome doctrine,

11 Which is according to the glorious
Gospel of the blessed God, which is com-
mitted vnto me.

12 Therefore I thanke him, which hath
made me strong, that is, Christ Iesus our Lord:
for he counted me faithfull and put me in his
seruice:

13 When before I was a blasphemers, and
a persecuter, and an oppressor: but I was recei-
ued to mercie: for I did it ignorantly through
vnbeliefe.

14 But the grace of our Lord was exceeding
abundant with faith and loue, which is in
Christ Iesus.

15 This is a true saying, and by all meanes
worthy to bee receiued, that Christ Iesus came
into the world to saue sinners, of whom I am
chiefe.

16 Notwithstanding, for this cause was I
receiued to mercie, that Iesus Christ should first
shew on me all long suffering vnto the enfa-
mle of them, which shal in time to come beleeue
in him vnto eternall life.

17 Now vnto the king cuerlasting, im-
mortall, inuisible, vnto God onely wise, be ho-
nour and glory, for euer and euer, Amen.

18 This commandement commit I vnto
thee, sonne Timotheus, according to the pro-
phesies, which went before vpon thee, that
thou by them shouldest fight a good fight,

19 Hauing faith and a good conscience,
which some haue put away, and as concer-
ning faith, haue made shipwracke.

He stretch a-
gainst fond and
vaine babblings,
not onely the
Law, but the
Gospel also,
which condem-
neth not, but
greatly com-
mendeth the
wholesome do-
ctrine contained
in the comman-
dements of God,
and therefore hee
callet it a glori-
ous Gospel, and
the Gospel of the
blessed
God, the vaine
whereof these
babblers knew
not

10 A reason
why neither any
other Gospel is
to be taught
then he hath
taught in the
Church, neither
after any other
sort, because
there is no other
Gospel beside
that, which God
committed to
him.

11 He mainte-
neth of necessity
his Apostleship
against some that
did carpe at his
former life, de-
basing his life
euen to hell, to
advance Christs
only mercie,
wherein he
abulished all
those his former
doings.

12 Which gaue me
strength, not onely
when I had no will
to doe well, but al-
so when I was
willingly giuen to
quill.

13 These are the
preparatiue works
which Paul brag-
geth of.

13 Hee proueth this change by the effects, for that that he that was a pro-
fane man, is become a beleuer: and hee that did most outrageously persecute Christ,
burneth now in loue toward him. 13 Hee turneth the reproch of the aduersaries
vpon their owne head, shewing that this singular example of the goodness of God,
redoundeth to the commoditie of the whole Church. i Worthy to be bel-
eued, * Mat. 9. 13. Marke 2. 17. 14 Hee breaketh out into an exclamation, euen for
very zeale of minde, for that hee cannot satisfie himselfe in amplifying the grace of
God k Look Iohn 17. 3. 15 The conclusion of both the former fatherly ad-
monitions, to wit, that Timothee struing manfully against all les, being called to the
ministry according to many propheties which went before of him, should both
maintaine the doctrine which hee had receiued, and keepe also a good conscience,
l By the helpe of them, m Wholesome and sound doctrine. 16 Whosoever keepe
not a good conscience, doe lose also by little and litle, the gift of vnderstanding:
which he proueth by two most lamentable examples.

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not a good conscience, doe lose also by little and litle, the gift of vnderstanding:
which he proueth by two most lamentable examples.

¹ 1. Cor. 5. 5.
² 17 Such as fall from God, and his religion, are not to be suffered in the Church, but rather ought to be excommunicated. ³ Cast out of the Church, and so delivered them to Satan. ⁴ That by their smart they might learn what is to be blasphemy.

20 Of whom is Hymeneus, and Alexander, ²¹ whom I haue^a deliuered vnto Satan, that they might^b learne not to blaspheme.

CHAP. II.

¹ Hee exhorteth them to make publike prayers for all men, ⁴ 5 and that for two causes: ⁸ And therefore he willeth all men in all places to pray. ⁹ And declareth in what appaill ¹¹ and with what modestie, women ought to behaue themselves in holy assemblies.

¹ Having dispatched those things which pertaine to doctrine, he speaketh now in the second place of the other part of the ministerie of the word, to wit, of publike prayers. And first of all, declaring this question, for whom we ought to pray: he teacheth that we must pray for all men, and especially for all manner of Magistrates, which thing was at that time somewhat doubted of, seeing that Kings, yea, and the most part of magistrates were at that time enemies of the Church.

² An argument taken of the end: to wit, because that Magistrates are appointed to this end, that men might peaceably and quietly live in all godlinesse and honestie, and therefore must we commend them especially to God, that they may faithfully execute so necessarie an office.

^a This word containeth all kinde of duty, which is to be used amongst men in all their affaires. ³ Another argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, because the Lord by calling of all sorts, yea sometime those that are greatest enemies to the Gospel, will haue his Church gathered together after this sort; and therefore prayers to be made for all. ⁴ God should not else be manifested to be the onely God of all men, vnlesse he should shew his goodnesse in sauing of all sorts of men: neither should Christ be seene to be the onely Mediatour betwene God and all sorts of men, by hauing taken vpon him that nature of man which is common to all men, vnlesse hee had satisfied for all sortes of men, and made intercession for all. ^b Christ Iesus which was made man. ⁵ A confirmation because that euen to the Gentiles is the secret of saluation now opened and made manifest, the Apostle himselfe being appointed properly to this office, which he doth faithfully and sincerely execute. ⁶ 2. Tim. 1. 11. ^c Faithfully and sincerely: and by faith he meant wholeheartedly and sound doctrine, and by truth, an upright and sincere handling of it. ⁶ He hath spoken of the persons for whom we must pray: and now hee teacheth that the difference of places is taken away: for in times past, one only nation, and in one certaine place, came together to publike seruice: but now Churches or Congregations are gathered together euery where, (orderly and decently) and men come together to serue God publickly with common prayer, neither must wee straine for the nation, or for the purification of the body, or for the place, but for the mixt to haue it cleane from all offence, and full of sure trust and confidence. ^d Hee putteth the finger for the thing it selfe, the lifting up of hand, for the calling vpon God. ^e Without these griefes and offences of the minde, which hinder vs from calling vpon God with a good conscience. ^f Doubting which is against faith, James 1. 6. ⁷ 1. Pet. 3. 3. ⁷ Thirdly, he appointeth women to learne in the publike assemblies with silence and modestie, being comely apparellled, without any riot or excess in their apparell. ⁸ 1. Cor. 14. 34. ⁸ The first argument, why it is not lawfull for women to teach in the Congregation, because by this meanes, they should be placed aboue men, for they should be their masters: which is against Gods ordinance.

¹ Exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thanks be made for all men,

² For Kings, and for all that are in authority, ³ that we may lead a quiet and a peaceable life, in all godlinesse and honestie.

³ For this is good and acceptable in the sight of God our Sauour,

⁴ Who will that all men shalbe saued, and come vnto the acknowledging of the trueth.

⁵ For there is one God, and one Mediatour betwene God and man, ⁶ which is the man Christ Iesus,

⁷ Who gaue himselfe a ranfome for all men, ⁸ to be that testimonie in due time,

⁹ Whereunto I am ordained a Preacher and an Apostle (I speake the trueth in Christ, and lie not) ¹⁰ euen a teacher of the Gentiles in faith and veritie.

¹¹ I will therefore that the men pray, euery where ¹² lifting vp pure handes without wrath, or doubting.

¹³ Likewise also the women, that they aray themselves in comely apparell, with shamesfastnesse and modestie, not with broided haire, or gold, or pearles, or costly apparell,

¹⁴ But (as becommeth women that profess the feare of God) with good workes.

¹⁵ Let the woman learne in silence with all subiection.

¹⁶ I permit not a woman to teach, ¹⁷ neither to vsurpe authoritie ouer the man, but to be in silence.

¹³ For ^a Adam was first formed, then Eue.

¹⁴ And Adam was not^b deceived, but the woman was deceived, and was in the transgression.

¹⁵ Notwithstanding, through bearing of children she shall be saued, if they continue in faith, and loue, and holinesse with modestie.

¹⁶ Then, because that after sinne, God enioyned the woman this punishment, for that she was deceived by her. ¹⁷ Adam was not deceived, but through his wises meanes, and therefore for a worthy for this cause subiect to her husband, and ought to be. ¹⁸ He addeth a comfort by the way, that their subiection hindereth not but that women may be saued as well as men, if they behaue themselves in those burdens of marriage holily and modestly, with faith and charitie.

CHAP. III.

¹ Hee setteth out Bishops, ⁸ and Christian Deacons, with their wiuues, ¹² children and family: ¹⁵ he calleth the Church the house of God.

¹ This is a true saying, ² If any man desire the office of a Bishop, hee desireth a worthy worke.

³ A Bishop therefore must be vnreprouable, the husband of^b one wife, watching, temperate, modest, harberous, apt to teach,

⁴ Not^c giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

⁵ One that can rule his owne house honestly, hauing children vnder obedience with all honestie.

⁶ For if any cannot rule his owne house, how shall he care for the Church of God?

⁷ He may not be a yong schollar, lest hee being puffed vp fall into the^d condemnation of the deuill.

⁸ Hee must also be well reported of, euen of them which are without, lest he fall into rebuke and the snare of the deuill.

⁹ Likewise must^e Deacons be graue, not double tongued, not giuen vnto much wine, neither to filthy lucre,

¹⁰ Hauing the^f mysterie of the faith in pure conscience.

¹¹ And let them first bee prooued: then let them minister, if they be found blamelesse.

¹² Likewise their wiuues must^g bee honest, not euill speakers, but sober, and faithfull in all things.

¹³ Let the Deacons bee the husbands of one wife, and such as can rule their children well, and their owne households.

¹⁴ For they that haue ministered well, get themselves a good^h degree, andⁱ great liberty in the faith, which is in Christ Iesus.

¹ shall please the Lord. ² Titus 2. 6. ³ Therefore he that sheweth out married men from the office of Bishops, only because they are married, is Antichrist. ⁴ A common title and one that will fit by it. ⁵ Left by reason that he is advanced to that degree, hee take occasion to be proud, which will vnder him, and so hee fall into the same condemnation, as that the deuill himselfe is fallen into. ⁶ Likewise the Deacons must first bee prooued, that there may bee a good triall of their honestie, trueth, lobriety, minde void of couetousnesse, that they are well instructed in the doctrine of faith, and to bee short of their good conscience and integritie. ⁷ These are they that had to see to the point, ⁸ Chap. 1. 19. ⁹ The doctrine of the Gospel, which is a myserie in deeds: for flesh and blood doe not renue it. ¹⁰ Regard must bee had alio, to the Pastours and Deacons wiuues. ¹¹ They that haue more wiuues then one, at one time, must neither be called to be Ministers, nor to be Deacons. ¹² Honour and estimation. ¹³ Bold and assured confidence without feare.

¹ He prooueth this ordinance of God, whereby the woman is subiect to man, first by that that God made the woman after man, for mans sake.

² Gen. 1. 27. and 2. 7, 21. ³ Genes. 3. 6.

⁴ Having dispatched those things which pertaine to doctrine, he speaketh now in the second place of the other part of the ministerie of the word, to wit, of publike prayers. And first of all, declaring this question, for whom we ought to pray: he teacheth that we must pray for all men, and especially for all manner of Magistrates, which thing was at that time somewhat doubted of, seeing that Kings, yea, and the most part of magistrates were at that time enemies of the Church.

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Paul purposing to add many peculiar things pertaining to the daily office of a Pastor, speaketh first a word or two concerning his coming to Timothy, that he should be so much the more careful, lest at his coming he might be reproved of negligences.

The pastor hath alwayes to thinke, how that he is occupied in the house of the liuing God, wherein the creature of the true h is kept. *1 To wit, in respect of men: for the Church rested upon that corner stone, Christ, and is the preseruer of the truth, but not the mother.* *2 There is nothing more excellent then this truth, whereof the Church is the keeper and preseruer here among men, the ministerie of the word being appointed to that ende and purpose: for it teacheth vs the greatest matters that may be thought, to wit, that God is become visible in the person of Christ by taking our nature vpon him, whose Maiestie notwithstanding in so great weakenesse was manifested many wayes, in so much that the sight of it pierced the very Angels, and to conclude, hee being preached vnto the Gentiles was received of them, and is now placed about in glory vnspokeable.* *3 The power of the Godhead shewed it selfe so man: sleasly in that weak selfe of Christ, that though he were a weak man, yet all the world knoweth he was and is God.*

CHAP. IIII.

1 Hee condemneth as well false doctrines 3 of marriage and the choise of meats, 7 as also prophane fables: 8 And commendeth the godly exercise, 13 and the daily reading of the Scripture.

He setteth against that true doctrine, false opinions, which he foretelleth that certaine which shall fall away from God and his religion, shall bring in by the suggestion of Satan, and so, that a great number shall giue eare to them.

From the true doctrine of God, *2* Although he reuokes counterfeited holiness: for he neuer so much, yet haue they no conscience. *3* For they will as it were practise the art of disguised persons and players, that we may not thinke they will lie lurking in some one corner, or keepe any resemblance of holiness. *4* Whose conscience waxed so hard, that there grew an hard st. shine to it, and so became to haue a canker in it, and now at length required of very necessitie to be burned with an hore yron. *5* Hee setteth downe two kindes of this false doctrine, to wit, the Lawe of sole life, and difference of meates. *6* He proueth that he iustly called such doctrines deuillish first, because the teachers of them make Lawes of things which are not their owne: for haue they created the meates? *7* Secondly, because they ouertrow with their decrees, the ende wherefore they were created of God, to wit, that we should vie them. *8* Thirdly for that by this meanes they robbe God of his glorie, who will be honoured in the vie of them. And herewithall, the Apostle declareth that we must vie the liberalitie of God, soberly, and with a good conscience. *9* Hee setteth an Apostolical rule, for taking away the difference of meates, against that false doctrine. *10* Hee vseth Gods benefites rightly, which acknowledged the giuer of them by his word, and calleth vpon him. *11* It is so made pure and holy in respect of vs, so that we may vie it with a good conscience, as received at the Lords hand. *12* We confesse and acknowledge that God is the maker and giuer of those creatures which we vie. Secondly, that we are of the number of those, who through Christs benefite, haue recovered that right ouer all creatures, which Adam lost by his fall. Thirdly, by our prayers we craue of the Lord, that we may vie those meates with a good conscience, which we receive at his hand. Fourthly, we make an ende of our eating and drinking, with thanksgiving and prayer: and so are our meates sanctified to vs. *13* The Conclusion with an exhortation to Timothy, to propound these things diligently to the Churches, which hee had sucked from the Apostle euen in a manner from the teate. *14* Neuer departing from the side of vs.

Now the Spirit speaketh evidently, that in the latter times some shal depart from the faith, and shall giue heede vnto Spirits of error, and doctrines of deuils,

2 Which speake lies through hypocrisie, and haue their consciences burned with an hore yron,

3 Forbidding to marry, and commanding to abstaine from meats which God hath created to bee receiued with giuing thanks of them which beleue and know the truth.

4 For euery creature of God is good, and nothing ought to bee refused, if it bee receiued with thanksgiving.

5 For it is sanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hath bene nourished vp in the words of faith, and of good doctrine, which thou hast continually followed.

7 But cast away prophane, & old wiues fables, and exercise thy selfe vnto godlinesse.

8 For bodily exercise profiteth little: but godlinesse is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

9 This is a true saying, and by all means worthy to be receiued.

10 Fortherfore we labour and are rebuked, because wee trust in the liuing God, which is the Sauour of all men, specially of those that beleue.

11 These things warne and teach.

12 Let no man despise thy youth, but be vnto them that beleue, an ensample, in word, in conuersation, in loue, in spirit, in faith and in purenesse.

13 Till I come, giue attendance to reading, to exhortation, and to doctrine.

14 Despise not the gift that is in thee, which was giuen thee by prophetic with the laying on of the hands of the companie of the Eldership.

15 These things exercise, and giue thy selfe vnto them, that it may be seene how thou profitest among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou shalt both saue thy selfe, and them that heare thee.

selues to godlinesse, although they are afflicted and reproched, are notwithstanding not to be counted miserable as other men are, because they are not afflicted for that cause that other men are, and the end of them both is farre different one from the other. For how can God forsake his, which is bountifull euers towards his enemies? And he willeth that this doctrine bee well beaten into their hearts. *14* Now hee returneth to that exhortation, shewing which are the true vertues of a Pastor, whereby he may come to be renewed although he be but yong, to wit, such speech and life as are witness of charitie, zeale, faith, and puritie: but here is no mention made of the crosier staffe, ring, cloake, and such other tooillish and childish toys. *15* The priuate exercise of Pastours, is continual reading of the Scriptures, whence out they may drawe water of wholesome doctrine and exhortation, both to themselves and to other. *16* Faith is by hearing, and hearing by teaching: and therefore the Ministers of the word are so said to saue themselves and other by that in them the Lord hath put the word of reconciliation.

CHAP. V.

1 Having set downe a maner how to rebuke all degrees, hee intreateth of widowes, who then were chosen for the seruice of the Church: *17* Then hee commeth to Elders, *23* and speaketh somewhat touching the health of the body.

Rebuke not an Elder, but exhort him as a Father, and the younger men as brethren.

2 The elder women as Mothers, the yonger as sisters, with all purenesse.

3 Honour widowes, which are widowes in deede.

4 But if any widow haue children or nephewes, let them learne first to shew godlinesse toward their owne house, and to recompense their kinned: for that is an honest thing, and acceptable before God.

according to their habilitie. *4* The first reason, because that which they bestowe vpon theirs, they bestowe it vpon themselves. *5* Another, because nature it selfe teacheth vs to recompense our parents. *6* The third: because this dutifullnesse pleaseeth God.

57 And

He setteth against true doctrine not onely against that false and apostolical doctrine, but also against all vaine and curious subtilities. *11* It is not onely requirer that the Minister of the word bee sound in doctrine, but also that his life be godly and religious.

In the true seruice of God. *12* Godlinesse consisteth in spiritual exercise, and not in outward austerities of life, which though it be something to be accounted of, if it bee rightly vied, yet it is in no wise comparable with godlinesse. For it preserueh not of it selfe, but through the benefit of another, but this hath the promise both of the life present, and of that that is to come. *13* He goeth a little from his matter, & sheweth that they which giue themselves

Of keeping measure in priuate reprehensions according to the degrees of ages and kindes. *3* The Apostle giueth these rules touching the care of widowes. *4* Hee care of these widowes which haue need of helpe. *5* Widowes children and nephewes must take care for their parents

7 The second rule: Let the Church have care of such as are widowes in deede, that is to say, such as are poore and destitute of helpe of their owne friends, and live godly and religiously.

8 The third rule: Let widowes that live in pleasure, and neglect the care of their owne familie be holden and accounted as fallers away from God and his religion, and worse then very Infidels.

9 The fourth rule: Let none vnder threescore yeere old, be taken into the number of widowes, to serue the Congregations or Churches, and such as are free from all reproch of vnchastitie, and are well reported of, for their diligence, charitie, and integritye.

10 That hath had no more husbands, but one at one time.

11 This is spoken in respect of the manner of those countries.

12 The first reason why younger widowes are not to be admitted to this ministerie, to wit, because for the lightnes of their age they will at length shake off the burden that Christ hath laid vpon them, and thinke rather vpon marrying againe: and so will forsake the ministerie wherunto they had bound themselves.

13 Take them not into the Colledge of widowes.

14 Another reason: because they are for the most part praters and buffi odies, and gadders vp and downe, neglecting their charge and dutie.

5 And she that is a widow indeed and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure, is dead, while she liveth.

7 These things therefore warne them of, that they may be blamelesse.

8 If there bee any, that provideth not for his owne, and namely for them of his household, hee denieth the faith, and is worse then an infidell.

9 Let not a widow be taken into the number vnder threescore yeere old, that hath bene the wife of one husband,

10 And well reported of for good workes: if she haue nourished her children, if shee haue lodged the strangers, if shee haue ministered vnto them which were in aduersity, if she were continually giuen vnto euery good worke.

11 But refuse the younger widowes: for when they haue begun to wax wanton against Christ, they will marry.

12 Having damnation, because they haue broken the first faith.

13 And likewise also being idle, they learne to gae about from house to house: yea they are not onely idle, but also praters and busie bodys, speaking things which are not comely.

14 I wil therefore that the younger woman marry, and beare children, and gouerne the house, and giue none occasion to the aduersary to speake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithful women haue widowes, let them minister vnto them, and let not the Church bee charged, that there may be sufficient for them that are widowes in deede.

17 The Elders that rule well, let them be had in double honor, specially they which labour in the word and doctrine,

18 For the Scripture saith, *Thou shalt not mousel the mouth of the oxe that treadeth out the corne: and, *The labourer is worthy of his wages.

19 Against an Elder receiue none accusation, but vnder two or three witnessess.

20 Them that sin, rebuke openly, that the rest also may feare.

12 The first rule: Let younger widowes marry and gouerne their houses godly. 13 The first rule: Let the faithfull helpe their widowes at their owne charges as much as they can, and let not the Congregation bee burdened with these expenles. 14 Now hee giueth rules, and sheweth how hee ought to behaue himselfe with the Elders, that is to say, with the Pastors, and such as haue the gouernance in the discipline of the Church, which is present of their companie. The first rule: Let the Church or Congregation see vnto this especially, as God himselfe hath commanded, that the Elders that doe their dutie well, bee honestly maintained. * We must be more careful for them, than for the rest. f There were two kindes of Elders, the one attended vpon the gouernment only, and looked to the manners of the Congregation, the other did beside that attend vpon preaching and prayers, to and for the Congregation. * Deuteronomie 25. 4. 1. corinthians 9. 9. * Mattheus 10. 10. luke 10. 7. 15 The second rule. Let no accusation be admitted against an Elder, but vnder two or three witnessess. 16 The thirde rule. Let the Elders so conuicted be rebuked openly, that they may bee an example to other.

21 I charge thee before God, and the Lord Iesus Christ, and the elect Angels, that thou obserue these things without preferring one to another, and doe nothing partially.

22 Lay hands suddenly on no man, neither bee partaker of other mens sinnes: keepe thy selfe pure.

23 Drinke no longer water, but vse a little wine for thy stomacks sake, and thine often infirmities.

24 Some mens sinnes are open before hand, and go before vnto iudgement: but some mens follow after.

25 Likewise also the good works are manifest before hand, and they that are otherwise cannot be hid.

on: If ought bee done otherwise then well of his fellowes, let him keepe his conscience pure. * As much as in thee lieth, doe not rashly admit any what sauer to any Ecclesiastical function. 19 The first rule. Let the Elders haue indifferent consideration of their health, in the manner of their diet. 20 Because hypocrites sometimes creepe into the ministerie, although there be neuer so great diligence vied, the poffle wilthin the Pastours not to be troubled therefore, or slacke any whit in their diligence in trying and examining, because the Lord hath appointed a time to discouer the faults of such men, and it is our parts to take heede that wee offend not therein. 21 Another comfort belonging to them, which sometimes are slandered and misreported of.

CHAP. VI.

1 Hee sheweth the dutie of seruants: 10 and what a mischiefous euill cometh of sneise is: 13 and hauing spoken somewhat of rich men, he once againe forbiddeth Timothee 20 to comber himselfe with vaine bablings.

Let as many seruants as are vnder the Lyoke, count their masters worthy of all honour, that the Name of God, and his doctrine be not euill spoken of.

2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, and beloued, and partakers of the benefit. 4 These things teach and exhort.

3 If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, and to the doctrine, which is according to godlinesse,

4 He is puffed vp and knoweth nothing, but doeth about questions and strife of words, whereof commeth enuie, strife, railings, euill furmising,

5 Froward disputations of men of corrupt mindes, & destitute of the trueth, which thinke that gaine is godlinesse: for such separate thy selfe.

come to the faith, and haue also masters of the same profession and religion, abusing the name of brotherhood, but let them somuch the rather obey them. a Letting sufficient, that as touching those things which pertaine to euill lasting life, they are partakers of the same good will and love of God, as their masters themselves are. 4 A general conclusion, that these things ought not onely to be simply taught, but must with exhortations be diligently beaten into their heads. 5 Hee condemneth severely and excommunicate or cast out of the Church as proud men, such as content not themselves with Christs doctrine, (that is to say, the doctrine of godlinesse) but wagger both themselves and others, in vaine questions, (for all other things are vaine) because they content not themselves in Christs doctrine: and as lying deceiuers, because they fauour or found of nothing but vanitie: as mad men, because they trouble themselves so much in matters of nothing: as mischieuous plagues, for that they cause great contentions, and corrupt mens mindes and iudgement: to be short, as prophane and wicked, because they abuse the precious name of godlinesse and religion, to filthie lucre. b Strivings about words, and not about matter: and by words to maintain those things which haue not pitch in them, and whereby we can reape no profit. c Such as wee see in these shamelesse Schooles of Poperie, which are nothing else but vaine talking and prating.

6. But godlinesse is great gaine, if a man be content with that he hath. 7. For we brought nothing into the world, and it is certaine, that we can carry nothing out. 8. Then when wee haue food and rayment, let vs therewith be content. 9. For they that will be rich, fall into temptation and snares, and into many foolish and noisome lusts, which drowne men in perdition and destruction. 10. For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and perced themselves through with many sorowes. 11. But thou, O man of God, flee these things, and follow after righteousness, godlinesse, faith, love, patience, and meekenesse. 12. Fight the good fight of faith: lay holde of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13. I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate was witnessed a good confession. 14. That thou keepe this commandment without spot, and vnbukeable, vntill the appearing of our Lord Iesus Christ. 15. Which in due time hee shall shew, that

is blessed and Prince only, the King of kings, and Lord of lords. 16. Who only hath immortalitie, and dwelleth in the light, that none can attaine vnto whom neuer man saw, neither can see, vnto whom be honour & power euerlasting, Amen. 17. Charge them that are rich in this world, that they be not high minded, and that they trust not in vncertaine riches, but in the living God, (which giueth vs abundantly, all things to enioy.) 18. That they doe good, and be rich in good workes, and be ready to distribute, and communicate. 19. Laying vp in store for themselves a good foundation against the time to come, that they may obtaine eternall life. 20. O Timotheus, keepe that which is committed vnto thee, and auoide prophane and vaine babblings, and oppositions of science falsely so called. 21. Which while some professe, they haue erred concerning the faith. Grace be with thee, Amen.

The first Epistle to Timotheus, written from Laodicea, which is the chiefeft cite of Phrygia Pacaciana.

frail nature of riches against God. Math. 6. 2. The praise of liberalitie, by the effects thereof: because it is a sure testimonie of the Spirit of God which dwelleth in vs, and therefore of the saluation that shal be giuen vs. He rehearseth the chiefeft of all the former exhortations, which ought to be deeply imprinted in the minds of all Ministers of the word, to wit, that they eschew all vaine babblings of Sophistrie, and continue in the simplicitie of sincere doctrine. Not only in word, but also in countenance and gesture: to be short, whilst their behauiour was such that men when they held their peace, they would make men believe, their heads were occupied about nothing but high and weightie matters, when they erred concerning the faith.

THE SECOND EPISTLE OF PAUL TO TIMOTHEVS.

CHAP. I.

5. He commendeth Timotheus faith, 6. and exhorteth him to go on faithfully in the charge committed vnto him: 8. And that neither for the bonds, 15. nor the reuolting of others, he faint. 11. He triumpheth of his Apostleship. 14. He willeth him to haue care of the thing committed vnto him, 16. and praiseth Onesiphorus.

PAVL an Apostle of Iesus Christ, by the will of God, according to the promise of life which is in Christ Iesus, 2. To Timotheus my beloued sonne: Grace, mercie and peace from God the Father, and from Iesus Christ our Lord. 3. I thanke God, whom I serue from mine elders with pure conscience, that without ceasing I haue remembrance of thee in my

prayers night and day, 4. Desiring to see thee, mindfull of thy teares, that I may be filled with ioy: 5. When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also. 6. Wherefore I put thee in remembrance that thou stirre vp the gift of GOD which is in thee, by the putting on of mine hands. 7. For God hath not giuen to vs the spirit of feare, but of power, and of loue, and of a sound mind. 8. Be not therefore ashamed of the testimonie of our Lord, neither of mee: his prisoner: but bee partaker of the afflictions of the

2. He warneth vs to let the inuincible power of the Spirit, which God hath giuen vs, against those stormes which may, and doe come vpon vs. 3. The gift of God is as it were a continually flame kindled in our hearts, which the selfe and the deuill goe about to put out: and therefore we on the contrary side must labour as much as we can to suffer and keepe it burning. 4. To persevere thorough and serious vs, as men

whom the Lord will destroy. 3. He proueth that the ignominie or shame of the crosse is not onely not to be ashamed of, but also that it is glorious and most honourable: first, because the Gospel wherefore the godly are afflicted: is the testimonie of Christ: and secondly because as length the great vertue and power of God appeareth in them. 4. For his sake.

Gospel,

*f. The Gospel after a sort is said to be afflicted in them that preach it. g. Through the power of God. h. He dwelt with how great ben. first God hath bound vs to maintain boldy and constantly his glorie which is toyed with our falsation and reckoneth vp the causes of our falsation, to wit, that flow and eternall purpose of God, to save vs in Christ which was to come, whereby it should come to passe, that we should at length be freely called of God by the preaching of the Gospel, so Christ the destroyer of death & author of immortalitye. * 1. Cor. 1. 2. * Tit. 3. 5. b. He saith that that grace was given vnto us from everlasting, vnto which we were predestinated from our lasing. So that the doctrine of forefaine faith and forefaine works, is cleare contrary to the doctrine which preacheth & teacheth the grace of God. c. Before that course of yeeres which hath runne on ever since the beginning of the world. * Rom. 16. 2. 5. eph. 1. 4. col. 1. 16. Titus. 1. 2. k. Hath caused life and immortalitye to appeare. * 1. Tim. 3. 7. 5. That is the Gospel which the Apostle preached. 6. He confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, and therefore it persecuted him that preached it. 7. By setting his owne example before vs, hee sheweth vs how it may be, that we shall not be ashamed of the crosse of Christ, to wit, if we be sure that God both can and will keepe the saluation which hee hath as it were laid vp in store by himselfe for vs against that day. 8. Hee sheweth wherein hee ought to be most constant, to wit, both in the doctrine it selfe, the abridgement whereof is faith and charitie, and nexain the manner of teaching it, a lively patterne & shap whereof Timotheus knew in the Apostle. 9. An amplification, taken of the dignitie of so great a benefit committed to the ministers. 10. The taking away of an obiection. It is an hard thing to doe it, but the Spirit of God is mightie, who hath inwardly indued vs with his vertue. 11. He preuenteth an offence which arole by the meanes of certaine that fell from God and the religion, and vetereth also their names, that they might be knowen of all men. But hee setteth against them the singular faith of one man, and one onely good example might counterpoise and weigh downe all euill examples.*

Gospel, according to the power of God,
9 Who hath saved vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was given to vs through Christ Iesus before the world was,
10 But is now made manifest by that appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortalitye vnto light through the Gospel,
11 Whereunto I am appointed a preacher, and Apostle, & a teacher of the Gentiles,
12 For the which cause I also suffer these things, but I am not ashamed: for I knowe whom I haue beleueed, and I am perswaded that he is able to keepe that which I haue committed to him against that day.
13 Keepe the true patterne of the wholesome words, which thou hast heard of mee in faith and loue which is in Christ Iesus.
14 That worthy thing, which was committed to thee, keep through the holy Ghost which dwelleth in vs.
15 This thou knowest, that all they which are in Asia, be turned from me of which sort are Phygellus and Hermogenes.
16 The Lord giue merie vnto the house of Onesiphorus: for hee oft refreshed me, and was not ashamed of my chaine,
17 But when he was at Rome, he sought me out very diligently, and found me.
18 The Lord grant vnto him, that he may finde merie with the Lord at that day, and in how many things he hath ministred vnto me at Ephesus, thou knowest very well.

CHAP. II.

2 The better to set our perseverance in the Christian warfare, 3 he taketh similitudes 4 from souldiers, 6 and from husbandmen. 10 He sheweth that his bonds are for the profit of the Saints: 15 Then he warneth Timotheus to diuide the word of the truth aright, 17 to beware of the examples of the wicked, 22 and to doe all things modestly.

THOU therefore, my sonne, bee strong in the grace that is in Christ Iesus.
2 And what things thou hast heard of mee, by many witnesses, the same deliuer to faithful men, which shall be able to teach other also.
3 The conclusion of the former exhortation which hath also added vnto it a declaration, how that they do not keep that worthy thing that is committed vnto them, which keepe it to themselves, but they rather which do most freely communicate it with other, to the ende that many may be partakers of it, without any mans losse or hindrance. a When many were by, which can beare witness of these things.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.
4 No man that warreth, entangleth himselfe with the affaires of this life, because hee would please him that hath chosen him to bee a souldier.
5 And if any man also strue for a Master, hee is not crowned, except hee strue as hee ought to doe.
6 The husbandman must labour before he receiue the fruits.
7 Consider what I say: and the Lord geue thee vnderstanding in all things.
8 Remember that Iesus Christ, made of the seed of David, was raised againe from the dead according to my Gospel,
9 Wherein I suffer troubles as an euill doer, euen vnto bonds: but the word of God is not bound.
10 Therefore I suffer all things, for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glorie.
11 It is a true saying. For if wee be dead together with him, wee shall also liue together with him.
12 If wee suffer, wee shall also reigne together with him: if wee denie him, hee also will denie vs.
13 If we beleue not, yet abideth he faithful: he cannot denie himselfe.
14 Of these things put them in remembrance, and protest before the Lord, that they strue not about wordes, which is to no profit, but to the perverting of the hearers.
15 Studie to shew thy selfe approoued vnto God, a workeman that needeth not to be ashamed, diuiding the worde of truth aright.
16 Stay prophane and vaine babblings: for they shall encrease vnto more vngodlinesse.
17 And their word shall fret as a canker: of which sort is Hymeneus and Philetus,
18 Which as concerning the trueth haue erred from the marke, saying that the resur-

wit, that hee is risen againe from the dead. 7 The taking away of an obiection: Truth it is, that hee is kept in prison as an euill doer, yet there is no cause, why therefore some should goe about to derogate credite from his Gospel, seeing that notwithstanding God did blese his ministerie, and rather, that example of this his captiuitie and patience, did sundrie wayes confirme his Church in the hope of a better life. 8 The fourth admonition: wee ought not to contend vpon words and questions, which are not onely vnprofitable, but also for the most part hurtfull: but rather vpon this, howe wee may frame our selues to all manner of patience, and to die also with Christ (that is to say, for Christs Name), because that is the plaine way to the most glorious life: as contrariwise the falling away of men can diminish no part of the truth of God, although by such meanes they procure euill certayne destruction to themselves. * Romanes 6. 5. c. If wee be afflicted with Christ, and for Christ his sake. * Matthew 10. 33. marke 8. 38. * Romanes 3. 3. and 9. 4. Call God to witnesse, or as a Judge: as Moyses, Ioshua, Samuell, and Paul himselfe did, altes 20. 9 The fifth admonition: A Minister must not bee an idle dissipater, but a faithful steward in diuiding aright the word of truth, in so much that hee must stoppe the mouthes of other vaine babblers. By adding nothing to it, neither ouerslipping any thing, neither mangling it, nor renting it in sunder, nor wresting it: but marking diligently what his hearers are able to beare, and what is fit to dispense. f. Marke and watch, and see they creepe not on further. 10 Hee discouereth the subtiltie of Satan, who beginning with these principles, draweth vs by litle and litle vnto godlinesse through the meanes of that wicked and prophane babbling, still creeping on: which hee proueth by the horrible example of them that taught, that the resurrection was already past.

rection is past already, and doe destroy the faith of certaine.

19 ¹¹ But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and, Let every one that calleth on the Name of Christ, depart from iniquitie.

20 ¹² Notwithstanding in a great house are not onely vessels of golde and of siluer, but also of wood and of earth, * and some for honour, and some vnto dishonour.

21 If any man therefore ^b purge himselfe from these, hee shall bee a vessel vnto honour, sanctified, and meet for the Lord, and prepared vnto every good worke.

22 ¹³ Flee from the lusts of youth, and follow after righteousness, faith, loue, and ¹⁴ peace, with them that * call on the Lord with pure heart,

23 * And put away foolish and vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lorde must not strue, but ^{must} be gentle toward all men, apt to teach, ⁱ suffering the euill,

25 Instructing them with meekenesse that are ^k contrary minded, ^{pruning} if God at any time will giue them repentance, that they may acknowledge the trueth,

26 And come to amendment out of that snare of the deuill, of whom they are taken prisoners, to ^{doe} his will.

¹ This, that we be found vessels prepared to honour. * ² *Romanes 9. 21.* ³ *By these words is meant the execution of the matter and not the cause: for in that we purge our selues, it is not to be attributed to any free will that is in vs, but to God, who freely & wholly worketh in vs a good and an effectual will.* ⁴ *Returning to the matter from whence hee digressed verse 16, he warneth him to exercise himselfe in weightie matters, and such as pertaine to godlinesse.* ⁵ *The first admonition We must about all things eschew all bitterness of mind, both in teaching all men, and also in calling them back which haue gone out of the way.* ⁶ *1. Cor. 1. 2.* ⁷ *1. Tim. 1. 4. and 4. 7. 1. Tim. 3. 9.* ⁸ *To win them through our patient bearing with them, but not to please them or excuse them in their wickednesse.* ⁹ *He meaneth such as doe not yet seeke the trueth.*

CHAP. III.

1 ¹ He foretelleth the dangerous times that are to ensue, 9 but with the certaine hope of victorie, 10 hee encourageth him to the combat, setting out especially the triall of sound doctrine.

¹ His ¹ know also, that in the * last dayes shall come perilous times.

2 For men shalbe louers of their own selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankfull, ^a vnholly,

3 Without naturall affection, truce breakers, false accusers, intemperate, fierce, no louers at all of them which are good,

4 Traitours, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shew of godlinesse, but haue denied the power thereof: ² turne away therefore from such.

6 For of this sort are they which creepe into houses, and leade captiue simple women laden with finnes, and led with diuers lustes.

7 Which women are euer learning, and are neuer able to come to the acknowledging of the trueth.

¹ *Tim. 4. 1.* ² *per. 3. 3. iud. 18.* ³ *Which make no account, either of fright or of necessity.* ⁴ *We must not daily with such men as resist the trueth, not of simple ignorance, but of a peruerse minde, (which thing appeareth by their fruits which he paineth out here liuely) but we must rather turne away from them.*

8 * And as Iannes and Iambres withstood Moses, so doe these also resist the trueth, men of corrupt mindes, reprobate concerning the faith.

9 ³ But they shall preuaile no longer: for their madnesse shall be euident vnto all men, as theirs also was.

10 ¶ ⁴ But thou hast ^b fully known my doctrine, maner of liuing, purpose, faith, long suffering, loue, patience,

11 Persecutions, and afflictions which came vnto mee at ^c Antiochia, at Icomum, and at Lystra, which persecutions I suffered: but from them all the Lord deliuered me,

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers shall waxe ^d worse and worse, deceiuing, and being deceived.

14 But continue thou in the things which thou hast learned, and which are committed vnto thee, knowing of whom thou hast learned them:

15 And that thou hast known the holy Scriptures of a child, which are able to make thee wise vnto saluation, through the faith which is in Christ Iesus.

16 * ⁵ For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to conuince, to correct, and to instruct in righteousness,

17 That the * man of God may be absolute, being made perfect vnto all good works.

¹ *per. 1. 20.* ² *The eight admonition which is most precious: A Pastour must bee wise by the word of God onely: wherein we haue perfectly deliuered vnto vs, whatsoever pertaineth either to discerne, know and establish true opinions, and to confute falsest and furthermore, to correct euill maners, and to frame good.* ³ *The Prophetes and expounders of Gods will, are properly and peculiarly called, Men of God.*

CHAP. IIII.

1 He chargeth him to preach the Gospe l with all diligence, 3 in that so miserable a time: 6 That his death is hard at hand, 8 yea so, that as conquerour, hee maketh haste to a glorious triumph. 10 He sheweth the cause why he sendeth for Timothee, 11 euen by reason of his present state.

¹ Charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quicke and dead at that his appearing, and in his kingdom,

2 Preach the word: bee instant in season and out of season: improoue, rebuke, exhort with all long suffering, and doctrine.

3 ² For the time will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lustes, get them an heape of teachers,

4 And shall turne their eares fro the trueth, and shalbe giuen to ^a fables.

5 ³ But watch thou in all things: suffer aduersitie: do the worke of an Euangelist: ^b cause thy ministerie to be thoroughly liked of.

¹ *men were very prompt & ready to returne to their fables.* ² *To false and vnprofitable doctrine which the world is now so bewitched withall, that it had rather see the open lights of the trueth were utterly put out, then it would come out of darkenesse.* ³ *The wickednesse and falling away of the world ought to cause faithful ministers to be so much the more careful.* ⁴ *True & shew by good & substantiall proofs, that thou art the true minister of God.*

* *Exod. 17. 11.*

¹ *He addeth a comfort: The Lord will at length plucke off all their vizards,*

² *That wee be not deceived by such hypocrites, we must see before vs the vertues of the holy seruants of God, and we must not be afraid of persecution which they suffered willingly, & which alwayes followeth true godlinesse. But wee must especially hold fast the doctrine of the Apostles, the summe whereof is this, that we are saved through faith in Christ Iesus.*

³ *Thou knowest thoroughly not onely what I taught and did, but also how I was minded and disposed.* ⁴ *Which is in*

⁵ *Pisidia.* ⁶ *Their wickednesse shall daily increase.*

⁷ *per. 1. 20.* ⁸ *The eight admonition which is most precious: A Pastour must bee wise by the word of God onely: wherein we haue perfectly deliuered vnto vs, whatsoever*

⁹ *per. 1. 20.* ¹⁰ *The eight admonition which is most precious: A Pastour must bee wise by the word of God onely: wherein we haue perfectly deliuered vnto vs, whatsoever*

¹¹ *per. 1. 20.* ¹² *The eight admonition which is most precious: A Pastour must bee wise by the word of God onely: wherein we haue perfectly deliuered vnto vs, whatsoever*

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³⁹ *per. 1. 20.* ⁴⁰ *The eight admonition which is most precious: A Pastour must bee wise by the word of God onely: wherein we haue perfectly deliuered vnto vs, whatsoever*

4 He foretelleth his death to be at hand, and setteth before them an excellent example, both of invincible constancie and sure hope.

e To be offered for a drinke offering: and he alludeth to the pouring out of blood or wine which was used in sacrifices.

5 The last part of the Epistle, setting forth grievous complaints against certaine, and examples of singular godlines in every place, and of a mind never wearied.

d Contented himselfe with this world.

* Col. 4. 10, 14.

6 For I am now readie to be offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For hencefoorth is layd vp for mee the crowne of righteousness, which the Lord the righteous iudge shall giue me at that day: and not to mee onely, but vnto all them also that loue that his appearing.

9 Make speed to come vnto me at once:

10 For Demas hath forsaken mee, and hath embraced this present world, and is departed vnto Thessalonica, Crescens is gone to Galatia, Titus vnto Dalmatia.

11 Onely Luke is with me. Take Marke and bring him with thee: for hee is profitable vnto me to minister.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchments.

14 Alexander the coppersmith hath done me much euill: the Lord reward him according to his worke.

15 Of whom be thou ware also: for he withstood our preaching sore.

16 At my first answering no man assisted me, but all forsooke me: I pray God, that it may not be laid to their charge.

17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully beleueed, and that all the Gentiles should heare: and I was deliuered out of the mouth of the lion.

18 And the Lord will deliuer me from euery euill worke, and will preserve me vnto his heavenly kingdome: to whome be praise for euer and euer, Amen.

19 Salute Prisca and Aquila, & the household of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speed to come before winter, Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ be with thy spirit: Grace be with you, Amen.

The second Epistle written from Rome vnto Timotheus, the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

Of Nero.

f I persecuted me from committing any thing worthy my apostleship.

g To make me partaker of his kingdome.

* Chap. 1. 16.

THE EPISTLE OF Paul to Titus.

CHAP. I.

6 He sheweth what kind of men ought to be chosen ministers. 10 how raine bablers mouths should be stopped: 12 And through this occasion hee toucheth the nature of the Cretians, 14 & the Lewes who put holines in outward things.

1 He voucheth his Apostleship (not for Titus, but for y Cretenes sake) both by the testimony of his outward calling, and by his content wherein hee agreeth with all the elect from the beginning of the world.

a A Minister, as Christ himselfe in that that hee was a Minister & head of the Prophets, is called a servant, Esai. 43. 10.

b Of those whom God hath chosen.

2 The faith wherein all the elect consent, is the true and sincere knowledge of God, tending to this end, that worshipping God aright, they may at length obtaine life everlasting according to the promise of God, who is true, which promise is exhibited in Christ in due time according to his eternall purpose.

c Hope is the end of faith. d Freely and of his mercie liberalitie. * Rom. 16. 25. eph. 3. 9. col. 1. 26. 2. tim. 1. 7. 1. pet. 1. 20. e. Look 2. Tim. 1. 9.

3 This truth is no other whereto be sought, but in the preaching of the Apostles. * Galat. 1. 1. f This word (Saviour) doth not onely signify a preseruer of life, but also a giuer of life.

4 The Apostle moueth the Cretians to heare Titus, by setting forth his consent and agreement with them in the faith, and therewithall sheweth by what speciall note we may distinguish true ministers from false. 5 There is but one way of saluation, common both to the Pastor and the flocke. 6 The first admonition to ordeine Elders in euery Church,

PAVL a servant of God, and an Apostle of Iesus Christ, according to the faith of Gods elect, and the acknowledging of the trueth, which is according vnto godlines,

2 Vnto the hope of eternall life, which God that cannot lie, hath promised before the world began:

3 But hath made his word manifest in due time through the preaching, which is committed vnto mee, according to the commandment of God our Saviour:

4 To Titus my naturall sonne according to the common faith, Grace, mercy and peace from God the Father, and from the Lord Iesus Christ our Saviour.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the things

that remaine, and shouldest ordeine Elders in euery citie, as I appointed thee,

6 If any be vnreprouable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are disobedient.

7 For a Bishop must be vnreprouable, as Gods steward, not froward, not angry, nor giuen to wine, no striker, not giuen to filthy lucre,

8 But harberous, one that loueth goodnesse, wife, righteous, holy, temperate,

9 Holding fast that faithfull word according to doctrine, that he also may be able to exhort with wholesome doctrine, and conuince them that say against it.

10 For there are many disobedient and vaine talkers and deceiuers of mindes, chiefly they of the Circumcision,

11 Whose mouthes must be stopped, which subuert whole houses, teaching things, which they ought not, for filthy lucre sake.

12 One of themselues, even one of their owne prophets said, The Cretians are alwayes liars, euill beasts, slow bellies,

liened, and pertaineth to saluation, leauing all curious and vaine matters. 9 The fourth admonition: To apply the knowledge of true doctrine vnto vie, which consisteth in two things, to wit, in governing them which shew themselues apt to learne, and confuting the obstinate.

10 An applying of the generall proposition to particular: The Cretians about all other need sharpe reprehensions: both because their mindes are naturally giuen to lies and slouthfulness, and because of certaine couetous Jewes, which vnder a colour of godlinesse, ioyned partly certaine vaine traditions, and partly olde ceremonies with the Gospel.

1 Of the Lewes, or rather of those Jews which went about to ieyne Christ and the Law. m Epimenides, who was counted a Prophet amongst them, Looke vpon Laertius, and Cicero in his first booke of diuination.

* 1. Tim. 3. 2.

g This word is proper to heresies and exen which will not abide the yoke.

7 The second admonition: what faults Pastors (whom he comprehended afore vnder the word Elders) ought to be void of, and what vertues they ought to haue.

h Whom the Lord hath appointed steward of his gifts.

i Not hard compassed, and euill to please.

k Circumpect, & of a sound iudgement, and of a singular example of moderation.

8 The third admonition: The Pastor must hold fast that doctrine, which the Apostles deli-

9 The

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13 This witnesse is true: wherefore con-
nuince them sharply, that they may be found
in the faith,

14 And not taking heed to Jewish fables
and commandements of men, that turne away
from the truth.

15 Vnto the pure ^{are} all things pure,
but vnto them that are defiled, and vnbeleeu-
ing is nothing pure, but euen their mindes
and consciences are defiled.

16 They professe that they know God, but
by workes they denie him, and are abominable
and disobedient, and vnto euery good worke
reprobare.

17 They know not what is true religion indeed, and also are nothing
left then that they would seeme to be. ^{Rom. 14. 23.} <sup>If our minds and consci-
ences be sincere, what cleanness is there in vs before regeneration?</sup>

CHAP. II.

1 Hee setteth out the dueties of sundry persons and states, &
willeth him to instruct the Church in thaimers. 11 He
draweth an argument from the ende of our redemption,
12 which is, that we liue godly and vprightly.

But speake thou the things which become
wholesome doctrine,

2 That the elder men be watchful, graue,
temperate, sound in the faith, in loue, and in
patience.

3 The elder women likewise, that they bee
in such behauiour as becommeth holinesse, not
false accusers, nor subiect to much wine, but
teachers of honest things,

4 That they may instruct the yong women
to be sober minded, that they loue their hus-
bands, that they loue their children,

5 That they be temperate, chaste, keeping
at home, good & subiect vnto their husbands,
that the word of God be not euill spoken of.

6 Exhort yong men likewise, that they be
sober minded.

7 In all things shew thy selfe an example
of good workes with vncorrupt doctrine, with
grauitie, integritie,

8 And with the wholesome word, which
cannot be condemned, that he which withstan-
deth, may bee ashamed, hauing nothing con-
cerning you to speake euill of.

9 Let seruants bee subiect to their mas-
ters, and please them in all things, not answer-
ing againe,

10 Neither pickers, but that they shew all
good faithfulness, that they may adorne the
doctrine of God our Sauour in all things.

11 For that grace of God, that bringeth
saluation vnto all men, hath appeared,

12 And teacheth vs that wee should denie
vngodlinesse and worldly lustes, and that wee
should liue soberly and righteously, and godly
in this present world,

13 Looking for that blessed hope, and ap-

pearing of that glory of that mightie God, and
of our Sauour Iesus Christ,

14 Who gaue himselfe for vs, that he might
redeeme vs from all iniquitie, and purge vs to be
a peculiar people vnto himselfe, zealous of
good workes.

15 These things speake, and exhort, and
conuince with all authoritie. See that no man
despise thee.

CHAP. III.

1 He willeth that all generally bee put in minde to reuerence
such as be in authoritie: 3 That they remember their for-
mer life, and attribute all iustification vnto grace. 9 And
if any brabler withstand these things, 10 he willeth that
he be reiected.

Put them in remembrance that they bee
subiect to the Principalities and powers,
and that they bee obedient, and ready to euery
good worke,

2 That they speake euill of no man; that
they be no fighters, but soft, shewing all meeke-
nesse vnto all men.

3 For wee our selues also were in times
past vnwise, disobedient, deceitied, seruing the
lusts and diuers pleasures, liuing in malicious-
nesse & enuie, hatefull, and hating one another.

4 But when that bountifullnesse and that
loue of God our Sauour toward man appeared,

5 Not by the workes of righteousness,
which we had done, but according to his mer-
cie hee saued vs, by the washing of the newe
birth, and the renewing of the holy Ghost.

6 Which hee shedde on vs abundantly
through Iesus Christ our Sauour,

7 That wee, being iustified by his grace,
should bee made heires according to the hope
of eternall life.

8 This is a true saying, and these things I
will thou shouldest affirme, that they which
haue beleueed God, might be carefull to shew
foorth good workes. These things are good
and profitable vnto men.

9 But stay foolish questions, and genea-
logies, and contentions, and brawlings about
the Law: for they are vnprofitable and vaine.

10 Reiect him that is an hereticke, after
once or twise admonition,

11 Knowing that he that is such, is peruered,
and sinneth, being damned of his owne selfe.

12 When I shal send Artemas vnto thee, or
Tychicus, be diligent to come to me vnto Ni-
copolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the Law,
and Apollos on their iourney diligently, that
they lacke nothing.

14 And let ours also learne to shew foorth
good workes for necessarie vses, that they bee
not vnfruitfull.

15 All that are with me, salute thee. Greete
them that loue vs in the faith. Grace be with
you all, Amen.

To Titus, elect the first Bishop of the
Church of the Cretians, written
from Nicopolis in Macedonia.

Aaaa

T H E

f As it were a
thing peculiarly
laide vp for
himselfe.
g With all au-
thoritie possible.

h Particularly and
seuerally, which
he said before
generally, no-
ting our cer-
taine chiefes and
principall duet-
ies, which men
owe to men, and
especially sub-
iects to their
magistrates.

i Rom. 13. 1.
1. pet. 2. 13.
k He confirmeth
againe the for-
mer exhortation
by propounding
the free benefice
of our regene-
ration, the pledge
whereof is our
baptisme.

l 1. Cor. 6. 11.
m 2. Tim. 1. 9.
n A word for word,
of workes which
are done in righte-
ousnesse, and this
place doth fully
refute the doctrine
of merites.

o Which the ver-
ue of the holy
Ghost worketh.
p Again with
great earnestnes
he beareth into
our heads, how
that we ought to
gine our felles
to true godlines
and elchew all
vaine questions,
which serue to
nothing but to
moue strife
and debate.

q Gine themselues
earnestly vnto
good workes.

r 1. Tim. 1. 4. and
4. 7. 2. Tim. 3. 2. 3.

s The ministers
of the word,
must at once cast
off hereticks, that
is, such as stub-
bornly and sedi-
tiously disquiet
the Church, and
will gine no eare
to Ecclesiasticall
admonitions.

t Last of all, hee
writeth a word
or two of priuate
matters, and
commendeth
certaine men.

n Roughly and
plainly, and goe
not about the busi-
ness with them.

o 1. Tim. 1. 4.
p He sheweth
in few words,
that puritie con-
sisteth not in any
externall wor-
ship, and that,
that is according
to the old Law
(as in difference
of mentes, and
washings, and
other such things,
which are abol-
ished) but in the
minde and con-
science: and who-
soever teach other-
wise, know not what
is true religion in-
deed, and also are
nothing left then
that they would
seeme to be.

q Rom. 14. 23.
r If our minds and con-
sciences be sincere,
what cleanness is
there in vs before
regeneration?

1 The first ad-
monition: The
doctrine must
not onely be ge-
nerally pure, but
also be applied to
all ages and
orders of men,
according to the
diuersitie of cir-
cumstances.

2 What are the
chiefest vertues
for old and yong
both men and
women and how
they ought to be
flured vnto them
continually.

3 No gadders
up and downe.
4 Ephes. 5. 23.

5 The sixth ad-
monition: That
both the Pa-
stors life and
doctrine must
be found.

6 Not such a gra-
uitie as may driue
men from com-
muning to the mini-
ster, but such as
may cause them
to come in most
frequent and ho-
nourfull sort.

7 Ephes. 6. 5.
8 Colos. 3. 22.
9 1. pet. 1. 18.

10 The seventh
admonition, of
seruants dueties
toward their
masters.

11 Which may be
done without of-
fence to God.

12 1. Cor. 1. 13.
13 Colos. 1. 22.

14 The eighth ad-
monition belong-
ing to all the
godly, that fee-
ling God calleth
all men to the
Gospel, and

Christ hath so iustified vs, that he hath also sanctified vs, wee must all of vs gine our
lives to true godlinesse, and righteousnesse, setting before vs a sure hope of that im-
measurable glory: which thing must in such sort bee beareen into their heads, that the
paineayers also must bee reprooued, by the authoritie of the mightie God. 4. Lustes
of the flesh, which belong to the present state of this life and world. e Christ is here most
plainly called that mightie God, and his appearance and coming is called by the figure
Antyptic, our hope.

THE EPISTLE OF PAUL TO PHILEMON.

Paul handling a base and small matter, yet according to his manner mounteth aloft vnto God. 8 Sending againe to Philemon his ragabond and theuigh seruant, bee entreateth pardon for him, and very grauely preacheth of Christian equitie.



Paul a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our deare friend, and fellow helper,

2 And to our deare sister Apphia, and to Archippus our fellow buldier, and to the Church that is in thine house:

3 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I giue thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints.)

6 That the fellowship of thy faith may bee made effectual, and that whatioeuer good thing is in you through Christ Iesus, may bee knowne.

7 For wee haue great ioy and consolation in thy loue, because by thee, brother, the Saints bowels are comforted.

8 Wherefore, though I be very bold in Christ to command thee, that which is conuenient,

9 Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne Onesimus, whom I haue begotten in my bonds,

11 Which in times past was to thee vnprofitable, but now profitable both to thee & to me.

12 Whom I haue sent againe: thou therefore receiue him, that is mine owne bowels.

13 Whom I would haue retained with me, that in thy stead hee might haue ministered vnto me in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefit should not be as it were of necessity, but willingly.

15 It may be that he therefore departed for a season, that thou shouldst receiue him for euer.

16 Not now as a seruant, but aboute a seruant, euen as a brother beloued, especially to me: how much more then vnto thee, both in the flesh and in the Lord?

17 If therefore thou count our things common, receiue him as my selfe.

18 If he hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owest moreouer vnto mee euen thine owne selfe.

20 Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Moreouer also prepare me lodging: for I trust through your prayers I shall bee freely giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas, and Luke my fellow helpers.

25 The grace of our Lord Iesus Christ, bee with your spirit, Amen.

¶ Written from Rome to Philemon, and sent by Onesimus a seruant.

THE EPISTLE TO THE HEBREWES.

The drift and end of this Epistle, is to shew that Iesus Christ the Sonne of God both God and man is that true eternall & only Prophet, King, and high Priest, that was shadowed by the figures of the old law, and is now indeed exhibited: of whom the whole Church ought to be taught, governed, & sanctified.

CHAP. I.

1 To shew that the doctrine which Christ brought, is most excellent; in that it is the knitting vp of all prophecies, 4 hee aduanceth him above the Angels: 10 And proo- ueth by diuers testimonies of the Scripture, that hee farre passeth a bother.

A sundry times and in diuers maners God spake in the olde time to our fathers by the Prophets: in these last dayes he hath spoken vnto vs by his Sonne,

2 Whom hee hath made heire of all things, by whom also he made the worlds,

3 Who being the brightness of the glory, and the ingraued forme of his person, & bearing vp all things by his mighty word, hath by himselfe purged our sinnes, and sitteth at the right hand of the maiestie in the highest places,

yea, and himselfe also to be beholder of vs, who beareth vp and susteineth all things by his will and pleasure. 4 Possessor and equall companion of all things with the Father. 5 That is what secure hath bene at any time, as hee saith. 6 Col. 1. 15 Hee in whom that glory and Maiestie of the Father shineth, who is other wise infinite, and cannot be beheld, f. His Father's person. 7 Suffereth, defendeth, and cheriseth. 8 The third part of this same proposition: The same Sonne executed the face of the heire of the Father in offering up himselfe, and is our onely and most mightie mediator in heaven. 9 That the sacrifice of that his sacrifice is not onely most acceptable to the Father, but also is our lifting, and furthermore haue farre this high Priest passeth all the other high Priests.

¶ And

1. The 1. 2.
2. The 1. 1. 1.
a By fellowship of
faith be manerish
these duties, of
theuigh seruant, bee
entreateth pardon for
him, and very grauely
preacheth of Christian
equitie.
b That thou
mightest not seeme
to haue lost mee
thy seruant upon
my account, but
willingly.
c Thou be affe-
cted with the harder
kind of speech,
which is to say,
be come away.
d For a little time,
e Because he is thy
seruant, as other
seruants are, and
because he is the
Lord's seruant, so
that thou mayst
needes loose him
both for the Lord's
sake, and for thine
owne sake.
f God brother
let me obtaine
this benefit at
thine hand.

1 The first part
of the generall
proposition of
the Epistle: the
sonne of God is
a deed that Pro-
phet onteether,
which hath ac-
tually now per-
formed that that God after a sort & in shadowes signified by his Prophets, and hath
fully opened his Fathers will to the world. 2a So that the former declaration made by
the Prophets was not full, & nothing must be added to this last b Which one Son of God & man,

4 Before hee cometh to declare the office of Christ, he setteth forth the excellencie of his person, and first of all he sheweth him to be a man, that therewithall he is God also.

1 Dignitie and honour, 3. 6. 7. 8. 9. 10. He proueth and confirmeth the dignitie of Christ manifest in the flesh, by these fixe euident testimonies, whereby it appeareth that he is equal with all Angels, inasmuch that he is called both Sonne, and God, in verses 3. 6. 7. 8. 10. 13.

2 Psal. 2. 7. chap. 5. 5. k The Father begate the Sonne from euertlasting, but that euertlasting generation was made manifest to the world in his time, and there-fore he added this word (To day)

*3 2. Sam. 7. 14. 1. chro. 22. 10. l The Lord was not content to haue spoken it once, but he repeateth it in another place. * Psal. 97. 7. * Psal. 104. 4. m Chirub. Psal. 18. 11. n Seraph. Eisa. 6. 3.*

*o The throne is proper to Princes and not to seruants. p For euertlasting, for this doubling of the word increaseth the signification of it beyond all measure. q The gouernment of thy kingdom is righteous. r This kinde of rehearsing which the lawes use by contraries, hath great force in it. s In that, that the word became flesh, by powring the holy Ghost upon him without measure. t For hee is the head, and we are his members. * Psal. 102. 25. u Made the earth firme and sure. * Psal. 110. 1. 1. cor. 15. 25. chap. 10. 12, 13. x By that name by which we commonly call Princes messengers, hee here calleth the spirits.*

*1 Now as it were pausing with himselfe, and shewing to what ende and purpose all these things were spoken, to wit, to vnderstand by the excellencie of Christ above all creatures, that his doctrine, maiestie and Priest-hood is most perfect he vlieth an exhortation taken from a comparison. a Hee maketh himselfe an beaver. b They are said to let the word runne out, which hold it not fast when they haue heard it. c The Law which appointed punishment for the offenders: and which Paul sayeth was giuen by Angels, Gala. 3. 19 and Steu. 7. 53. 2 If the breach and transgression of the word spoken by Angels was not suffered unpunished, much lesse shall it be lawfull for vs to neglect the word which the Lord of Angels preached, and was confirmed by the voice of the Apostles, and with so many signes and wonders from heauen. and especially with so great and mightie working of the holy Ghost. d By the Apostles. * Marke 16. 20.*

4 And is made so much more excellent then the Angels, in as much as he hath obtained a more excellent Name then they.

5 For vnto which of the Angels said hee at any time, * Thou art my Sonne, ^k this day begate I thee? and againe, I ^l will bee his Father, and he shalbe my Sonne?

6 And againe, when hee bringeth in his first begotten Sonne into the world, hee saith, * And let all the Angels of God worship him.

7 And of the Angels he saith, * Hee maketh the spirits his ^m messengers, and his ministers a ⁿ flame of fire.

8 But vnto the Sonne he saith, * O God, thy throne is for euer ^p and euer: the scepter of thy kingdom is a ^q scepter of righteousness.

9 Thou hast loued righteousness and hated iniquitie. Wherefore God, ^r euen thy God, hath anointed thee with the oyle of gladnesse about thy ^s fellows.

10 And, * Thou Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou doest remaine: and they all shall waxe olde as doeth a garment.

12 And as a vesture shalt thou fold them vp, and they shall bee changed: but thou art the same, and thy yeeres shall not faile.

13 Vnto which also of the Angels said hee at any time, * Sit at my right hand, till I make thine enemies thy footstool?

14 Are they not all ^t ministring spirits, sent forth to minister, for their sakes which shalbe heires of saluation?

CHAP. II.

1 Therefore hee inferreth that good heede must be giuen to Christs doctrine: 9 And he setteth him out vnto vs euen as our brother in our flesh, that wee may with a good will yeeld vp our selues wholly vnto him.

Wherefore ¹ wee ought diligently to giue heede to the things which ^a wee haue heard, least at any time we ^b runne out.

2 For if the ^c word spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompence of reward,

3 How shall we escape, if wee neglect so great saluation, ² which at the first beganne to bee preached by the Lord, and afterward was confirmed vnto vs by ^d them that heard him,

4 * God bearing witnesse thereto, both with ^e signes and wonders and with diuers miracles, and gifts of the holy Ghost, according to his owne will?

5 For he hath not put in subiection vnto the Angels ^f world to come, whereof we speak.

6 But ^g one in a certaine place witnessed, saying, ^h What is man, that thou shouldest bee mindfull of him? or the ⁱ sonne of man, that thou wouldest consider him?

7 Thou ^j madest him a little inferiour to the Angels: thou crownedst him with ^k glory and honour, and hast set him about the workes of thine hands.

8 * Thou hast put all things in subiection vnder his feete. And in that hee hath put all things in subiection vnder him, he left nothing that should not be subiect vnto him. ^l But wee yet see not all things subdued vnto him,

9 But we ^m see Iesus crowned with glory and honour, ⁿ which was made little ^o inferiour to the Angels, ^p through the ^q suffering of death, that by Gods grace hee might ^r taste death for ^s all men.

10 For it became ^t him, for whom are all these things, and by whom are all these things, ^u seeing that hee brought many children vnto glory, ^v that he should consecrate the ^w prince of their saluation through afflictions.

11 For hee that ^x sanctifieth, and they which are sanctified are all of ^y one: wherefore he is not ashamed to call them brethren,

12 Saying, ^z I will declare thy Name vnto my brethren: in the mids of the Church will I sing praises to thee.

*excellently. * Psal. 8. 6. g What is there in man that thou shouldest haue so great regard of him, and doe him that honour? h Hee calleth all the citizens of this heavenly kingdom as they are considered in themselves, before that God giueth them the libertie of that citie in Christ, Man, and Sonne of man. i This is the first honour of the citie: as of the world to come, that they are next the Angels. k For they shalbe in very great honour when they shalbe partakers of the kingdom. And he speaketh of the thing that shalbe, as though it were already, because it is so certaine. * 1. cor. 15. 27. l An obiection: But where is this so great rule and dominion? m The answer: This is already fulfilled in Iesus Christ our head, who was for a time for our sakes inferiour to the Angels, being made man: but now is aduanced into most high glorie. n By his vertue and power which appeareth manifestly in the Church. * Phil. 2. 8. o Who abased himselfe for a season, and tooke vpon him the shape of a seruant. p He sheweth the cause of this subiection, to wit, to taste of death for our sakes, that so, doing the part of a redeemer, he might not onely be our Prophet and King, but also our high Priest. q Thus hee might die. r Heerein consisteth the force of the argument: for we could not at length be glorified with him, vntlesse he had bene abased for vs euen all the faithfull. And by this occasion the Apostle commeth to the other part of the declaration of Christs person, wherein he proueth him to be in such sort God, that he is also man. s Hee proueth moreover by other arguments, why it behoued the Sonne of God who is true God (as hee proued a little before) to become man notwithstanding subiect to all miseries, sinne onely except. t God, 10 First of all because the Father, to whose glory all these things are to be referred, purposed to bring many sonnes vnto glory. And how could he haue men for his sonnes, vntlesse his onely begotten sonne had become brother to men? 11 Secondly, The Father determined to bring those sonnes to glory, to wit, out of that ignominie wher in they lay before. Therefore the sonne should not haue bene seene plainly to be made man, vntlesse he had bene made like vnto other men, that hee might come to glory by the selfe same way, by the which he should bring other: yea rather, it became him which was Prince of the saluation of other, to be consecrated aboue other, through those afflictions, Prophet, King, and Priest, which are the parts of that principallie for the saluation of other. q The Chiefeine who as he is chiefest in dignity, so he first begotten from among the dead, among many brethren. 12 The ground of both the former arguments, for neither should we be sonnes through him, neither could hee bee consecrated through afflictions, vntlesse hee had bene made man like vnto vs. But because this Sonnes hood dependeth not vpon nature onely, for no man is accounted the sonne of God, vntlesse that besides that hee is a sonne of a man, hee be also Christs brother, (which is by sanctification, that is, by becoming one with Christ who sanctifieth vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithfull, whom therefore Christ vouchsafeth to call brethren. r He useth the time that now is to shewe vs that we are yet still going on, and increasing in this sanctification: and by sanctification he meaneth our separation from the rest of the world, our cleaung from sinne, and our dedication wholly vnto God, all which Christ alone worketh in vs. s One, of one substance of one man. 13 That which he taught before of the incarnation of the sanctifier, hee applieth to the propheticall office. * Psal. 22. 25.*

This is the true end of miracles. Now they are called signes, because they appeare one thing, and represent another: and they are called wonders, because they represent some strange and vnaccustomed thing: and vertues, because they giue vs a glimpse of Gods mightie power.

If it were an hainous matter to contemne the Angels which are but seruants, much more hainous is it to contemne that most mightie King of the restored world.

The world to come, whereof Christ is Father, Eisa. 6. 6, or the Church, which as a new world, was to be gathered together by the Gospel.

He sheweth that the vie of this kingly dignitie consisteth herein, that men might not onely in Christ recover that dignitie which they haue lost, but also might bring through him aduanced aboue all things, which dignitie of men David describeth most

Christ aboute Moses. To the Hebrewes. Partakers of Christ.

14 He applieth the same to the kingly power of Christ, in deliuering his from the power of the deuill and death.

* Psal. 110. 2. I will commit my selfe to him, and to his defence.

* Ezech. 18. This Esai speaketh of himselfe & his disciples but be- takinge thereby all ministers, as also his disciples signifye the whole Church. And therefore say- ing Christ is the head of the Pro- phets & ministers, these words are more rightly veri- fied of him, then of Esai.

x Are made of flesh and blood, which is a frail and brittle nature.

* Hose. 13. 14. I. cor. 15. 55.

7 The deuill is said to haue the power of death, because he is the author of sinne: and from sinne cometh death, and for this cause he egeeth vs daily to sinne. x. He speaketh of one as of the Prince, ioyning to him secretly all his angels. a By (death) thou must understand here, that death which is ioyned with the wrath of God, as it must needs bee: if it be without Christ, then the which there can be nothing desired more miserable. 15 He expoundeth those words of flesh and blood, shewing that Christ is true man, and that not by turning his diuine nature, but by taking of mans nature. And he nameth Abraham, respec- ting the promises made to Abraham in this behalfe. b The nature of An- gels. c The very nature of man. 16 He applieth the same to the Priesthood, for which he should not haue bin fit, vnlesse hee had become man, and that like vnto vs in all things, sinne onely except. d Not onely as touching nature, but qualities also. e That he might be truly touched with the feeling of our miseries. f Doing his office sincerely. g Wastred and egged to wickednes by the deuill.

CHAP. III.

1 Now hee sheweth how farre inferiour Moses is to Christ, 5. 6. euen so much as the seruant to the Master: and so hee bringeth in certaine exhortations and threatnings taken out of Dauid, 8 against such as either stubbornly resist, 12 or else are very slow to obey.

1 Having laide the foundation, that is to say, de- clared and proued both the na- tures of onefelfe same Christ, hee giueth him three offices, to wit, the office of a Prophet, King, and Priest, and as touching the office of teach- ing, and gover- ning, compareth him with Moses and Ioshua, vnto the 14. verse of the next Chap- ter, and with Aa- ron touching the Priesthood. And he propoundeth that which hee

Therefore, holy brethren, partakers of the heauenly vocation, consider the Apostle and high Priest of our profession Christ Iesus:

2 Who was faithfull to him that hath appointed him, as eue as Moses was in al his house.

3 For this man is counted worthy of more glory then Moses, inasmuch as he which hath builded the house, hath more honour then the house.

4 For euery house is builded of some man, and he that hath built all things, is God.

5 Now Moses verily was faithfull in all his house, as a seruant, for a witnesse of the things which should be spoken after.

6 But Christ is as the sonne, ouer his owne house, whose house we are, if we hold

purpose to speake of, with a most graue exhortation, that all our faith may tend to Christ, as to the onely euerslasting teacher, gouernour, and high Priest. a The Em- boldned our messenger, as Rom. 5. 1. is called the minister of Circumcision. b Of the do- ctine of the Gospel which we profess. c He confirmeth his exhortation with two rea- sons, first of all because Christ Iesus was appointed such an one of God: secondly, be- cause he thoroughly executed the offices that his Father enioyned him. d Apostle and high Priest. 3 Now he cometh to the comparison with Moses, and he maketh them like one to y other in this, that they were both appointed rulers ouer Gods house, and executed faithfully their office: b it by and by after he sheweth that there is great vn- likelihood in that same similitude. * Numb. 12. 7. 4 The first comparison: The build- er of the house is better then the house it selfe, therefore is Christ better then Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house: but Christ as Lord & God, made all this house. 5 Another compari- son: Moses was a faithful seruant in this house, that is, in the Church, seruing the Lord that was to come, but Christ ruleth and gouerneth his house as Lord. 6 Hee appli- eth the former doctrine to his ende, exhorting all men by the words of Dauid to heare the Sonne himselfe speake, and to giue full credite to his words, seeing that otherwise they cannot enter into that eternall rest. d To wit, Christ.

fast that confidence and that reioycing of that hope vnto the end.

7 Wherefore, as the holy Ghost faith, To day if yee will heare his voyce,

8 Harden not your hearts, as in the pro- uocation, according to the day of the tentation in the wilderness,

9 Where your fathers tempted me, proued me, and saw my workes forty yeeres long.

10 Wherefore I was grieved with that ge- neration, and sayd, They erre euer in their heart, neither haue they known my wayes.

11 Therefore I sware in my wrath, If they shall enter into my rest.

12 Take heed, brethren, least at any time there be in any of you an euil heart, and vnfaith- full, to depart away from the liuing God.

13 But exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sinne.

14 For we are made partakers of Christ, if we keepe sure vnto the ende that beginning, wherewith we are vpholden,

15 So long as it is said, To day if yee heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fortie yeeres? Was he not displeased with them that sinned, whose carkeises fel in the wilderness?

18 And to whome sware he that they should not enter into his rest, but vnto them that obeyed not?

19 So we see that they could not enter in, be- cause of vnbeliefe.

CHAP. IIIII.

1 He ioyneith exhortation with threatening, lest they, euen as their fathers were, bee deprived of the rest offered vnto them, 11 but that they endeavour to enter into it. 14 And so hee beginneth to intreat of Christs Priesthood.

Let vs feare therefore, least at any time by forsaking the promise of entering into his rest, any of you should seeme to be deprived.

2 For vnto vs was the Gospel preached as also vnto them: but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.

3 For we which haue beleueed, doe enter into rest as hee sayd to the other, As I haue sworne in my wrath, If they shall enter into

a Hee compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heard, profiteth nothing, vnlesse it be tempered with faith. 2 Lest any man should obiect, that those words were meant of the land of Canaan, and of Moses doctrine, and there- fore cannot well be drawn to Christ, and to eternall life, the Apostle sheweth that there are two manner of rests spoken of in the Scriptures: the one of the seuenth day, wherein God is said to haue rested from all his workes: another said to bee that same, wherinto Ioshua led the people: but this rest is not the last rest wherunto we are cal- led: and that hee proueth by two reasons. For seeing that Dauid so long time after, speaking to the people which were then placed in the land of Canaan, yeth these words, To day, and threatneth them still that they shall not enter into the rest of God, which refused then the voyce of God that sounded in their eares we must needs say that hee meant another time then the time of Moses, and another rest then the rest of the land of Canaan: And that is, that euerslasting rest, wherein we begin to liue to God, after of Canaan: And that is, as God rested the seuenth day from those his workes, that the race of this life ceaseth: as God rested the seuenth day from those his workes, that is to say, from making the world. Moreover the Apostle therewithall signifieth that the way to this rest, which Moses and the land of Canaan, and all that order of the Law did shadow, is opened in the Gospel onely. * Psal. 95. 11.

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He callith this excellent effect of faith (wherby we cry Abba, that is, Father) confidence, and to confidence he ioyneith hope. * Psal. 95. 8. 4. 7. f So that God was to speake one againe after Moses. g In the day that they receiued the Lord, or Iesus with him. h They are trusty and mad. i Now weigh- ing the words of Dauid, he shew- eth first by this word, To day, that we must not neg- lect the occasion while we haue it: for that word is not to be restrai- ned to Dauid's time, but it com- prehendeth all that time wherein God calleth vs. i While to day lasteth, that is to say, so long as the Gospel is offered to vs. k Now hee con- sidereth these words, If you heare his voyce, &c. shewing that they are spoken and meant of the hearing of faith, against which he setteth hardening through vnbeliefe. l That beginning of trust and confi- dence: and after the manner of the Hebrews, becausethat, beginning, which is cluiffish. m So long as this voyce soundeth not. * Numb. 14. 37.

my rest: although the workes were finished from the foundation of the world.

4 For he spake in a certaine place of the seventh day on this wise, * And God did rest the seventh day from all his workes.

5 And in this place againe, If they shall enter into my rest,

6 Seeing therefore it remaineth that some must enter thereinto, and they to whom it was first preached, entered not therein for vnbeliefs sake:

7 Againe hee appointed in Dauid a certaine day, by To day, after so long a time, saying, as it is sayd, * This day, If ye heare his voice, hearken not your hearts.

8 For if Iesus had giuen them rest, then would he not after this haue spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entred into his rest, hath also ceased from his owne workes, as God did from his.

11 Let vs studie therefore to enter into that rest, lest any man fall after the same example of disobedience.

12 For the word of God is lively, and mightie in operation, and sharper then any two edged sword, and entrencheth through, euery vnto the diuiding asunder of the soule and the spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, with whome wee haue to doe.

14 Seeing then that wee haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs hold fast our profession.

15 For we haue not an hie Priest, which cannot bee touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that wee may receiue mercie, and finde grace to helpe in time of neede.

CHAP. V.

1 First hee sheweth the dutie of the hie Priest: 5 Secondly, that Christ is appointed of God to be our hie Priest, 7 and that he hath fulfilled all things belonging thereunto.

For euery hie Priest is taken from among men, and is ordeined for men, in things

pertaining to God, that hee may offer both gifts and sacrifices for sinnes.

2 Which is able sufficiently to haue compassion on them that are ignorant, and that are out of the way, because that he also is compassed with infirmities,

3 And for the same sake hee is bound to offer for sinnes, as well for his owne parte, as for the peoples.

4 And no man taketh this honour vnto himselfe, but hee that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this honour, to be made the hie Priest, but hee that said vnto him, * Thou art my Sonne, this day begate I thee, gave it him.

6 As hee also in another place speaketh, * Thou art a Priest for euer, after the order of Melchi-sedec.

7 Who in the 3 dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.

8 And though hee were the Sonne, yet learned he obedience, by the things which he suffered.

9 And being consecrate, was made the authour of eternall saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchi-sedec.

11 Of whom we haue many things to say, which are hard to bee vitured, because yee are dull of hearing.

12 For when as concerning the time yee ought to bee teachers, yet haue yee neede againe that we teach you what are the first principles of the word of God: and are become such as haue neede of milke, and not of strong meate,

13 For euery one that vseth milke, is inexperienced in the word of righteousness: for hee is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discerne both good and euill.

son: Christ being exceedingly afflicted and exceedingly mercifull asked not for his sinnes, for hee had none, but for his feare, and obtained his request, and offered himselfe for all his. While hee liued with vs, in our weak and frail nature. To deliuer him from death. He learned in deeds what it is to haue a Father, whom a man must obey. The other part of the first comparison, But Christ was consecrate of God the Father as the Authour of our saluation, and an hie Priest for euer, and therefore hee is so a man, that notwithstanding hee is farre above all men. Lookes Chap. 2. 10. 6 A digression vntill hee come to the beginning of the seventh Chapter: wherein he partly holdeth the Hebrewes in the diligent consideration of those things which he hath saide, and partly prepareth them to the vnderstanding of those things whereof he will speake. 7 An example of an Apostolike chiding. 1 In the word which teacheth righteousness. m All their power whereby they vnderstand & iudge.

CHAP. VI.

1 Hee briefly toucheth the childish stoltishe of the Hebrewes, 4 and terrifieth them with seuerer threatnings: 7 He stirreth them vp to endeavour in time to goe forward: 9 He hopeth well of them: 13 Hee allegeth Abrahams example: 17 and compareth saith that taketh hold on the word, 19 to an ancre.

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The first part of the second comparison: O thes as weak, are made hie Priests, to the end that, feeling the same infirmities in themselves which is in all the rest of the people, they should in their owne and the peoples name offer gifts and sacrifices, which are waunettes of common faith and repentance. a Offering of things without life. b Briefly which were killed, but especially in the sacrifices for sinne and offence. c For and morte. d On them that are full: for in the Hebrew tongue, vnderignance and offence in every sinne, vntill that sinne that is vntilte. e For that hee himselfe beareth about with him a nature subiect to the same discomforts and diseases. f 1. Chron. 13. 10. and 23. 13. g The third comparison which is whole. The others are called of God, and so was Christ, but in another order then Aaron: For Christ is called the Sonne, begotten of God, and a Priest for euer after the order of Melchi-sedec. h Psal 137. chap. 15. i Psal 110.4. chap 7. 19. f After the likeness or manner as it is afterward declared. h Chap. 7. 15. 4 The other part of the second comparison.

With this effect of whereby we, as that is, confidence, confidence, hope, 25. 8. 7. as God deale one for Mose that day that hee the firste are bru-mad, weigh- words of the Hebrew by this day that no ney- occasion we haue: it word is be refrai- Dauid but it com- deth all me wher in allethys, let day that is to as the offered be confi- these If you voice, &c. ng that reipoken deant of the ng of faith, it which he hardning h vnbellei. at beginning 13 and confi- and after auer of the word, becauall beginning, u cluiff. lay as this soundeth out mb. 1. 4-37.

By these ds, f u wyre, heweth that id meant the aching of rist, who was in also prea- d, for Mose the Prophets peded none ner. that is to say, should obied, fine, and there- sheweth that ne seventh day, into we are cal- ong time after, the these words, of God, which des lay that hee eft of the land to God, after ole his workes, ichall signifieth ll that order of

1. Gen. 2. 2. dnt. 5. 14. 2. Chap. 3. 1. 3. By the way of Iofua the son of Nun: and in the land of Canaan was a feast of our rest, to witte Iofua a figure of Christ. 4. As God rested the seventh day, so must we rest from our workes, that is from facti- on, from our corrupt nature. 5. He reuoceth to an exhorta- 6. Let any man become a like ex- ample of Iofua. 7. An amplifi- cation taken from the name of the word of God, the power whereof is such, that it entrench- eth into the deep- est and most inward and se- cret parts of the heart, wounding them deadly that are stubborne, and plainly quickening the beleeners. 8. The doctrine of God which is preached both in the Law and in the Gospel. 9. Hee collecteth the word of God fully, by reason of the effectes it worketh in them to whom it is pre- ched. 10. Hee collecteth that the soule which hath the afflic- tions resident in it. 11. By the spirit, hee meaneth that noblest part which is called the minde. 12. In Gods sight. 13. Now hee en- trench into the comparison of Christs Priest- hood with Aa- rons, and de- clareth euen in the very beginning the marueilous excellencie of this Priesthood, calling him the Sonne of God, and placing him in the seate of God in heauen, plainly and evidently setting him against Aarons Priests, and the transitorie tabernacle: which comparisons hee setteth fourth afterward more at large. 14. And let it not goe out of our hands. 15. Left hee might seeme by this great glory of our hie Priest, to stay and stop vs from going vnto him, he addeth streightwayes after, that hee is notwithstanding our brother indeede, (as hee proued it also before) and that hee accompreth all our miseries his owne, to call vs boldly to him.

1 The first part of the first comparison of Christs hie Priesthood, with Aarons: Other hie Priestes are taken from among men, and are called after the order of men.

Who cannot repent. To the Hebrewes. Melchi-fedec.

*a The first principles of christian religion, which we call the Catechism. 1 Certain principles of a Catechism, which comprehend the summe of the doctrine of the Gospel, were given in few words, as briefly to the church, and to none more wisely the profession of repentance and faith in God, the articles of which doctrine were demanded of them which were not as yet received members of the Church, at the day appointed for Baptisme: and of the children of the faithfull which were baptized in their infancy, when hands were laid upon them. And of those articles, two are by name recited the resurrection of the flesh, and the eternall iudgement. 2 He addeth a vehemencie to his exhortation, and a most sharp threatening of the certaine destruction that shall come to them which fall from God and his religion. * Chap. 10. 16. math. 13. 45. 3 per. 2. 10. b He speaketh of a general backsliding, and such as doe altogether fall away from the faith, and not of sinnes which are committed through the frailtie of a man against the first and the second Table. c We must marke the force of this word, for it is one thing to beleue as Lydia did, whose heart God opened. Acts 16. 13. and another thing to haue some taste. d As men that hate Christ, and as though they crucified him againe, make him a mocking stocke to all the world, and that to their owne destruction, as Iulian the Apostata a backslider did. 3 He setteth forth the former threatening with a similitude. 4 He mitigateth and aswageth all that sharpnes, hoping better of them to whom he writeth. 5 He praiseth them for their charitie, thereby encouraging them to goe forward, and to hold out to the end. 6 He sheweth what vertues chiefly they haue neede of to go forward constantly, and also to profit: to wit, of charitie, and patience: and lest any man should object and say, that these things are impossible to be done, he willett them to set before themselves the examples of their ancestors, and to follow them. 7 An other pricke, to pricke them forward: Because the hope of the inheritance is certaine, if we continue to the ende, for God hath not enely promised it, but also promised it with an oath. * Gene. 12. 2 and 17. 4. and 22. 17. e I will heape up benefites most plentifully vpon thee, f More then was needfull, were it not for the wickednesse of men which beleue not God, no though he sweare.*

Therefore leaving the doctrine of the beginnings of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith toward God,
 2 Of the doctrine of Baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.
 3 And his will we doe if God permit.
 4 For it is impossible that they which were once lightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost,
 5 And haue tasted of the good word of God, and of the powers of the world to come,
 6 If they fall away, should be renewed againe by repentance: seeing they crucifie againe to themselves the Sonne of God, and make a mocke of him.
 7 For the earth which drinketh in the raine that cometh oft vpon it, and bringeth forth herb, is meete for them by whom it is dressed, receiueth blessing of God,
 8 But that which beareth thornes and briars, is reprobous: and is nere vnto cursing, whose end is to be burned.
 9 But beloved, we haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake.
 10 For God is not vnrighteous, that he should forget your worke, and labour of loue, which ye shewed toward his Name, in that yee haue ministered vnto the Saints, & yet minister.
 11 And we desire that euery one of you shew the same diligence to the full assurance of hope vnto the end,
 12 That ye be not slouthfull, but followers of them, which through faith and patience, inherite the promises.
 13 For when God made the promise to Abraham, because he had no greater to sweare by, he sweare by himselfe,
 14 Saying, * Surely I will abundantly blesse thee, and multiply thee marueilously.
 15 And so after that he had taried patiently, he enioyed the promise.
 16 For men verily sweare by him that is greater then themselves, and an oath for confirmation is among them an end of all strife.
 17 So God, willing more abundantly to shew vnto the heires of promise the stableness of his counsell, bound himselfe by an oath,
 18 That by two immutable things, wherein it is vnpossible that God should lie, we might haue strong consolation, which haue our refuge

to lay hold vpon that hope that is set before vs,
 19 Which hope we haue, as an ancre of the soule, both sure and stedfast, and it entrencheth into that which is within the vaile,
 20 Whither the forerunner is for vs entered in, euen Iesus that is made an hie Priest for euer after the order of Melchi-fedec.

places of heauen. And he maketh mention of the Sanctuary, alluding to the old Tabernacle and by this meanes returneth to the comparisons of the Priesthood of Christ with the Leviticall. 9 He repeateth Dauids words, wherein all those comparisons wherof he hath before made mention, are signified, as he declarath in al next Chapter.

CHAP. VII.

1 What hath hitherto stirred them vp, to marke diligently what things are to be considered in Melchi-fedec: 15 wherein hee is like vnto Christ. 20 Wherefore the Law, should giue place to the Gospel.

For this Melchi-fedec was King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the Kings, and blessed him.

2 To whom also Abraham gaue the tithe of all things: who first is by interpretation king of righteousness: after that, he is also King of Salem, that is, King of peace,

3 Without father, without mother, without kinred, and hath neither beginning of his dayes, neither end of life: but is likened vnto the Sonne of God, & continueth a Priest for euer.

4 Now consider how great this man was, vnto whom euen the Patriarch Abraham gaue the tithe of the spoyle.

5 For verily they which are the children of Leui, which receiue the office of the Priesthood, haue a commandement to take according to the Law, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

6 But hee whose kinred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there he receiueth them, of whom it is witnessed, that he liueth.

9 And to say as the thing is, Leui also which receiue tithes, payed tithes in Abraham.

10 For he was yet in the loynes of his father Abraham, when Melchi-fedec met him.

11 If therefore perfection had beene by

*conceived. 3 An other figure: Melchi-fedec in consideration of his Priesthood was aboute Abraham: for he tooke tenthes of him, and blessed him as a Priest: Such a one in deede is Christ, vpon whom dependeth euen Abrahams sanctification and all the beleuers, and whome all men ought to worship and reuerence as the authour of all. * Num. 18. 21. b Were begotten of Abraham. c Hee speaketh of the publicke blessing which the Priests vsed. 4 A double amplification: The first, that Melchi-fedec tooke the tenthes as one immortall (to wit, in respect that hee is the figure of Christ, for his death is in no place made mention of, and Dauid setteth him forth as an euertlasting Priest) but the Leviticall Priests, as mortall men, for they succede one another: the second, that Leui himselfe was tithed in Abraham by Melchi-fedec. Therefore the Priesthood of Melchi-fedec (that is, Christes, who is pronounced to be an euertlasting Priest according to this order) is more excellent then the Leviticall. 5 The third treatise of this Epistle, wherein after hee hath proued the condition and excellencie of all these offices, shewing that all these were but shadowes in all other, but in Christ they are true and perfect. And hee beginneth with the Priesthood, wherewith also the former treatise ended, that by this means all the parts and members of the disposition, may better hang together. And first of all hee proueth that the Leviticall Priesthood was imperfect because another Priest is promised a long time after, according to another order, that is to say, of another manner of rule and fashion, as if the Priesthood of Leui could haue made any man perfect,*

*8 He liketh hope to an ancre because that euen as an ancre being cast into the bottome of the sea, stayeth the whole ship, so doth hope also enter euen into the very secret places of heauen. And he maketh mention of the Sanctuary, alluding to the old Tabernacle and by this meanes returneth to the comparisons of the Priesthood of Christ with the Leviticall. 9 He repeateth Dauids words, wherein all those comparisons wherof he hath before made mention, are signified, as he declarath in al next Chapter. 1 Declaring those words, according to the order of Melchi-fedec, wherupon that comparison standeth of the Priesthood of Christ with the Leviticall: first, Melchi-fedec himselfe is considered as the figure of Christ, and these are the heads of that comparison. Melchi-fedec was a King and a Priest, and such an one in deede is Christ alone. He was a King of peace & righteousness, such an one in deede is Christ alone. * Gen. 14. 18. a With a solemn and Priestly blessing. 2 An other figure: Melchi-fedec is set before vs to be considered as one without beginning and without ending, for neither his father, nor his mother, nor his ancestors, nor his death are written of: and such an one indeed is the Sonne of God, who, an euertlasting Priest, he is God, without mother wonderfully begotten: as hee is man, without father wonderfully*

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the Priesthood of the Levites (for vnder it the Law was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-sedec, and not to be called after the order of Aaron?

12 For if the Priesthood bee changed, then of necessitie must there be a change of the Law.

13 For hee of whome these things are spoken, pertaineth vnto another tribe, whereof no man serueth at the altar.

14 For it is euident that our Lorde sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest.

16 Which is not made Priest after the Law of the carnall commandement, but after the power of the endlesse life.

17 For hee testifieth thus, * Thou art a Priest for euer, after the order of Melchi-sedec.

18 For the commandement that went afore, is disannulled, because of the weakenesse thereof, and vnprofitablenesse.

19 For the Law made nothing perfect, but the bringing in of a better hope made perfect, whereby we draw neere vnto God.

20 And forasmuch as it is not without an othe (for these are made Priests without an othe:

21 But this is made with an othe by him that sayd vnto him, * The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchi-sedec.)

22 By so much is Iesus made a suertie of a better Testament.

23 And among them many were made Priests, because they were not suffered to endure, by the reason of death.

24 But this man, because he endureth euer, hath a Priesthood, which cannot passe from one to another.

25 Wherefore, hee is able also perfectly to saue them that come vnto God by him, seeing hee euer liueth, to make intercession for them.

26 For such an hie Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needeth not dayly as those hie Priests to offer vp sacrifice, * first for his owne sinnes, and then for the peoples: for that did he once when he offered vp himselfe.

28 For the Lawe maketh men hie Priests, which haue infirmities: but the worde of the othe that was since the Lawe, maketh the Sonne, who is consecrated for euermore.

red not for himselfe, but for other, not sacrifices, but himselfe, not oftentimes, but once. And this ought not to seeme strange, sayth he, forasmuch as they are weake, but this man is consecrated an euerlasting Priest, and that by an othe. That sacrifice which he offered, as it was so done, that it needeth not to be repeated or offered againe any more. The commandement of God which was bound with an othe. Another argument taken of the time: Former things are taken away by the later. Exhibited.

CHAP. VIII.

To proue more certainly that the ceremonies of the Lawe are abrogated, he sheweth that they were appointed to serue the heauenly patterne. Hee bringeth in the place of Ieremie, to proue the amendment of the olde covenant.

Now of the things which wee haue spoken, this is the summe, that we haue such an high Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,

2 And is a Minister of the Sanctuary, and of that true Tabernacle which the Lord pight, and not man.

3 For euery hie Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priestes that according to the Law offer gifts,

5 Who serue vnto the paterne and shadow of heauenly things, as Moses was warned by God, when hee was about to finish the Tabernacle. See, sayd he, that thou make all things according to the paterne, shewed to thee in the mount.

6 But now our hie Priest hath obtained a more excellent office, in as much as hee is the Mediatour of a better Testament, which is established vpon better promises.

7 For if that first Testament had bene vnblameable, no place should haue bene sought for the second.

8 For in rebuking them he saith, * Behold, the dayes will come, saith the Lord, when I shall make with the house of Israel, and with the house of Iuda a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the lande of

Priest. And the selfe same bodie is both the Tabernacle and the sacrifice. He giueth a reason why he sayd that our hie Priest is in the heauenly Sanctuary, and not in the earthly: because, sayth he, if he were now on the earth, hee could not minister in the earthly sanctuary, seeing there are yet Leuiticall Priestes which are appointed for him, that is to say, to be paterne of that perfite example. And to what purpose should the paterne serue, when the true and originall example is present? Exo. 25. 40. acth. 7. 44. Hee entrench into the comparison of the olde and transitorie Testament or covenant, being but for a time, whereof the Leuiticall Priestes were mediators, with the new, the euerlasting Mediatour whereof is Christ, to shew, that this is not only better then that in all respects, but also that that was abrogated by this. He proueth by the testimonie of Ieremie, that there is a second Testament or covenant, and therefore that the first was not perfect. Ier. 31. 31. 32. 33. 34. rom. 11. 27. chap. 10. 16. He calleth it an house, as it were one family of the whole kingdom: for whereas the kingdome of David was diuided into two factions, the Prophet giueth vs to vnderstand that through the new Testament they shall be reyned together againe in one.

Egypt:

lik eneth
to anancr
use that con
ancr be
ast into the
ome of the
layeth the
le ship, so
hope also
eruen into
very secre
the old Ta
od of Chri
compariso
next Chapter,

declaring
e words, &c.
ing to the or
of Melchi
, whereupon
comparison
deth of the
hood of
with the
itically: first,
chi-sedec
delle is con
ed as the fi
of Chri
these are the
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a King and
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ose in deede
Christ alone
was a King
eace & right
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rist alone.

an. 14. 18.
With a solemn
Priestly bles
g.
An other fi
re: Melchi-se
is set before
to be confide
as one with
beginning
d without en
ng, for neither
father, nor his
other, nor his
cesters, nor his
ath are written
: and such an
ne indeed is the
onne of God, to
it, an euerla
ing Priest
is God, with
ut mother won
terfully begot
n: as hee is
an, without fa
er wonderfully
Priesthood was
left: Such a one
ion and all the
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gure of Chri
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i-sedec. There
anced to bee an
the Leuiticall
Christ to bee a
on and excellen
all other, but in
ood, where with
members of the
that the Leuitic
me after, accom
pation, & ff

Leuit. 16. 11.
13 Another arg
ument, which
notwithstanding
he handleth af
terward: The
Leuiticall Priest
offered sacrifice
after sacrifice,
first for them
selves, and then
for the people.
But Christ offe
red not for himselfe,
but for other, not
sacrifices, but
himselfe, not
oftentimes, but
once. And this
ought not to
seeme strange,
sayth he, for
asmuch as they
are weake, but
this man is
consecrated an
euerlasting Priest,
and that by an
othe. That
sacrifice which
he offered, as
it was so done,
that it needeth
not to be repeat
ed or offered
againe any more.
The command
ment of God
which was bound
with an othe.
Another argu
ment taken of
the time: For
mer things are
taken away by
the later. Ex
hibited.

He briefly re
peateth that
whereunto all
these things are
to be referred, to
wit, that we haue
a farre other hie
Priest then those
Leuiticall hie
Priests are, euen
such an one as
sitteth at y^e right
hand of the most
high God in
heauen.

They of Ieu
were hie Priests
in an earthly
sanctuary, but
Christ is in the
heauenly.

Of heauenly
They of Ieu
exercised their
priesthood in a
fraile taberna
cle, but Christ
beareth about
with him a farre
other tabernacle,
to wit, his body,
which God him
selfe made to bee
euerlasting, as it
shall afterward
be declared,
chapter. 9. 11.

Of his bodie.
He bringeth a
reason why it
must needs be
that Christ
should haue a
bodie, (which he
callen a Taber
nacle which the
Lord pight, and
not man) to wit,
that he might
haue what to
offer: for other
wise hee could
not be an high

Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel: After those dayes, sayth the Lord, I will put my Lawes in their minde, and in their heart I wil write them, and I will bee their God, and they shall be my people,

11 And they shall not teach euery man his neighbour, and euery man his brother, saying, Knowe the Lord: for all shall know mee, from the least of them to the greatest of them.

12 For I will be mercifull to their vnrigh-
teousnesse, and I will remember their sinnes, and their iniquities no more.

13 In that he saith, A new Testament, hee hath abrogate the old: now that which is dis-
annulled and waxed old, is ready to vanish away.

CHAP. IX.

1 Comparing the forme of the Tabernacle, 10 and the ceremonies of the Law, 11 vnto the truth set out in Christ, 15 He concludeth that now there is no more neede of another Priest, 24 Because Christ himselfe hath fulfilled these duties vnder the new couenant.

Then the first Testament had also ordi-
nances of religion, and a worldly San-
ctuarie.

2 For the first Tabernacle was made where-
in was the candlestick, and the table, and the shewbread, which Tabernacle is called the Holy places.

3 And after the second vaile was the Ta-
bernacle, which is called the Holiest of all,

4 Which had the golden censer, & the Arke
of the Testament ouerlaid round about with
gold, wherein the golden pot, which had Man-
na, was, and Aarons rod that had budded, and
the tables of the Testament.

5 And ouer the Arke were the glorious
Cherubims, shadowing the mercie seate: of
which things we will not now speake particu-
larly.

6 Now when these things were thus or-
deined, the Priests went alwayes into the first
Tabernacle, and accomplished the seruice.

7 But vnto the second went the high
Priest alone, once euery yeere, not without
blood which hee offered for himselfe, and for
the ignorances of the people,

8 Whereby the holy Ghost this signified,
that the way into the Holiest of all was not yet
opened, while as yet the first Tabernacle was
standing,

9 Which was a figure for that present
time, wherein were offered gifts and sacrifices
that could not make holy, concerning the con-

science, him that did the seruice,

10 Which onely stode in meates and
drinckes, and diuers washings, and carnall rites,
8 which were enioyned, vntill the time of re-
formation.

11 But Christ being come an high Priest
of good things to come, by a greater and a
more perfect Tabernacle not made with hands,
that is not of this building,

12 Neither by the blood of goates and
calues: but by his own blood entred he in once
into the holy place, and obtained eternall re-
demption for vs.

13 For if the blood of bulles and of
goates, and the ashes of an heifer, sprinkling
them that are vneclean, sanctifieth as touching
the purifying of the flesh,

14 How much more shall the blood of
Christ, which through the eternall Spirit offer-
ed himselfe without fault to God, purge your
conscience from dead workes, to serue the li-
uing God?

15 And for this cause is he the Mediatour
of the new Testament, that through death
which was for the redemption of the transgres-
sions that were in the former Testament, they
which were called, might receiue the promise
of eternall inheritance.

16 For where a Testament is, there must
be the death of him that made the Testament.

17 For the Testament is confirmed when
men are dead: for it is yet of no force as long as
he that made it is aliue.

18 Wherefore, neither was the first orde-
ned without blood.

*b By a more excellent and better. 8 Another comparison of the blood of the fac-
rifices with Christ. The Leuiticall high Priests entering by those their holy places
into their Sanctuary, offered corruptible blood for one yeere onely: but Christ en-
tering into that holy body of his, entered by it into heauen it selfe, offering his owne
most pure blood for an euermore redemption: For one selfe same Christ answereth
both to the high Priest, and the Tabernacle, and the sacrifices, and the offerings them-
selves, as the truth to the figures, so that Christ is both high Priest, and Tabernacle,
and Sacrifice, yea, all those both truly and for ever. *i For in this yearly sacrifice
of reconciliation, there were two kindes of sacrifices, the one a goat, the other a heifer, or calf.
Leuit. 16. 14. namb. 19. 4. 9 If the outward sprinkling of blood and ashes of
beasts, was a true and effectuall signe of purifying and cleansing, how much more shall
the thing it selfe and the truth being present, which in times past was shadowed by
those externall Sacraments, that is to say, his blood, which is in such sort mans blood
that it is also the blood of the Sonne of God, and therefore hath an euermorelasting
vertue of purifying and cleansing, doe it? *k Hee considereth the signes apart, being se-
parate from the thing it selfe. *l 1. Peter 1. 19. 1. Iohn 1. 9. reuel. 1. 5. *m Luke 1. 74.
1 From sinnes which procede from death, and bring fourth nothing but death. 10 The
conclusion of the former argument: therefore seeing the blood of beasts did not
purge sinnes, the new Testament which was before time promised, whereunto
those outward things had respect, is now in deede established, by the vertue where-
of all transgressions might be taken away, and heauen in deede opened vnto vs:
whereof it followeth that Christ shed his blood also for the Fathers, for he was sha-
dowed by these olde ceremonies, otherwise, vnlesse they had serued to represent him,
they had bene nothing at all profitable. Therefore this Testament is called the late-
ter, not as concerning the vertue of it, (that is to say, remission of sinnes) but in re-
spect of that time, wherein the thing it selfe was finished, that is to say, wherein
Christ was indeede exhibited to the world, and fulfilled all things which were neces-
sarie to our saluation. *n Rom. 5. 6. 1. pet. 3. 18. 11 A reason why the Testament must
bee established by the death of the Mediatour, because this Testament hath the condi-
tion of a Testament or gift, which is made effectuall by death, and therefore that it
might bee effectuall, it must needs bee that hee that made the Testament, should die.
*o Gal. 3. 15. 12 There must be a proportion betweene those things which purify,
and those which are purified: Vnder the Law all those things were earthly, The Ta-
bernacle, the booke, the vessels, the sacrifices, although they were the signes of hea-
uently things. Therefore it was requisite that all those should bee purified with some
matter and ceremonie of the same nature, to wit, with the blood of beasts, with
water, wooll, hyssope. But vnder Christ all things are heauenly, an heauenly Ta-
bernacle, an heauenly Sacrifice, and heauenly people, an heauenly doctrine, and
heauen it selfe is set open before vs for an euermorelasting habitation. Therefore all these
things are sanctified in like sort, to wit, with that euermorelasting offering of the quick-
ning blood of Christ.*******

8 The conclu-
sion: therefore
by the later and
the new, the first
and old is ta-
ken away, for it
could not be cal-
led new, if it dis-
fered not from
the olde, and a-
gaine, that same
is at length ta-
ken away, which
is subiect to cor-
ruption, and
therefore imper-
fect.

1 A diuision of
the first Taber-
nacle which he
callith worldly,
that is to say,
transitorie, and
earthly, into two
parts, to wit, in-
to the holy pla-
ces, and the Ho-
liest of all.
a Aearthie
and a sitting.
b He callith it
the second vaile,
not because there
were two vailes,
but because it was
behind the San-
ctuarie or the
first Tabernacle.
c The holiest San-
ctuarie.
d Namb. 7. 10.
e 1. King. 18. 9.
f Chron. 5. 10.
g Exod. 25. 31.
h The Hebrewes
call the cover of
the Arke of the
couenant, the
mercie seat, whom
both the Grecians
and we follow.
i Now hee com-
meth to the sa-
crifices which he
diuideth into
those dayly sa-
crifices, and that
yeerely and so-
lemne sacrifice,
with the which
the high Priest
onely but once
euery yeere en-
tering into the
Holiest of all
with blood offer-
ed for him-
selfe & the people.
k Exod. 30. 10. leuit. 16. 2. l For the sinnes, Lookes. Chap. 5. 2. m Of that yeerely rite
and the ceremonie, he gathereth that the way was not by such sacrifices opened into
heauen, which was shadowed by the Holiest of all: for why did the hie Priest alone
enter in thither, shutting out all other and that to offer sacrifices there both for him-
selfe, and for others, and after, did shut the Holiest of all againe? n An obiection:
If the way were not opened into heauen by those sacrifices (that is to say, if
the worshippers were not purged by them) why then were those ceremonies vled? To
wit, that men might be called backe to that spirituall example, that is to say, to Christ,
who should correct all those things at his coming. f For that time that that fi-
gure had to last.

5 An other rea-
son why they
could not make
cleane the con-
science of the
worshipper, to
wit, because they
were outward
and carnall, or
corporal things.
g For they were
as you would say
burden, from
which Christ de-
liuered vs.
h Now hee en-
tred into the de-
claracion of the
figures, and first
of all compar-
ing the Leuiti-
cally high Priest
with Christ,
(that is to say,
the figure with
the thing it selfe)
he attributeth
to Christ the ad-
ministration of
good things to
come, that is,
euermorelasting,
which those car-
nall things had
respected vnto.
i Another compari-
son of the first cor-
rupt Tabernacle,
with the latter,
(that is to say,
with the hu-
man nature of
Christ) which is
the true incor-
ruptible Temple
of God, where-
into the Sonne
of God entred,
as the Leuiticall
high Priests in-
to the other
which was fraile
and transitorie.

As the Lord
had commanded.
He used to
sprinkle.

Exod. 30. 38.

The similitudes
of heavenly things
were earthly, and
therefore they were
not to be set forth with
earthly things, as
with the blood of
beasts, and wooll,
and hyssope. But
under Christ all
things are new,
and therefore they
could not be sanctified
with the offering
of earthly blood.

13 Another
double compari-
son: The Leuiti-
call hie Priest
entred into the
Sanctuary, which
was made in
deede by the
commandement
of God, but yet
with mens
hands, that it
might be a pa-
terne of another
more excellent,
to wit, of the
heavenly pa-
lace. But Christ
entred into hea-
ven ic selfe. A-
gaine, he appea-
red before the
Arke, but Christ
before God the
Father himselfe.

14 Another
double compari-
son: The Leuiti-
call hie Priest
offered other
blood, but Christ
offered his own:
he euery yeere
once iterated
his offering:
Christ offering
himselfe but
once, abolished sinne altogether, both of the former ages and of the ages to come.

15 An argument to proue that Christs offering ought not to be repeated: Seeing
that sinnes were to be purged from the beginning of the world, and it is proued that
sinnes cannot be purged, but by the onely blood of Christ: he must needs haue dyed
oftentimes, since the beginning of the world. But a man can die but once: therefore
Christs oblation which was once done in the latter dayes, neither could nor can be
repeated. Seeing then it is so, surely the vertue of it extendeth both to sinnes that
were before, and to sinnes that are after his coming. p In the latter dayes. q That
whole roote of sinne. r Hee speaketh of the naturall state and condition of man: For as for
Lazarus and certaine other that died twise, that was no vsuall thing, but extraordinary:
and as for them that shall be changed, their changing is a kinde of death. 1. Cor. 15. 51.

* Rom 5. 8. 1. pet. 3. 18. j Thus the generall promise is restrained to the elect onely: and
we haue to seeke the testimonie of our election, not in the secret counsell of God, but in the
evidents that our faith worketh, and so wee must climbe up from the lowest steps to the highest,
there to finde such comfort as is most certaine, and shall neuer be moued. 16 Shortly by
the way he setteth out Christ as Iudge, partly to terrifie them, which doe not rest
themselves in the onely oblation of Christ once made, and partly to keepe the faith-
full in their dutie, that they goe not backe.

C H A P. X.

19 For when Moses had spoken euery pre-
cept to the people, according to the Law, hee
tooke the blood of calves and of goates, with
water & purple wooll and hyssope, and^a sprink-
led both the booke, and all the people,

20 * Saying, This is the blood of the Testa-
ment, which God hath appointed vnto you.

21 Moreouer, he sprinkled likewise the Ta-
bernacle with blood also, and all the ministring
vessels.

22 And almost all things are by the Lawe
purged with blood, and without shedding of
blood is no remission.

23 It was then necessary, that the^o simili-
tudes of heavenly things should bee purified
with such things: but the heavenly things them-
selves are purified with better sacrifices than are
these.

24¹³ For Christ is not entred into the holy
places that are made with hands, which are simi-
litudes of the true Sanctuary: but is entred into
very heauen to appeare now in the sight of God
for vs,

25¹⁴ Not that hee should offer himselfe of-
ten, as the hie Priest entred into the holy place
euery yeere with other blood,

26¹⁵ (For then must he haue often suffered
since the foundation of the world) but now in
the^p end of the world hath hee beene made ma-
nifest once, to put away^q sinne by the sacrifice
of himselfe.

27 And as it is appointed vnto men that they
shal^r once die, & after that cometh the iudgmēt:

28 So * Christ was once offered to take a-
way the sinnes of^s many, ¹⁶ and vnto them that
looke for him, shall hee appeare the second time
without sinne vnto saluation.

of the things, can neuer with those sacrifices,
which they offer yeere by yeere continually,
sanctifie the commers thereunto.

2 For would they not then haue ceased to
haue beene offered, because that the offerers
once purged, should haue no more conscience
of sinnes?

3 But in those sacrifices there is a remem-
brance againe of sinnes euery yeere.

4 For it is vnpoffible that the blood of
bulles and goates should take away sinnes.

5^a Wherefore when hee^b commeth into
the world, hee sayth, * Sacrifice and offering
thou wouldest not: but a^c body hast thou or-
deined me.

6 In burnt offerings, and sinne offerings
thou hast had no pleasure.

7 Then I sayd, Lo, I come (In the be-
ginning of the booke it is written of me) that I
should doe thy will, O God.

8 About when hee said, Sacrifice and offer-
ing, and burnt offerings, and sinne offerings
thou wouldest not haue, neither hadst pleasure
therein (which are offered by the Law.)

9 Then sayd hee, Lo, I come to doe thy
will, O God: he taketh away the^d first, that he
may stablish the second.

10 By the which will we are sanctified, euen
by the offering of the body of Iesus Christ once
made.

11³ And euery Priest standeth^e dayly mi-
nistring, and oft times offereth one manner of
offering, which can neuer take away sinnes.

12 But this man after he had offered one sa-
crifice for sinnes, * sitteth for euer at the right
hand of God,

13⁴ And from henceforth carrieth, * till his
enemies be made his footstoole.

14 For with one offering hath hee consecra-
ted for euer them that are sanctified.

15⁵ For the holy Ghost also beareth vs re-
cord: for after that he had sayd before,

16 * This is the Testament that I will make
vnto them after those dayes, saith the Lord, I
will put my Lawes in their heart, and in their
minde I will write them.

17 And their sinnes and iniquities will I re-
member^f no more.

18 Now where remission of these things is,
there is no more offering for^g sinne.

3 A conclusion
following of
those things that
went before, and
comprehending
also the other
sacrifices. Seeing
that the sacrifici-
ces of the Lawe
could not doe it,
therefore Christ
speaking of him-
selfe as of our
hie Priest mani-
fested in the
flesh, witnesseth
evidently that
God relecth not
in the sacrifices,
but in the obedi-
ence of his Son
our hie Priest, in
whose obedi-
ence he offered vp
himselfe once to
his Father for
vs.

b The Sinne of
God is sayd to
come into the
world, when he
was made man.
c Psal. 40. 7.
d It is word for
word in the He-
brew text, I haue
not perced mine
eares through, that
is, thou hast made
me obedient and
willing to heare.
e That is, the sa-
crifices, to estab-
lish the second,
that is, the will
of God.

3 A conclusion
with the other
part of the com-
parison: The
Leuiticall hie
Priest repeareth
the same sacrifici-
ces dayly in his
sanctuary: where
upon it follow-
eth that neither
those sacrifices,
neither those of-
ferings, neither
those hie Priests
could take away
sinnes. But Christ

hauing offered one sacrifice once for the sinnes of all men, and hauing sanctified his
owne for euer, sitteth at the right hand of the Father, hauing all power in his
hands. c At the altar. * Chap. 1. 13. psal. 110. 1. 1. cor. 5. 15. 4 Hee pre-
uenteth a priuie objection, to wit, that yet notwithstanding wee are subiect to sinne
and death, whereunto the Apostle answereth, that the full efficacy of Christs vertue
hath not yet shewed it selfe, but shall at length appeare when hee will at once pur-
to flight all his enemies, with whom as yet we strue. * Chap. 1. 13. 5 Although
there doer remaine in vs reliques of sinne, yet the worke of our sanctification
which is to be perfected, hangeth vpon the selfe same sacrifice which neuer shall
be repeated: and that the Apostle proueth by alleaging against the testimonie of
Ieremie, thus: Sinne is taken away by the new Testament, seeing the Lorde
sayth that it shall come to passe, that according to the forme of it, hee will no
more remember our sinnes: Therefore wee neede now no purging sacrifice to take a-
way that which is already taken away, but wee must rather take paines, that wee may
now through faith bee partakers of that sacrifice. * Ierem. 31. 31. rom. 11. 27. chap.
8. 8. f Why then, where is the fire of Purgatorie, and that Popish distinction of the fault,
and the punishment? g Hee said well, for sinne: for there is maine another offering, to
wit, of thanksgiving.

1 He preuen-
teth a priuie ob-
jection. Why
then were those
sacrifices offered? The Apostle answereth, first touching the yeerely sacrifice which
was the holocaust of all, wherein, (saith hee) there was made euery yeere a remem-
brance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie:
for to what purpose should those sinnes which are purged be repeated againe, and
wherefore should new sinnes come to be repeated euery yeere, if those sacrifices did
abolish sinne? a Of things which are euertlasting, which were promised to the Fathers,
and exhibited in Christ.

6 The summe of the former treatise: We are not now shut out of the holy place, as the Fathers were, but wee haue an entrance into the true holy place (that is, into heauen) seeing that we are purged with the blood, not of beasts, but of Iesus. Neither as in times past, doth the high Priest shue vs out by setting the vaile against vs, but through the vaile which is his flesh, he hath brought vs into heauen it selfe, being present with vs, so that we haue now truly an high Priest, which is ouer the house of God.

h So Christ's flesh sheweth vs the Godhead as it were under a vaile. For otherwise we were not able to abide the brightness of it.

7 A most graue exhortation, wherein hee sheweth how that sacrifice of Christ may be applied to vs: to wit, by faith, which also hee describeth by the consequents, to wit, by sanctification of the Spirit, which causeth vs surely to hope in God, and to procure by all means possible one another's saluation, through the loue that is in vs one towards another.

i With no double and counterfeite heart, but with such an heart as is truly and indedegiven to God.

k This is it which the Lord saith, Be ye holy, for I am holy.

l With the grace of the holy Ghost.

8 Having mentioned the last coming of Christ, hee stirreth vp the godly to the meditation of an holy life, and citeth the faithlesse fallers from God to the fearefull iudgement seare of the Iudge, because they wickedly reiect him in whom onely saluation consisteth. * Chap 6.4. m Without any cause or occasion, or shew of occasion. n For it is another matter to sinne through the frailties of mans nature, and another thing to p. claime warre as it were to God as to an enemy. 9 If the breach of the Lawe of Moses was punished by death, how much more wor- thie death is it to fall away from Christ? * Deut. 19. 13. matth. 18. 16. iohn 8. 17. 2 cor 13. 1. 10 The reason of all these things is, because God is a reuenger of such as despise him: otherwise hee should not rightly gouerne his Church. Now there is nothing more horrible then the wrath of the liuing God. * Deut. 32. 35. rom. 12. 19. o Rule or gouernr. 11 As he terrified the fallers away from God, so doth he now comfort them that are constant and stand strongly, setting before them the successe of their former fights, so stirring them vp to a sure hope of a full and readie victorie. p You were brought with to bee shamed. q Iu taking their miseries to be your miseries.

19 ⁶ Seeing therefore brethren, that by the blood of Iesus we may be bold to enter into the Holy place,

20 By the new and liuing way, which hee hath prepared for vs through the vaile, that is, his flesh:

21 And seeing we haue an high Priest, which is ouer the house of God,

22 Let vs draw neere with a true heart in assurance of faith, our hearts being pure from an euill conscience,

23 And washed in our bodies with pure water, let vs keepe the profession of our hope, without wauering (for he is faithfull that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Nor forsaking the fellowship that wee haue among our selues, as the manner of some is: but let vs exhort one another, * and that so much the more, because yee see that the day draweth neere.

26 For if wee sinne willingly after that we haue receiued & acknowledged that truth, there remaineth no more sacrifice for sinnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries.

28 He that despiseth Moses Lawe, dieth without mercie vnder two or three witnesses:

29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth vnder foote the sonne of God, and counteth the blood of the Testament as an vnholly thing, wherewith he was sanctified, and doth despite the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth vnto me: I will recompence, saith the Lord. And againe, the Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after yee had receiued light, ye endured a great fight in afflictions,

33 Partly while yee were made a p. gazing stocke both by reproches and afflictions, and partly while ye became companions of them which were so tossed to and fro.

34 For both yee sorrowed with mee for my bonds, and suffered with ioy the spoyling of your goods, knowing in your selues how that

ye haue in heauen a better, and an enduring substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For yee haue need of patience, that after ye haue done the will of God, ye might receiue the promise.

37 For yet a very little while, and he that shall come, will come, and will not tary.

38 Now the iust shall liue by faith: but if any withdraw himselfe, my soule shall haue no pleasure in him.

39 But we are not they which withdraw our soules vnto perdition, but follow faith vnto the conseruation of the soule.

CHAP. XI.

Hee declareth in the whole chapter, that the Fathers, which from the beginning of the world were approoued of God, attained saluation no other way then by faith, that the Iewes may know, that by the same onely, they are knit vnto the Fathers in an holy vniou.

Now faith is the ground of things which are hoped for, and the euidence of things which are not seene.

2 For by it our elders were well reported of.

3 Through faith we vnderstand that the world was ordained by the word of God, so that the things which we see, are not made of things which did appeare.

4 By faith Abel offered vnto God a greater sacrifice then Cain, by the which hee obtained witnesse that hee was righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh.

5 By faith was Enoch translated, that he should not see death: neither was he found: for God had translated him: for before hee was translated, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please him: for hee that commeth to God, must beleue that God is, and that he is a rewarder of them that seeke him.

7 By faith Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the sauing of his household, through the which Arke hee condemned the world, and was made heire of the righteousness, which is by faith.

8 By faith Abraham when hee was called, obeyed God, to goe out into a place, which hee should afterward receiue for inheritance, and he went out, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise.

10 For he looked for a citie hauing a foundation, whose builder and maker is God.

11 Through faith Sara also receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because shee iudged

r Goods and riches,

s He will come within this very little while.

Hab. 2. 4. rom. 17. gal. 3. 11.

12 He commendeth the excellencie of a true faith by Iesus, because it is the only way to life, which sentence he setteth forth and amplifieth by letting the contrarie agauil it.

1 An excellent description of faith by the effects, because it representeth things which are but yet in hope, and therefore as it were before our eyes things that are inuifible.

2 He sheweth that the Fathers ought to be accounted of by this vertue. a That is, by the Fathers of whom we came: and by this authority and example ought to moue vs to much.

Gen. 1. 1. iohn 1. 10.

3 He sheweth the properties of faith, by letting our vnto vs most piked examples of such as from the beginning of the world excelled in the Church.

4 So that the world which we see, was made of any matter that appeared or was before, but of nothing.

5 Abel.

Gen. 4. 4.

matth. 23. 35.

6 Enoch.

Gen. 5. 24.

c That he should not die.

d This reward is not referred to our merit, but to the free promise.

e Paul teacheth in Abraham the father of all the faithful.

Rom. 4. 6.

6 Noe.

Gen. 6. 13.

7 Abraham and Sara.

Gen. 12. 4.

e This foundation is set against their tabernacles.

Gen. 17. 19. and 21. 2.

of the profit
of all be-
med,

Gods threatnings. To the Hebrewes. Iesus the Mediatour.

5 Secondly, because they are testimonies of his fatherly good will towards vs, inasmuch that they shew themselves to be bastards, which cannot abide to be chastened of God.

6 Thirdly, if all then yield this right to fathers, to whom next after God we owe this life, that they may rightly correct their children, shall we not be much more subject to that our Father, who is the author of the spiritual and everlasting life?

7 An amplification of the same argument: Those fathers have corrected vs after their fancy, for some frail and transitory profit; but God chasteneth vs for our singular profit, to make vs partakers of his holiness: which thing although these our senses do not presently perceive, yet the end of the matter groweth it.

8 The conclusion: we must go forward courageously & keep alwayes a right course, and as farre forth as we may) without any staggering or stumbling.

9 The description of a man that is out of heart, and cleane discouraged.

10 We must live in peace and holiness with all men.

11 We must studie to edifie one another both in doctrine and example of life.

12 That no heresie or backe sliding be an offence.

13 We must chew fornication, and a prophane minde, that is, such a minde as giueth not to God his due honour, which wickednesse, how severely God will at length punish, the horrible example of Esau teacheth vs.

14 There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when he was gone out of his fathers sight, hee threatened his brother to kill him. Now hee applied the same exhortation to the Propheticall and Kingly office of Christ compared with Moses, after this sort. If the maiestie of the Law was so great, how great thinke you that the glory of Christ and the Gospel is? And this comparison hee declarerh also particularly.

5 And ye haue forgotten the consolation, which speakech vnto you as vnto children, * My sonne, despise not the chastening of the Lord, neither faine when thou art rebuked of him.

6 For whom the Lord loneth, hee chasteneth: and he scourgeth euery sonne that he receiueth.

7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?

8 If therefore ye bee without correction, whereof all are partakers, then are yee bastards, and not sonnes.

9 Morouer wee haue had the fathers of our bodies which corrected vs, and wee gaue them reuerence: should wee not much rather be in subiection vnto the father of spirits, that we might liue?

10 For they verely for a few dayes chastened vs after their owne pleasure: but hee chasteneth vs for our profit, that we might be partakers of his holinesse.

11 Now to chastening for the present seemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruit of righteousness, vnto them which are thereby exercised.

12 Wherefore lift vp your hands, which hang downe, and your weake knees,

13 And make straight steppes vnto your feete, lest that which is halting, be turned out of the way, but let it rather be healed.

14 Followe peace with all men, and holinesse, without the which no man shall see the Lord.

15 Take heede, that no man fall away from the grace of God: let no root of bitterness spring vp and trouble you, lest thereby many be defiled.

16 Let there bee no fornicator, or prophane person as * Esau, which for one portion of meate sold his birthright.

17 For yee knowe how that afterward also when he would haue inherited the blessing, hee was reiectet: for hee found no place to repentance, though hee sought that blessing with teares.

18 For ye are not come vnto the mount that might bee touched, nor vnto burning fire, nor to blackenesse and darkenesse, and tempest,

19 Neither vnto the sound of a trumpet, and the voyde of words, which they that heard it, excused themselves, that the word should not be spoken to them any more,

20 (For they were not able to abide that

which was commaunded, * yea, though a beast touch the mountaine, it shal be stoned, or thrust through with a dart:

21 And so terrible was the sight which appeared, that Moses said, I feare and quake.)

22 But yee are come vnto the mount Sion, and to the citie of the liuing God, the celestiall Hierusalem, and to the company of innumerable Angels,

23 And to the assembly and congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men,

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling, that speaketh better things then that of Abel.

25 See that yee despise not him that speakech: for if they escaped not which refused him, that spake on earth: much more shall wee not escape, if we turne away from him that speaketh from heauen.

26 Whose voyce then shooke the earth, and now hath declared, saying, * Yet once more will I shake, not the earth onely, but also heauen.

27 And this word, Yet once more, signifieth the remoouing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seeing wee receiue a kingdom, which cannot bee shaken, let vs haue grace whereby we may so serue God, that wee may please him with reuerence and feare.

29 For euen our God is a consuming fire.

live reuerently and religiously vnder the most happy subiection of so mightie a King, who as hee blesteth his most mightily, so doth hee most severely reunge the rebellious. And this is the summe of a Christian life, respecting the first table. By reuerence is meant that honest shamefastnesse which keepeth them in their dutie. Religious and godly feare. * Deut. 4. 34.

C H A P. XIII.

Hee giueth good lessons not onely for manners, 7 but also for doctrine.

Let * brotherly loue continue.

2 Bee not forgetfull to entertaine strangers: for thereby some haue receiued Angels into their houses vnwares.

3 Remember them that are in bonds, as though yee were bound with them: and them that are in affliction, as if ye were also afflicted, in the body.

4 Marriage is honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

5 Let your conuersation bee without couetousnesse, and be content with those things that ye haue, for he hath sayd,

6 I will not faile thee, neither forsake thee.

7 So that we may boldly say, * The Lord is mine helper, neither will I feare what man can doe vnto me.

which the Lord hath giuen. b Euen the Lord himselfe. * Ioh. 1. 5. c He setteth man against God, * Psal. 118. 6.

8 Remember

* Exod. 19. 12.

The shape and forme which he saw, which was no counterfeit, but a true one.

So hee calleth them that are taken vp into heauen, although no part of them dwelt in the earth.

The applying of the former comparison. If it were not lawfull to commend his word which spake on the earth, how much lesse his voyce which is from heauen?

He comparerh the stillfast maiestie of the Gospel, where-with the whole world was shaken, and euen the very frame of heauen was as it were altoued, with this small and vanishing found of the gouernance by the Law.

Agg. 2. 7. It appeareth evidently in this that the Prophet speaketh of the calling of the Gentiles, that the word's most benefitted to the kingdom of Christ.

A general exhortation to live reuerently and religiously vnder the most happy subiection of so mightie a King, who as hee blesteth his most mightily, so doth hee most severely reunge the rebellious. And this is the summe of a Christian life, respecting the first table. By reuerence is meant that honest shamefastnesse which keepeth them in their dutie. Religious and godly feare. * Deut. 4. 34.

Rem. 12. 10. He commeth to the second table, the summe whereof is charitie, especially toward strangers and such as are afflicted. * Pet. 4. 9. * Gen. 18. 3. and 19. 3.

Be so much touched, as if their miseries were yours. 2 He commendeth chaste matrimonie in all sorts of men, and threatneth vnto destruction from God against whoremongers and adulterers.

Couetousnesse is condemned, against which is set a contented mind with that

which the Lord hath giuen. b Euen the Lord himselfe. * Ioh. 1. 5. c He setteth man against God, * Psal. 118. 6.

So that we may boldly say, * The Lord is mine helper, neither will I feare what man can doe vnto me.

which the Lord hath giuen. b Euen the Lord himselfe. * Ioh. 1. 5. c He setteth man against God, * Psal. 118. 6.

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So that we may boldly say, * The Lord is mine helper, neither will I feare what man can doe vnto me.

4 We haue to
for before vs
the examples of
valiant captaines
whom we ought
diligently to
follow.
5 He repeateth
the summe of the
doctrine, to wit:
the only ground
of all precepts of
manners, and that
is this: That we
ought to quiete
and content our
selues in Christ
only: for there
was yet neuer
any man sau'd
without the
knowledge of
him, neither is at
this day sau'd,
neither shall be
sau'd hereafter.
6 He toucheth
them which
mixt an external
worship
and especially
the difference of
meates with the
Gospel which
plainly condemn-
eth as cleane
repugnant to
the benefite of
Christ. *4 By this one kinde which concerneth the difference of cleane and vnclane meates, we haue to vnderstand all the ceremoniall worship. 5 Which obserueth the difference of them superstitiously. 7 He refuteth their error by an apt and fit comparison. They which in times past seru'd the Tabernacle, did not eate of the sacrifices whose blood was brought for sinne into the holy place by the hie Priest. Moreouer these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which seru'd the Tabernacle, that is, such as stand in the seruice of the Law: but let vs not bee ashamed to follow him out of Hierusalem, from whence he was cast out and suffered for in this also Christ, who is the truth, answereth that figure, in that hee suffered without the gate. f By the Altar, he meaneth the offering. g Whereof they cannot bee partakers, which stubbornly retaine the ritus of the Law. h Let vs not bee ashamed to follow him out of Hierusalem, from whence he was cast out and suffered for in this also Christ, who is the truth, answereth that figure, in that hee suffered without the gate. f By the Altar, he meaneth the offering. g Whereof they cannot bee partakers, which stubbornly retaine the ritus of the Law. h Let vs not bee ashamed to follow him out of Hierusalem, from whence he was cast out and suffered for in this also Christ, who is the truth, answereth that figure, in that hee suffered without the gate.*
8 Remember them which haue the ouer-
sight of you, which haue declared vnto you
the word of God: whose faith follow, confide-
ring what hath bene the end of their conuer-
sation, Iesus Christ yesterday, and to day, the
same also is for euer.
9 Bee not caried about with diuers and
strange doctrines: for it is a good thing that
the heart be stablished with grace, and not with
meates, which haue not profited them that
haue bene occupied therein.
10 We haue an altar, whereof they haue
no authoritie to eate, which seru'e in the ta-
bernacle.
11 For the bodies of those beasts whose
blood is brought into the Holy place by the hie
Priest for sinne, are burnt without the campe.
12 Therefore euen Iesus, that he might san-
ctifie the people with his owne blood, suffered
without the gate.
13 Let vs goe foorth to him therefore out
of the campe, bearing his reproch.
14 For here haue we no continuing city:
but we seeke one to come.
15 Let vs therefore by him offer the sacri-
fice of praise alwayes to God, that is, the fruit
of the lips which confesse his Name.
16 To doe good, and to distribute forget
not: for with such sacrifices God is pleased.
17 Obey them that haue the ouersight of
you, and submit your selues: for they watch
for your soules, as they that must giue ac-
counts, that they may doe it with ioy, and not
with griefe: for that is vnprofitable for you.
18 Pray for vs: for we are assured that we
haue a good conscience in all things, desiring
to liue honestly.
19 And I desire you somewhat the more
earnestly, that ye so doe, that I may be restored
to you more quickly.
20 The God of peace that brought againe
from the dead our Lord Iesus, the great shep-
heard of the sheepe, through the blood of the
euerlasting Couenant,
21 Make you^h perfite in all good workes,
to doe his will, working in you that which is
pleasant in his sight, through Iesus Christ, to
whom be praise for euer and euer, Amen.
22 I beseech you also, brethren, suffer the
words of exhortation: for I haue written vnto
you in few words.
23 Know that our brother Timotheus is
deliuered, with whom (if he come shortly) I
will see you.
24 Salute all them that haue the ouersight
of you, and all the Saints. They of Italie sa-
lute you.
25 Grace be with you all, Amen.

10 We must o-
bey the warnings
and admoni-
tions of our Mini-
sters and Elders,
which watch for
the saluation of
the soules which
are committed
vnto them.
11 The last part
of this Epistle,
wherein he com-
mendeth his mi-
nistery to the
Hebrewes, and
wither them
continuance and
increase of graces
from the
Lord: and ex-
cuseth himselfe
in that he hath
vied but fewe
words to com-
fort them, ha-
uing spent the
Epistle in dispu-
ting: and salu-
teth certaine
brethren famili-
arly and
friendly.
h Make you^h perfite
or make.
i Hence commeth
that saying of the
Fathers, that God
crowneth his
workes in vs.

¶ Written to the Hebrewes from Italie,
and sent by Timotheus.

THE a GENERALL EPISTLE OF IAMES.

CHAP. I.

4 Hee entreateth of patience, 6 of faith, 10 and of lowli-
nesse of minde in rich men. 13 That tentations come
not of God for our euill, 17 because he is the author of
all godlinesse. 21 In what manner the word of life must
be receiued.

IAMES a seruant of God, and
of the Lord Iesus Christ, to
the twelue Tribes, which
are scattered abroad, saluta-
tion.

2 My brethren, count
it exceeding ioy, when yee fall into diuers
tentations,

3 Knowing that the trying of your faith
bringeth forth patience,

4 Seeing their condition was miserable in the
scattering abroad, hee doeth well to begin as hee doeth. 2 The first argument, because
our faith is tryed through afflictions: which ought to bee most pure, for so it is be-
lieueable for vs. 3 The second, Because patience, a farre passing and
most excellent vertue, is by this meanes ingendred in vs. 4 That wherewith your faith
is tryed, is to wit, those manifold tentations.

4 And let patience haue her perfect
worke, that ye may be perfect and entire, lac-
king nothing.

5 If any of you lacke wisdome, let
him aske of God, which giueth to all men li-
berally, and reprocheth no man, and it shall be
giuen him.

6 But let him aske in faith, and wauer
not: for he that wauereth, is like a waue of the
sea, toft of the wind, and caried away.

7 Neither let that man thinke that he shall
receiue any thing of the Lord.

8 A double minded man is vnstable in
all his wayes.

but it is not so easily done. He answereth that we need in this case a far other manner of
wisdome, then the wisdom of man, to iudge those things best for vs, which are most
contrary to the flesh: but yet we shall easily obtaine this gift of wisdom. if we aske it
rightly, that is, with a sure confidence of God, who is most bountifull and liberrall.
e By wisdome he meaneth the knowledge of that doctrine whereof mention is made before, to
wit, wherefore we are afflicted of God, and what fruit we haue to reape of affliction. f Mat. 7. 7
marke 11. 24 luke 11. 9. iohn 14. 13. and 16. 23. f Why then, what need other M. dia-
toms? 6 A digression or going aside from his matter, against prayers which are
conceiued with a doubting minde, whereas wee haue a certaine promise of God, and
this is the second part of the Epistle. g In all his thoughts and in deeds.

Bbbbb 9 7 Let

7 He returneth to his purpose repeating the proposition, which is, that we must reioyce in the crosse, for it doth not presse vs downe, but exalt vs.

8 Who is afflicted with penury, or contempt, or with any kind of calamitie.

9 Before hee concludeth, he giueth a doctrine contrary to the former: to wit, how we ought to vie prosperitie, which is plentie of all things: to wit, so, that no man therefore please himselfe, but be so much the more void of pride.

10 Who hath all things at his will.

11 An Argument taken of the very nature of the things themselves, for that they are most vaine and vncertaine.

12 What seuer he either purpeth in his minde or doth.

13 The conclusion: Therefore we must patiently beare the crosse: and he addeth a fourth argument, which comprehendeth the summe of all the former, to wit, because we come by this way to the crowne of life, but yet of grace according to the promise.

14 Affliction whereby the Lord tryeth him.

15 The third part of this Epistle, wherein he descendeth from outward tentations, that is, from afflictions whereby God tryeth vs: to inward, that is, to those lusts whereby wee are stirred vp to doe euill.

16 The summe is this: Euery man is the author of these temptations to himselfe, and not God: for we beare about in our bosomes that wicked corruption, which taketh occasion by what meanes soeuer, to stirre vp euill motions in vs, whence our length proceed wicked doings, and in conclusion followeth death the iust reward of them.

17 When he is up: asked to doe euill. 18 Here is a reason shewed, why God cannot be the author of euill doing in vs, because he desireth not euill.

19 By some is meant in this place, all euill sinne.

20 Another reason taken of contraries: God is the author of all goodnesse, and so, that he is alwayes like himselfe: how then can hee be thought to be the author of euill?

21 From him who is the fountaine and author of all goodnesse.

22 He goeth on in the metaphore: for the sunne by his manifold and sundry kindes of turning, maketh houre, day, night, moueth, yeeres, light and darkenesse.

23 The fourth part concerning the excellencie and fruites of the word of God, The summe is this: wee must heare the word of God most carefully and diligently, seeing it is the feede, wherewith God of his free fauour and loue hath begotten vs vnto himselfe, picking vs out of the number of his creatures.

24 And the Apostle condemneth two faults, which doe greatly trouble vs in this matter, to wit, for that wee so please our selues, that we had rather speake our selues, then heare God speaking: yea wee sinne and are angry when wee are reprehended: against which faults, hee setteth a peaceable and quiet minde, and such an one as is desirous of puritie.

25 This is it which Paul calleth gracious fauour, and good will, which is the fountaine of our saluation.

26 As it were an holy kinde of offering, taken out of the residue of man.

27 That which God appointeth, and what seuer is contrarie to an haughty and proud stomacke.

28 Matth 7. 21. rom. 2. 13.

29 Another admonition: Therefore is Gods word heard, that wee may frame our liues according to the precript thereof.

30 He addeth reasons, and those most weighty: First, because they that doe otherwise, doe very much hurt themselves.

9 Let the brother of lowe degree reioyce in that he is exalted:

10 Against hee that is rich in that hee is made lowe: for as the flower of the grasse, shall hee vanish away.

11 For as when the sunne riseth with heate, then the grasse withereth, and his flower falleth away, and the goodly shape of it perisheth: euen so shall the rich man wither away in all his wayes.

12 Blessed is the man, that endureth temptation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say when hee is tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man.

14 But euery man is tempted, when hee is drawn away by his owne concupiscence, and is enticed.

15 Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 Error, my deare brethren.

17 Euery good giuing, and euery perfect gift is from aboue, and cometh downe from the Father of lights, with whome is no variableness, neither shadow of turning.

18 Of his owne will begate hee vs with the word of truth, that wee should be as the first fruits of his creatures.

19 Wherefore my deare brethren, let euery man be swift to heare, slow to speake, and slow to wrath.

20 For the wrath of man doeth not accomplish the righteousness of God.

21 Wherefore lay apart all filthinesse, and superfluitie of malicioussnesse, and receiue with meekenesse the word that is graffed in you, which is able to saue your soules.

22 And bee ye doers of the word, and not hearers onely, deceiuing your owne selues.

23 The third part of this Epistle, wherein he descendeth from outward tentations, that is, from afflictions whereby God tryeth vs: to inward, that is, to those lusts whereby wee are stirred vp to doe euill.

24 The summe is this: Euery man is the author of these temptations to himselfe, and not God: for we beare about in our bosomes that wicked corruption, which taketh occasion by what meanes soeuer, to stirre vp euill motions in vs, whence our length proceed wicked doings, and in conclusion followeth death the iust reward of them.

25 When he is up: asked to doe euill. 26 Here is a reason shewed, why God cannot be the author of euill doing in vs, because he desireth not euill.

27 By some is meant in this place, all euill sinne.

28 Another reason taken of contraries: God is the author of all goodnesse, and so, that he is alwayes like himselfe: how then can hee be thought to be the author of euill?

29 From him who is the fountaine and author of all goodnesse.

30 He goeth on in the metaphore: for the sunne by his manifold and sundry kindes of turning, maketh houre, day, night, moueth, yeeres, light and darkenesse.

31 The fourth part concerning the excellencie and fruites of the word of God, The summe is this: wee must heare the word of God most carefully and diligently, seeing it is the feede, wherewith God of his free fauour and loue hath begotten vs vnto himselfe, picking vs out of the number of his creatures.

32 And the Apostle condemneth two faults, which doe greatly trouble vs in this matter, to wit, for that wee so please our selues, that we had rather speake our selues, then heare God speaking: yea wee sinne and are angry when wee are reprehended: against which faults, hee setteth a peaceable and quiet minde, and such an one as is desirous of puritie.

33 This is it which Paul calleth gracious fauour, and good will, which is the fountaine of our saluation.

34 As it were an holy kinde of offering, taken out of the residue of man.

35 That which God appointeth, and what seuer is contrarie to an haughty and proud stomacke.

36 Matth 7. 21. rom. 2. 13.

37 Another admonition: Therefore is Gods word heard, that wee may frame our liues according to the precript thereof.

23 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his naturall face in a glasse.

24 For when he hath considered himselfe, hee goeth his way, and forgetteth immediately what maner of one he was.

25 But who so looketh in the perfect lawe of libertie, and continueth therein, he not being a forgetfull hearer, but a doer of the worke, shall be blessed in his deed.

26 If any man among you seeme religious, and refraineth not his tongue, but deceiueh his owne heart, this mans religion is vaine.

27 Pure religion and vndefiled before God, euen the Father, is this, to visite the fatherlesse, and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

28 The fountaine of all brabling, and cursed speaking, and scurrilousnesse, is this, that men know not themselves.

29 The fourth: the true seruice of God standeth in charitie toward our neighbours (especially such as need others helpe, as the fatherlesse and widowes) and puritie of life.

30 To haue a care of them, and to helpe them as much as we can.

31 He sayth, that to haue respect of persons, is not agreeable to Christian faith.

32 which to professe in word is not enough, vnlesse we shew it also in deedes of mercie and charitie.

33 after the example of Abraham.

34 My brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persons.

35 For if there come into your company a man with a golde ring, and in goodly apparell, and there come in also a poore man in vile raiment,

36 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footstoole.

37 Are ye not partiall in your selues, and are become iudges of euill thoughts?

38 Hearken my beloued brethren, hath not God chosen the poore of this world, that they should be rich in faith, & heires of the kingdome which he promised to them that loue him?

39 But ye haue despised the poore. Doe not the rich oppresse you by tyranny, and doe not they draw you before the iudgement seats?

40 Doe not they blaspheme the worthy Name after which ye be named?

41 But if ye fulfill the royall Law, according to the Scripture, which saith, Thou shalt loue thy neighbour as thy selfe, ye doe well.

42 But if ye regard the persons, ye commit sinne, and are rebuked of the Lawe, as transgressours.

43 side preferreth the poore, whome hee hath enriched with true riches, before the rich.

44 The needie and wretched, and (if we measure it after the opinion of the world) the vniuersall abjects of them all.

45 Secondly, he prooueth them to be mad men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ: for he speaketh of wicked and profane rich men, such as the most part of them haue bene alwayes, against whom hee setteth the poore and the meane.

46 The conclusion: Charitie abiect.

47 Word for word, which is called vpon you.

48 The Law is said to be royall and like the kings high way, for that it is plaine and without turnings, and that the Law calleth every one our neighbour without respect, whom we may helpe by any kinde of duties.

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17 Secondly, because they lose the chiefest use of Gods word, which correct not by it the faults that they know.

18 He alludeth to that naturall spot, to which is contrary the puritie wherunto we are borne againe, the lively image of the Law.

19 Behauing himselfe: for works doe shew faith.

20 The third admonition: the word of God precribeth a rule not only to doe well, but also to speake well.

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52 But if ye regard the persons, ye commit sinne, and are rebuked of the Lawe, as transgressours.

10 For whosoever shall keepe the whole Law, and yet faileth in one point, he is guiltie of all.

11 For he that said, Thou shalt not commit adulterie, saide also, Thou shalt not kill. Now though thou doest none adulterie, yet if thou killest, thou art a transgressor of the Law.

12 So speake ye, and so doe, as they that shalbe iudged by the Law of libertie.

13 For there shall be condemnation merciesse to him that sheweth not mercie, and mercie reioyceth against condemnation.

14 What availeth it, my Brethren, though a man sayth hee hath faith, when hee hath no workes? can that faith saue him?

15 For if a brother or a sister be naked and destitute of daily food,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding yee giue them not those things which are needfull to the body, what helpeth it?

17 Euen so the faith, if it haueno workes, is dead in it selfe.

18 But some man might say, Thou hast the faith, and I haue workes: shewe mee thy faith out of thy workes, and I will shewe thee my faith by my workes.

19 I thou beleueest that there is one God: thou doest well: the deuils also beleuee it, and tremble.

20 But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our Father iustified through workes, when hee offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith wrought with his workes? and through the workes was the faith made perfect.

23 And the Scripture was fulfilled which saith, * Abraham beleueed God, and it was imputed vnto him for righteousnesse: and hee was called the friend of God.

24 Yee see then how that of workes a man is iustified, and not of faith onely.

And the proposition of the place is this: Faith which bringeth not forth workes, is not that faith whereby we are iustified, but an image of faith: or else this, they are not iustified by faith, which shewe not the effects of faith. The first reason taken of a similitude: If a man say to one that is hungry, Fill thy belly, and yet giueth him nothing, this shall not be true charitie: so if a man say hee beleueeth, and bringeth forth no workes of his faith, this shall not be a true faith, but a certain dead thing set out with the name of faith, whereof no man hath to bragge, vntill hee will openly incur reprobation, seeing that the cause is vnderstood by the effects.

25 Likewise also was not * Rahab the harlot iustified through workes, when she had receiued the messengers, and sent them out another way? 26 For as the body without the spirit is dead, euen so the faith without workes is dead.

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tion repeated againe: faith which bringeth not forth fruits and workes, is not faith, but a dead carkeffe.

CHAP. III.

To shewe that a Christian man must gouerne his tongue with the bridle of faith and charitie, hee declarerth the commodities and mischiefe that ensue thereof: 15 and how much mans wisdom 17 differeth from heavenly.

MY brethren, bee not many masters, knowing that wee shall receiue the greater condemnation.

2 For in many things wee sinne all. 3 If any man sinne not in word, he is a perfit man, and able to bridle all the body.

4 Behold, wee put bits into the horses mouthes, that they should obey vs, and wee turne about all their body.

5 Behold also the shippes, which though they be so great, & are driuen of fierce windes, yet are they turned about with a very small rudder, whither soeuer the gouernour lusteth.

6 Euen so the tongue is a little member, and boasteth of great things: behold, how great a thing a little fire kindleth.

7 And the tongue is fire, yea, a world of wickednesse: so is the tongue set among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

8 For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath beene tamed of the nature of man.

9 But the tongue can no man tame. It is an vnruely euill, full of deadly poison.

10 Therewith blesse we God euen the Father, and therewith curse wee men, which are made after the similitude of God.

11 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

12 Doeth a fountaine send forth at one place sweete water and bitter?

13 Can the figge tree, my brethren, bring forth Oliues, either a vine figges? so can no fountaine make both salt water and sweete.

14 Who is a wise man and endued with

out the whole world, to the end that men may so much the more diligently giue them selues to moderate it. 15 An heape of all mischiefs. 16 It is able to set the whole world on fire. 17 Amongst other faults of the tongue, the Apostle chiefly reprobeth backbiting and speaking euil of our neighbours, euen in them especially which otherwise will seeme godly and religious. 18 Hee denyeth by two reasons, that God can be praised by that man, that vseth curled speaking, or to backbite: first because man is the image of God, which whosoever reuerenceth not, doeth not honour God himselfe. 19 Secondly, because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stand the one with the other. 20 The eight part which hangeth with the former touching meeknesse of minde. 21 Against which he setteth enuie and a contentious mind. And in the beginning he stoppeth the mouth of the chiefe fountaine of all these mischiefs, to wit, a false persuasio of wisdom, whereas notwithstanding there is no true wisdom, but that is heavenly; and frameth our mindes to all kinde of true moderation and simplicitie.

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4 He commendeth Christian patience, for that where as other through impatience vie to accuse one another, the faithfull on the contrary side, complaine not although they receive injuries.

5 By praying he meaneth a constant inward complaining which becometh impatience.

6 The conclusion is: The Lord is at your door: who will defend his owne, and revenge his enemies, and therefore we need not to trouble our selves.

7 Because most men are wont to obiect, that it is good to repell injuries by what means soever, he setteth against that, the examples of the Fathers, whose patience had a most happy end, because God as a most bountifull Father, neuer forsaketh his.

8 What end the Lord gave. 7 Because often the best men sometimes through impatience breake out in wordes sometimes lesser, sometimes greater, the Apostle warneth vs to detest such wickedness, and to acquiesce our tongues to simple and true talke.

9 *Mat. 3.4.* *I* That if thou hast to say or affirme, speake or affirm simply, and without an oath: and that thou wilt say, do it simply and faithfully.

10 He sheweth the best remedie against all afflictions, to wit, prayer which haue their place both in sorrow and ioy. 9 He sheweth peculiarly, how physicians especially we must goe, when we are diseased, to wit, to the prayers of the Elders, which their office is to care the body, (for so much as the gift of healing was then in force) and take away the chiefeest cause of sicknesses & diseases, by obtaining for the sicke through their prayers and exhortations, remission of sinnes.

9 *14* Grudge not one against another, brethren, lest yee bee condemned: beholde, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering adversitie, and of long patience, which haue spoken in the Name of the Lord.

11 Behold, wee count them blessed which endure. Ye haue heard of the patience of Iob, and haue known what end the Lord made. For the Lord is very pitifull and mercifull.

12 But before all things, my brethren, sweare not, neither by heaven, nor by earth, nor by any other othe: but let your yea, bee yea, and your nay, nay, lest ye fall into condemnation.

13 Is any among you afflicted? Let him pray. Is any merry? Let him sing.

14 Is any sicke among you? Let him call for the Elders of the Church, and let them

pray for him, and anoint him with oyle in the Name of the Lord.

15 And the prayer of faith shall save the sicke, and the Lord shall raise him up: and if he haue committed sinnes, they shall be forgiven him.

16 Acknowledge you faults one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man availeth much, if it be fervent.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 And hee prayed againe, and the heaven gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you hath erred from the truth, and some man hath converted him, let him know that hee which hath converted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes.

20 Let him know that hee which hath converted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes.

21 He commendeth prayers by the effects that come of them, that all men may understand that there is nothing more effectually than they are, so that they proceede from a pure mind. *1. King. 17. 1. and 18. 45. Luke 4. 25.* 12. The taking away of an obedi- All reprehensions are not condemned, seeing that on the contrary parte there is nothing more acceptable to God then to call into the way, a brother that was wandering out of the way. *1. Ioh. 1. 9.* 13. He called him back from this way.

Mark. 6. 13.

2. This was a signe of the gift of healing: and now seeing we haue the gift no more, the signe is no longer necessary.

3. By calling on the Name of the Lord.

4. He hath reason in making mention of sinnes, for diseases are for the most part sent because of sinnes.

5. Because God pardoneth their sinnes which confesse and acknowledge them, and not theirs which iustifie themselves; therefore the Apostle addeth, that we ought freely to confesse one with another touching those inward diseases, that we may helpe one another with our prayers.

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9. Now he sheweth by what way we come vnto that glory, to wit, through all kinde of afflictions, wherein notwithstanding faith maketh vs so secure, that we are not onely not overcome with sorrow, but also through the beholding of God himselfe (who otherwise is invisible) with the eyes of faith, are vnspcakably ioyfull: because, all such things, as they are but for a time, so are they not applied vnto vs to destroy vs, but as it were by fire to purge vs, and to make vs perfite, that at length we may obtaine saluation.

THE FIRST EPISTLE GENERALL OF PETER.

CHAP. I.

1 Hee extollet Gods mercie shewed in Christ which we lay holde on by faith, and possesse through hope: 10 *Wherof the Prophets foresaid.* 13 He exhorteth 15 to renounce the world, 22 and their former life, and so wholly yeeld themselves to God.

Peter an Apostle of IESUS CHRIST, to the strangers that dwell heere and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 Elect according to the foreknowledge of God the Father vnto sanctification of the Spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

3 Blessed be God, even the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe vnto a lively hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vnde-

filed, and that withereth not, reserved in heaven for vs.

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time.

6 Wherein yee reioyce, though now for a season (if need require) ye are in heavinesse, through manifold tentations,

7 That the trial of your faith being much more precious then golde that perisheth (though it be tryed with fire) might bee found vnto your praise, and honour and glory at the appearing of Iesus Christ:

8 Whom yehaue not seene, and yet loue him, in whom now, though ye see him not, yet do you beleue, and reioyce with ioy vnspcakable and glorious,

9 Receiuing the end of your faith, even the saluation of your soules.

10 Of the which saluation the Prophets haue enquired and searched, which prophesied of the grace that should come vnto you,

1. Now he sheweth by what way we come vnto that glory, to wit, through all kinde of afflictions, wherein notwithstanding faith maketh vs so secure, that we are not onely not overcome with sorrow, but also through the beholding of God himselfe (who otherwise is invisible) with the eyes of faith, are vnspcakably ioyfull: because, all such things, as they are but for a time, so are they not applied vnto vs to destroy vs, but as it were by fire to purge vs, and to make vs perfite, that at length we may obtaine saluation.

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time which Daniel calleth the time of the end, when as that great restoring of all things shall be, which all creatures looke for, *Rom. 8. 19.* 6. He speaketh of the second coming of Christ. 11. Or reward. 3. He putteth a difference betweene true faith, that is to say, that faith which only hath an eye to the doctrine of the Prophets and Apostles, and false faith: Afterward he maketh two degrees of one and the selfe same faith, according to the manner of the diuers revelations, when as in deed it is but one onely faith. Thirdly, he saith, that the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for of the very Angels.

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f He alludeth to the prophesie of Ios, which was exhibited upon the day of Pentecost, in the Apostles, as it were in the first fruites of the holy Ghost, which this same our Peter declarerh. Acts 2. 33.
4 He goeth from faith to hope, which is in deede a companion that cannot be fundered from faith, and beueth an argument taken out of comparison. We ought not to be wearied in looking for to excellen a thing, which the very Angels wait for with great desire.
5 This is a borrowed speech, taken of a common usage among them: for by reason that they were long garments, they could not straine vnto themselves: and hence it is that Christ said, Let your loines be girded up.
6 He setteth forth very briefly, what manner of hope ours ought to be, to wit, continually, vntill we enjoy the thing we hope for: then, what we haue to hope for, to wit, grace (charitie, free saluation) reueiled to vs in the Gospel and not that that men doerably and fondly promise to themselves.
7 An argument to stirre vp our mindes, seeing that God doeth not waite till we seeke him, but cauleth so great a benefite to be brought vnto vs. 17 He setteth out the ende of faith, lest any man should promise himselfe, either sooner or later, that full saluation, to wit, the latter comming of Christ, and therewithall warneth vs, not to measure the dignitie of the Gospel according to the present state, seeing that that which we are now, is not yet reueiled. 8 Hee pisseth from faith & hope, to the fruites of them both, which are vnderstood in the name of obedience: And it consisteth in two things, in renouncing our lustes, and liuing godly: which lusts haue their beginning of that blindness wherein all men are borne: but holinesse proceedeth from the grace and fauour of God, which adopteth vs, and therefore regenerateth vs, that the father and the children may be of one disposition. Luke 1. 75. 9 He sheweth that sanctification doeth necessarily follow adoption. Luke 11. 44, and 19. 2, and 20. 7. 10 As before hee distinguished the faith and hope from false, so doeth hee now obedience, setting the quicke and sharpe sight of God, against an outward maske, and earnest reuerence against vaine securitie. 11 If you will be called the sonnes of that father, Deut. 10. 17. rom. 2. 13. gal. 2. 6. 12 An exhortation, wherein he setteth forth the excellen and greatnesse of the benefite of God the Father in sanctifying vs by the death of his owne Sonne. And he partly setteth the purifying of the Law against the thing it selfe, that is, against the blood of Christ, and partly also mens traditions, which he condemneth as vterly vaine and superfluous, be they neuer so olde and ancient. 1 Cor. 6. 30. and 7. 23. hebr. 9. 14. 1. ioh. 1. 7. ruelar. 1. 5. 13 The taking away of an objection: what was done to the world, before that Christ was sent into the world? was there no holinesse before, and was there no Church? The Apostle answereth, that Christ was ordained and appointed to redeeme and deliuer mankind, before that mankind was: much lesse was there any Church without him before his comming in the flesh: yet wee are happiest about the rest, to whom Christ was exhibited in deede, in this that hee hauing suffered and overcome death for vs, doeth now most effectually worke in vs by the vertue of his Spirit, to create in vs faith, hope, and charitie. Rom. 16. 25. eph. 3. 9. coloss. 1. 26. 2. tim. 1. 10. titus 1. 2. k From euill living. 14 He commendeth the practise of obedience, that is, charitie: earnestly beating in our heads againe, that hee speaketh not of any common charitie, and such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifieth our soules through the word laid hold on by faith, and ingendrech also in vs a spirituall and euillusting life, as God himselfe is most pure and truly liuing.

11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory that should follow.

12 Vnto whom it was reuealed, that not vnto themselves, but vnto vs they should minister the things, which are now shewed vnto you by them which haue preached vnto you the Gospel by the holy Ghost sent downe fro heauen, the which things the Angels desire to behold.

13 Wherefore, guide vp the loynes of your mindes be sober, and trust perfectly on that grace that is brought vnto you, in the reuelation of Iesus Christ.

14 As obedient children, not fashioning your selues vnto the former lustes of your ignorance.

15 But as he which hath called you, is holy, so be ye holy in all manner of conuersation.

16 Because it is written, Be ye holy, for I am holy.

17 And if ye call him Father, which without respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in feare.

18 Knowing that ye were not redeemed with corruptible things, as siluer and gold, from your vaine conuersation, received by the traditions of the fathers,

19 But with the precious blood of Christ, as of a Lamb vndefiled, and without spot,

20 Which was ordained before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes do beleue in God that raised him from the dead, & gaue him glory, that your faith and hope might be in God.

22 Having purified your soules in obedience

unto the word of life, by the washing of the word by the living water of the word, that ye may bring forth the fruites of good works, which are acceptable unto God the Father, by the which ye are sanctified, and which are not of carnal commandment, but of the inward grace, that ye may love one another with pure heart, with good conscience, and with sincere faith, unto the end of your liues. 23 Being borne anew, not of mortall seede, but of immortall, by the word of God, who liueth and endureth for euer. 24 For all flesh is as grasse, and all the glory of man is as the flower of grasse. The grasse withereth, and the flower falleth away. 25 But the word of the Lord endureth for euer: and this is the word which is preached among you.

ing the truth through the spirit, to loue brotherly without faining, loue one another with a pure heart feruently,

23 Being borne anew, not of mortall seede, but of immortall, by the word of God, who liueth and endureth for euer.

24 For all flesh is as grasse, and all the glory of man is as the flower of grasse. The grasse withereth, and the flower falleth away.

25 But the word of the Lord endureth for euer: and this is the word which is preached among you.

the weakness of our nature, which is chiefly to be considered in the flesh it selfe. 15 Against lest any man should seeke that spirituall force and vertue in fained imaginations, the Apostle calleth vs backe to the word of God: teaching vs furthermore, that there is no other word of the Lord to be looked for, then this which is preached, in which onely wee must trust.

CHAP. II.

1 Hee exhorteth the new borne in faith, to lead their liues as is reasonable to the same. 6. and lest their faith should linger, hee bringeth in that which was foretold touching Christ. 11 Then hee willeth them to be obedient to Magistrates, so and that they patiently beare aduersities after Christs example.

Wherefore, laying aside all malitiousnesse, and all guile, and dissimulation, and enuie, and all euill speaking,

2 As new borne babes desire that sincere milke of the word, that ye may growe thereby,

3 Because ye haue tasted that the Lord is bountifull.

4 To whom comming, as vnto a liuing stone disallowed of men, but chosen of God and precious,

5 Ye also as liuely stones, be made a spirituall house, an holy Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 Wherefore also it is contained in the Scripture, Behold, I put in Sion a chiefe corner stone, elect and precious: and hee that beleueth therein, shall not be ashamed.

7 Vnto you therefore which beleue, it is

drawing and sucking greedily the same word as milke, we should more and more as it were growe vp in that spirituall life. And he calleth it sincere, not onely because it is a most pure thing, but also that we should take heede of them which corrupt it. 4 As it becometh new men. 5 He commendeth that spirituall nourishment for the sweetnesse and profite of it. 6 Or, desireth. 7 He goeth on forward in the same exhortation, but vseth another kinde of borrowed speech, alluding to the Temple. Therefore he saith that the company of the faithfull is as it were a certaine holy and spirituall building, built of the liuely stones, the foundation whereof is Christ, as a liuely stone fullenning all that are ioyned vnto him, with his liuing vertue, & knitting them together with himselfe, although this so great a treasure be neglected of men. 8 Going forward in the same similitude, hee compareth vs now to Priests, placed to this end in that spirituall Temple, that wee should serue him with a spirituall worship, that is, with holinesse and righteousness: but as the Temple, so is the Priesthood built vpon Christ, in whom onely all our spirituall offerings are accepted. 9 Reuel. 1. 6. 6 He proueth it by the testimonie of the Prophet Esai. 28. 16. rom. 9. 33. 7 By setting the most blessed condition of the beleuers, & the most miserable of the rebellious one against the other, he pricketh forward the beleuers, & triumpheth ouer the other: and also preventeth an offence which ariseth hereof, that none doe more reuile this doctrine of the Gospel, they they which are chiefe among the people of God, as were at that time that Peter wrote these things, the Priests, and Elders, and Scribes. Therefore he answereth first of all, that there is no cause why any man should be ashamed at his their stubbornnesse, as though it were a strange matter, seeing wee haue bene forewarned so long before, that it should come to passe: and moreover, that he pleased God to create and make certaine to this selfe same purpose, that the Sonne of God might be glorified in their iust commendation. Thirdly, for that the glory of Christ is hereby set forth greatly, whereas notwithstanding Christ remaineth the head of his Church, and that they stumble at him, cast downe and overthrow themselves, yet not Christ. Fourthly, although they be created to this end & purpose, yet their fall and decay is not to be attributed to God, but to their owne obstinate stubbornnesse, which commeth betweene Gods decree, and the execution thereof, at their condemnation, and is the true and proper cause of their destruction.

precious:

Obedience to Superiours. Chap. ij. iij. Christs innocencie. 118

precious: but vnto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, **8** And a stone to stumble at, and a rocke of offence, even to them which stumble at the word, being disobedient, vnto the which thing they were euen ordeined.

9 But yee are a chosen generation, a royal * Priesthood, an holy nation, a people set at libertie, that ye should shew forth the vertues of him that hath called you out of darkenes into his marueilous light.

10 Which in times past were not a people, yet are now the people of God: which in time past were not vnder mercie, but now haue obtained mercie.

11 Dearly beloued, I beseech you, as strangers and pilgrims, **11** abstaine from fleshly lusts, which fight against the soule.

12 And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euil doers, may by your good works which they shall see, glorifie God in the day of visitation.

13 Therefore submit your selues vnto all manner ordinance of man for the Lords sake, whether it be vnto the king, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for the praise of them that doe well.

15 For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish men.

16 As free, and not as hauing the libertie for a cloake of malicioufnes, but as the seruants of God.

17 Honour all men: * loue * brotherly

fellowship: feare God: honour the King.

18 Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the froward.

19 For this is thanke worthy, if a man for conscience toward God endure griefe, suffering wrongfully.

20 For what praise is it, if when yee be buffeted for your faults, yee take it patiently? but and if when ye do well, ye suffer wrong and take it patiently; this is acceptable to God.

21 For hereunto ye are called: for Christ also suffered for you, leauing you an ensample that ye should follow his steps.

22 Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not againe: when he suffered, hee threatned not, but committed it to him that iudgeth righteously.

24 Who his owne selfe bare our sinnes in his body on the tree, that we being dead to sinne, should liue in righteoufnesse: by whose stripes ye were healed.

25 For ye were as sheepe going astray: but are now returned vnto the shepheard and Bishop of your soules.

good will and appointment he knoweth this burden is laid upon him. **23** He mitigateth the grieuosity of seruitude, while he sheweth plainly that Christ died also for seruants, that they should beare so much the more patiently this inequality betwixt men which are of one selfe same nature: moreouer letting before them Christ that Lord of lords for an ensample, he signifieth that they cannot but seeme too delicate, which shew themselves more grieued in bearing of iniuries, then Christ himselfe who was most iust, and most sharpe of all afflicted, and yet was most patient. **24** A borrowed kinde of speech taken of painters and schoolmasters. **25** He sheweth them a remedie against iniuries, to wit, that they commend their cause to God, by the example of Christ. **25** Hee seemeth now to turne his speech to masters, which haue also themselves a master and iudge in heauen, who will iustly reuenge their iniuries that are done to seruants, without any respect of persons. **26** He calleth the seruants backe from the consideration of the iniuries which they are constrained to beare, to thinke vpon the greatnesse and the end of the benefite received of Christ.

CHAP. III.

1 That christian women should not contemne their husbands though they be infidels, **5** he bringeth in examples of godly women, **8** Generall exhortations, **14** patiently to beare persecutions, **15** and boldly to yeelde a reason of their faith. **18** Christs example.

Likewise **1** let the wiues be subiect to their husbands, that euen they which obey not the word, may without the word be wonne by the conuersation of the wiues,

2 While they behold your pure conuersation, which is with feare.

3 Whose apparelling, let it not be that outward, with broided haire, and gold put about, or in putting on of apparell:

4 But let it be the hid man of the heart, which consisteth in the incorruption of a meeke and quiet spirit, which is before God a thing much set by.

5 For euen after this manner in time past did the holy women, which trusted in God tire themselves, & were subiect to their husbands.

3 Hee condemneth the riot and excesse of women, and setteth forth their true apparelling, such as is precious before God, to wit, the inward and incorruptible, which consisteth in a meeke and quiet spirit. **4** Who hath his seat fastened in the heart: so that the hid man is set against the outward decking of the body. **5** Precious in deed and so taken of God. **4** An argument taken of the example of women, and especially of Sara, which was the mother of all beleueers.

Ephes 5. 6.
colof 3. 22.
11 Hee goeth to the dutie of seruants towards their masters, which he describeth with these bounds, that seruants submit themselves willingly and not by constraint, not onely to the good and courteous, but also to the froward and sharpe masters.
23 Cor. 7. 10.
23 The taking away of an objection: Indeed the condition of seruants is hard, especially if they haue froward masters: but this their subiection shalbe so much the more acceptable to God, if his will preuaile more with seruants, then the masters iniuries.
24 Because he maketh a conscience of it, so offend God, by whose

Col 3. 18.
ephe 5. 22.
1 In the thirde place he setteth forth the wiues duties to their husbands, commanding them to be obedient.
2 He speaketh namely of them which had husbands that were not Christians, which ought to much the more be subiect to their husbands, that by their honest and chaste conuersation, they may giue them to the Lord.
3 Tim. 2. 9.

Suffer for righteoufnesse

I. Peter.

by Christs example.

² Gen. 18. 12.

⁵ Because women are of nature fearful, he giueth them to vnderstand that he requieth of them that subiection, which is not wring out of them either by force or feare.

¹ Cor. 7. 2.

⁶ He teacheth husbands also their duetie, to wit, that the more vnderstanding and wisdom they haue, the more wisely and circumspectly they behaue themselves.

⁵ Doe all the duties of wedlocke.

⁴ The more wisdom the husband hath, the more circumspectly he must behaue himselfe in bearing these duties, which through the weakness of times cause trouble both to the husband & the wife.

⁷ The second argument: because the wife notwithstanding that she is weaker by nature than the man, is an excellent instrument of the man, made to far exceed him in wifely duties: whereupon it followeth that she is not therefore to be neglected, because she is weaker, but on the contrary

6 As Sara obeyed Abraham, and called him Sir: whose daughters ye are, whiles ye do well, not being afraid of any terror.

7 Likewise yee husbands, dwell with them as men of knowledge, giuing honour vnto the woman, as vnto the weaker vessel, euen as they which are heires together of the grace of life, that your prayers be not interrupted.

8 Finally, bee yee all of one minde: one suffer with another: loue as brethren: bee pitifull: be courteous.

9 Not rendring euill for euill, neither rebuke for rebuke: but contrariwise, blesse, knowing that ye are thereunto called, that ye should be heires of blessing.

10 For if any man long after life, and to see good dayes, let him reframe his tongue from euill, and his lippes that they speake no guile.

11 Let him eschewe euill, and doe good: let him seeke peace, and follow after it.

12 For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lorde is against them that doe euill.

13 And who is it that will harme you, if yefollow that which is good?

14 Notwithstanding blessed are ye, if yee suffer for righteoufnesse sake. Yea, feare not their feare, neither be troubled.

15 But sanctifie the Lord GOD in your hearts: and bee ready alwayes to giue an answer to euery man that asketh you a reason of the hope that is in you, with meekenesse and reuerence,

16 Hauing a good conscience, that when

they speake euill of you as of euill doers, they may bee ashamed, which slander your good conuersation in Christ.

17 For it is better (if the will of God bee so) that ye suffer for well doing, then for euill doing.

18 For Christ also hath once suffered for sinnes, the iust for the vniust, that hee might bring vs to God, and was put to death concerning the flesh, but was quickened by the spirit.

19 By the which he also went, and preached vnto the spirits that were in prison,

20 Which were in time passed disobedient, when once the long suffering of God abode in the dayes of Noe, while the Arke was preparing, wherein few, that is, eight soules were saved in the water.

21 Whereof the Baptisme that now is, answering that figure, (which is not a putting away of the filth of the flesh, but a confident demanding which a good conscience maketh to God) saueth vs also by the resurrection of Iesus Christ,

22 Which is at the right hand of God, gone into heauen, to whom the Angels, and Powers, and might are subiect.

vs which are vniust, to suffer for the iusts cause?

23 An other argument being partly consist of things coupled together, to wit, because Christ bringeth vs to his Father that same way that he went himselfe, and partly from the cause efficient: to wit, because Christ is not onely set before vs for an example to follow, but also he holdeth vnto vs by his veritie in all the difficulties of this life, vntill he bring vs to his Father.

24 An other argument taken of the happie ende of these afflictions, wherein also Christ goeth before vs both in example and veritie, as one who suffered most grievous torments euen vnto death, although but in one part onely of him, to wit, in the flesh or mans nature: but yet became conqueror by the veritie of his diuinitie.

25 touching his manhood, for his body was dead, and his soule left the forer of death.

26 A secret obedience: Christ in deede might doe this, but what is that to vs? Yes (saith the Apostle) for Christ hath shewed forth his veritie in all ages both to the prefection of the godly, where they neuer to fewe and miserable; and to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present, not in corporal presence, but by his diuine vertue, preaching repentance, euen by the mouth of Noe himselfe who then prepared the Arke, to those disobedient spirits which are now in prison, waiting for the full recompense of their rebellion, and listed those few, (that is, eight onely persons) in the water.

27 By the vertue of which spirit, that is, of the diuinitie, therefore this word, spirit, cannot in this place be taken for the soule, unless we will say that Christ was raised up againe, and quickened by the vertue of his soule.

28 For saith the spirit, I was quickened vpon time, not in respect of the time that they were in the flesh.

29 This word (saith) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more.

30 Gen. 6. 1. 4. math. 2. 4. 3. Luke 12. 26. 3. Act. 25. A proportionall applying of the former example to the time which followed the coming of Christ: for that prefection of Noe in the waters, was a figure of our Baptisme, not as though the materiall water of Baptisme saueth vs, as those waters which bare up the Arke saued Noe, but because Christ with his inward veritie, which the outward Baptisme shadoweth, preliueth vs being washed, so that we may call vpon God with a good conscience.

31 The conscience being sanctified, may freely call vpon God.

32 That selfe same veritie, whereby Christ rose againe, and now being carried vnto heauen hath received all power, doth at this day defend and prouee vs.

CHAP. III.

1 Hee bringeth in Christs example, and applyeth it 6 to the mortifying of the flesh, especially commending charitie: 12 And so entreateth of patience, 17 That it is necessary that correction begin at the Church.

Forasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is, that hee which hath suffered in the flesh, hath ceased from sinne.

2 That hee henceforward should liue (as

touching the death and resurrection of Christ, so defining our sanctification, that to be sanctified, is all one as to suffer in the flesh, that is to say, to leaue off from our wickednesse, and viciousnesse: and to rise againe to God, that is to say, to be renewed by the veritie of the holy Ghost, that we may leade the rest of our life which remaineth after the will of God.

much

17 A reason which slandereth vpon two general rules of Christianitie, which notwithstanding all men allow not of.

The one is, if we must needs suffer afflictions, it is better to suffer wrongfully than righteously: the other is this, because we are so afflicted not by hap, but by the will of our God.

2 Rom. 5. 6.

3 1 Cor. 9. 15.

4 A proofe of either of these, by the example of Christ himselfe our chiefe pattern, who was afflicted not for his own sinnes (which were none) but for ours, and that according to his Fathers decree.

5 An argument taken of comparison: Christ the iust, suffered for vs that are vniust, & shall be giue

6 An other argument being partly consist of things coupled together, to wit, because Christ bringeth vs to his Father that same way that he went himselfe, and partly from the cause efficient: to wit, because Christ is not onely set before vs for an example to follow, but also he holdeth vnto vs by his veritie in all the difficulties of this life, vntill he bring vs to his Father.

7 An other argument taken of the happie ende of these afflictions, wherein also Christ goeth before vs both in example and veritie, as one who suffered most grievous torments euen vnto death, although but in one part onely of him, to wit, in the flesh or mans nature: but yet became conqueror by the veritie of his diuinitie.

8 touching his manhood, for his body was dead, and his soule left the forer of death.

9 A secret obedience: Christ in deede might doe this, but what is that to vs? Yes (saith the Apostle) for Christ hath shewed forth his veritie in all ages both to the prefection of the godly, where they neuer to fewe and miserable; and to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present, not in corporal presence, but by his diuine vertue, preaching repentance, euen by the mouth of Noe himselfe who then prepared the Arke, to those disobedient spirits which are now in prison, waiting for the full recompense of their rebellion, and listed those few, (that is, eight onely persons) in the water.

10 By the vertue of which spirit, that is, of the diuinitie, therefore this word, spirit, cannot in this place be taken for the soule, unless we will say that Christ was raised up againe, and quickened by the vertue of his soule.

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14 The conscience being sanctified, may freely call vpon God.

15 That selfe same veritie, whereby Christ rose againe, and now being carried vnto heauen hath received all power, doth at this day defend and prouee vs.

16 Having ended his digression and sliding from his matter, now he returneth to the exhortation which he brake off, taking occasion by that which he said

a *Search of this*
present life as we
meaneth yet to be
passed over.

b *By putting vs*
in minde of the
dispossession of
our former life
led in the filth of
sinne, he calleth
vs to a earnest re-
pentance.

c *Wickedly and*
licentious after
the manner of the
Gentiles.

d *That we be*
not moued with
the enemies per-
secution and san-
derous iudgements
of vs, we haue
the gift against
them that last
iudgement of
God which re-
maineth for
them: for none,
whether they be
then found li-
ving, or were
dead before, shall
escape it.

e *They thinke it*
a new and strange
matter.

f *A digression:*
because he made
mention of the
last generall
iudgement.

g *And he preuen-*
teth an obiection
that seeing
Christ came ve-
ry lately, they
may seeme to
be excusable
which died be-
fore. But this
the Apostle de-
nieth: for (saith
he) this selfe
same Gospel was
preached vnto
them also (for
he speaketh vnto
the Iewes), and
that to the same
ende that I now
preach it vnto
you, to wit, that
the flesh being
abolished and
put away (that
is to say, that
wicked and
naughtie cor-
ruption which
reigneth in men)
they should suffer
themselves to be
gouerned by the
virtue of the
Spirit of God.

h *Hee returneth to*
his purpose, vnto
an Argument taken
from the circum-
stance of the time.

i *Because the last*
ende is at hand,
and therefore wee
must so much the
more diligently
watch and pray,
with true sobrie-
tie of mind.

k *Hee commendeth*
charitie of one
towards another,
because it doeth as
it were burie a
multitude of sin-
nes, and therefore
preferreth and
maintaineth
peace and
concord: for they
that loue one
another doe easily
forgiue one
another their
offences.

l *Of all the duties*
of Charitie, hee
commendeth
one, namely
which was at
that time most
necessarie, to
wit, hospitalitie,
which hee
will haue to be
voluntarie and
most courteous
and bountifull.

m *Romanes 12. 13.*
heb. 13. 2.

n *Hee sheweth the*
vse of charitie, to
wit, that euery
man bestow that
gift which hee
hath receiued,
to the profite of
his neighbour.

o *Romanes 12. 6. phil.*
2. 14.

p *A reason, because*
that what gift
soeuer wee haue,
wee haue receiued
it of God vpon
this condition,
to bee his
disposers and
stewards.

q *Hee reckoneth*
vp two kindes of
these gifts as
chiefe, to wit,
the office of
teaching in the
Church, and
the other Eccle-
siausticall func-
tions, wherein
two things
especially are
to be obser-
ued: to wit,
that the pure
word of God
bee taught, and
whatsoeuer is
done, bee
referred to the
glorie of God
the Father in
Christ. as to the
proper marke.

r *Because the*
croste is ioyned
with the sincere
profession of
religion, the
Apostle fidly
repeareth that
he touched be-
fore, warning
vs not to be
troubled at
persecutions
and afflictions,
as at a new and
strange thing.

s *As though some*
new thing had
befallen you,
which was neuer
thought of be-
fore.

t *The first reason:*
because the Lord
meaneth not to
consume vs
with his fire (as
it were) but to
purge vs of our
drossie, and
make vs per-
fecte.

u *Another reason:*
Because the
afflictions of the
godly and the
wicked differ
very much, and
chiefly in three
points. First,
because the
godly commu-
nicate with
Christ in their
afflictions, and
therefore shall
in their time
bee partakers
also of his
glorie,

much time as ^a remaineth in the flesh) not after the lustes of men, but after the will of God.

3 ^a For it is sufficient for vs that wee haue spent the time past of the life, after the ^b lust of the Gentiles, walking in wantonnesse, lustes, drunkennesse, in gluttonie, drinkings, and in abominable idolatries.

4 ^a Wherein it seemeth to them ^c strange, that yee runne not with them vnto the same excess of riot: therefore speake they euill of you.

5 Which shall giue accounts to him, that is ready to iudge quicke and dead.

6 ^a For vnto this purpose was the Gospel preached also vnto the dead, that they might be condemned, according to men in the flesh, but might liue according to God in the spirit.

7 ^a Nowe the ende of all things is at hand. Be yee therefore sober, and watching in prayer.

8 ^a But about all things haue seruent loue among you: ^a for loue shall cōter the multitude of sinnes.

9 ^a Be ye ^a harberous one to another, without grudging.

10 ^a Let euery man as hee hath receiued the gift, minister the same one to another, ^a as good disposers of the manifold graces of God.

11 ^a If any man speake *let him speake* as the words of God. If any man minister, *let him doe it* as of the abilitie which God ministrerth, that God in all things may be glorified through Iesus Christ, to whom is praise and dominion for euer, and euer, Amen.

12 ^a Dearly beloued, thinke it not ^d strange, concerning the fierie triall, which is among you to prooue you, as though some strange thing were come vnto you:

13 ^a But reioyce, in as much as yee are partakers of Christes sufferings, that when his glorie shall appeare, yee may be glad and reioyce.

they should suffer themselves to be gouerned by the vertue of the Spirit of God. ^e Hee returneth to his purpose, vnto an Argument taken from the circumstance of the time. ^f Because the last ende is at hand, and therefore wee must so much the more diligently watch and pray, with true sobriety of mind. ^g Hee commendeth charitie of one towards another, because it doeth as it were burie a multitude of sinnes, and therefore preferreth and maintaineth peace and concord: for they that loue one another doe easily forgiue one another their offences. ^h Of all the duties of Charitie, hee commendeth one, namely which was at that time most necessarie, to wit, hospitalitie, which hee will haue to be voluntarie and most courteous and bountifull. ⁱ Romanes 12. 13. heb. 13. 2. ^j Hee sheweth the vse of charitie, to wit, that euery man bestow that gift which hee hath receiued, to the profite of his neighbour. ^k Romanes 12. 6. phil. 2. 14. ^l A reason, because that what gift soeuer wee haue, wee haue receiued it of God vpon this condition, to bee his disposers and stewards. ^m Hee reckoneth vp two kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other Ecclesiastical functions, wherein two things especially are to be obserued: to wit, that the pure word of God bee taught, and whatsoeuer is done, bee referred to the glorie of God the Father in Christ. as to the proper marke. ⁿ Because the croste is ioyned with the sincere profession of religion, the Apostle fidly repeareth that he touched before, warning vs not to be troubled at persecutions and afflictions, as at a new and strange thing. ^o As though some new thing had befallen you, which was neuer thought of before. ^p The first reason: because the Lord meaneth not to consume vs with his fire (as it were) but to purge vs of our drossie, and make vs perfit. ^q Another reason: Because the afflictions of the godly and the wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time bee partakers also of his glorie,

14 ^a If yee be railed vpon for the Name of Christ, blessed are yee: for the ^c Spirit of glory, and of God resterth vpon you: which on their part is euill spoken of: but on your part is glorified.

15 ^a But let none of you suffer as a murderer, or as a thiefe, or an euill doer, or as a busie bodie in other mens matters.

16 But if *any man suffer* as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 ^a For the time *is come*, that iudgement must begin at the house of God. ^a If it first begin at vs, what shall the end be of them which obey not the Gospel of God?

18 ^a And if the righteous scarcely bee saved, where shall the vngodly and the sinners appeare?

19 ^a Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.

passeth that the croste, being it is a testimonie vnto them of faith and righteousness, ministrerth to them not an occasion of sorrow, but of vnspokeable ioy: now the Apostle propoundeth this third difference vnder the forme of an exhortation. ¹⁶ The third reason: Because the Lord of all the world being especiall carefull for them of his household, doeth therefore chastise them first of all, yet so that hee keepeth a measure in his greatest severity. And as hee hath alwayes vied to doe heretofore, so doeth he now especially when as hee exhibited himselfe in person to his Church. ¹⁷ Left the godly should be offended and stumble at that vaine shadow of felicitie of the wicked, as though God were not the gouernour of the world, for that the wicked are in good case, and the godly in euill, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, but nourereth them vnder the croste, will at length in his time handle the rebellious and wicked farre otherwise, whom he hath appointed to vtter destruction. ¹⁸ *Prou. 2. 31.* ¹⁹ The conclusion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despair, but goe forward notwithstanding in the way of holinesse & well doing, commending themselves to God their faithfull Creator, that is to say, their Father.

CHAP. V.

¹ He warneth the Elders not to ^asurpe authoritie ouer the Church, ² willing the younger sort to bee willing to bee taught, and to be modest, ³ to be sober and watchfull to resist the cruell aduersarie.

The ^a Elders which are among you, ^a I beseech which am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glorie that shall be reueiled,

2 ^a Feede the ^a flocke of God, which ^a dependeth vpon you, ^a caring for it not by constraint, but willingly: not for filthy lucre, but of a readie minde:

3 Not as though ye were lords ouer Gods ^a heritage, but that ye may be ensamples to the flocke.

4 ^a And when that chiefe shepheard shall appeare, ye shall receiue an incorruptible crowne of glorie.

5 ^a Likewise yee younger, submit your selues vnto the Elders, and submit your selues

himselfe hath sustained before them, and doeth still take the same paines, and also hath one selfe same hope together with them. ³ The first rule: He that is a shepheard let him feede the flocke. ^a *Hee saith not, offer for the quicke and the dead, and sing psalms (sheds in a strange tongue, but (feed.)* ⁴ The second: Let the shepherds consider, that the flocke is not his, but Gods. ⁵ The third: Let not shepherds inuade other mens flockes, but let them feede that which God hath committed vnto them. ⁶ Let the shepherds gouerne the Church with the word, and example of godly and vnblameable life, not by constraint but willingly, not for filthy lucre, but of a ready minde, not as lords ouer Gods portion and heritage, but as his ministers. ⁷ Which is the Christian people. ⁸ That the shepherds minde bee not overcome either with the wickednesse of men, or their crueltie, hee warneth them to cast their eyes continually vpon that chiefe shepheard, and the crowne which is laid vp for them in heauen. ⁹ He commendeth many peculiar Christian vertues, and especially modestie: which admonition all of vs stand in neede of, but especially the younger sort by reason of the vntowardnesse and pride of that age.

euery

Matth 5. 10.

18 *secondly,*
because that al-
though the in-
fidels thinke far
otherwise, who
in afflicting the
godly blaspheme
God, yet the
godly in that
they are so rai-
led vpon, are
honoured of
God with the
true spirittual
glorie, and their
adoption is se-
aled to them by
the Spirit of
God.

e *By spirit, he*
meaneth the gifts
of the Spirit.

15 *The third*
difference: for
the godly are
not afflicted for
their euill do-
ings: but for
righteousnesse
fake as Christi-
ans: whereby
it cometh to

16 *The first*
reason: Because
the Lord of all
the world being
especiall care-
full for them of
his household,
doeth therefore
chastise them
first of all, yet
so that hee
keepeth a
measure in his
greatest seuer-
itie. And as hee
hath alwayes
vied to doe
heretofore, so
doeth hee
now especiall
when as hee
exhibited him-
selfe in person
to his Church.

17 *Left the*
godly should be
offended and
stumble at that
vaine shadow
of felicitie of
the wicked,
as though God
were not the
gouernour of
the world, for
that the wicked
are in good
case, and the
godly in euill,
the Apostle
teacheth by an
argument of a
comparison of
them together,
that God who
spareth not
his owne, but
nourereth them
vnder the
croste, will at
length in his
time handle the
rebellious and
wicked farre
otherwise,
whom he hath
appointed to
vtter destruc-
tion.

18 *The conclu-*
sion: Seeing
the godly are
not afflicted
by chance, but
by the will of
God, they
ought not to
despaire, but
goe forward
notwithstand-
ing in the way
of holinesse &
well doing,
commending
themselves to
God their
faithfull
Creator, that
is to say, their
Father.

19 *The conclu-*
sion: Seeing
the godly are
not afflicted
by chance, but
by the will of
God, they
ought not to
despaire, but
goe forward
notwithstand-
ing in the way
of holinesse &
well doing,
commending
themselves to
God their
faithfull
Creator, that
is to say, their
Father.

1 *He describeth*
peculiarly the
office of the
Elders, that is
to say, of them
that haue the
care of the
Church.

2 *He vnto a*
preface
touching
the circum-
stance of
his owne
person:
to wit, that
he as their
companion
commu-
neth with
them
not of
maners
which hee
know-
eth not, but
wherein he
is as well
experienced
as any, and
propoundeth
vnto them
no other
condition
but that
which he

3 *The first*
rule: He
that is a
shep-
heard let
him feede
the flocke.

4 *The second:*
Let the
shepherds
consider,
that the
flocke is
not his,
but Gods.

5 *The third:*
Let not
shepherds
inuade
other
mens
flockes,
but let
them
feede
that
which
God
hath
com-
mitted
vnto
them.

6 *Let the*
shepherds
gouerne
the
Church
with the
word,
and
example
of
godly
and
vn-
blame-
able
life,
not
by
con-
straint
but
wil-
lingly,
not
for
fil-
thy
lu-
cre,
but
of
a
re-
ady
min-
de,
not
as
lords
ou-
er
Gods
por-
tion
and
heri-
tage,
but
as
his
min-
is-
ters.

7 *That the*
shepherds
minde
bee not
over-
come
either
with
the
wick-
ednesse
of
men,
or
their
cru-
eltie,
hee
war-
neth
them
to
cast
their
eyes
con-
tinu-
ally
vpon
that
chiefe
shep-
heard,
and
the
crow-
ne
which
is
laid
vp
for
them
in
he-
auen.

8 *He*
com-
men-
deth
many
pe-
cu-
li-
ar
Ch-
ris-
ti-
an
ver-
tes,
and
es-
pe-
cial-
ly
mo-
des-
tie:
which
ad-
mo-
nition
all
of
vs
stand
in
nee-
de
of,
but
es-
pe-
cial-
ly
the
you-
nger
sort
by
rea-
son
of
the
vnto-
ward-
nesse
and
pride
of
that
age.

⁹ Because wide
leth to many
to be the way
vnto the glory
of this life, the
Apostle warneth
on the con-
trary side, that
ignominy and
shame is the re-
ward of pride,
and glory the
reward of mo-
destie.

¹⁰ Lam. 4. 6.

¹¹ Lam. 4. 10.

¹² Because those
proud and lo-
tie spirits thre-
aten the modest
and humble, the
Apostle warneth vs to let the power of God against the vanities of proud men, and to
hang wholly vpon his providence.

¹³ Psal. 55. 23. math. 26. 41. Luke 22. 28. 29. The
crueltie of Satan, who seeketh by all meanes to deuoure vs, is overcome by watchful-
nesse and faith.

¹⁴ Luk. 21. 31. 12 The persecutions which Satan stirreth vp, are
neither new nor proper to any one man, but from olde and ancient time common to
the whole Church, and therefore w^t must suffer that patiently, wherein we haue such
and so many fellowes of our conflicts and combats.

¹⁵ Amongst your brethren which
are dispersed throughout the world.

every man, one to another: * decke your selues
inwardly in lowlinesse of minde: for * God resi-
steth the proud, & giueth grace to the humble.

6 Humble * your selues therefore vnder
the mightie hand of God, that he may ex-
alt you in due time.

7 * Cast all your care on him: for hee ca-
reth for you.

8 * Be sober, and watch: for * your aduer-
sarie the deuill as a roaring Lion walketh about,
seeking whom he may deuoure:

9 Whom resist stedfast in the faith, know-
ing that the same afflictions are accomplished
in your brethren which are in the world.

10 And the God of all grace, which hath
called vs vnto his eternall glory by Christ Ie-
sus, after that ye haue suffered a litle, make you
perfit, confirme, strengthen and stablish you.

11 To him be glory and dominion for euer
and euer, Amen.

12 * By Syluanus a faithfull brother vnto
you, as I suppose, haue I written briefly, exhor-
ting & testifying how that this is the true grace
of God, wherein ye stand.

13 * The Church that is at ^d Babylon elected
together with you, saluteth you, and Marcus
my sonne.

14 Greete yee one another with the * kisse
of loue. Peace be with you all which are in
Christ Iesus, Amen.

15 Familiar salutations.
d In that famous citie of Assyria, where Peter the Apostle of circumcision then was. * 2. Tim.
3. 6. 16. 1. cor. 16. 10. 2. cor. 13. 12.

10 And the God of all grace, which hath
called vs vnto his eternall glory by Christ Ie-
sus, after that ye haue suffered a litle, make you
perfit, confirme, strengthen and stablish you.

11 To him be glory and dominion for euer
and euer, Amen.

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you, as I suppose, haue I written briefly, exhor-
ting & testifying how that this is the true grace
of God, wherein ye stand.

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together with you, saluteth you, and Marcus
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of loue. Peace be with you all which are in
Christ Iesus, Amen.

15 Familiar salutations.
d In that famous citie of Assyria, where Peter the Apostle of circumcision then was. * 2. Tim.
3. 6. 16. 1. cor. 16. 10. 2. cor. 13. 12.

¹³ He saileth
vp as it were
with a seale the
former exhorta-
tion with a solemne prayer,
against willing
them to aske
encrease of
strength at his
hands, of whom
they had the be-
ginning, and
hope to haue the
accomplish-
ment: to wit, of
God the Father
in Christ Iesus,
in whom we are
sure of the glo-
ry eternall
life.

¹⁴ Continu-
ance & perfec-
tion in the do-
ctrine of the A-

THE SECOND EPISTLE GENERALL OF PETER.

CHAP. I.

3 Having spoken of the bountifullnesse of God, 5 and of the
vertues of faith, 6 He exhorteth them to holinesse of life,
12 and that his counsell may be the more effectfull, 14 He
sheweth that his death is at hand, 16 and that himselfe
did see the power of Christ which he opened vnto them.

Simon * Peter a seruant and an
Apostle of Iesus Christ, to you
which haue obtained like pre-
cious faith with vs by the
righteousnesse of our God,
and our Sauour Iesus Christ.

2 Grace and peace bee multiplied to you,
through the acknowledging of God, and of
Iesus our Lord,

3 According as his diuine power hath
giuen vnto vs all things that pertaine vnto life
and godlinesse, through the acknowledging
of him that hath called vs vnto glory and
vertue.

4 Whereby most great and precious prom-
ises are giuen vnto vs, that by them ye should
bee partakers of the diuine nature, in that yee
flee the corruption, which is in the world
through lust.

5 Therefore giue euen all diligence there-

unto: to ioine moreouer vertue with your faith:
and with vertue, knowledge:
6 And with knowledge temperance: and
with temperance patience: and with patience,
godlinesse:
7 And with godlines, brotherly kindnes:
and with brotherly kindnesse, loue.
8 For if these things be among you, and
abound, they will make you that yee neither
shall be idle, nor vnfruitfull in the acknowledg-
ing of our Lord Iesus Christ:
9 For hee that hath not these things, is
blinde, and can not see farre off, and hath for-
gotten that he was purged from his old finnes,
10 Wherefore, brethren, giue rather dili-
gence to make your calling and election sure:
for if ye doe these things, ye shall neuer fall.
11 For by this meanes an entring shall bee
ministred vnto you abundantly into the euer-
lasting kingdome of our Lord and Sauour Ie-
sus Christ.
12 Wherefore, I will not be negligent to
put you alwayes in remembrance of these
things, though that ye haue knowledge, and be
stablished in the present trueth.
13 For I thinke it meete as long as I am in
this tabernacle, to stirre you vp by putting
you in remembrance,
14 Seeing I know that the time is at hande
that I must lay downe this my tabernacle, e-
uen as our Lord Iesus Christ hath shewed
mee.
15 I will endeavour therefore alwayes, that
ye also may bee able to haue remembrance of
these things after my departing.

unto: to ioine moreouer vertue with your faith:
and with vertue, knowledge:

6 And with knowledge temperance: and
with temperance patience: and with patience,
godlinesse:

7 And with godlines, brotherly kindnes:
and with brotherly kindnesse, loue.

8 For if these things be among you, and
abound, they will make you that yee neither
shall be idle, nor vnfruitfull in the acknowledg-
ing of our Lord Iesus Christ:

9 For hee that hath not these things, is
blinde, and can not see farre off, and hath for-
gotten that he was purged from his old finnes,

10 Wherefore, brethren, giue rather dili-
gence to make your calling and election sure:
for if ye doe these things, ye shall neuer fall.

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lasting kingdome of our Lord and Sauour Ie-
sus Christ.

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put you alwayes in remembrance of these
things, though that ye haue knowledge, and be
stablished in the present trueth.

13 For I thinke it meete as long as I am in
this tabernacle, to stirre you vp by putting
you in remembrance,

14 Seeing I know that the time is at hande
that I must lay downe this my tabernacle, e-
uen as our Lord Iesus Christ hath shewed
mee.

15 I will endeavour therefore alwayes, that
ye also may bee able to haue remembrance of
these things after my departing.

wholly that way. 9 An amplifying of the conclusion ioyned with a modest ex-
cuse, wherein he declareth his loue towards them, and foretelleth them of his death
which is at hand. k In this body. * Iohn 21. 18.

⁶ Supply also
and supports
or ayde.
⁶ He reckoneth
vp certaine o-
ther principall
vertues, whereof
some pertaine to
the first table of
the Law, others
to the last.

⁷ As those fruits
doe spring from
the true know-
ledge of Christ,
so in like sort the
knowledge it
selfe is fostered,
and groweth by
bringing forth
such fruits, in so
much that hee
that is vnfruit-
full, did either
neuer know the
true light, or
hath forgotten
the gift of sancti-
fication which
he hath receiued.

⁸ He that hath
not an effectfull
knowledge of
God in him, is
blind as touching
the kingdome of
God, for he can
not see things that
are as farre off,
that is to say, be-
lieueth things.

⁹ The conclu-
sion: Therefore
seeing our cal-
ling and election
is approved by
these fruits, and
is confirmed in
vs, and moreo-
uer seeing this is
the only way
to the euerlast-
ing kingdome
of Christ, it re-
maineth that we
care our minds

¹ A Salutation,
wherein he gi-
ueth them to vn-
derstand that he
dealeth with
them as Christs
embassadour, &
otherwise agre-
eth with them
in one selfsame
faith which is
grounded vpon
the righteousness
of Iesus Christ,
our God and
Sauour,
a In that that
God standing to
his promises, shew-
ed himselfe faith-
full, and therefore
iust vnto vs.
2 Faith is the
acknowledging
of God and
Christ, from
whence all our
blessednesse issu-
eth and floweth.
3 Christ setteth
forth himselfe
to vs plainly
in the Gospel, and that by his onely power, and giueth vs all things which are requi-
site both to eternal life, wherein he hath appointed to glorifie vs, and also to godlines,
in that he doth furnish vs with true vertue. b He speaketh of Christ, whom hee maketh
God & the only Sauour. c Vnto saluation. d This is the summe of true religion, to be led
by Christ to the Father, as it were by the hand. 4 An explication of the former sentence,
declaring the causes of so great benefites, to wit, God & his free promise, from whence
all these benefites proceede, I say, the most excellent benefites, whereby wee are deliuer-
ed from the corruption of this world, (that is, from the wicked lusts which we carie
about vs) and are made after a sort, like vnto God himselfe. e By the diuine nature
he meaneth not the substance of the Godhead, but the partaking of these qualities, whereby the
image of God is restored in vs. f In men. g For lust is the seat of corruption, and
hath his place open in our very bowels and in most parts. 5 Having laid the foundation,
(that is, haue declared the causes of our saluation, and especially of our sanctificati-
on) now hee beginneth to exhort vs to giue our minds wholly to the true vse of this
grace. And he beginneth with faith, without which nothing can please God, and hee
warneth vs to haue it full fraught with vertue (that is to say, with good and godly
manners) being ioyned with the knowledge of Gods will, without which, there is nei-
ther faith, neither any true vertue.

¹ *Cor.* 1. 17.
and 2. 1.

¹⁰ An other amplification taken both of the greater certaintie and also excellencie of his doctrine, as whereof our Lord Iesus Christ the Sonne of God is author, whose glory the Apostles himselfe both saw and hard.

¹¹ *Math.* 17. 5.

¹² The truth of the Gospel is hereby also manifest in that it agreeth wholly with the foretellings of the Prophets.

¹³ The doctrine of the Apostles doth not shut out the doctrine of the Prophets, for they confirme each other by each others testimonies, but the Prophets were as candles which gave light vnto the blinde, vntill the brightnesse of the Gospel began to shine.

¹⁴ A more full and open knowledge, then was vnder the shadowes of the Law.

¹⁵ That cleaue doctrine of the Gospel, *2. Tim.* 3. 16.

¹⁶ The Prophets are to be read, but so, that we aske of God the gift of interpretation, for hee that is the author of the writings of the Prophets, is also the interpreter of them.

¹⁷ He sayeth the Scripture and prophesie together, to distinguish true Prophecies from false.

¹⁸ For all interpretation cometh from God.

¹⁹ The godly interpreters and messengers, inspired of God: and these their motions were in very good order, and not such as were the motions of the prophane scribes, and foretellers of things to come.

²⁰ As in times past there were two kinds of prophets, the one true, the other false, so Peter foretelleth them, that there shall be some true, and some false teachers in the Church, in so much as Christ himselfe shall be denied of some, which notwithstanding shall call him redeemer.

²¹ Under the Law, while the state and policie of the Lawes was yet standing.

²² There shall not onely bee heresies, but also many followers of them.

²³ Conetousnes for the most part is a companion of heresie, and maketh merchandise euen of soules.

²⁴ They will abuse you, and sell you, as they sell cattell in a faire.

²⁵ Comfort for the godly: God who cast the Angels that fell away from him, headlong into the darkenesse of hell, at length to be iudged: and who destroyed the old world with the flood, and preserved Noe the eight person: and who burned Sodom, and sau'd Lot, will deliuer his elect from these errors, and will utterly destroy those vnrighteous.

²⁶ *1. Ioh.* 4. 18. *inde* 6.

²⁷ So the Grecians called the deepe dungeon vnder the earth, which should bee appointed to torment the soules of the wicked in.

²⁸ Bound them with darkenesse as it were with chaines: and by darkenesse hee meaneth that most miserable state of life that is full of horror.

²⁹ Which was before the flood: not that God made a new world, but because the world seemed new.

³⁰ *Gen.* 7. 1. For hee ceased not the space of an hundred and twentie yeeres to warne the wicked both by word and deeds, what wrath of God hang'd ouer their heads.

¹⁶ * ¹⁰ For wee followed not deceiueable fables when we opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his Maiestie:

¹⁷ For hee receiued of God the Father honour and glory, when there came such a voyce to him from that excellent glory, * This is my beloued Sonne, in whom I am well pleased.

¹⁸ And this voyce wee heard when it came from heauen, being with him in the Holy mount.

¹⁹ * We haue also a most sure word of the Prophets, ¹² to the which yee doe well that yee take heed, as vnto a light that shineth in a darke place, vntill the day ¹ dawne, and the ^m day starre arise in your hearts.

²⁰ * ¹³ So that yee first know this, that no prophecie of the ^a Scripture is of any ^o private interpretation.

²¹ For the prophecie came not in olde time by the will of man: but ^p holy men of God spake as they were ^m moued by the holy Ghost.

²² The Prophets were as candles which gave light vnto the blinde, vntill the brightnesse of the Gospel began to shine. ¹ A more full and open knowledge, then was vnder the shadowes of the Law. ^m That cleaue doctrine of the Gospel, *2. Tim.* 3. 16. ¹³ The Prophets are to be read, but so, that we aske of God the gift of interpretation, for hee that is the author of the writings of the Prophets, is also the interpreter of them. ⁿ He sayeth the Scripture and prophesie together, to distinguish true Prophecies from false. ^o For all interpretation cometh from God. ^p The godly interpreters and messengers, inspired of God: and these their motions were in very good order, and not such as were the motions of the prophane scribes, and foretellers of things to come.

CHAP. II.

¹ Hee foretelleth them of false teachers, ³ whose wicked sleights and destruction hee declareth. ¹² Hee compareth them to brutish beasts, ¹⁷ and to welles without water, ²⁰ because they seeke to withdraw men from God to their olde filthinesse.

But ^a there were false prophets also among the ^a people, euen as there shall be false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord, that hath bought them, and bring vpon them selues swift damnation.

² ^a And many shall follow their destructions, by whom the way of truth shall bee euill spoken of.

³ ^a And through couetousnesse shall they with fained words ^b make merchandise of you, ⁴ whose condemnation long since resteth not, and their destruction slumbreth not.

⁴ For if God spared not the ^a Angels that had sinned, but cast them downe into ^c hell, and deliuered them into ^d chaines of darkenesse, to be kept vnto damnation:

⁵ Neither hath spared the ^e olde world, but sau'd ^f Noe the eight person ^a preacher of righteousness, and brought in the flood vpon the world of the vngodly,

⁶ They will abuse you, and sell you, as they sell cattell in a faire. ⁴ Comfort for the godly: God who cast the Angels that fell away from him, headlong into the darkenesse of hell, at length to be iudged: and who destroyed the old world with the flood, and preserved Noe the eight person: and who burned Sodom, and sau'd Lot, will deliuer his elect from these errors, and will utterly destroy those vnrighteous.

⁷ *1. Ioh.* 4. 18. *inde* 6. ^c So the Grecians called the deepe dungeon vnder the earth, which should bee appointed to torment the soules of the wicked in.

⁸ Bound them with darkenesse as it were with chaines: and by darkenesse hee meaneth that most miserable state of life that is full of horror.

⁹ Which was before the flood: not that God made a new world, but because the world seemed new. ¹⁰ *Gen.* 7. 1. For hee ceased not the space of an hundred and twentie yeeres to warne the wicked both by word and deeds, what wrath of God hang'd ouer their heads.

⁶ And ^a turned the cities of Sodom and Gomorrh into ashes, condemned them and ouerthrew them, and made them an ensample vnto them that after should liue vngodly,

⁷ And deliuered iust Lot vexed with the vnclenly conuersation of the wicked:

⁸ (For he being righteous, and dwelling among them, in ^b seeing and hearing, ^h vexed his righteous soule from day to day with their vnlawfull deeds.)

⁹ The Lord ⁱ knoweth so deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement vnder punishment.

¹⁰ ^a And chiefly them that walke after the flesh, in the lust of vncleanness, and despise gouernement, which are bolde, and stand in their owne conceit, and feare not to speake euill of them that are in ^k dignitie.

¹¹ Whereas the Angels which are greater both in power & might, giue not railing iudgement against them before the Lord.

¹² ^a But these, as naturall brutish beasts, led with sensualitie and ¹ made to be taken, and destroyed, speake euill of those things which they know not, & shall perish through their ^m owne corruption,

¹³ And shall receiue the wages of vnrighteousnesse, as they which count it pleasure daily to liue deliciously. || Spots they are & blots, delighting themselues in their deceiuings, ⁿ in feasting with you,

¹⁴ ^a Hauing eyes full of adulterie, and that cannot cease to sinne, beguiling vnsutable soules: they haue hearts exercised with couetousnesse, they are the children of curse:

¹⁵ Which forsaking the right way, haue gone astray, following the way ^a of Balaam, the sonne of Bofor, which loued the wages of vnrighteousnesse.

¹⁶ But hee was rebuked for his iniquitie: for the dumbe beast speaking with mans voyce, forbade the foolishnesse of the Prophet.

¹⁷ ^a These are ^o welles without water, and clouds caried about with a tempest, to whome the ^p blacke darknesse is reserued for euer.

¹⁸ For in speaking ^q swelling words of vanitie, they ^r beguile with wantonnesse through the lusts of the flesh them that were ^c cleane escaped from them which are wrapped in error,

¹⁹ Promising vnto them libertie, and are themselues the ^s seruants of corruption: for of whomsoeuer a man is overcome, euen vnto the same is he in bondage.

²⁰ *1. Ioh.* 4. 18. *inde* 6. ^c So the Grecians called the deepe dungeon vnder the earth, which should bee appointed to torment the soules of the wicked in.

²¹ Bound them with darkenesse as it were with chaines: and by darkenesse hee meaneth that most miserable state of life that is full of horror.

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³⁰ Which was before the flood: not that God made a new world, but because the world seemed new. ³¹ *Gen.* 7. 1. For hee ceased not the space of an hundred and twentie yeeres to warne the wicked both by word and deeds, what wrath of God hang'd ouer their heads.

² *Gen.* 19.
³ 3. 24.

⁴ Which way soeuer he looked, & turned his eyes, hee had a troubled soule, and being vehemently grieved, liued a painefull life.

⁵ Hath bene long practised in sawing and deliuering the righteous.

⁶ Hee goeth to another sort of corrupt men, which notwithstanding are within the bosome of the Church, which are wickedly giuen, and dolefully speake euill of the authoritie of Magistrates (which the Angels themselves that minister before God, doe not dispraise.)

⁷ A true and lively description of ⁸ Romish cleargie (as they call it).

⁹ *Princes and great men, as they neuer so high in authoritie.*

¹⁰ A lively painting out of the same persons, wherein they are compared to beasts which are made to snare themselves to destruction, while they giue themselves to fill their bellies: for there is no greater ignorance then is in these men: although they most impudently finde fault with those things which they know not: and it shall come to passe that they shall destroy themselues as beasts with those pleasures wherewith they are delighted, and dishonour and defile the company of the godly.

¹¹ Made to this end to be a pray to others: So doe these men willingly cast them.

¹² *Or, litteracks.* ⁿ When as by being amongst the Christians in the holy banquet which the Church keepeth, they would seeme by that means to be true members of the Church, yet they are indeed but blots of the Church.

¹³ Hee condemneth those men, as shewing euen in their behauiour and countenance an vnmeasurable lust, as making merchandise of the soules of light persons, as men exercised in all the crafts of couetousnesse, to be short, as men that sell themselves for money to curse the sonnes of God after Balaams example, whome the dumbe beast reproo'd.

¹⁴ *Number.* 22. 23. ¹⁵ *Inde* 12.

¹⁶ Another note wherebv they may be well known what manner of men they are, because they haue inwardly nothing but either vterly vaine or very hurtful, although they make a shew of some great goodnes, yet they shall not escape vnpunished for it, because vnder pretence of false libertie, they draw men into most miserable slaerie of sinne.

¹⁷ Which boast of knowledge and haue nothing in them. ^p Most greasse darkenesse.

¹⁸ They deceiue with vaine and swelling words. ^q They take them, as fishes are taken with the booke.

¹⁹ Vnstedfastly and in dedde, cleane departed from idolatrie. *1. Ioh.* 3. 24. row. 6. 20.

²⁰ *Inde* 12.

²¹ *Inde* 12.

²² *Inde* 12.

²³ *Inde* 12.

²⁴ *Inde* 12.

²⁵ *Inde* 12.

²⁶ *Inde* 12.

²⁷ *Inde* 12.

²⁸ *Inde* 12.

²⁹ *Inde* 12.

³⁰ *Inde* 12.

³¹ *Inde* 12.

³² *Inde* 12.

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³⁴ *Inde* 12.

³⁵ *Inde* 12.

³⁶ *Inde* 12.

³⁷ *Inde* 12.

³⁸ *Inde* 12.

³⁹ *Inde* 12.

⁴⁰ *Inde* 12.

⁴¹ *Inde* 12.

THE FIRST EPISTLE GENERALL OF IOHN.

CHAP. I.

1 He testifieth that he bringeth the eternall word wherein is life, & light: 2 God will bee mercifull vnto the faithfull, if growing vnder the burden of their sinnes, they learne to see vnto his mercie.

THat which was from the beginning, which wee haue heard, which wee haue seene with these our eyes, which wee haue looked vpon, and these handes of ours haue handled of that word of life,

3 (For that life was made manifest, and we haue seene it, and beare witnesse, and shewe vnto you that eternall life, which was with the Father, and was manifest vnto vs.)

4 That, I say, which wee haue seene and heard, declare we vnto you, that yee may also haue fellowship with vs, and that our fellowship also may bee with the Father, and with his Sonne Iesus Christ.

5 And these things write wee vnto you, that your ioy may be full.

6 This then is the message which wee haue heard of him, and declare vnto you, that God is light, and in him is no darknesse.

7 If we say that wee haue fellowship with him, and walke in darknesse, we lie, and doe not truly.

8 But if we walke in the light as hee is in the light, we haue fellowship one with another, and the blood of Iesus Christ this Sonne cleaseth vs from all sinne.

9 If we say that we haue no sinne, wee deceiue our selues, and truth is not in vs.

10 If we acknowledge our sinnes, hee is faithful and iust, to forgive vs our sinnes, and to cleanse vs from all vnrighteousnesse.

11 If we say we haue not sinned, we make him a liar, and his word is not in vs.

God: in which thing only consisteth all happinesse. 3 Now he entrencheth into a question, whereby we may vnderstand that we are ioyned together with Christ, to wit, if wee be gouerned with his light, which is perceived by the ordering of our life. And thus he reasoneth: God is in himselfe most pure light, therefore he agreeth well with them which are lightlike, but with them that are darkesome he hath no fellowship. 4 God is said to be light of his own nature, and to be in light, that is to say, in that everlasting infinite blessednesse: and we are said to walke in light in that the beams of that light do shine vnto vs in the Word. 5 A digression or going from the matter he is in hand with, to the remission of sinnes: for this our sanctification which walke in the light, is a testimonie of our ioyning and knitting together with Christ: but because this our light is very darke, we must needs obtaine another benefit in Christ, to wit, that our sinnes may be forgiven vs being sprinkled with his blood: and this in conclusion is the prop and stay of our saluation. 6 Therefore the beginning of saluation is to acknowledge our wickednesse, and to require pardon of him, who freely forgiveth all sinnes, because he hath promised fo to doe, and he is faithful and iust. 7 So then our saluation hangeth vpon the free promise of God, who because he is faithful and iust, will performe that which he hath promised. 8 Where are then our merits? for this is our true felicitie. 9 A rehearsal of the former sentence, wherein hee condemned all of sinne without exception: in so much that if any man perswade himselfe otherwise, hee doeth as much as in him lieth, make the word of God himselfe vaine, and to no purpose, yea, he maketh God a liar: for to what end, either in times past needed sacrifices, or now Christ and the Gospel, if wee be not sinners? 10 They doe not only deceiue themselves, but are blasphemous against God. 11 He doth not place in vs: that is, in our hearts.

CHAP. II.

1 Hee declareth that Christ is our Mediator and Advocate, 2 and sheweth that the knowledge of God consisteth in holiness of life, 3 which appertaineth to all sortes, 4 that depend on Christ alone: 5 Then having exhorted them to continue the world, 6 Hee giueth warning that Antichrists bee auoyded, 7 and that the lawe of truth be stood vnto.

MY little children, these things write I vnto you, that yee sinne not: and if any man sinne, we haue an Advocate with the Father, Iesus Christ the iust.

2 And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world.

3 And hereby we are sure that we know him, if we keepe his commandements.

4 He that saith, I know him, and keepeth not his commandements, is a liar, and the truth is not in him.

5 But hee that keepeth his word, in him is the loue of God perfect indeed: hereby we know that we are in him.

6 Hee that saith hee remaineth in him, ought euen so to walke, as he hath walked.

7 Brethren, I write no new commandement vnto you, but an old commandement, which yee haue had from the beginning: this old commandement is that word, which yee haue heard from the beginning.

8 Again, a new commandement I write vnto you, that which is true in him, and also in you: for the darknesse is past, and that true light now shineth.

9 Hee that saith that he is in that light, and hateth his brother, is in darknesse, vntill this time.

10 He that loueth his brother, abideth in that light, and there is none occasion of euill in him.

11 But hee that hateth his brother, is in darknesse, and walketh in darknesse, and

declaring what it is to walke in the light, to wit, to keepe Gods commandements. Wherby it followeth that holinesse doth not consist in those things which men haue deuised, neither in a vaine profession of the Gospel. 2 This must be vnderstood of such a knowledge as hath faith with it, and not of a common knowledge. 3 For the true is known by the fruit. 4 Holinesse, that is, a life ordered according to the precept of Gods commandements, how weak soeuer wee be, is of necessitie ioyned with faith, that is, with the true knowledge of the Father in the Sonne. 5 Hee that keepeth Gods commandements loueth God in deede: He that loueth God, is in God, or is ioyned together with God. Therefore hee that keepeth his commandements is in him. 6 Wherewith we loue God. 7 He meaneth our communion with Christ. 8 He that is one with Christ, must needs liue his life, that is, must walke in his steps. 9 The Apostle going about to expound the commandement of Charitie one towards another, telleth first, that when he vrgeth holinesse, he bringeth no new trade of life (as they vse to doe which deuise traditions one after another) but putteth them in minde of that same law which God gaue in the beginning, to wit, by Moses. 10 At that time that God began to make Lawes to his people. 11 He addeth that the doctrine indeede is old, but it is now after a sort new, both in respect of Christ, and also of vs, in whom hee through the Gospel, engraueth his Law effectually, not in tables of stone, but in our mindes. 12 Which thing, (to wit, that the doctrine is new which I write vnto you) is true in him, and in you. 13 Now hee cometh to the second table, that is, to Charity one towards another, and denieth that that man hath true light in him, or is in deede regenerate and the sonne of God, which hateth his brother: and such an one wandereth miserably in darknesse, bragge he of neuer so great knowledge of God, for that wittingly and willingly he catcheth himselfe headlong into hell. Chap. 3. v. 14.

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knoweth

9 He returneth againe from the sanctification to remission of finnes, because that free reconciliation in Christ is the ground of our saluation whereupon afterwards sanctification must be built as vpon a foundation.

10 Therefore I write vnto you, because you are of their number whom God hath reconciled to himselfe.

11 For his own sake: And in this his name Christ, he sheweth out all other, whether they be in heaven or earth.

12 He sheweth that this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are passing ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable vnto them.

13 He aduerteth you men, if they be delirious to shewe their strength, that they haue a most glorious combat set here before them, to wit, Satan the worst enemy, who must be overcome: willing them to be as sure of the victory, as if they had already gotten it.

knoweth not whither hee goeth, because that darkness hath blinded his eyes.

12 Little children, I write vnto you, because your finnes are forgiven you for his Names sake.

13 I write vnto you, fathers, because yee haue knowen him; that is from the beginning. I write vnto you, young men, because yee haue ouercome that wicked one. I write vnto you, little children, because yee haue knowen the Father.

14 I haue written vnto you, fathers, because yee haue knowen him, that is from the beginning. I haue written vnto you, young men, because yee are strong, and the word of God abideth in you, and yee haue overcome that wicked one.

15 Loe not this world, neither the things that are in this world. If any man loue this world, the loue of the Father is not in him.

16 For all that is in this world (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

17 And this world passeth away, and the lust thereof: but hee that fulfilleth the will of God, abideth euer.

18 Little children, it is the last time, and as yee haue heard that Antichrist shall come, euen now there are many Antichrists: whereby we know that it is the last time.

19 They went out from vs, but they were not of vs: for if they had bene of vs, they should haue continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs.

20 But yee haue an Poyntment from that Holy one, and know all things.

21 I haue not written vnto you, because ye know not the trueth: but because yee know it, and that no lie is of the trueth.

12 Finally, he sheweth to children, that that true Father from whom they haue to looke for all good things, is set forth vnto them in the Gospel. 13 He addeth afterward in like order, as many exhortations: as if he should say, Remember, you fathers, as I wrote euen now, that the euil lasting Sonne of God is revealed to vs. Remember yee young men, that that strength whereby I said that you put Satan to flight, is giuen you by the word of God which dwelleth in you. 14 The world which is full of wicked desires, lusts or pleasures, and pride, is utterly hated of our heavenly Father. Therefore the Father and the world cannot be loued together: and this admonition is very necessary for Greene and flourishing youth. 15 He speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to loue the world with an infinite love, Iohn 3. 16. that is to say, those whom he chooseth out of the world. 16 Wherein the Father is loued. 17 He sheweth how much better it is to obey the Fathers will, then the lusts of the world, by both their natures and vnlike euents. 18 Now, he turneth himselfe to little children, which notwithstanding are well instructed in the summe of religion, and willett them by diuers reasons to shake off foolishness, which is too too familiar with that age. 19 He useth this word (Little) not because he speaketh to children, but to allure them the more by using such sweet words. 20 First, because the last time is at hand, so that the matter suffereth no delay. 21 Secondly, because Antichrists, that is, such as fall from God, are already come, euen as they heard that they should come. And it was very requisite to warne that vnhedie and warlesse age of that danger. 22 A digression against certaine offences and stumbling blocks whereto: that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foule falling backe of certaine, first he maketh plaine vnto men, that although such as fall from God and his religion had place in the Church, yet they were neuer of the Church: because the Church is the company of the elect, which cannot perish, and therefore cannot fall from Christ. 23 So then the elect can neuer fall from grace. 24 Secondly, hee sheweth that these things fall out to the profit of the Church, that hypocrites may be plainly known. 25 Thirdly, hee comforteth them, to make them stand fast, inasmuch as they are appointed of the holy Ghost with the true knowledge of saluation. 26 The grace of the holy Ghost, and this is a borrowed kind of speech taken from the sayings used in the Law. 27 From Christ who is peculiarly called Holy. 28 The taking away of an obedienc. He wrote not these things as to men which are ignorant of religion, but rather as to them which doe well know the trueth, yea, so farre forth that they are able to discern trueth from fallshood.

22 Who is a liar, but he hath denieth that Iesus is that Christ: the same is that Antichrist that denieth the father and the Sonne.

23 Whosoever denieth the Sonne, the same hath not the Father.

24 Let therefore abide in you that same which yee haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, yee also shall continue in the Sonne, and in the Father.

25 And this is the promise that he hath promised vs, euen the eternal life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But that anyoyning which yee receiued of him, dwelleth in you, and yee neede not that any man teach you: but as the same Anoynting teacheth you of all things, and it is true, and is not lying, and as it taught you, yee shall abide in him.

28 And now, little children, abide in him, that when he shal appeare, we may be bold, and not be ashamed before him at his coming.

29 If yee know that hee is righteous, know yee that hee which doeth righteously, is borne of him.

30 The free promise, that is to say, in Christ alone, who is giuen vs of the Father. 31 The same Spirit which indwelleth the elect with the knowledge of the truth and sanctifieth them, giueth them therewithall the gift of perseverance, to continue to the end. 32 The Spirit which you haue receiued of Christ, and which hath led you into all truth. 33 You are not ignorant of these things, and therefore I teach them not as things that were neuer heard of, but call them to your remembrance as things which you do know. 34 He commendeth both the doctrine which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so, that he taketh nothing from the honour due to the holy Ghost. 35 The conclusion both of the whole exhortation, & also of the former treatise. 36 A passing ouer to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order, for before he taught vs to goe vp from the effects to the cause, and in this that followeth, hee goeth downe from the causes to the effects: And this is the summe of this argument, God is the fountaine of all righteousness, and therefore they that giue themselves to righteousness, are known to be borne of him, because they resemble God the Father.

CHAP. III.

1 Setting downe the ineffimable glory of this, that wee are Gods sonnes, 2 He sheweth that newnesse of life must be testified by good workes, wherof Charitie is a manifest token 19 Off faith, 22 and praying vnto God.

Behold, what loue the Father hath giuen to vs, that we should be called the sonnes of God: for this cause this world knoweth you not, because it knoweth not him.

2 Dearly beloved, now are wee the sonnes of God, but yet it is not made manifest what we shall be: and we know that when hee shal be made manifest, we shal be like him: for we shall see him as he is,

3 And euery man that hath this hope in him, purgeth himselfe, euen as he is pure.

4 Whosoever committeth sinne, trans-

gresseth we are so. 2 Before he declareth this adoption he saith two things: the one, that this so great a dignitie, is not to be esteemed according to the iudgement of the flesh, because it is unknown to the world, for the world knoweth not God the Father himselfe. 3 The other: This dignitie is not fully made manifest to vs our selues, much lesse to strangers, but we are sure of the accomplishment of it, inasmuch that we shall bee like to the Sonne of God himselfe and shall enjoy his light in deede, such as hee is now, but yet notwithstanding this is deferred vntill his next coming. 4 Like, but not equal. 5 For now we see as in a glasse. 6 Cor. 13. 12. 4 Now he describeth this adoption, (the glory whereof as yet consisteth in hope) by the effect, to wit, because that whosoever is made the Sonne of God, endeavoureth to resemble the Father in puritie. 5 This word signifieth a likeness, but not an equality. 6 The rule of this puritie can from no whence else be taken but from the Law of God, the transgression whereof is that which is called sinne. 7 Giueth not himselfe to puritie.

gresseth

A short definition of the first fruit.
6. An argument taken from the manner of our salvation: Christ in his life is most pure, and he came to take away our sinnes by himselfe, and by the Holy Ghost. Therefore whoeuer is truly partaker of Christ, doeth not give himselfe to sinne, and contrariwise he that giueth himselfe to sinne, knoweth not Christ.
7. If a. 53. 5. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

gresseth also the Law: for sinne is the transgression of the Law.

5 And ye know that he was made manifest, that he might take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither hath knowen him.

7 Little children, let no man deceive you: he that doth righteousness, is righteous, as he is righteous.

8 He that committeth sinne, is of the deuill: for the deuill sinneth from the beginning: for this purpose was he made manifest that Sonne of God, that he might loose the workes of the deuill.

9 Whosoever is borne of God, sinneth not: for his seede remaineth in him, neither can he sinne, because he is borne of God.

10 In this are the children of God knowne, and the children of the deuill: whosoever doth not righteousness, is not of God, neither hee that loueth not his brother.

11 For this is the message, that yee heard from the beginning, that we should loue one another.

12 Not as Cain which was of that wicked one, and slew his brother: and wherefore slew he him? because his owne workes were euill, and his brothers good.

13 Maruell not my brethren, though this world hate you.

14 Wee know that wee are translated from death vnto life, because we loue the brethren: he that loueth not his brother, abideth in death.

15 Whosoever hateth his brother, is a manlayer: and yee know that no manlayer hath eternall life abiding in him.

16 Hereby haue wee perceiued loue, that hee layd downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

17 And whosoever hath this worlds

the Sonne of God, being borne againe of his Spirit as of new seed, in so much, that of necessity he is now delivered from the slavery of sinne. 1. John 3. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

good, and seeth his brother hath need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue only, but in deede and in truth.

19 For thereby wee know that wee are of the truth, and shall before him assure our hearts.

20 For if our heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 And whatsoeuer wee aske wee receiue of him, because wee keepe his commandments, and doe those things which are pleasing in his sight.

23 This is then his commandement, That we beleue in the Name of his Sonne Iesus Christ, and loue one another as hee gaue commandement.

24 For hee that keepeth his commandments, dwelleth in him, and hee in him: and hereby we know that he abideth in vs, euen by that Spirit which he hath giuen vs.

much more ought the iudgement of God to condemne vs, who knoweth our hearts better then we our selues do. 21. A third effect also riseth of the former, that in these mikry we are sure to be heard, because we are the sonnes of God: as we understand by the grace of sanctification, which is proper to the elect. 22. Mat. 21. 22. Job. 15. 7. and 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. III.

1 Having spoken somewhat touching the trying of spirits: 2 For some speake after the world, 3 and some after God: 4 He returneth to charitie, 11. 19 and by the example of God he exhorteth to brotherly loue.

Dearely beloued, beleue not euery spirit, but trie the spirits whether they are of God: for many false prophets are gone out into this world.

2 Hereby shall yee know the Spirit of God, Every spirit which confesseth that Iesus Christ is come in the flesh, is of God.

3 And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whom yee haue heard, how that he should come, and now already he is in this world.

4 Little children, yee are of God, and haue overcome them, for greater is he that is in you, then he that is in this world.

5 They are of this world, therefore speake they of this world, & this world heareth them.

is, that because many men teach false things, wee should not therefore beleue any. We must then obserue a meane, that wee may be able to discerne the Spirits of God which are altogether to be followed, from impure spirits, which are to be shunned. 2. This is spoken by the figure Metonymy, and it is as if he had said, 'Beleeue not euery one that saith that he hath a gift of the holy Ghost to doe the office of a Prophet.' 3. He giueth a certaine and perpetuall rule to know the doctrine of Antichrist, to wit, if either the diuine or humane nature of Christ, or the true vnitie of them together be denied: or if the least iota that may be, be derogated from his office who is our onely King, Prophet, and euertasting his Priest. 4. He speaketh simply of the doctrine, and not of the person. 5. The true Messias, & Iesus man. 6. He comforteth the elect with a most sure hope of victory: but yet so, that he teacheth them that they fight not with their owne vertue, but with the vertue and power of God. 7. He bringeth a reason why the world receiue these teachers more willingly than the true: to wit, because they breathe out nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by.

Openeth not his heart to him, nor his mouth, nor willingly and charitably.
18. Christian charitie standeth not in words, but in deede, & proceedeth from a sincere affection.
19. He commendeth charitie, by a triple effect: for first of all, by it we know that we are indeede the sonnes of God, as he shewed before.
20. Therefore it commeth that we haue a quiet conscience, as on the contrary side he that thinketh that he hath God for a iudge, because he is guilty to himselfe, either he is neuer or els very rarely quiet, for God hath a sharper fight then we, and iudgeth more severely.
21. If an euill conscience diuinceth

1 Taking occasion by the name of the Spirit, left loue and charity should be separated fro the worship of God, which chiefly dependeth of his true knowledge, he returneth to that which hee spake of in the second chapter touching the taking heede of Antichrists. And he will haue vs here to take heed of two things, the one is, that seeing there be many false prophets, we doe not lightly giue credit to euery man: the other

8 And there are three, which beare record in the earth, the spirit, and the water, and the blood: and these three agree in one.

9 If wee receiue the witnessse of men, the witnessse of God is greater: for this is the witnessse of God, which hee testified of his Sonne.

10 Hee that beleeueth in that Sonne of God, hath the witnessse in himselfe: that he beleeueth not God, hath made him a liar, because he beleeueth not the record, that God witnessed of that his Sonne.

11 And this is that record, to wit; that God hath giuen vnto vs eternall life, and this life is in that his Sonne.

12 He that hath that Sonne, hath that life: and hee that hath not that Sonne of God, hath not that life.

13 These things haue I written vnto you, that beleeue in the Name of that Sonne of God, that yee may knowe that yee haue eternall life, and that yee may beleeue in the Name of that Sonne of God.

14 And this is that assurance, that wee

haue in him, that if we aske any thing according to his will, he heareth vs.

15 And if wee know that hee heareth vs, what doer we aske, wee know that wee haue the petitions, that we haue desired of him.

16 If any man see his brother sinne a sinne that is not vnto death, he may aske, and hee shall giue him life for them that sinne not vnto death. There is a sinne vnto death: I say not that thou shouldst pray for it.

17 All vnrigheteousnesse is sinne, but there is a sinne, nor vnto death.

18 We know that whosoever is borne of God, sinneth not: but hee that is begotten of God, keepeth himselfe, and that wicked one toucheth him not.

19 We know that we are of God, and this whole world lieth in wickednesse.

20 But we know that that Sonne of God is come, and hath giuen vs a mind to know him, which is true: and wee are in him, that is true, that is, in that his Sonne Iesus Christ: this same is that very God and that eternall life.

21 Little children keepe yourselves from idols, Amen.

We must not despise therefore, because every sinne is not deadly, and without hope of remedy. 17 A reason why not all, nay rather why no sinne is mortall to some: to wit, because they be borne of God: that is to say, made the sonnes of God in Christ, and being indwelt with his Spirit, they doe not serue sinne, neither are deadly wounded of Satan. 18 Every man must particularly apply to himselfe the generall promises, that wee may certainly perfwade our selues, that whereas all this world is by nature lost, wee are freely made the sonnes of God, by the sending of Iesus Christ his Sonne vnto vs, of whom wee are lightened with the knowledge of the true God and eternall life. Luke 24. 49. The doctrine of Christ is more plainly preped by this place. 19 Hee expresseth a plaine precept of taki g heede of idols: which hee setteth against the onely true God, that with this title as it were he might scale vp all the former doctrine.

* Chap. 3. 23.
15 Wee haue to make prayers not onely for our selues, but also for our brethren which doe sinne, that their finnes be not vnto them, to death. and yet he excepteth that sinne which is neuer forgiven, or the sinne against the holy Ghost, that is to say, an vniuersall and wilfull falling away from the knowledge of the Gospel.
16 Then is as much as if he said, let him desire the Lord to forgive him, and hee will forgive him being so desired.
* Math. 12. 31.
marks 3. 29.
16 The taking away of an objection: Indeed all iniquitie is comprehended vnder the name of sinne: but yet and without hope of remedy.
17 A reason why not all, nay rather why no sinne is mortall to some: to wit, because they be borne of God: that is to say, made the sonnes of God in Christ, and being indwelt with his Spirit, they doe not serue sinne, neither are deadly wounded of Satan.
18 Every man must particularly apply to himselfe the generall promises, that wee may certainly perfwade our selues, that whereas all this world is by nature lost, wee are freely made the sonnes of God, by the sending of Iesus Christ his Sonne vnto vs, of whom wee are lightened with the knowledge of the true God and eternall life.
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* Rom. 1. 6. 17.

THE SECOND EPISTLE OF IOHN.

1 This Epistle is writtento a woman of great renowne, 9 who brought vp her children in the feare of God: 6 he exhorteth her to continue in Christian charitie, 7: that shee accompanie not with Antichrists, 10 but auaide them.

THE Elder to the elect Lady, and her children, whom I loue in the truth, and not I onely, but also all that haue knowen the truth,

2 For the truethe sake which dwelleth in vs, and shall bee with vs for euer:

3 Grace bee with you, mercie and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with truth and loue.

4 I reioyced greatly, that I found thy children walking in truth, as we haue recei-

ued a commandement of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandement vnto thee, but the same which wee had from the beginning) that we loue one another.

6 And this is that loue, that wee should walke after his commandements. This commandement is, that as yee haue heard from the beginning, yee should walke in it.

7 For many deceiuers are entred into this world, which confesse northat Iesus Christ is come in the flesh. Hee that is such one, is a deceiver and an Antichrist.

8 Looko to your selues, that we lose not the things which we haue done, but that wee may receiue a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bid him, God speede.

Ccccc 3 11 For

10 He sheweth by an argument of comparison, of what great weight the heavenly testimonie is, that the Father hath giuen of the Sonne, vnto whom a greeth both the Sonne himselfe and the holy Ghost.
11 I conclude, that the Father hath giuen of the Sonne, vnto whom a greeth both the Sonne himselfe and the holy Ghost.
12 He sheweth the surety of the Father's witnessse, by the Father's own confession, that hee hath giuen of the Sonne, vnto whom a greeth both the Sonne himselfe and the holy Ghost.
13 The conclusion of the Epistle, wherein hee sheweth first of all, that euen they which already beleeue, doe stand in need of this doctrine, to the end that they may grow more and more in knowledge: that is to say, to the end that they may be daily more and more certified of their saluation in Christ, through faith.
14 Because we doe not yet in effect obtaine that which wee hope for, the Apostle byeth inuocation of prayer with faith, which hee will haue to proceed from faith, and moreover to be concerned in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers can not be vaine.
15 This Epistle is writtento a woman of great renowne, 9 who brought vp her children in the feare of God: 6 he exhorteth her to continue in Christian charitie, 7: that shee accompanie not with Antichrists, 10 but auaide them.
16 This is no proper name, but so taken on the word foundeth, that is to say, in the worthy and noble Lady.
17 Excellent and honorable Dame.
18 The bond of Christian communion or linking together is the true and constant profession of the truth.
19 With true knowledge which hath alwayes bene joynd with it, and following it.
20 This true profession consisteth both in loue one towards another which the Lord hath commanded, and also especially in wholesome and sound doctrine, which also is deliuered vnto vs: for the commandment of God is a found and sure foundation both of the rule of maners, and of doctrine, and these cannot bee separated the one from the other. 21 According as the truth directeth them.

1. *God he that biddeth him, God speede* is partaker of his guilt decedeth. Although I had many things to write vnto you, yet I would not write with paper and ynke: but I woulde

come vnto you, and speake mouth to mouth, that our ioy may be full. **12** The foules of thine elect filter greete thee. *And I will write vnto thee, but I will not write with paper and ynke: for I knowe that thou art able to receiue the word which I write vnto thee.*

THE THIRD EPISTLE OF IOHN.

1 Hee commendeth Gaius for his fidelity, and reprehendeth Diotrephes for his inuicible hatred. *Hee commendeth Gaius for his fidelity, and reprehendeth Diotrephes for his inuicible hatred.*

8 Wee therefore ought to receiue such, that we might be helpers to the truth.

9 I wrote vnto the Church, but Diotrephes which loveth to haue the preeminence among them, receiueth us not.

10 Wherefore if I come, I will call to your remembrance the deedes which he doeth, prating against vs with malicious words, and not therewith content, neither hee himselfe receiue the brethren, but forbiddeth them that would and sheweth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: hee that doeth well, is of God: but hee that doeth euill, hath not seene God.

12 Demetrius hath good report of all men, and of the truth it selfe: yea, and we our selues beare record, and yee knowe that our recorde is true.

13 I haue many things to write: but I will not with ynke and pen write vnto thee:

14 For I trust I shall shortly see thee, and wee shall speake mouth to mouth. Peace be with thee. The friends salute thee. Greete the friends by name.



He Elder vnto the beloued Gaius, whome I loue in the truth.

2 Beloued, I wish chiefly that thou prosperest and faredest well as thy loue prospereth.

3 For I reioyce greatly when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth.

I haue no greater ioy then these, that is, to heare that my sonnes walke in veritie.

4 Beloued, thou doest faithfully, whatsoever thou doest to the brethren, & to strangers.

6 Which bare witness of thy loue before the Churches. Whome if thou bringest on their iourney, as it becometh, according to God, thou shalt doe well.

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

a. Then these say, b. Hee becometh a beleuer and a Christian. c. Hee commendeth to Gaius, as hee whom hee had once, stained before receiving him, about the affayres of the Church, or else some other which had like busynesse.

THE GENERALL EPISTLE OF IUDE.

3 Hee warneth the godly to take heede of such men, **4** that make the grace of God a cloke for their wantonnesse: **5** and that they shall not scape unpunished, for the contempt of that grace. **6, 7.** Hee proueth by three examples: **14** and alledge the prophesie of Enoch: **20** Finally hee sheweth the godly a meane, to ouerthrow all the snares of those deceiuers.



I V D E a seruant of Iesus Christ, and a brother of Iames, to them which are called and sanctified of God the Father, and referred to Iesus Christ:

2 Mercie vnto you, and peace and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for mee to write vnto you to exhort you, that yee should earnestly contend for the maintenance of the faith, which was once giuen vnto the Saints.

4 For there are certaine men crept in, which were before of olde ordeined to this condemnation: vngodly men they are, which turne the grace of our God into wantonnesse, and denie God the onely Lord, and our Lord Iesus Christ.

5 I will therefore put you in remembrance, forasmuch as yee once knewe this, how that the Lord, after that hee had deliuered the people out of Egypt, destroyed them afterward which beleueed not.

6 The Angels also which kept not their first estate, but left their owne habitation, hee hath referred in euerlasting chaines vnder darkness vnto the iudgement of the great day.

7 As Sodom and Gomorreh, and the cities about them, which in like maner as they did, committed fornication, and followed strange flesh, are set foorth for an ensample,

have abused the grace of God to follow their owne lusts. *a. Nowe 14. 37. 5 The fall of the Apostles was most feierly punished, how much more then will the Lord punish wicked and faithlesse men? 1 Pet. 2. 4. Gen. 9. 24. 8 Following the steps of Sodom & Gomorreh, b. Tbu hee cometh forth with his horrible and monstrous lusts, and*

It is by Gods prouidence and not by chance, that many wicked men creepe into the Church. Hee condemneth this first in them, that they take a pretence or occasion to waxe wanton, by the grace of God, which cannot be, but the chiefe empire of Christ must be abrogated in that such men giue vp themselves to Satan as at this day the hee of Anabaptist doth, which they call Libertines. 2. Pet. 2. 1. Hee setteth forth the horrible unchristianity of them which

a. This is put to make a difference betweene him and Iudas Iscariot, b. By Gods the Father, c. Set apart by the euerlasting counsell of God, to be deliuered to Christ to be kept. d. The end and marke whereat hee shooeth in this epistle, is that hee confirmeth the godly against certaine wicked men both in whole some doctrine and good maners. e. Of those things that pertaine to the saluation of all of vs. f. That yee should defend the faith by all the might you can, both by true doctrine and good example of life. g. Which was once so giuen, that it may neuer be changed.

and suffer the vengeance of eternall fire.
 8 Likewise notwithstanding these fleec-
 pers also defile the flesh, and despise go-
 uernement, and speake euill of them that are
 in authoritie.

9 Yet Michael the Archangel, when hee
 stroue against the deuill, and disputed about
 the bodie of Moses, durst not blame him with
 cursed speaking, but said, The Lord rebuke
 thee.

10 But these speake euill of those things
 which they know not: and whatsoever things
 they know naturally, as beastes, which are
 without reason, in those things they corrupt
 themselves.

11 Woe be vnto them: for they haue fol-
 lowed the way of Cain, and are cast away by
 the deceite of Balaams wages, and perish in
 the gamesaying of Core.

12 There are rockes in your feastes of
 charitie when they feast with you, without
 all feare, feeding themselves: cloudes they
 are without water, caried about of windes, cor-
 rupt trees without fruite, whose dead, and
 plucked vp by therootes.

13 They are the raging wanes of the sea, fo-
 ming out their owne shame: they are wandring
 starres, to whom is reserved the blacknesse of
 darkenesse for ever.

14 And Enoch also the seuenth from Adam,

propheied of such, saying, Behold, the Lord
 commeth with thousands of his Saints,

15 To giue iudgement against all men, and
 to rebuke all the vngodly among them of all
 their wicked deedes, which they haue vngodly
 committed, and of their cruel speakings, which
 wicked sinners haue spoken against him.

16 These are murmurers, complainers,
 walking after their owne lustes: whose
 mouthes speake proud things, hauing mens
 persons in admiration, because of advantage.

17 But ye beloved, remember the words
 which were spoken before of the Apostles of
 our Lord Iesus Christ.

18 How that they tolde you that there
 should bee mockers in the last time, which
 should walke after their owne vngodly lusts.

19 These are they that separate them-
 selves from other, naturall, hauing not the
 Spirit.

20 But ye beloved, edifie your selues in your
 most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of
 God, looking for the mercie of our Lord Iesus
 Christ vnto eternall life.

22 And haue compassion of some, in put-
 ting difference:

23 And other saue with feare, pulling
 them out of the fire, and hate euen that gar-
 ment which is spotted by the flesh.

24 Now vnto him that is able to keepe
 you, that ye fall not, and to present you fault-
 lesse, before the presence of his glory with ioy.

That is, to God onely wile, our Sauour,
 be glory, and maiestie, and dominion, and po-
 wer, both now and for ever, Amen.

even the least cogitation that may be. By fleeing them, and holding them backe with
 godly severity. An amplification, taken from the forbidden things of the Law which
 did defile. See commendeth them to the grace of God, declaring sufficiently
 that it is God onely that can giue vs that constancie which here requireth of vs.

* Rom. 1. 7.
 * The present
 time, for the time
 to come.
 * Psal. 17. 10.
 11 The rising
 vp of such mon-
 sters was spoken
 of before, that
 we should not
 be troubled at
 the newnesse of
 the matter.
 * 1. Tim. 4. 1.
 2. Tim. 3. 1.
 3. Pet. 3. 1.
 12 It is the pro-
 perrie of Anti-
 christ to sepa-
 rate themselves
 from the godly,
 because they are
 not gouerned by
 the spirit of God:
 & contrariwise
 it is the property
 of Christians to
 edifie one ano-
 ther through
 godly prayers,
 both in faith and
 also in loue, vn-
 till the mercie of
 Christ appeare
 to their full sal-
 uation.
 13 Amongst
 them which
 wander and goe
 astray, the godly
 haue to vie this
 choyse, that they
 handle some of
 them gently, and
 that other some
 being euen in the
 very flame, they
 endeavour to saue
 with seuerer and
 sharpe instructi-
 on of the present
 danger: yet so,
 that they doe in
 such sort ab-
 horre the wicked
 and dishonest,
 that they eschew



THE

THE ORDER OF TIME WHEREVNTO THE CON-

The yeere
of Christ.

1, &c.

67.

70.

97.

1073.

1217.

1295.

1300.

1301.

1305.



He dragon watcheth the Church of the Iewes, which was ready to
travaile: Shee bringeth forth, fleeth, and hideth her selfe, whilest
Christ was yet vpon the earth.

The dragon persecuteth Christ ascending into heauen, hee sig-
teth and is throwen downe: and after persecuteth the Church of the
Iewes.

The Church of the Iewes is receiued into the wilderness for three yeeres and an halfe.
When the Church of the Iewes was ouerthrowen, the dragon invaded the Catholike
Church: all this is in the 12. chap.

The dragon is bound for a thousand yeeres, chap. 18.

The dragon raiseth vp the beast with seven heads, and the beast with two heads, which
make hauocke of the Church Catholike and her Prophets for 1260. yeeres after the pas-
sion of Christ, chap. 13. and 11.

The seven Churches are admonished of things present somewhat before the end of Do-
mitian his reigne, and are fore warned of the persecution to come vnder Traiane for ten
yeeres, chap. 2. and 3.

God by word and signes prouoketh the world, and sealeth the godly, chap. 6. and 7.

He sheweth forth exemplars of his wrath vpon all creatures, mankinde excepted,
chap. 8.

The dragon is let loose after a thousand yeeres, and Gregory the seventh, being Pope,
rageih against Henry the third, then Emperour, chap. 20.

The dragon vexeth the world 150. yeeres vnto Gregory the ninth, who writ the De-
cretals, and most cruelly persecuted the Emperour Fredericke the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death,
chap. 9.

The dragon killeth the Prophets after 1260. yeeres, when Boniface the 8. was Pope,
who was the author of the sixt booke of the Decretals: hee excommunicated Philip the
French King.

Boniface celebrateth the Iubile.

About this time was a great earthquake, which ouerthrew many houses in Rome.

Prophecie ceaseth for three yeeres and a halfe, vntill Benedict the second succeeded
after Boniface the 8. Prophecie is reuiued, chap. 11.

The dragon and the two beasts oppugne Prophecie, chap. 13.

Christ defendeth his Church in word and deed, chap. 14. With threats and armes,
chap. 16.

Christ giueth his Church victory ouer the harlot, chap. 17. and 18. Ouer the two
beasts, chap. 19. Ouer the dragon, and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Christ Iesus, chap. 21.
and 22.

THE



THE REVELATION OF SAINT JOHN THE APOSTLE

and Evangelist, with the Annotations

OF FRANCIS TYNIS.

CHAP. I. The seven Spirits which are before his Throne.

5 And from Iesus Christ, which is that faithful witness, and that first begotten of the dead, and that Prince of the kings of the earth, unto him that loved vs, and washed vs from our sinnes in his blood,

6 And made vs Kings and Priests vnto God: euen his Father, to him if say, be glory, and dominion for euermore, Amen.

7 Behold, he cometh with clouds, and every eye shall see him: yea, euen they which pierced him thorow: and all kindreds of the earth shall wail before him: Euen so, Amen.

8 I am Alpha and Omega, the beginning and the ending, sayth the Lord, Which is, and which was, and which is to come; yea, the Almighty.

9 Iohn, euen your brother and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the yle called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was rauished in a spirit on the Lordes day, and heard behind mee a great voice, as it had bene of a trumpe,

11 Saying, I am Alpha and Omega, that first, last, and that which thou seest, write in a booke, & send it vnto the seuen Churches,

12 And I shall come, and shall comfort the golly in the truth, verbe 7.

13 I am Alpha and Omega, that first, last, and that which thou seest, write in a booke, & send it vnto the seuen Churches,

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24 And I shall come, and shall comfort the golly in the truth, verbe 7.

25 I am Alpha and Omega, that first, last, and that which thou seest, write in a booke, & send it vnto the seuen Churches,

8 The exposition, declaring the third and last point of the proposition (for the other points are evident of themselves) wherein is spoken first of the Author of his calling, vnto the 17. verse. Secondly, of the calling it self vnto the end of the Chapter. And first of all the occasion is noted in this verse, in that Saint Iohn turned himselfe towards the vision: after is set downe the description of the Author in the verses following, 13, 14, 15, 16, 17.

9 The description of the Author, which is Christ by the candlestickes that stand about him, that is, the Churches that stand before him, and depend vpon his direction, in this verily his properties, that he is one furnished with wisdom and deserveth to the archieue of great things, verse 13. with ancient granitie & most excellent sight of the eye, verse 14. with strength inuincible and with a mighty word, verse 15. By his operation, that he ruleth the ministry of his seruants in the Church, giueth effect thereto by the sword of his word, and enlightning all things by his countenance. Both most mightily provide for our one by his diuine providence, verse 16.

10 A religious feare that goeth before the calling of the Saints, and their full confirmation to take vpon them the vocation of God. 11 A diuine confirmation of this calling, partly by signe, and partly by word of power. 12 A most elegant description of this calling contained in three things, which are necessary vnto a iust vocation: first the authoritie of him that calleth, for that he is the beginning and end of all things, in this verse, for that he is small and omnipotent, verse 8. Secondly, the summe of his Prophetical calling and reuelation, verse 9. Lastly, a declaration of those persons vnto whom this prophesie is by the commandment of God directed in the description thereof, verse 10.

13 The summe of this prophesie, that the Apostle must write whatsoever he should see, adding nothing, nor taking away any thing, as verse 1. Hereof there are two parts: one is a narration of those things which are, that is, which then were at that time, contained in the second and third Chapter: the other part is of those things which were to come, contained in the rest of this booke. 14 That is, the thing which was mystically signified by the particulars of the vision before goinge. 15 By Angels he meaneth the Ministers of the Church.

which are in Asia, vnto Ephesus, & vnto Smyrna, & vnto Pergamus, & vnto Thyatira, & vnto Sardis, & vnto Philadelphia, & vnto Laodicea.

11 Then I turned backe to see the voice that spake with me: and when I was turned, I saw seuen golden candlestickes,

12 And in the midst of the seuen candlestickes, one like vnto the Sonne of man, clothed with a garment downe to the feete, and girded about the paps with a golden girdle.

13 His head, and his eyes were as white as white wooll, and as snow, and his eyes were as a flame of fire,

14 And his feete like fine brasse, burning as in a furnace: and his voice as the sound of many waters.

15 And he had in his right hand seuen stars: and out of his mouth went a sharpe two edged sword: and his face shone as the Sonne shineth in his strength.

16 And when I saw him, I fel at his feet as dead: 17 then he laid his right hand vpon me, saying vnto me, Feare not: I am the first and the last,

18 And I am alieue, but I was dead, and behold, I am alieue for euermore, Amen, and I haue the keyes of hell and of death.

19 Write the things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 The mystery of the seuen starres which thou sawest in my right hand, and the seuen golden candlestickes, is this, The seuen starres are the Angels of the seuen Churches: and the seuen Candlestickes which thou sawest, are the seuen Churches.

21 By his operation, that he ruleth the ministry of his seruants in the Church, giueth effect thereto by the sword of his word, and enlightning all things by his countenance. Both most mightily provide for our one by his diuine providence, verse 16. 10 A religious feare that goeth before the calling of the Saints, and their full confirmation to take vpon them the vocation of God. 11 A diuine confirmation of this calling, partly by signe, and partly by word of power. 12 A most elegant description of this calling contained in three things, which are necessary vnto a iust vocation: first the authoritie of him that calleth, for that he is the beginning and end of all things, in this verse, for that he is small and omnipotent, verse 8. Secondly, the summe of his Prophetical calling and reuelation, verse 9. Lastly, a declaration of those persons vnto whom this prophesie is by the commandment of God directed in the description thereof, verse 10.

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John is commaunded to write those things which he saw, and he knew necessary to the Churches of Ephesus, 8 of the Smyrnians, 12 of Pergamus, 18 and of Thyatira, 21 that they keepe those things which they receiued of the Apostles.

Vnto the Angel of the Church of Ephesus write, These things saith hee that holdeth the seuen starres in his right hand, and walketh in the midst of the seuen golden candlestickes. I know thy workes and thy labour, & thy patience, & how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars. And thou wast burdened, and hast patience, and for my Names sake hast laboured, and hast not fauted. Neuertheless, I haue somewhat against thee, because thou hast left thy first loue. Remember therefore from whence thou art fallen, and repent, and doe the first workes: or else I will come against thee shortly, and will remoue thy candlesticke out of his place, except thou amend. But this thou hast, that thou hatest the workes of the Nicolaitanes, which I also hate. Let him that hath an eare, heare what the Spirit sayeth vnto the Churches: To him that ouercometh, will I giue to eate of the tree of life which is in the midst of the Paradise of God.

holdeth the seuen starres in his right hand, and walketh in the midst of the seuen golden candlestickes.

I know thy workes and thy labour, & thy patience, & how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

And thou wast burdened, and hast patience, and for my Names sake hast laboured, and hast not fauted.

Neuertheless, I haue somewhat against thee, because thou hast left thy first loue.

Remember therefore from whence thou art fallen, and repent, and doe the first workes: or else I will come against thee shortly, and will remoue thy candlesticke out of his place, except thou amend.

But this thou hast, that thou hatest the workes of the Nicolaitanes, which I also hate.

Let him that hath an eare, heare what the Spirit sayeth vnto the Churches: To him that ouercometh, will I giue to eate of the tree of life which is in the midst of the Paradise of God.

And vnto the Angel of the Church of the Smyrnians, write, These things saith he that is first, and last, which was dead, and is alieue.

I know thy workes and tribulation, & poverty (but thou art rich) and I know the blasphemy of them which say they are Iewes, and are not, but are the Synagogue of Satan.

Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the deuil shall cast some of you into prison, that yee may be tryed, and yee shall haue tribulation ten dayes: bee thou faithfull vnto the death, and I will giue thee the crowne of life.

Let him that hath an eare, heare what the Spirit saith to the Churches. He that ouercometh, shall not be hurt of the second death.

And to the Angell of the Church, which is at Pergamus write, This saith he which hath that sharpe sword with two edges,

I know thy workes, and where thou dwellest, even where Satans throne is, & thou keepest my Name, & hast not denied my faith, euen in those daies when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

Space of time is appointed by him, and the same very short. Now because Saint Iohn wrote this booke in the end of Domitian the Emperours his reigne, as Iulianus and Irenaeus doe witness, it is altogether necessary that this should be referred vnto that persecution which was done by the authoritie of the Emperour Traian: who began to make haucke of the Christian Church in the tenth yeere of his reigne, as the Historiographers doe write: and his bloody persecution continued vntill Adrian the Emperour had succeeded in his place: The space of which time is precisely ten yeeres, which are here mentioned. The conclusion, as verse 7. See Chap. 20. 6. The third place is vnto the Pastors of Pergamus. The exhortation is taken out of the 16. verse of the first Chapter. Pergamus was the name of a famous city in Asia, where the Kings of the Attalians were alwayes resident. The proposition of praise, is in this verse, of reprehension in the two following, and of exhortation ioyned with a conditionall threat, verse 16. Now this Antipas was the Angel or minister of the Church of Pergamus, as Aretas writeth. The faith of them of Pergamus is so much the more highly commended, because they remained constant in the very heat of persecution. Numbe. 24. 14. and 25. 1.

3 The proposition first condemning the Pastor of this Church, verse 1, then reproving him, verse 4, after informing him, and withall threatening that he will translate the Church to another place, ver. 5. This commination or threat Christ mitigateth by a kind of correction, calling to minde the particular, verus & piety of Church, which God neuer leaue without recompense, ver. 6. Concerning the Nicolaitans, see after vpon the 15. verse.

To deal with thee for, The conclusion containing a commandment of attention, and a promise of exhortation, life, shadowed vnder a figure, of which Gen. 22. 9.

This is in Paradise after the manner of the tabernacle phrase, b. This Christ speaks as he is a Mediator. The second place is vnto the Pastors of the Church of the Smyrnians. The Exordium is taken out of the 17. and 18. verses of the first Chapter.

Smyrna was one of the cities of Ionia in Asia. The proposition of praise is in this verse, and of exhortation ioyned with promise, is in the next verse. 8 That is, often yeeres. For so commonly both in this booke and in Daniel, yeeres are signified by name of dayes: that God thereby might declare, that the

1 The former part of this booke is comprised in a narration of those things which then were, as S. Iohn taught vs, Chap. 1. 19. it belongeth wholly to instruction, and in these two next Chapters, containeth seuen places, according to the number and condition of those Churches which were named before, Chap. 1. 11. figured verse 1. and distributed most aptly into their pastors and flocks, ver. 10. which verse of that Chapter is as it were a passage vnto the first part. Every one of these seuen places hath three principal members: an Exordium taken from the person of the Author: a proposition, in which is praise and commendation of that which is good, reprehension of that which is euill, and instruction, containing either an exhortation alone, or withall a dissuasion opposite vnto it, and a conclusion stirring vp vnto attention, by diuine promises. And this first place is vnto the Pastors of the Church of Ephesus, 2 The Exordium, wherein are contained the special praises of Christ Iesus the Author of this prophesie, out of the 6. and 13. verses of the first Chapter.

14. But I haue a few things against thee, because thou hast there them that maintaine the doctrine of *Balaam, which taught Bal-lac to put a stumbling block before the chil-dren of Israel, that they should eate of things sacrificed vnto Idoles, and commit fornication.

15. Euen so hast thou them, that maintaine the doctrine of the *Nicholaitanes, which thing I hate.

16. Repent thy selfe, or els I will come vnto thee shortly, and will fight against thee with the sword of my mouth.

17. Let him that hath an eare, heare what the Spirit faith vnto the Churches. To him that ouercommeth, wil I giue to eat of the 8 Man-na that is hid, and will giue him a ^h white stone, and in the stone a new ^h name written, which no man knoweth sauing he that recei-ueth it.

18. ¶ And vnto ^h the Angel of the Church which is at Thyatira write, These things faith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

19. I know ^h thy workes, and thy loue, and i seruice, and faith, and thy patience, and thy workes, and that ^h they are moe at the last, then at the first.

20. Notwithstanding, I haue a few things a-gainst thee, that thou sufferest the woman Ie-zabel, which calleth her selfe a prophetesse, to teach & to deceiue my seruants, to make them commit fornication, and to eate meate sacri-ficed vnto idoles.

21. And I gaue her space to repent of her fornication, but she repented not.

22. Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23. And I will kill her children with death: and all the Churches shall know that I am hee which *search the reines and hearts: and I will giue vnto euery one of you according vnto your workes.

24. And vnto you I say, the rest of them of Thyatira, As many as haue not this learning, neither haue knowen the ^h deepenesse of Satan (as they speake) I will ^m put vpon you noe o-ther burden,

25. But that which ye haue already, holde fast till I come.

26. For hee that ouercommeth and kee-peth my works vnto the end, to him will I giue power ouer nations.

27. And he shall rule them with a rod of yron: and as the vessels of a potter, shall they be broken.

28. Euen as I receiued of my Father, so will I giue him the morning starre.

29. Let him that hath an eare, heare what the Spirit sayth to the Churches.

me, and my fellow heire, as it is promised, Mat. 19. 28. and 25. 34. rom. 8. 17. and 1. cor. 6. 3. ephel. 2. 6. and 3. tim. 3. 12. and apoc. 3. 11. and 4. 4. 22. The brightnesse of greatest glory and honour nearest approaching vnto the light of Christ, who is the Sonne of righteounesse, and our head. Mat. 4. *Psal. 2. 9.

CHAP. III.

1 The fift Epistle sent to the Pastours of the Church of Sar-dis, 7 of Philadelphia, 14 and of the Laodicenes, 16 that they bee not lukewarme, 20 But endeavour so fur-ther Gods glory.

¶ And write vnto the Angel of the Church which is at *Sardis, These things faith he that hath the seuen Spirits of God, and the se-uen starres, I know thy workes: for thou hast a ^h name that thou liuest, but thou art dead.

2. Bee awake, and strengthen the things which remaine, that are ready to die: for I haue not found thy workes perfect before God.

3. Remember therefore, how thou hast re-ceived and heard, and hold fast and repent. * If therefore thou wilt not watch, I will come on thee as a theife, and thou shalt not know what houre I will come vpon thee.

4. Notwithstanding thou hast a few names yet in Sardis, which haue not defiled their garments: and they shall walke with mee in ^h white: for they are ^h worthy.

5. He that ouercommeth shall be clothed in white aray, and I will not put out his name out of the ^h booke of life, but I wil confesse his name before my Father, and before his Angels.

6. Let him that hath an eare, heare what the Spirit faith vnto the Churches.

7. ¶ And write vnto the Angel of the Church, which is of Philadelphia, These things faith he that is Holy, and True, which hath the *key of Dauid, which openeth, & no man shut-teth, and shutteth, and no man openeth.

8. I know thy workes: behold I haue set before thee an open doore, & no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9. Behold, I will make them ^h of the Syna-gogue of Satan, which cal themselves Iewes, & are not, but doe lie: behold, I say, I will make them that they shall come and worship before thy feet, and shal know that I haue loued thee.

on standing vpon a promise and a commandment, as before. d They are meeke and fit to rest, because they are iustified in Christ, as they haue truly shewed it: for he is righteous that worketh righteousness: but so as the tree bringeth forth the fruit, Look Rom. 8. 13. * Chap. 10. 12. and 21. 27. phil. 4. 3. 6 The first place is vnto the Pastours of Phi-ladelphia The exordium is taken out of the 18. verse of the 1. chapter. e All po-uer of rule in commanding and forbidding, in deliuering and punishing. And the house of Dauid is the Church, and the continuall promise of Dauids kingdom belongeth to Christ. 7 The propolition of praye is in this verse: of promises, to bring whom againe them that wander, verse 9, and to preferue the godly, verse 10, and of exhortation, verse 11. f I will bring them to that case. 8 That is, fall down and worship, either thee ci-uilly, or Christ religiously at thy feet (and thus I had rather take it) whether here in the Church (which seemeth more proper to the argument of this place) or there in the world to come. For Christ verily shall fulfill his word.

10 Be-

20 The conclu-sion, wherein Christ assureth vnto his seruants the communion of his kingdom and glory in this verse, and that following: and commandeth an holy attention in the last verse. 21. That is, I will make him a king, by com-munion with

22 The brightnesse of greatest glory and honour nearest approaching vnto the light of Christ, who is the Sonne of righteounesse, and our head. Mat. 4. *Psal. 2. 9.

1 The first place is vnto the Pa-stors of Sardis, The exordium is taken out of the 18. & 16. verses of the 1. Chap. a Sardis is the name of a most fla-ming & famous cite, where the king of Lydia kept his courts.

2 The propo-sition of reproofe is in this verse: of exhortation foyned with a threatening in the two verses that follow, and of qualification by way of correctio, vnto the comfort of good which yet remained there verse 4. b Thou art said to live, but art dead in deed.

c Other things, whose state is such, that they are now going, and vnless they be confirmed, will perish forth-with. * Chap. 16. 15. 1. Thes. 5. 2.

2. Pet. 3. 10. 3 That is, who haue with all re-ligion guarded themselves from sinne and conta-gion, euen from the very shew of euil, as 5. Jude exhorteth, verse 23.

4 Pure from all spot and shining with glory. So it is to be vnder-stood alwayes hereafter, as in the next verse.

5 The conclu-sion, wherein Christ assureth vnto his seruants the communion of his kingdom and glory in this verse, and that following: and commandeth an holy attention in the last verse. 21. That is, I will make him a king, by com-munion with

3 Because thou hast kept the word of my patience, therefore I will deliver thee from the hour of temptation, which will come vpon all the world to trie them that dwell vpon the earth.

4 Behold, I come shortly: hold that which thou hast that no man take thy crowne.

5 Him that ouercometh, will I make a pillar in the Temple of my God, and hee shall goe no more out: and I will write vpon him the Name of my God, and the name of the citie of my God, which is, the new Hierusalem, which cometh downe out of heauen from my God, and I will write vpon him my newe Name.

6 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

7 And vnto the Angel of the Church of the Laodiceans write, These things saith A- men, the faithfull and true witness, that be- ginning of the creatures of God.

8 I know thy workes, that thou art neither cold nor hote, I would thou werest cold or hote.

9 Therefore, because thou art luke warme and neither cold nor hote, it wil come to passe, that I shal spue thee out of my mouth.

10 For thou sayest, I am rich and increased with goods, and haue neede of nothing, and knowest not how thou art wretched and miserable, and poore and blinde, and naked.

11 I counsell thee to buy of me gold tryed by the fire, that thou mayest be made rich: and white raiment that thou mayest be clothed, and that thy filthy nakednesse doe not appeare: and anoint thine eyes with eye salue, that thou mayest see.

12 As many as I loue, I rebuke and cha- sten: be zealous therefore and amend.

13 Behold, I stand at the doore, and knock, If any man heare my voyce, and open the doore, I wil come in vnto him, & wil sup with him, and he with me.

14 To him that ouercometh, will I grant to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.

15 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

16 Hereafter fol- loweth the se- cond part of this booke, altogether propheticall, foretelling those things which were to come, as was said before, Chap. 1. 19. This is diuided into two histories: one common vnto the whole world, vnto the 9. Chapter: and another singulr of the Church of God, thence vnto the 22. chapter. and these histories are said to be described in several bookes, Chap. 5. 1. and 10. 2. Now this verse, is as it were a passage from the former part vnto this second: where it is sayd, that the heauen was opened, that is, that heavenly things were vnlocked, and that a voice of a trumpet sounded in heauen, to stirre vp the Apostle, and call him to the vnderstanding of things to come. The first historie hath two parts: one of the causes of things done, & of his whole Reuelation, in this and the next Chapter. Another of the Acts done in the next foure chapters. The principall causes according to the distinction of persons in the vnitie of the diuine essence, and according to the oeconomic or dispensation thereof, are two: One the beginning, which none can approach vnto, that is, God the Father, of whom is spoken in this chapter. The other, the Sonne, who is the meane cause, easie to be approached vnto, in respect that he is God and man in one person, of whom, Chap. 5.

10 Because thou hast kept the word of my patience, therefore I will deliver thee from the hour of temptation, which will come vpon all the world to trie them that dwell vpon the earth.

11 Behold, I come shortly: hold that which thou hast that no man take thy crowne.

12 Him that ouercometh, will I make a pillar in the Temple of my God, and hee shall goe no more out: and I will write vpon him the Name of my God, and the name of the citie of my God, which is, the new Hierusalem, which cometh downe out of heauen from my God, and I will write vpon him my newe Name.

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20 Behold, I stand at the doore, and knock, If any man heare my voyce, and open the doore, I wil come in vnto him, & wil sup with him, and he with me.

21 To him that ouercometh, will I grant to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

CHAP. III.

1 Another vision containing the glory of Gods Maiesie: 8 which is magnified of the foure beasts, 10 and the foure and twelue Elders.

After this I looked, & behold, a doore was open in heauen, and the first voice which

both hath a most ready treasury, & as it were a workhouse excellently furnished with all things, vnto the executing of his will, which things flowe from his commande- ment, as is repeated, Chap. 5. 2. and hath also the Angels most ready administrators of his counsels and pleasure, vnto all parts of the world, continually watching (in this verse) working by reason otherwise then the instruments without life last mentioned, courageous as lions, mighty as bulles, wise as men, swift as eyles, verse 7. most apt vnto all purposes, as furnished with wings on euery part, most piercing of sight, and finally, pure and holy spirits alwayes in continuall motion, verse 8. Every beast had sixe wings. 8 By euents, in that for all the causes before mentioned, God is glorified both of Angels, as holy, Iudge, omnipotent, eternall, and immutable, verse 8. and also after their example he is glorified of holy men, ver. 9. in signe & in speech, ver. 10. 11. God is said to haue glory, honour, kingdome, and such like giuen vnto him, when we godly and reuerently set forth that which is properly & only his. 9 Three signes of diuine honour giuen vnto God, prostration or falling downe, adoration and calling their crownes before God: in which the godly, though made kings by Christ, doe willingly empty themselves of all glory, moued with a religious respect of the maiestie of God. 10 The summe of their speech: that all glory must be giuen vnto God: the reason, because he is the eternall beginning of all things, from whose only will they haue their being, and are gouerned: and finally in all respects are that which they are. 11 That is, that thou shouldst challenge the same to thy selfe alone. But as for vs, we are vnworthy, that euen by thy goodnesse we should be made partakers of this glorie. And hitherto hath been handled the principall cause vnapproachable, which is God.

I heard, was as it were of a trumpet talking with me, saying, Come vp hither, & I wil shew thee things which must be done hereafter.

2 And immediately I was raised: in the spirit, and behold, a throne was set in heauen, and one sate vpon the throne.

3 And hee that sate was to looke vpon, like vnto a Iasper stone, and a Sardine, and there was a rainbow round about the throne, in sight like to an emeraud.

4 And round about the throne were foure and twentie seates, and vpon the seates I saw foure and twentie Elders sitting, clothed in white raiment, and had on their heads crownes of gold.

5 And out of the throne proceeded lightnings, and thundrings, and voyces, and there were seuen lampes of fire burning before the throne, which are the seuen Spirits of God.

6 And before the throne there was a sea of glasse like vnto crySTALL: and in the midst of the throne, and round about the throne were foure beasts, full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the foure beasts had each one of them sixe wings about him, and they were full of eyes within, and they ceased not day nor night, saying, Holy, holy, holy, Lord God almighty, Which was, and Which is, and Which is to come.

9 And when those beasts gaue glory, and honour, and thanks to him that sate on the throne which lieth for euer and euer,

10 The foure and twenty Elders fell down before him that sate on the throne, and worshipped him that lieth for euermore, and cast their crownes before the throne, saying,

11 Thou art worthy, O Lord, to receiue glory, and honour, and power: for thou hast created all things, and for thy willes sake they are, and haue bene created.

both hath a most ready treasury, & as it were a workhouse excellently furnished with all things, vnto the executing of his will, which things flowe from his commande- ment, as is repeated, Chap. 5. 2. and hath also the Angels most ready administrators of his counsels and pleasure, vnto all parts of the world, continually watching (in this verse) working by reason otherwise then the instruments without life last mentioned, courageous as lions, mighty as bulles, wise as men, swift as eyles, verse 7. most apt vnto all purposes, as furnished with wings on euery part, most piercing of sight, and finally, pure and holy spirits alwayes in continuall motion, verse 8. Every beast had sixe wings. 8 By euents, in that for all the causes before mentioned, God is glorified both of Angels, as holy, Iudge, omnipotent, eternall, and immutable, verse 8. and also after their example he is glorified of holy men, ver. 9. in signe & in speech, ver. 10. 11. God is said to haue glory, honour, kingdome, and such like giuen vnto him, when we godly and reuerently set forth that which is properly & only his. 9 Three signes of diuine honour giuen vnto God, prostration or falling downe, adoration and calling their crownes before God: in which the godly, though made kings by Christ, doe willingly empty themselves of all glory, moued with a religious respect of the maiestie of God. 10 The summe of their speech: that all glory must be giuen vnto God: the reason, because he is the eternall beginning of all things, from whose only will they haue their being, and are gouerned: and finally in all respects are that which they are. 11 That is, that thou shouldst challenge the same to thy selfe alone. But as for vs, we are vnworthy, that euen by thy goodnesse we should be made partakers of this glorie. And hitherto hath been handled the principall cause vnapproachable, which is God.

CHAP. V.

1 The booke sealed with seuen seales, 3 which none could open, 6 thus Lambe of God 9 is thought worthy to open, 12 euen by the consent of all the company of heauen.

And

1 The manner of reuelation, as before, 1. 10.

2 Looky chap. 1. 10.

3 A description of God the Father, and of his glory in the heauen, framed vnto the manner of men by his office, nature, company, attending effect, influences, & cures that follow afterwards. In this verse he is presented in office a Iudge, as Abraham said, Gen. 18. which is declared by his throne, as an ensigne of iudgement, and his sitting thereupon.

4 By his name, in that he is the Father, most glorious in his own person, and with his glory over-shining all other things.

5 By the company attending about him, in that, as that most high Iudge, he is accompanied with the most honourable attendance of Prophets and Apostles both of the olde and new Church, whom Christ hath made to bee Priests & Kings, Chap. 1. 6. and 5. 10.

6 By effects, in that most mightily he speaketh all things by his voyce, & word, as Psal. 19. 3. and with the light of his spirit and prudence penetrateth and passeth through all.

7 By instruments vnto, in that hee

1 The Lambe openeth the first scale of the booke, 3 the second,
5 the third, 7 The fourth, 9 the fifth, 12 and the sixth,
and then arise murthers, famine, pestilence, outcries of
Saints, earthquakes, and diuers strange sights in heauen.

AFTER, ²I beheld when the Lambe had opened one of the seales, and I heard one of the foure beasts say, as *it were* the noise of thunder, Come and see.

Therefore I beheld, and loe, there was a
white horse, and he that sate on him had a bow,
and a crowne was giuen vnto him, and he went
forth conquering that he might overcome.

3 And^s when hee had opened the second
seale, I heard the second beaſt ſay, Come & ſee.

4 And there went out another horse, *that was* red, and power was given to him that fate thereon, to take peace from the earth, and that

they should kill one another, and there was
giuen vnto him a great sword.

5⁴ And when hee had opened the third
scale, I heard the third beast say, Come and see.

And I beheld, and loe, a blacke horle, and hee
that fate on him had balances in his hand.

four beasts say, A ^a measure of wheate for a penny. & three measures of barley for a penny. ^b and

there are three branches : the feuerall and expresse calling of S
bare himselfe to take knowledge of the things that were to be thewe

opening of the seales: the signe, and the word expounding the signe
 expresse calling of S. Iohn, beved only in foure of the signes, yet the
 understood in the rest that folow. The author of the foresignifying

that Word of the Father made the Mediator, opening the scales of the instruments are the Angels in most of the visions, who expound the figure thereof. Now this first verse containeth an expresse calling of S. Iohn to be one of the sixt fift. The first figne Ioued with declar-

for the finnes and horrible rebellion of the world, will invade the
all will as farre off, with his darts of pestilence most suddenly, mig
fully, beate downe the same as Iudge, and triumph over it as conque

second signe ioyned with wordes of declaration (after the expresse
is before) is, that God being prouoked vnto wrath by the obduracy
ednesse of the world, not repenting for the former plague: as fertin

that hand, will kindle the fire of debate amongst men, and will destroy
of this world, one by the sword of another. 4 The third signe wit
that God will destroy the world with famine, withdrawing all pro
duce from the face of the sunne, she comprehended in wheate, barley, wine, and

by the figure Synecdoche comprehended in wheate, barley, wine, and oyle is signified what great scarcity of corne there was, for the word here significeth a famine of dry things, which is in quantitie but the eight part of a bushel, sufficient to give unto servants for their part of meat for one day. 5 I Th

And the wine and the oyle thou shalt
in this fenſe likewise the oyle and the wine shall be ſold a very litle
ſhalt not deale vniuſtly, namely, when thou ſhalt meaſure out a very

price: so is the place evident: otherwise that is most true, which the
that who so withholdeth the corne, shalbe curf'd of the people, Prov
D d d d oyle,

D d d d d oyle,

6 The fourth signe ioyned with words of declaration is, that God will addit the fourth part of the world indifferently vnto death and hell, or the graue, by all those means at once, by which before severally and in order he had recalled their minds vnto a remembrance. Vnto these are also added the wilds and cruel bests of the earth, out of Leuit. 26. 35. Thus doth God according to his wisdom, dispense the treasures of his power, iustly towards all, mercifully towards the good, and with patience or long suffering towards his enemies.

7 The fifth signe is, that the holy Martyrs which are vnder the altar, whereby they are sanctified, that is, received into the trust and tuition of Christ (into whose hands they are committed) shall cry out for the iustice of God, in an holy zeale to advance his kingdome, and not of any private perturbation of the mind, in this and the next verse, and that God will in deed, signe, and word comfort them, ver. 18.

8 As before

3-4.

6 Vntill their number be fulfilled.

9 The first signe, the narration

whereof hath two parts: the signe, and the event. The signe is, that the earth, heauen,

and the things that are in them, for horror of the finnes of the world vpon those most heauie foretellings of God, and complaints of the Saints shall bee shaken most vehemently, trembling in horrible manner, and losing their light, in this verse: falling from on high, ver. 13. withdrawing themselves, and flying away for the greatnesse of the trouble, ver. 14. So holily do all creatures depend vpon the wil of God, and content themselves in his glory. c. So they called in old time those women weomen that were of haire.

10 The event of the signe afore going: that there is no man that shall not be astonished at that generall commotion, flee away for feare and hide himselfe, in this verse, and with vnto himselfe most bitter death, for exceeding horror of the wrath of God, and of the Lambe, at which before he was astonished. Now this perplexities is not of the godly but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal.

17. 14. Not that sorrow which is according vnto God, which worketh repentance vnto saluation, whereof a man shall neuer repent him, but that worldly sorrow that bringeth death, 1. Cor. 7. 9. as their wishings do declare: for this history of the whole world, is seuered from the history of the Church, as I haue shewed before, Chap. 4. 1.

11 These are words of such as despaire of their escape: of which despaire there are two arguments, the presence of God, and the Lambe provoked to wrath against the world, in this verse: and the confidence of their owne weakenesse, whereby men feeble, that they are no way able to stand in the day of the wrath of God, Ver. 17. as it is said, Esay 14. 27. *Esay 2. 9. hofe. 10. 8. luke 23. 30.

12 Saying,

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oyle; and wine hurt thou not.

7 And when hee had opened the fourth

seale, I heard the voyce of the fourth beast say,

Come and see,

8 And I looked, and behold, a pale horse,

and his name that sate on him was Death;

and Hell followed after him, and power was giuen

vnto them ouer the fourth part of the earth, to

kill with sword, and with hunger, and with

death, and with the beasts of the earth.

9 And when he had opened the fifth seale,

I saw vnder the altar the soules of them that

were killed for the word of God, and for the

testimonie which they maintained.

10 And they cryed with a loud voyce, say-

ing, How long, Lord, which art holy and true!

doest thou iudge and avenge our blood on

them that dwell on the earth?

11 And long⁸ white robes were giuen vnto

euery one, and it was said vnto them, that they

should rest for a little season vntill their fellow

seruants, and their brethren, that should be kil-

led euen as they were, were⁹ fulfilled.

12 And I beheld when he had opened the

sixt seale, and loe, there was a great earthquake,

and the Sunne was as blacke as sackcloth of

haire, and the Moone was like blood.

13 And the starres of heauen fell vnto the

earth, as a figge tree casteth her greene figges,

when it is shaken of a mighty wind.

14 And heauen departed away, as a scroule,

when it is rolled, and euery mountaine and yle

were moued out of their places.

15 And the Kings of the earth, and the

great men, and the rich men, and the chiefe

captaines, and the mighty men, & euery bond-

man, & euery free man, hid themselves in dens,

and among the rocks of the mountaines,

16 And said to the mountaines and rockes,

11 * Fall on vs, and hide vs from the presence of

him that sitteth on the throne, and from the

wrath of the Lambe.

17 For the great day of his wrath is come,

and who can stand?

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And after that, I saw foure Angels stand

on the foure corners of the earth, hold-

ing the foure windes of the earth, that the

windes should not blow on the earth, neither

on the sea, neither on any tree.

And I sawe another Angel come vp

from the East, which had the seale of the liuing

God, and hee cryed with a loude voice to the

foure Angels to whom power was giuen to

hurt the earth, and the sea, saying,

Hurt yee not the earth, neither the sea,

neither the trees; till we haue sealed the ser-

uants of God in their foreheads.

And I heard the number of them, which

were sealed, and there were sealed an hundred

and foure and fortie thousand of all the tribes

of the children of Israel.

Of the tribe of Iuda were sealed twelue

thousand. Of the tribe of Reuben were sealed

twelue thousand. Of the tribe of Gad were sealed

twelue thousand.

Of the tribe of Aser were sealed twelue

thousand. Of the tribe of Nephtali were sealed

twelue thousand. Of the tribe of Manasses

were sealed twelue thousand.

Of the tribe of Simeon were sealed twelue

thousand. Of the tribe of Leui were sealed

twelue thousand. Of the tribe of Issachar were

sealed twelue thousand. Of the tribe of Zebu-

lun were sealed twelue thousand.

Of the tribe of Ioseph were sealed

twelue thousand. Of the tribe of Beniamin

were sealed twelue thousand.

After these things I beheld, and loe, a

great multitude, which no man could num-

ber, of all nations, and kinreds, and people, and

tongues stood before the throne, and before

the Lambe, clothed with long white robes, and

palmes in their hands.

And they cryed with a loude voice, say-

ing, Saluation cometh of our God, that sit-

teth vpon the throne, and of the Lambe.

And all the Angels stood round about

the throne, and about the Elders, and the foure

beasts, and they fell before the throne on their

faces, and worshipped God,

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1 The second member of this part, is a preventing of danger, as we distinguished the same before, chap. 6. 1. 3 is, of the caution whereby God took care before hand and provided for his, that after the example of the Israelites of old, Exod. 8. 23. the faithful might be exempted from the plague of this wicked world. This whole place is a certaine inter-locution and bringing in for this whole chapter by occasion of the prediction and argument of the fixt seale. For first that euil is prevented in the elect, vnto the 9. verse. Then thanks are given by the elect for that cause verse 10. 11. 12. Lastly, the accomplishment of the thing is set forth vnto the end of the Chapter. The first verse is a transition, speaking of the Angels, which keepe the inferior parts from all euil, vntill God do command. For (as it is excellently figured by Ezk. chap. 11. 12) their faces and their wings are reached vpwards, continually waiting vpon and beholding the countenance of God for their direction, and euery of them goeth into that part that is right before his face: whither sooner the spirit

shall goe, they goe, they step not out of the way, that is,

12 Saying, Amen, Praise, and glory, & wisdom, and thanks, and honour, and power, and might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto mee, What are these which are arrayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said vnto me, These are they, which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him day and night in his Temple: and he that sitteth on the throne will dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sunne light on them, neither any heat.

17 For the lambe which is in the mids of the throne shall governe them, & shall leade them vnto the luyke fountaines of waters, and God shall wipe away all teares from their eyes.

CHAP. VIII.

1 After the opening of the seventh scale, 3 the Saints pray-ers are offered vp with odours. 6 The seven Angels come forth with trumpets. 7 The first blow, and fire falleth on the earth. 8 the sea is turned into blood. 10. 11 the waters waxe bitter, 12. and the starres are darkened

And when hee had opened the seventh scale, there was silence in heauen aboue halfe an houre.

2 And I sawe the seven Angels, which stood before God, and to them were, giuen seven trumpets.

3 Then another Angel came and stood before the altar, hauing a golden censer, and much odours was giuen vnto him, that hee should offer with the prayers of al Saints vpon the golden altar, which is before the throne.

He returneth to the history of the scales of the bookes, which the Lambe opened. The seventh scale is the next fore-signification, and a precise commandment of the execution of the most heauie iudgements of God vpon this wicked world, which fore-signification being understood by the scale, all things in heauen are silent, and in horror through admiration, vntill commandment of execution be severally giuen of God vnto the ministers of his wrath. So hee passeth vnto the third member of which I spake before in Chap. 6. verse 1. which is of the execution of those evils wherewith God most iustly determined to afflict the world. 2 Now followeth the third branch of the common history, as euen now I said: which is the execution of the iudgements of God vpon the world. This is first generally prepared vnto the 6. verse: then by several parts expounded according to the order of those that administred the same, vnto the end of the Chapter following. Vnto the preparation of this execution, are declared these things: first who were the administrators and instruments thereof in this verse. Secondly what is the worke both of the Prince of Angels, giuing order for this execution, thence vnto the 5. verse, and of his administrators in the 6. verse. The administrators of the execution are said to be seven Angels: their instruments, trumpets, whereby they should as it were sound the alarm at the commandment of God. They are propounded seven in number, because it pleased God not at once to powre out his wrath vpon the rebellious world, but at diuers times, and by piecemeale, and in flow order, and as with an unwilling minde to exercise his iudgements vpon his creatures, so long called vpon both by word and signes, if happily they had learned to repent. A which appeared before him as his ministers. 3 This is that great Emperour the Lord Iesus Christ, our King and Saviour, who both maketh intercession to God the Father for the Saints, filling the heauenly sanctuary with most sweet odour, and offering vp their prayers, as the calues and burnt sacrifices of their lips, in this verse: in such sort as euery one of them (so powerfull is that sweet saour of Christ, and the efficacy of his sacrifice) are helde in reconciliation with God and themselves, made most acceptable vnto him, verse 4. And then also out of his treasure, and from the same sanctuary powerth forth vpon the world the fire of his wrath, adding also diuine tokens thereunto: and by that means (as of olde the heralds of Rome were wont to doe) he proclaimeth warre against the rebellious world,

4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thunderings, and lightnings, and earthquakes.

6 Then the seven Angels, which had the seven trumpets, prepared themselves to blow the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire, mingled with blood; and they were cast into the earth, and the third part of trees was burnt, and all greene graffe was burnt.

8 And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 Then the third Angel blew his trumpet, and there fell a great starre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therefore the third part of the waters became wormewood, & many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blow the trumpets.

The second execution vpon the sea, in this verse, and all things that are therein, in the next verse. 7 The third execution vpon the floods and fountaines, that is, vpon all fresh waters, in this verse: the effect whereof is, that many are destroyed with the bitterness of waters, in the verse following. 8 This is spoken by a Metaphore, of the name of a most bitter herbe, and commonly known: vntill perhaps a man following those that note the deriuation of words had rather expound it adiectively, for that which by reason of bitterness cannot be drunke, or which maketh the liquor into which it is powred, more bitter, then that any man can drinke the same. 9 The fourth execution vpon these lightsome bodies of heauen, which minister vnto this inferior world. 10 A lamentable prediction or foretelling of those parts of the diuine execution which yet are behinde: which also is a passage vnto the argument of the next Chapter. Of all these things in a manner Christ himselfe expressly foretold in the 21. Chapter of S. Luke, Verse 24. &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 The first Angel bloweth his trumpet, 3 and spoiling locusts come out. 13 The sixth Angel bloweth, 16 and bringeth forth horsemen, 20 to destroy mankind.

And the first Angel blew the trumpet, and I saw a starre fall from heauen vnto the

(as a little before 5 Angel said) wrought by the infernal powers is declared in this place vnto ver. 11, and after the sixth execution thence vnto ver. 19. And lastly is shewed the common euent that followed the former execution in the world, in the two last verses. 2 That is, the Angel of God glittering with glory, as a star fell down from heauen. Whether thou take him for Christ, who hath the keyes of hel of himselfe, & by princely authority, Chap. 1. ver. 18. or whether for some inferior Angel, who hath the same key permitted vnto him, and occupieth it ministerially, or by office of his ministry, here and Chap. 21. for the word falling is taken, Gen. 14. 10. and 24. 46. and 1. Heb. 6. 6.

Dddd 2 earth,

One prayer of the Saints, which is offered up before God, out of the Angels hand. 5 And the Angel tooke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thunderings, and lightnings, and earthquakes. 6 Then the seven Angels, which had the seven trumpets, prepared themselves to blow the trumpets. 7 So the first Angel blew the trumpet, and there was haile and fire, mingled with blood; and they were cast into the earth, and the third part of trees was burnt, and all greene graffe was burnt. 8 And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood. 9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed. 10 Then the third Angel blew his trumpet, and there fell a great starre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters. 11 And the name of the starre is called wormewood: therefore the third part of the waters became wormewood, & many men died of the waters, because they were made bitter. 12 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night. 13 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blow the trumpets. The second execution vpon the sea, in this verse, and all things that are therein, in the next verse. 7 The third execution vpon the floods and fountaines, that is, vpon all fresh waters, in this verse: the effect whereof is, that many are destroyed with the bitterness of waters, in the verse following. 8 This is spoken by a Metaphore, of the name of a most bitter herbe, and commonly known: vntill perhaps a man following those that note the deriuation of words had rather expound it adiectively, for that which by reason of bitterness cannot be drunke, or which maketh the liquor into which it is powred, more bitter, then that any man can drinke the same. 9 The fourth execution vpon these lightsome bodies of heauen, which minister vnto this inferior world. 10 A lamentable prediction or foretelling of those parts of the diuine execution which yet are behinde: which also is a passage vnto the argument of the next Chapter. Of all these things in a manner Christ himselfe expressly foretold in the 21. Chapter of S. Luke, Verse 24. &c. and they are common plagues generally denounced, without particular note of time.

3 The key was given to him. For those powers of wisdom and knowledge, and the chains of darkness, and the keys of the kingdom of God, are given to him. Iude 6 and of this book, Chap. 21. 20. the history of which Chapter hath agreement of the spirit with this present Chapter. A By the manner of the key, the key of the kingdom of God, is added, the keys of the hellish and infernal spirits, all dark, and darkening all things in heaven and in earth. The spiritual darkness is the cause of all disorder and confusion: For the devil at a certain time (whereof ver. 5.) sent these darknesses into his kingdom, that he might at once, and with one impression overthrow all things: & permit it if it were possible, hee led themselves. By this darkness, all spiritual light both of the living, and of the living, and of the living, is lightened by the sunne, is taken away: and this is that which goes before the spirits: it follows the spirits themselves. 5 A description of the malignant spirits invading the world, taken from their nature, power, forme, & order. From their nature, for that they are like unto certain locusts, in quickness, subtilty, hurtfulness, number, and such like, in this verse. From their power, for that they are as the scorpions of the earth, of a secret force to do hurt: for our battle is not here with flesh and blood, but with powers, &c. Ephes. 6. 12. This place of the power of the devils, generally noted in this verse, is particularly declared afterwards in the three next verses. 6 Here that power of the devils is particularly described according to their actions and the effects of the same. Their actions are said to be bounded by the counsell of God: both because they hurt not all men, but only the reprobate (for the godly & elect in whom there is any part of a better life, God guardeth by his decrees) whom Christ shall have sealed, in this verse: and also because they had neither all power nor at all time, no not over those that are their owne, but limited in manner and time: by the precept of God, ver. 5. so their power to afflict the godly is none, and for the wicked is limited in act and in effect: by the will of God: for the manner was prescribed unto them that they should not slay, but torment the wretched world. The time is for five months, or for an hundred and fifty dayes, that is, for so many yeres, in which the devils have in deed mightily persecuted all things in the world: and yet without that publike and unpunished licence of killing, which afterwards they usurped when the sixth Angel had blown his trumpet, as shall be said upon ver. 17. Now this space is to be accounted from the end of that thousand yeres mentioned Chap. 20. 3. and that is from the Popedom of that Gregory the 7. a most monstrous Necromancer, who before was called Hildebrandus Senensis: for this man being made altogether of impiety and wickedness, as a slave of the devil, whom he served, was the most wicked firebrand of the world: he excommunicated the Emperor Henry the fourth: went about by all manner of treachery to set up and put downe Empires and kingdoms as liked himself: and doubted not to set Rodolph the Swedon over the Empire in stead of Henry before named, sending unto him a crowne, with this verse annexed unto it: *Petra dedit Petro, Petrus dedit Rodolpho*: that is, The Rocke to Peter gave the Crowne, and Peter Rodolph doth renounce. Finally, he so finely bestrid himself in his affaires, as he miserably set all Christendome on fire, & conveyed over unto his successors the burning brand of the same: who entangled with like ambition, never ceased to nourish that flame, and to enkindle it more and more: whereby cities, Common weales, and whole kingdoms set together by the eares amongst themselves by most expert cut-throats, came to ruine, while they miserably wounded one another. This tume of an hundred and fifty yeres, taketh end in the time of Gregory the 9. or Hugolinus Anagninensis (as he was before called) who caused to be compiled by one Ramund his Chapleine & confessor, the body of Decretals, and by sufferance of the Kings and Princes, to be published in the Christian world, and established for a law: For by this sleight at length the Popes arrogated unto themselves licence to kill whom they would, while others were unware: and without feare established a butchery out of many of the wicked Canons of the Decretals, which the trumpet of the fifth Angel had expressly forbidden, and had hindered until this time. The effects of these bloody actions are declared upon the sixth verse: that the miserable world languishing in so great calamities, should willingly run together unto death, and preferre the same before life, by reason of the grievousness of the miseries that oppressed them. * Chap. 6. 16. (a. 2.) 19. hof. 10. 8. 7 The forme of these hellish spirits and administrators, is shadowed out by signes and visible figures in this sort: that they are very expert and swift: that whereoeuer they are in the world, the kingdom is theirs: that they manage all their affaires with cunning and skill: in this verse: that making shew of mildnesse & tender affection to draw on men withall, they most impudently rage in all mischief: that they are most mighty to doe hurt, ver. 8. that they are freed from being hurt of any man, as armed with the colour of religion and sacred authority of priuiledge: that they fill all things with horror, ver. 9. that they are fraudulent: that they are venomous and extremely noyfull, though their power be limited, ver. 10. All which things are properly in the infernal powers, and communicated by them unto their ministers and vassals.

earth, and to him was given, the key of the bottomlesse pit.

2 And he opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the sunne, and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them, that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but onely those men which have not the seale of God in their foreheads.

5 And to them was commanded that they should not kill them, but that they should be vexed five moneths: & that their paine should bee as the paine that cometh of a scorpion, when he hath stung a man.

6 Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.

7 And the forme of the locusts was like

unto horses prepared unto battell, and on their heads were as it were crownes like unto gold.

8 And they had haire as the haire of women, and their teeth were as the teeth of lions.

9 And they had habergeons like unto habergeons of men, and the sound of their wings was like the sound of charres when many horses runne unto battell.

10 And they had tails like unto scorpions, and there were stinges in their tails, and their power was to hurt five moneths.

11 And they have a king over them, which is the Angel of the bottomlesse pit, whose name in Hebrew is Abaddon, and in Greeke he is named Apollyon, that is, destroying.

12 One was a part, and behold, yet two voes come after this.

13 Then the sixth Angel blew the trumpet, & I heard a voice from the foure hornes of the golden altar, which is before God,

14 Saying to the sixth Angel, which had the trumpet, Loose the foure Angels, which are bound in the great river Euphrates.

15 And the foure Angels were loosed, which were prepared at an hour, a day, a moneth, and at a yeere to slay the third part of men.

16 And the number of horsemen of warre were twentie thousand times ten thousand: for for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sat on them, having fiery habergeons and of lacinth, and of brimstone, and the heads of the horses were as the heads of lions: and out of their mouthes went forth fire, and smoke, and brimstone.

18 Of these three was the third part of men killed, that is, of the fire, and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, and

which before was not lawfull for them to do in that sort, as I shewed upon the fourth verse. This narration hath two parts: a commandment from God, in the 14. verse, and an execution of the commandment, in the verse following. 11 The Commandment given by Christ himselfe, who is gouernour over all. He alueth to the altar of incense, which stood in the Court which the Priests were, after against the Ark of the Covenant, having a table between them. 12 As if he should haue said, these hitherto haue bin so bound by power of God, that they could not freely run vpon all men as themselves lust, but were stayed and restrained at that great flood of Euphrates, that is, in their spirituall Babylon (or this is a Periphrasis of the spirituall Babylon, by the limites of the visible Babylon long since ouerthrowne) that they might not commit those horrible slaughters, which they long breathed after. Now goe to, let loose the foure Angels, that is, administrators of the wrath of God, in that number that is convenient to the slaughtering of the foure quarters of the world: stirre them vp & giue them the bridle, that rushing out of that Babylon of theirs, which is the seat of the wicked ones, they may flie vpon all the world: therein to rage, and most licentiously to practise their tyrannie, as God hath ordained. This was done when Gregorie the ninth by publike authoritie established for Lawe, his owne Decretals, by which he might freely lay traines for the life of simple men. For who is it that teeth not that the Lawes Decree all most of them are snares to catch soules withall? Since that time (O good God) how great slaughters haue there bene? how great massacres? All histories are full of them, and this our age aboundeth with most horrible and monstrous examples of the same. 13 The execution of the commandment is in two points: one, that those butchers are let loose, that out of their tower of spirituall Babylon they might with furie runne abroad through all the world, as well the chiefe of that crew which are most prompt vnto all assaies, in this verse, as their multitudes both most copious, of which number certain is named for a number infinite, ver. 16. and in themselves with fire, smoke and brimstone, as appeareth in the colour of this armour, which dazzleth the eyes of all men, and haue the length of Lyons to hurt withal, from which (as out of their mouth) the fire, smoke, and stinking darts of the Pope are shot out ver. 18. The other points, that these butchers haue effected the Commandment of God by fraud and violence, in the two verses following.

Another Angel appeareth. Chap. x. xj. The booke eaten. 129

14 That is, they in their tales: 14 for their tales were like vnto serpents, and had heads wherewith they hurt. 20 And the remnant of the men which were not killed by the plagues, repented not of the workes of their hands that they should not worship deuils, and idols of golde, and of silver, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe. 21 Also they repented not of their murder, and of their forcerie, neither of their fornication, nor of their theft.

Now S. Iohn passeth vnto the other Propheticall historie, which is of the Church of God, as I shewed that this booke should be distinguished, Chapter 4. 1 This storie reacheth hence vnto the two and twentieth Chapter. And this whole Chapter is but a transi- tion from the common history of the world vnto that which is particular of the Church. There are in this transi- tion or passage, two preparatiues as it were, vnto this Chapter. The first is the authoritie of Christ revealing his mysteries and calling his seruants, vnto the seventh verse. The other is S. Iohn his calling, proper vnto this place, and repeated from before vnto the end of this Chapter. Authoritie is giuen vnto this Reuelation, by these things: first, by the appearing from heauen in this habite and countenance, strong, ready, glorious, surueyng all things by his prouidence, & governing them by his omnipotence, verse 1. Secondly, that he brought not by chance, but out of a booke, this open Reuelation, let forth vnto the eye, to signifie the same vnto the sea, and land, as the Lord ouer all, verse 2. Thirdly, that he offered the same not whispering or muttering in a corner (as false Prophets do) but crying out with a loud voice vnto them which sleepe, and with a lionish and terrible noise roused vp the secure: the very thunders themselves giuing testimony thereunto, verse 3. Lastly, for that he confirmed all by an othe verse 5, 6, 7. 2 Christ Iesus, see Chapter 7 verse 2. Namely, a speciall booke of the affaires of Gods Church: For the booke that containeth things belonging vnto the whole world, is sayd to be kept with the Creator, Chapter 5. verse 1. but the booke of the Church, with the Redeemer: and out of this booke is taken the rest of the history of this Apocalyps. 4 A godly care is laudable, but must be ioynd with knowledge. Therefore nothing is to be taken in hand but by calling, which must be expected and waited for of the godly. a *Kepe them close.* b *This was a gesture used of one that sweareth, which men doe now a dayes use.* c *Neither time it selfe, nor the things that are in time: but that the world to come is at hand, which is altogether of eternitie, and beyond all times.* d *There shall be no more time.* 6 Whereof Chap. 11. 5. and 16. 17.

CHAP. X.

Another Angel appeareth clothed with a cloud, 2 holding a booke open. 3 & cryeth out: 8 A voice from heauen commandeth Iohn to take the booke. 10 Hee eateth it.

And I saw another mightie Angel come down from heauen, clothed with a cloud, and the raine bowen vpon his head, and his face was as the sunne, and his feete as pillars of fire, 2 And hee had in his hand a little booke open, and hee put his right foot vpon the sea, and his left on the earth,

3 And cryed with a loud voice, as when a lion roareth: and when hee had cryed, seuen thunders uttered their voices.

4 And when the seuen thunders had uttered their voices, I was about to write: but I heard a voice from heauen, saying vnto mee; 5 Seale vp those things which the seuen thunders haue spoken, and write them not.

6 And the Angel which I saw stand vpon the sea, and vpon the earth, 7 lift vp his hand to heauen.

8 And sware by him that liueth for evermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, & the things that therein are, 9 that time should be no more.

10 But in the dayes of the voices of the seuen Angel, when hee shall begin to blow the trumpet, euen the mystrie of God shal be

finished, as he hath declared to his seruants the Prophets.

11 And the voice which I heard from heauen, spake vnto me againe, and said, Goe, and take the little booke which is open in the hand of the Angel, which standeth vpon the sea, and vpon the earth,

12 So I went vnto the Angel, and said vnto him, Giue me the little booke. And he said vnto me, Take it, and eate it vp, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as hony.

13 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as hony: but when I had eaten it, my belly was bitter,

14 And he said vnto me, Thou must prophesie againe among the people and nations, and tongues, and to many Kings.

charged to take it in a figuratiue manner, the vfe whereof is expounded verse the ninth, (as in the second Chapter of Eszechiel, and the ninth verse) wherewith this similitude is borrowed: lastly, for that S. Iohn at the commandement of Christ tooke the booke, and found by experience that the same, as proceeding from Christ, was most sweete, but in that it foretelleth the afflictions of the Church, it was most bitter vnto his spirit. 8 A simple and plaine declaration of the signe before going, witnessing the diuine calling of S. Iohn, and laying vpon him the necessitie thereof.

CHAP. XI.

1 The Temple is commanded to bee measured. 3 The Lord stirreth vp two witnesses, 7 whom the beast murdereth, 9 and no man burieth them. 11 God raiseth them to lifes, 12 and calleth them vp to heauen. 13 The wicked are terrified 15 by the trumpet of the seuen Angel: There resurrection, 18 and iudgement is described.

Then I was giuen mee a reede like vnto a rod, and the Angel stood by, saying, Rise and mete the Temple of God, and the

cessitie of that calling which was particularly imposed vpon S. Iohn, hereafter followeth the history of the estate of Christ his Church, both confiding or warfaring, and ouercomming in Christ. For both the true Church of Christ is sayd to fight against that which is false so called, ouer the which Antichrist ruleth, Christ Iesus ouerthrowing Antichrist by the spirit of his mouth: and Christ is said to ouer come most gloriously vntill he shall slay Antichrist by the appearance of his coming, as the Apostle excellently teacheth, 2. Thef. 2. 8. So this history hath two parts: One of the state of the Church confiding with temptations, vnto the 16. Chap. the other of the state of the same Church obtaining victory, thence vnto the 20. Chapter. The first part hath two members most conveniently distributed into their times, wherof the first containeth an history of the Christian Church for 1260. yeeres, what time the Gospel of Christ was as it were taken vp from among men into heauen: the second containeth an history of the same Church vnto the victory perfected. And these two members are briefly, though distinctly, propounded in this Chapter, but are both of them more at large discouered after in due order. For we vnderstand the state of the Church confiding, out of Chapters 12. and 13. and of the same growing out of afflictions, out of the 14. 15. and 16. Chapters. Neither did S. Iohn at vnwares ioyne together the history of these two times in this Chapter, because here is spoken of prophecie, which all confesse to be but one iust and immutable in the Church, and which Christ commanded to be continuall. The history of the former time reacheth vnto the 14. verse: the latter is set downe in the rest of this Chapter. In the former are shewed these things: the calling of the seruants of God in 4. verses: the conflicts which the faithfull must vndergoe in their calling for Christ and his Church, thence vnto the 10. verse, and their resurrection and receiuing vp into heauen, vnto the fourteenth verse. In the calling of the seruants of God are mentioned two things: the begetting and setting of the Church in two verses, and the education thereof in two verses. The begetting of the Church is here commended vnto S. Iohn by signe, and by speech: the signe is a measuring rod, and the speech a commandement to measure the Temple of God, that is, to reduce the same vnto a new forme: because the Gentiles are already entered into the Temple of Ierusalem, and shall shortly defile and ouerthrowe the same utterly. 2 Either that of Ierusalem, which was a figure of the Church of Christ, or that heauenly exemplar, wherof verse 1. but the first liketh me better, and the things following doe all agree thereunto. The sense therefore is, Thou test all things in Gods house, almost from the passion of Christ, to be disordered: and that not only the city of Ierusalem, but also the court of the Temple is trampled vnder foote of the nations, and of prophane men whether Iewes or strangers: and that only the Temple, that is, the body of the Temple, with the altar, and a small company of good men which truly worship God, doe now remaine, whom God doth sanctifie and confirme by his presence. Measure therefore this, euen this true Church, or rather the true type of the true Church, omitting the rest, and so describe all things from mee, that the true Church of Christ may be as it were a very little center, and the Church of Antichrist as the circle of the center, euery way in length and breadth compassing about the same, that by way of prophecie thou mayest so declare openly that the flate of the Temple of God, and the faithfull which worship him, that is, of the Church, is much more streight then the Church of Antichrist.

Dddd 3 altar,

7 The other part of this chap. concerning the particular calling of S. Iohn to the receiving of the prophecie following, which is enioyned him, first by signe, in three verses, then in plaine words in the last verse. Vnto the fasting fourth of the signe, belong these things: That S. Iohn is taught from heauen to demand the booke of the prophecie in this verse: for these motions and desires God doeth inspire, that demanding the booke, he is

3 As if hee should say, it belongeth nothing vnto thee, to iudge them which are without, 1. Corin. 5. 12. which be intemperate, lookes vnto those of the household only, or vnto the house of the living God. 4. *His speech of the emperours, which was called the popes court, because all men might come into that.* 5. *That is, to be cast into, which is inuoluing in profane.* 6. *To profane persons, wicked and vniuile, were aduanced into the Church.* 7. *Or a thousand two hundred and threescore yeeres, as is sayd in the next verse: that is, a thousand two hundred and threescore yeeres, a day for a yeere, as often in Ezechiel and Daniel, which thing I noted before 2. 10.*

akar, and them that worship therein. 2 But the court which is without the Temple, cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy Citie shall they tread vnder foote, two and fourtie moneths. 3 But I will giue power vnto my two witnesses, and they shall prophesie a thousand two hundredth and threescore dayes, clothed in sackcloth. 4 These are two olive trees, and two candlestickes, standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man will hurt them, thus must he be killed. 6 These haue power to shut heauen, that it raine not in the dayes of their prophesying, and haue power ouer waters to turne them into blood; to smite the earth with all manner plagues as often as they will. 7 And when they haue finished their testimony, the beast that cometh out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them.

8. *The beginning of these thousand two hundredth and threescore yeeres, wee account from the passion of Christ, whereby (the partition wall being broken downe) wee were made of two, one, Ephes. 2. 14. I say, one flocke, vnder one shepheard, Iohn 10. 16. and the ende of these yeeres precisely falleth into the Popedome of Boniface the eight, who a litle before the ende of the yeere of Christ, a thousand two hundredth and threescore, entered the Popedome of Rome, in the feast of Saint Lucie (as Bergomensis sayeth) hauing put in prison his predecessor Celestinus, whom by fraud, vnder colour of Oracle hee deceiued: for which cause that was well sayd of him, *Intrauit in vulpes, regnauit ut leo, mortuus est ut canis.* That is, Hee entered like a foxe, reigned like a lyon, and died like a dogge. For if from a thousand two hundredth and threescore yeeres, thou shalt take the age of Christ, which hee liued on the earth, thou shalt finde there remaineth iust one thousand two hundredth and threescore yeeres, which are mentioned in this place and many others. 9. I had rather translate it *shall* then *shall*, the Temple then the Citie: for God sayth, I will giue that Temple, and commit it vnto my two witnesses, that is, vnto the ministers of the word, who are fewe in deede, weak and contemptible: but yet two, that is, such a number as one of them may helpe another, and one confirme the testimony of another vnto all men, that from the mouth of two or three witnesses euery word may be made good amongst men, 2. Corin. 13. 1. 7 They shall exercise their office enioyned by mee, by the space of thre thousand two hundred and sixtie yeeres, in the midst of afflictions though neuer so lamentable, which is figuratiuely shewed by the mourning garment. 8 That is, the ordinary and perpetuall instruments of spirituall grace, peace, and light in my Church, which God by his onely power preferred in this Temple. So Zacharie 4. 3. 9 The power and efficacy of the holy ministry, and which is truly euangelicall, is declared both in earth and in heauen, protecting the administrators thereof, and destroying the enemies, in this verse, vnto indeede diuine, most mightily shewing it selfe forth in heauen, earth and the sea, Verse 6. a sit is described, 2. Corin. 10. 4. according to the promise of Christ, Marke .6. 17. And this is the second place (as I sayd before) of the combates which the seruants of God must needs vndergoe in the executing of their calling, and of the things that follow the same combats. In the combats or conflicts are these things, to overcome, in these two verses: to bee ouercome and killed, Verse 7. After the slaughter, follow these things, that the carkeises of the godly are layde abroad, Verse 8. being vnburiel, are made a matter of scorn, together of cursing and bitter execrations, Verse 9. and that therefore gratulations are publickly and priuately made, Verse 10. 10 That is, when they haue spent those thousand two hundred and sixtie yeeres, mentioned Verse 3. at d. 1. in publishing their testimony according to their office. 11 When they haue done their message. 12 Of which, after Chap. 13. etc. That beast is the Romane Empire, made long agoe of ciuill, Ecclesiasticall: the chiefe head whereof was then Boniface the eight, as I sayd before: who lifted vp himselfe in so great arrogancie, (sayth the authour of *Fasciculus temporum*) that hee called himselfe, Lord of the whole world, as well in temporall causes, as in spirituall: There is an extant of that matter, written by the same Boniface most arrogantly, shall I say, or most wickedly, *Ca. Pham sanctam, extra de maiestate & obedientia.* And in the sixt of the Secretals (which is from the same authour) many things are found of the same argument. 13 Hee shall persecute most cruelly the holy men, and put them to death, and shall wound and pierce through with cursings, both their names and writings. And that this was done to very many godly men, by Boniface and others, the histories doe declare, especially since the time that the odious and condemned name amongst the multitude, first of the brethren Waldenses or Ligidenses, then also of the Fratricels, was pretended, that good men might with more approbation be massacred,*

13 And their corpses shall lie in the streets of the great citie, which is spiritually called Sodom, and Egypt, where our Lord also was crucified. 14 And they of the people and kinreds, and tongues, and Gentiles shall see their corpses three dayes and an halfe, and shall not suffer their carkeises to be buried in graves. 15 And they that dwell vpon the earth, shall reioyce ouer them and be glad, and shall send gifts one to another: for these two Prophets vexed them that dwell on the earth. 16 But after three dayes and an halfe, the spirit of life comming from God, shall enter into them, and they shall stand vp vpon their feete: and great feare shall come vpon them which saw them. 17 And they shall heare a great voice from heauen, saying vnto them, Come vp hither. And they shall ascend vp to heauen in a cloud, and their enemies shall see them. 18 And the same houre shall there be a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shall be slaine in number seven thousand: and the remnant were sore feared, & gaue glory to the God of heauen. 19 The second woe is past, and behold, the third woe will come anon.

20. *Now that wee should vnderstand the things of Rome, S. Iohn himselfe is the authour, both at the 17. chapter almost throughout, and also in the circumscription now next following, when he sayth, it is that great Citie (as Chap. 17. 18. he calleth it) and is spiritually reamed Sodom and Egypt: and that spiritually (for that must here againe be repeated from before) Christ was there crucified. For the two first appellations signify spirituall wickedness: the latter signifieth the shew and pretence of good, that is, of Christian and social religion. Sodom signifieth most licentious impietie and inuidence: Egypt, most cruell persecution of the people of God: and Ierusalem signifieth the most confident glorifying of that city, as it were in true religion, being yet full of falshood and vngodlinesse. Now who is ignorant that these things doe rather, and more agree vnto Rome, then vnto any other city? The commendations of the city of Rome for many yeeres past, are publickly notorious, which are not for me to gather together. This onely I will say, that the long time did very well see what Rome is, who taking his leaue thereof, vnder these verses: *Roma vale, vixisti, satis est vixisse, reuertar.* *Roma leua, mercede, sorore, cunctis ero.* Now farewell Rome, I haue thee seene, it was enough to see: I will returne when as I meane, bawd, harlot, knaue to be. 21. *After a more secret kinde of meaning and vnderstanding.* 24. Namely in his members, as also he said vnto Saul, Actes 9. 5. 15 That is, for three yeeres and a halfe for so many yeeres Boniface liued after his lubile, as Bergomensis witnesseth. 16 So the more that they by this occasion exercise the isoly of their lubile. 17 The Gospel of Christ is the affliction of the world, and the ministration thereof, the fauour of death vnto death, to those that perish, 2. Cor. 2. 16. 18. The third place as I noted before, is of the rising againe of the Prophets from the dead, and their carrying vp into heauen. For their resurrection is shewed in this verse: their calling and lifting vp into heauen, in the verse following. 19 That is, what time God shall destroy that wicked Boniface. 20 That is, the Prophets of God shall in a sort rise againe, not the same in person (as they say) but in spirit: that is, in the power and efficacy of their ministry, which S. Iohn expressed before, verse 5. and 6. And so the prophesie that is spoken of Elias, is interpreted by the Angel to be vnderstood of Iohn the Baptist, Luke 1. 17. For the same Boniface himselfe, who sought to kill and destroy them, was by the fire of Gods mouth (which the holy ministry beareth and exhibiteth) denoured & died miserably in prison, by the endeavour of Satra Caluamenis and Agastus, a French knight, whom Philip the faire King of France sent into Italy but with a very smal power. 21 That is the most grievous heat of afflictions & persecution that they for a while, for the great amaze that shall arise vpon that sudden & vnllooked for iudgment of God. 22 They were called by God into heauen, and taken out of this malignant world into the heauenly Church, which also lyeth hidden here in the earth: exercise their calling secretly: as of whom this wretched world was unworthy, Heb. 11. 38. For the Church of the wicked is by comparison called the earth or the world and the Church of the godly heauen. So in ancient time amongst the godly Israelites so amongst the Iewes in the dayes of Manasses, and other kings, when the earth refused the heires of heauen, we read that they lay hidden as heauen in the earth. 23 Yet could they not hinder the secret ones of the Lord. (as the Psalmist called them, Psal. 83. 4.) but that they went on forward in his worke. 24 Bergomensis sayth, in the yeere of our Lord 1301. this yere a blasing starre foretelling great calamity to come, appeared in heauen: in which yere vpon the feast of S. Andrew, so great an earthquake arose, as neuer before: which also continuing by times, for many dayes, ouerthrew many flatly houses. This sayth hee of the yere next following the lubile: which S. Iohn so many ages before, expressed word for word. 25 They were in deede broken with present astonishment of minde, but did not earnestly repent as they ought to haue done. 26 Glorified God by confessing his Name. 26 He speaketh vnto the second history, which is the second part of this chapter. S. Iohn calleth these the second and third woe, hauing respect vnto Chap. 9. 12.*

13 That is, openly at Rome where at that time was a most great concourse of people, the yeere of lubile being then first ordained by Boniface vnto the same ende, in the yeere of Christ 1300. example whereof is read Chap. 1. Extra, de penitentia & remissione. So by one acte he committed double iniurie against Christ, both abolishing his truth by the restoring the type of the lubile, and triumphing over his members by most wicked superstition. O religious heart Now that wee should vnderstand the things of Rome, S. Iohn himselfe is the authour, both at the 17. chapter almost throughout, and also in the circumscription now next following,

37 Of which sounding the trumpet Christ eternally foretold chap. 10. 7. and this is the second part of this Chapter, containing a general historie of the Christian Church, from the time of Boniface, and vnto the consummation of the golden age declared by voyce from heauen. In this history there are three branches: a preparation by the sound of the Angels trumpet, a narration by the voyce of heauenly Angels & Elders, & a confirmation by light.

38 The narration hath two parts: an acclamation of the heauenly creatures in this verse, and both an adoration by all the Elders, ver. 16 and also a most ample thanksgiving, ver. 17.

39 The fence of the acclamation is, Now the Lord is entred on his Kingdom, & hath restored his Church, in which most mightily recovered from the profanation of the Gentiles he may glorifie himselfe. Namely that, which the Lord ordeined when first he ordeined his Church, that the faith of the Saints doeth now behold as accomplished.

40 As before, 7. 11. This giuing of thanks is altogether of the same content with the words going before. 30 A speech of the Hebrew language, as much to say, as Gentiles being angry, chine inflamed wrath came vpon them, and shewed it selfe from heauen, occasioned by their anger & fury. 31 This is the confirmation of the next prophetic before going by signes exhibited in heauen, and that of two sortes, whereof some are visible, as the passing away of the heauen, the opening of the Temple, the Arke of the Couenant appearing in the Temple, and testifying the glorious presence of God, and the lightnings: others apprehended by eare and such dull sense, which beare witness in heauen and earth to the truth of the iudgements of God.

C H A P. XII.

15 ²⁷ And the seventh Angel blew the trumpet, and there were great voices in heauen, saying, ²⁸ The kingdomes of the world are our Lords, and his Christs, and he shall reigne for euermore.

16 ²⁹ Then the foure and twentie Elders, which sat before God on their seates, fell vpon their faces, and worshipped God,

17 Saying, We giue thee thanks, Lord God Almighty, Which art, and Which wait, and Which art to come: for thou hast receiued thy great might, and hast obtained thy Kingdome.

18 ³⁰ And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should bee iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy Name, to small and great, and shouldest destroy them that destroy the earth.

19 Then the Temple of God was ³¹ opened in heauen, and there was scene in his Temple the Arke of his Couenant: and there were lightnings, and voyces, and thundrings, and earthquake, and much haile.

20 Then the Temple of God was ³² opened in heauen, and there was scene in his Temple the Arke of his Couenant: and there were lightnings, and voyces, and thundrings, and earthquake, and much haile.

seuen heads, and tenne ⁶ hornes, and seuen crownes vpon his heads:

4 ⁷ And his taile drew the third part of the starres of heauen, and cast them to the earth. And the dragon ⁸ stood before the woman, which was ready to be deliuered, ⁹ to deuoure her child, when she had brought it forth.

5 ¹⁰ So shee brought forth a man ¹¹ childe, which should rule all nations with a rod of yron: and that her child was taken vp vnto God and to his throne.

6 ¹² And the woman fled into the wilderness, where she hath a place prepared of God, that ¹³ they should feed her there a thousand, two hundred and threescore dayes.

7 And there was a great battell in heauen, ¹⁴ Michael and his Angels fought against the dragon, and the dragon fought and his angels.

8 ¹⁵ But they preuailed not, neither was their ¹⁶ place found any more in heauen.

9 ¹⁷ And the great dragon, that old serpent, called the deuill and Satan was cast out, which deceiueth all the world: he was ¹⁸ cast into the earth, & his angels were cast out with him.

10 Then I heard a loude voyce in heauen, saying, ¹⁹ Now is saluation, and strength, and the Kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe which accused them before our God day and night.

11 But they overcame him by that blood of that Lambe, and by that word of their testimony, and they ¹² ploued not their liues vnto the death.

12 Therefore reioice, ye heauens, & ye that

5 Thereby to withstand those seven Churches spoken of, that is, the Catholike Church, & that with kingly furniture and tyrannicall magnificence signified by the crownes set vpon his heads, as if the same without courtesie belonged vnto him by the proper right as also he boasted vnto Christ, Mat. 4. 9. See after vpon chap. 13. 1.

6 More then was the hornes of the Lambe, or then the Churches are: so well furnished doth the tyrant drag himselfe to be, vnto all manner of mischief.

7 After the description of Satan followeth this action, that is, his battell of fire vnto the Church partly to that which is visible, wherein the where is mingled with the chaffe, and the good fish with that which is euill: a good part thereof, though in appearance is not as the stars shine in heauen, he is sayd to thrust downe out of heauen,

& to peruert it: for if it were possible he would peruert the elect, Mat. 24. 24. & partly to the elect members of the holy Catholike Church in the second part of this verse. Many therefore of the members of this visible Church (saith S. Iohn) he overthrew & trampled vpon them. 8 He with blood that elect Church of the Iewes which was now ready to bring forth the Christian Church, & watched for that he should bring forth. For the whole Church, and whole body is compared vnto a woman: and a part of the Church vnto that which is brought forth, as we haue noted at large vpon Can. 7. 6. 9 Christ myttical (as they call him) that is, the whole Church, consisteth of the person of Christ as the head, & of the body vnto the vnto the spirite, so is frame of Christ taken 1. cor. 12. 13. 10 The 2. history of this Church deliuered of child in which first the consideration of the child borne, & of the mother, is described in 2. verses: secondly the battell of the dragon against the young child, & the victory obtained against him in 3. verses following: last of all is sung a song of victory, vnto the 12. ver. Now S. Iohn in consideration of the child borne, noteth two things: for he describeth him, and his station or place in this verse. 11 That is Christ the head of the Church, joined with his Church (the beginning root & foundation) whereof is the same Christ) indowed with kingly power. & taken vp into heauen out of the iawes of Satan (who as a Serpent did bite him vpon the crosse) that sitting vpon his celestial throne, he might reigne ouer all. 12 The Church of Christ which was of the Iewes, after his assumption into heauen, hid it selfe in the world as in a wilderness, trusting in the only defence of God, as witnesseth S. Luke in the Acts of the Apostles. 13 Namely, the Apostles & seruants of God ordeined to feed with the word of life, the Church collected both of the Iewes & Gentiles vnles that any man will take the word, & cleare in personall after the vse of the Hebrewes, in stead of a letter: but I like the first better For he hath respect vnto those two Prophets, of whom cha. 11. 3. as for the meaning of the 12. 90. dayes, looke the same place. 14 Christ is the Prince of Angels, and the head of the Church, who beareth that yron rod, ver. 5. See the notes vpon Daniel. chap. 12. 1. In this verse a description of the battell and of the victory in the 2. verses following. The Psalmist had respect vnto this battell, Psal. 68. 9 & P. ul. Ephe. 4. 8. Col. 2. 15. 15 The description of the victory, by denying of the thing in this verse, and by affirming the contrary in the next verse. As that Satan gained nothing in heauen, but was by the power of God thrown into the world whereof he is the prince, Christ himselfe and his elect members standing still by the throne of God. 16 They were cast out, so that they were neuer sent more in heauen. 16 The song of victory or triumph containing first, a proposition of the glory of God and of Christ shewed in that victory: secondly, it containeth a reason of the same proposition, taken from the effects: as that the enemy is overcome in battell, in this verse, and that the godly are made conquerours (and more then conquerours, Rom. 6. 37.) ver. 11. Thirdly, a conclusion, wherein is an exhortation vnto the angels, and to the Saints: and vnto the world, a prophetic of great miserie, and of destruction procured by the deuill against mankind, lest himselfe should shortly be miserable alone, ver. 12. 16 He is said in the Hebrew tongue, so loue his life, that esteemeth nothing more precious then his life: and on the other side, he is said not to loue his life, who doubteth not to hazard it, wherefore need requireth

dwell

1 Hitherto hath bene the general prophetic, comprehended in 2. parts, as I shewed vpon Chap. 11. Now shall be declared the first part of this prophetic, in this & the next chap. and the latter part in the 14. 15. and 16. chapters. Vnto the first part, which is of the conflicting or militant Church belong two things. The beginning and the progresse of the same in conflicts & Christian combats. Of which two the beginning or vp-spring of the Church is described in this chapter, and the progresse thereof in the chapter following. The beginning of the Christian Church wee define to bee from the first moment of the conception of Christ, vntill that time wherein this Church was as it were weined & taken away from the breast or milke of her mother: which is the time when the Church of the Iewes with their citie and Temple was overthrown by the iudgement of God. So we haue in this chapter the story of 69 yeeres and vpwards. The parts of this chap are three. The first, is the history of the Conception and bearing in wombe, in 4. verses. The second, an history of the birth from the 5. verse vnto the 12. The third is, of the woman that had brought forth, vnto the end of the chapter. And these several parts haue euer one their conflicts. Therefore in that first part are two things contained, one, the conception & bearing in wombe, in two verses: and another of the lying in wait of the Dragon against that that should be brought forth, in the next two verses. In the first point are these things, the description of the mother, ver. 1. and the dolours of child-birth, ver. 2. all shewed vnto Iohn from heauen. 3 A type of the true holy Church which then was in the nation of the Iewes. This Church (as is the state of the holy Church Catholique) did in it selfe shine about with glory giuen of God, trod vnder feet murability and changeableness, and possessed the Kingdome of heauen as the heire thereof. 4 For this is that barren woman that brought not forth, of which Elai 45. 1. and Gal. 4. 27. the cryed out for good cause, and was tormented at that time, when in the iudgement of all these seemed nere vnto death, and in manner ready to giue vp the ghost by reason of her weakness & pouerty. 4 That is, the deuill or Satan (as is declared ver. 9.) mighty, angry and full of wrath.

The woman fleeth. Revelation. The beast described.

pay. The third
of the woman
lived, confid-
ing of two
members, the
present battell
of Saran against
the Christian
Church of the
Iewish nation,
in four verses;
and the battell
intended against
the fides thereof,
that is against
the Church of
the Gentiles,
which is called
holy by reason
of the Gospel
of Christ in the
two last verses.
18 That is, be-
ing strengthened
with diuine
power: & taught
by oracle, flee
duly from the
assault of the
deuill, and from
the common de-
struction of Je-
rusalem, & went
into a solitarie
Cieis beyond
Iorden called
Pella, as Eusebius
telleth in the 3. chapter of the 3. booke of his Ecclesiast. call historie: which place God
had commanded her by Reuelation. c. Into that place which God had appointed for her.
19 That is, for three yeeres and a halfe: so the same speech is taken. Dan. 7. 25. This
space of time is reckoned in manner from that last and most grievous rebellion of the
Iewes, vnto the destruction of the city, and Temple, for their defection or falling a-
way, began in the twelfth yeere of Nero, before the beginning whereof, many foreignes
and predictions were shewed from heauen, as Iosephus writeth, lib. 7. cap. 13. and He-
gelippus lib. 5. cap. 44. amongst which, this is very memorable, that in the feast of Pen-
tecost not onely a great found and noyse was heard in the Temple but also a voyce
was heard of many out of the Sanctuary which cried out vnto all, Let vs depart hence
Now three yeeres and a halfe after this defection was begun of the Iewes, and those
wonders happened, the cite was taken by force, the Temple ouerthrowne, and the
place forsaken of God: & this compass of time S. Iohn noted in this place. 20 That
is, he enflamed the Romanes & Nation, that they persecuting the Iewish people with
cruell armes, might by the same occasi on invade the Church of Christ. now departed
from Ierusalem and out of Iudea. For it is an vsuall thing in Scripture, that the
raging tumults of the nations should bee compared vnto waters. 21 That is, there
was offered in their place other Iewes, vnto the Romanes and Nations raging against
that people: and it came to passe thereby that the Church of God was saved whole
from that violence that most raging flood of persecution, which the Dragon vomited
out being altogether spent in the destruction of those other Iewes. 22 Being set
on fire by this meanes, hee began to be more mad, and because hee perceived that his
purpose against the Christian Church of the Iewish remnant was come to nought, he
resolved to fall vpon her seed, that is, the Church gathered also by God of the Gen-
tiles, and the holy members of the same. And this is that other branch, as I said vpon
the thirteenth verse, in which the purpose of Saran is shewed, ver. 17. and his attempt,
verse 18. 23 That is, as a most mightie tempest that hee rushed vpon the whole
world (whose prince he is) to raise the floods & prouoke the Nations, that they might
with their furious billowes toss vp and downe, drie here and there, and finally de-
stroy the Church of Christ with the holy members of the same. But the prouidence
of God resisted his attempt, that he might fauour the Church of the Gentiles, yet tender
and as it were Greene. The rest of this storie of the Dragon is excellently prosecuted
by the Apostle S. Iohn hereafter in the 20. chapter. For here the Dragon endeauouring
to doe mischief, was by God cast into prison.

dwelling in them. Woe to the inhabitants of the earth, & of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast vnto the earth, hee persecuted the woman which had brought forth the man child.

14 But to the woman were given two wings of a great Eagle, that she might flee into the wilderness: into her place, where shee is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman, like a flood, that hee might cause her to be caried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, & went and made war with the remnant of her seed, which keep the comandements of God, and haue the testimonie of Iesus Christ,

18 And flood on the sea sand.

vpon his hornes were ten crownes, and vpon his head the name of blasphemie.

2 And the beast which I saw was like a Leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, and great authoritie.

3 And I saw one of his heads as it were wounded to death; but his deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gaue the power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast! who is able to warre with him!

5 And there was given vnto him a mouth, that spake great things and blasphemies, and

against the Church of God. The speech is taken from the ancient custome and forme of dealing in such case: by which they that were absolute Kings did weare the diadem vpon their heads: but their vassals and such as reigned by grace from them, wore the same vpon their hoods: for so they might commodiously lay downe their diademes when they came into the presence of their Soueraignes, as also the Elders are said, when they adored God which sat vpon the throne, to haue cast down their crownes before him, Chap. 4. ver. 10. 5. Contrary to that which God of olde commanded should be written in the head piece of the high Priest, that is, Sanctitas Iehoua, Holinesse vnto the Lord. The name of blasphemie imposed by the Dragon, is (as I thinke) that which S. Paul saith in the second Chapter of his Epistle to the Thessalonians, the fourth ver. He setteth as God, and boasteth himselfe to be God. For this name of blasphemie both the Romane Emperours did then challenge vnto themselves, as Suetonius and Dion doe report of Caligula and Domitian: and after them the Popes of Rome did with full mouth professe the same of themselves, when they challenged vnto themselves Soueraincie in holy things: of which kinde of sayings the sixt booke of the Decretals, the Clementines, and the Extragants, are very full. For these men were not content with that which Anglicus wrote in his Pretria, (the beginning whereof is Pape, super mundi, The Pope is the wonder of the world) Nec Deus, nec homo, sed neuter ex istis vniuersis. Thou art not God, ne art thou man, but neither mixt of both: as the gloss witnesseth vpon the sixt booke: But they were bold to take vnto themselves the very name of God, and to accept it giuen of other: according as almost an hundred and twentie yeeres since there was made for Sixtus the fourth, when he should first enter into Rome in his dignitie Papall, a Pageant of triumph, and cunningly fixed vpon the gate of the cite he should enter at, hauing written vpon it this blasphemous verse:

Oraculo vocis mundi moderari habenas,
Et merito in terris crederis esse Deus.

THAT IS,

By oracle of thine owne voyce, the world thou gouernest all,
And worthily a God on earth men thinke and doe thee call.

These and sixe hundred the like who can impute vnto that modestie whereby good men of olde would haue themselves called the seruants of the seruants of God: Verely either this is a name of blasphemie, or there is none at all. 6 Swift as the Leopard, easily clasping all things, as the Beare doth with his foot, and tearing and deuouring all things with the mouth as doeth the Lion. 7 That is, he lent the same vnto the beast to vie, when he perceived that himselfe could not escape, but must needs be taken by the hand of the Angel, and cast into the bottomlesse pit, Chap. 20. yet did not hee abandon the same utterly from himselfe, but that he might vie it as long as he could. 8 This is the other place that appertaineth to the description of the beast of Rome: that besides that naturall dignitie, and amplitude of the Romane Empire, which was shadowed in the two former verses, there was added this also as miraculous, that one head was wounded, as it were, vnto death, and was healed againe, as from heauen, in the sight of all men. This head was Nero the Emperour, in whom the race of the Cæsars fell from the imperiall dignitie, and the government of the Common weale was translated vnto others: in whose hands the Empire was so cured and recovered vnto health, as it seemed vnto all so much the more deeply rooted and grounded fast, then euer before. And hence followed those effects, which are next spoken of: First an admiration of certaine power, as it were, sacred and diuine, sustaining the Empire and gouerning it: Secondly, the obedience & submission of the whole earth, in this verse. Thirdly, the adoration of the Dragon, and most wicked worshipping of deuils, confirmed by the Romane Emperours: Lastly, the adoration of the beast himselfe, which grew into so great estimation, as that both the name and worship of a God was giuen vnto him, verse the fourth. Now there were two causes which brought in the mindes of men this Religion: the shew of excellence, which bringeth with it reuerence: and the shew of power inuincible, which bringeth feare. Who is like (say they) vnto the beast? Who shall be able to fight with him? 9 The second member containing an history of the actes of the beast, as I said verse 1. The history of them is concluded in two points: the beginning, and the manner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his impie against God, and his immanitie and iniustice against all men, especially against the godly and those that were of the household of faith, verse the first. The manner of the actes or actions done, is of two sorts, both impious in minde, and blasphemous in speech against God, his Church and the godly, verse the sixt: and also most cruell and inuolunt in deedes, euen such as were done of most raging enemies, and of most insolent and proud conquerours, verse the seventh,

power

1 The Apostle
hauing declared
the springing vp
of the Christian
Church, and the
state of the Church
from which ours
taketh her begin-
ning, doth now
posse vnto the
story of the progre-
sse thereof, as I
shewed in the en-
trance of the former
chapter. And this
historie of the progre-
sse of the Church
and the battels thereof,
is set downe in
this chapter, but
distinctly in two
parts, one is of the
civill Romane Em-
pire, vnto ver. 10.
Another of the body
Ecclesiastical or
prophetical, thence
vnto the end of
the chapter. In the
former part are
shewed these things:
First the state of
that Empire, in
4. verses: then the
acts thereof in
3. verses: after the
effect: which is
exceeding great
glory, ver. 8. And
last of all is com-
mended the vse:
and the instruction
of the godly
against the euils
that shal come
from the same, ver.
9. 10. The histo-
rie of the fite, con-
taineth a most ample
description of
the beast, first
entire, ver. 1. 2.
& then restored
after hurt, ver. 3. 4.
2 On the fard
whereof flood the
deuill practising
new tempests
against the Church,
in the ver. next
before going: what
time the Empire
of Rome was
endangered by
domesticall dissen-
sions, and was
mightily tossed,
hauing euer and
anon new heads,
and new Emperours,
See in the 17. chapter
and verse 8. 3
Hauing the
same instruments
of power, prouidence,
and most expert
gouernment which
the Dragon
is said to haue
had, in the 12. chapter
and the third verse.

CHAP. XIII.
1 The beast which I saw was like a Leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, and great authoritie.

2 And the dragon gaue him his power and his throne, and great authoritie.

3 And I saw one of his heads as it were wounded to death; but his deadly wound was healed, and all the world wondered and followed the beast.

power was given vnto him, to doe two and fourtie moneths. And hee opened his mouth vnto blasphemie against God to blaspheme his Name, and his tabernacle, and them that dwell in heauen. And it was given him, to make warre with the Saints, and to overcome them; and power was given him ouer euery kinred, and tougue, and nation. Therefore all that dwell vpon the earth, shal worship him, whose names are not written in the Booke of Life of that Lambe, which was slaine from the beginning of the world. If any man haue an eare, let him heare. If any leade into captiuitie, he shall goe into captiuitie: if any man kill with a sword, he must be killed by a sword: here is the patience and the faith of the Saints. And I beheld another beast coming vp out of the earth, which had two hornes like the Lambe; but hee spake like the dragon. And he did all that the first beast could doe before him, and he caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

See in the eleventh Chapter and in the twelfth verse. That is, such as are not everlasting elected in Christ Iesus. For this is that Lambe slaine, of which Chapter the first verse the first. These wordes I doe with Aretas, distinguishing in this manner: *Whose names are not written from the laying of the foundation of the world, in the booke of Life of the Lambe slaine.* And this distinction is confirmed by a like place hereafter, chap. 17. 14. The conclusion of this speech of the first beast, consisting of two parts. An exhortation to attentive audience, in this verse: and a foretelling, which partly containeth threatnings against the wicked, & partly comforts for those which in patience and faith shall waite for that glorious coming of our Lord and Saviour Christ, verse the tenth. *Gen. 9. 6. matth. 26. 52.* The second member of the vision, concerning the Ecclesiastical dominion, which in Rome succeeded that which was politique, and is in the power of the corporation of false prophets, & of the forgers of false doctrine. Wherefore the same beast, and the body or corporation is called of S. Iohn by the name of false prophet, Chap. 16, verse 13. and 19, verse 20. The forme of this beast is first described in this verse, then his actes in the verses following: and the whole speech is concluded in the last verse. This beast is by his breed, a sonne of the earth (as they say) obscurely borne, and by little and little creeping vp out of his abiect estate. That is, in shew he resembled the Lambe (for what is more milde or more humble then to bee the seruant of the seruants of God?) but in deede hee played the part of the Dragon, and of the Wolfe, Matth. 7. 15. For euen Satan changeth himselfe into an Angel of light, 2 Cor. 11. 14. and what should his best disciples and seruants doe? The historie of the actes of this beast containeth in summe three things, hypocrisie, the witnesse of miracles, and tyrannie: of which the first is noted in this verse, the second in the three verses following: the third in the sixteenth and seventeenth verses. His hypocrisie is most full of leasing, whereby hee abuleth both the former beast and the whole world: in that albeit hee hath by his cunning, as it were by line, made of the former beast a most miserable creature, or anatomie, vsurped all his authoritie vnto himselfe, and most impudently exerciseth the same in the sight and view of him: yet hee carieth himselfe so, as if hee honoured him with most high honour, and did in very good tract cause him to bee rauered of all men. For vnto this beast of Rome, which of a ciuill Empire is made an Ecclesiastical hierarchie, are given diuine honour, and diuine authority in farre, as he is beleued to be about the Scriptures, which the glossie vpon the Decretals declarerh by this deuillish verse.

Articulos soluit, synodumque facit generalem.

THAT IS,

He changeth the Articles of faith, and giueth authoritie to generall Councils.

Which is spoken of the Papall power. So the beast is by birth, foundation, seat, and finally substance, one: onely the Pope hath altered the forme and maner thereof, being himselfe the head both of that tyrannical empire, and also of the false Prophets: for the Empire hath been taken vnto himselfe, and thereto hath added this cunning deuile. Now these wordes, *whose deadly wound was cured*, are put here for distinction sake, as also for merke afterwards: that euen at that time the godly readers of this prophesie might by this signe bee brought to see the thing as present: as if it were said, that they might adoe this very Empire that now is, whole head we haue scene in our owne memorie to haue bene cut off, and to be cured againe.

And he did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men. And he deceiued them that dwell on the earth by the signes, which were permitted him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword and did liue. And it was permitted to him to giue a spirit vnto the image of the beast, so that the image of the beast, should speake; and should cause that as many as would not worship the image of the beast, should be killed. And he made all, both male and female, rich and poore, free and bond, to receiue a marke in their right hand or in their forehead. And that no man might buy or sel, save hee that made the marke, or the name of the beast, or the number of his name. Heere is wisdom. Let him that hath wit, count the number of the beast: for it is

Secondly, the common manner of working, in two sorts: one of miracles, For the signes which were given him to doe in the presence of the beast: the other of the words added to the signes, & teaching the idolatry by those signes saying vnto the inhabitants of the earth, that they should make an image vnto the beast, which was dead. Thirdly, a special manner is declared. That it is given vnto him to put life into the image of the beast: and that such a kind of quickening, that the same both speake by answer vnto those that aske counsell of it, and also pronounceth death against all those that doe not obey nor worship it: all which things oftentimes by false miracles through the procurement and inspiration of the deuill, haue beene effected and wrought in images. The histories of the Papists are full of examples of such miracles, the most of them fained, many also done by the deuill in images, as of olde in the Serpent, Genesis the third chapter, and verse the first. By which examples is confirmed, not the authoritie of the beast, but the wrauth of God and their prophesies. That is, images, by change or change of the number: for the worship of them euer since the second council of Nice, hath bene ordeined in the Church by publicke credit and authoritie, contrary vnto the Law of God. In the Greeke the word is of the Dative case, as much to say, as vnto the worship, honour and obeing of the beast: for by this maintenance of images, this pseudo-prophetical braut doeth mightily prouoke the beast of Rome, of whom long agoe hee receiued them. Wherefore the same is hereafter very fitly called the image of the beast, for that images haue their beginning from the beast, and haue their forme or maner from the will of the beast, and haue their ende and vie fixed in the profite and commoditie of the beast. And of this miracle of the images of the beast, (that is, which the beast hath ordeined to establish idolatry) which miraculously speake, and giue iudgement, or rather maruailously, by the fraude of the false prophets, the Papists booke is full fraughted. To giue life, as Iannes and Iambres imitated the wonders that Moses wrought. The third place, is a most insolent tyrannie, as was sayde before, vsurped ouer the persons of men, in this verse: and other their goods and actions, in the next verse. For he is bid, both to bring vpon all persons a tyrannous seruitude, that as bondslaves they might serue the beast: and also so to exercise ouer all their goods and actions, a papall-like abuse of indulgences and dispensations (as they terme them) amongst their friends, and against others, to vse most violent interdictions, and to shoote out cursings, euen in natural and ciuill, priuate and publique contracts, wherein all good faith ought to haue place. That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make seruite vnto themselves, the persons and doings of men, signing them in their forehead and hands: and as for the signe left by Christ (Of which chapter 7. 3.) and the holy Sacrament of Baptisme they make as voyde. For whome Christ hath ioyned vnto himselfe by Baptisme, this beast maketh challenge vnto them by his greaite Chrisme, which hee doubteth not to preferre before Baptisme, both in authority and efficacie. The marke of the name of the beast. That is, haue any traffique or entrecomse with men, but they onely which haue this anointing and consecration of Clearly torture, as they call it, Reade Gratian de Consecratione, distinctione tertia. c. omnes cap. spiritus &c. of these matters. Here the false prophets doe require three things, which are set downe in the order of their greatnesse, a character, a name, and the number of the name. The meaning is, that man that hath not their first anoynting and clerical torture or shauing: secondly, holy orders, by receiuing whereof is communicated the name of the beast: or finally, hath not attained that high degree of Pontificall knowledge, and of the Law (as they call it) Canonically, and hath not as it were made vp in account and cast the number of the mysteries thereof: for in these things consisteth the number of the name of the beast. And this is excellently set forth in the next verse. That is, in this number of the beast consisteth that Popish wisdom, which vnto them seemeth the greatest of all others. In these words S. Iohn expoundeth that saying, which went before of the number of the beast, what it hath about his marke or acquaintance and his name. These things, sayth S. Iohn, the marke and the name of the beast doe easily happen vnto any man, but to haue the number of the beast, is wisdom: that is, onely the wise and such as haue vnderstanding, can come by that number: for they must be most illuminate doctours that attaine thereto, as the words following doe declare.

the

the number of a man, and his number is fixe hundredth threescore and fixe.

How great and of what denomination this number of the beast is by which the beast accounteth his wisdom, Saint Iohn declareth in these words. Doest thou denieth to be great if it is to be great, that it occupieth the whole man, his whole learning, and ouercometh to the knowledge thereof: he must be a man indeed that doeth straine vnto it. Askest thou of what denomination it is? verily it standeth of fixe hundredth, and possibly fifth of all the parts thereof in their several denominations, as they haue beene in the world of fixe by threes, tens, hundreds, &c. so as there is no one part in the learning and order of this, which is not either inferiour vnto the first, and best, and truest, and purest thereof, or contained in the same: so fully doe all things in this, which are in you with another, and with their head. Therefore that cruell beast Boniface the eight, doeth commend by the number of these three Denominations which he performeth: in the preface of the first booke, which hee (saith he) being to be added vnto a fine other booke of the same volume of Denominations, hee thought good to name Sixtine the first: that the same volume by addition thereof, might be the number of these three Denominations which he performeth. Here therefore is the number of the beast, who powred from himselfe all his parts, and bringeth them all backe againe vnto himselfe by his diuine nature, and cunning manner. If any man desire more of this, let him read the glosses vpon that place. I am not ignorant that other interpretations are brought vpon this place: but I thought it my duty, with the aged & famous of this, and without the assistance of any, to propound mine opinion in this point. And for this cause especially, for that it seemed vnto me neither profitable, nor like to be true, that the number of the beast, or of the name of the beast should be taken as the common sort of interpretation doe take it. For this number of the beast teacheth, giueth out, imprinteth, as a publique marke of such as be his, and directeth these marke aboue all others, as the marke of those whom he loueth best. Now these other explications seeme rather to be farre removed from this propriety and condition of that number: whether you respect the name *Lambus*, or *Titan*, or any other. For these the beast doeth not reach, nor giue forth, nor imprint, nor most diligently forbidden to be taught, and audaciously denieth: he approoveth not them, but reprooveth them: and hateth them that thinke of this number, with an hatred greater then that of *Diuitius*.

CHAP. XIII.

1. The Lambe standeth on mount Sion, 4 with his chaffe worshippers. 6 One Angel preacheth the Gospel 8 another foretelleth the fall of Babylon: 9 the third warneth that the beast be auoyded. 13 A voyce from heauen pronounceth them happy, who die in the Lord. 16 The Lords sickle is thrust into the barnes, 18 and into the vintage.

1. The historie of the Church of Christ being finished for more then a thousand and three hundredth yeeres at which time Boniface the eight liued as before hath been said: there remaineth the rest of the history of the conflicting or militant Church, from thence vnto the time of the last victorie in three chapters. For first of all, as the foundation of the whole historie, is described, the standing of the Lambe with his army and retinue in five verses, after his worthy acts which he hath done, & yet doth in most mightie manner, whilest he ouerthroweth Antichrist with the spirit of his mouth, in the rest of this chapter, and in the two following. Vnto the description of the Lambe, are propounded three things: his situation, place and attendance: for the rest are expounded in the former visions, especially vpon the first Chapter. 2 As ready girt to doe his office (as ads 5, 5, 6) in the midst of the Church, which aforetime mount Sion did prefigure. 3 As before 7. 2. This retinue of the Lambe is described first by diuine marke (as before 7. 2.) in this verse. Then by diuine occupation, in that all and euery one in his retinue most vehemently and sweetly (verse 2.) doe glorifie the Lambe with a speciall song before God & his elect Angels: which song flesh & blood cannot heare, nor vnderstand, ver 3. Lastly by their deeds done before, and their sanctification in that they were virgins pure from spiritual and bodily fornication, that is, from impiety & vniuerse of sin, that they followed the Lambe as a guide vnto all goodnes, and cleaued vnto him: that they are holy vnto him, as of grace redeemed by him: that in truth & simplicitie of Christ they haue exercised all these things, sanctimonie of life, the direction of the Lambe, a thankfull remembrance of redemption by him: finally (to conclude in a word) that they are blamelesse before the Lord, ver. 4, 5.

Then I looked, and lo, a Lambe stood on mount Sion, and with him an hundredth, fourtie and foure thousand, hauing his Fathers Name written in their foreheads.

2 And I heard a voyce from heauen as the sound of many waters, and as the sound of a great thunder: and I heard the voyce of harpers, harping with their harpes.

3 And they sung as it were a new song before the throne, and before the foure beastes, and the Elders: and no man could learne that song, but the hundredth, fourty and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins: these follow the Lambe whithersoever hee goeth: these are bought from men, being the first fruites vnto God, and to the Lambe.

5 And in their mouthes was found no guile: for they are without spot before the throne of God.

6 ¶ Then I saw another Angel flie in the mids of heauen, hauing an euangelizing Gospel to preach vnto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

7 ¶ Saying with a loud voice, Feare God, and giue glory to him: for the houre of his iudgement is come: & worship him that made heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, saying, Babylon that great citie is fallen, it is fallen: for shee made all nations to drinke of the wine of the wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a loud voice, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: & they shall haue no rest day nor night, which worship the beast & his image, & whosoever receiue the print of his name.

12 ¶ Here is the patience of Saints: here are they that keepe the Commandements of God, and the faith of Iesus.

13 Then I heard a voyce from heauen, saying vnto me, Write, The dead which die in the Lord, are fully blessed. Euen so sayth the Spirit: for they rest from their labours, and their workes follow them.

14 ¶ And I looked, and beholde, a

hath raised vp to the publishing of the Gospel of Christ, both by preaching & by writing. So God first, nere vnto the time of the same Boniface, vied Peter Callidorus an Italian: after, Arnold, de villa noua, a Frenchman, then Occam, Danne, Petrarca, after that, Iohannes de rapa casa, a Franciscane: after againe, Iohn Wicklife an Englishman, and so continually one or another vnto the restoring of the truth, and enlarging of his Church. 6 That is, Babylon is destroyed by the sentence and iudgement of God: the execution whereof, Iohn describeth, chap. 18. And this voyce of the ministers of Christ hath continued since the time that Babylon (which is Rome) hath by deliberate counsell & manifest malice oppugned the light of the Gospel offered from God. *Psal. 145. 6. Acts 14. 15. Isa. 21. 9. Jer. 51. 8. chap. 18. 2.* 7 That is, that not worship God alone, but shall transerre his diuine honor vnto this beast, whether hee doe it with his heart, or counterfeiting in shew. For he (saith Christ) that denieth me before men, bin will I denie before my Father and his Angels, Mat. 10. 32. And this is that voice of the holy ministry, which at this time is very much vied of the holy & faithfull seruants of God. For hauing now sufficiently found out the publique obduracy of Babylon, they labour not any longer to thunder out against the same: but to saue some particular members by terror (as S. Iude speaketh) & to plucke them out of the publique flame: or els by vehement commiseration of their estate to leade the away, they let before them eternall death, into which they rush vnto wares, vnlesse in good time they returne vnto God, but the godly which are of their own flocke, they exhort vnto patience, obedience & faith in the Lord Iesus, & charge them to giue light by their good example, of good life vnto others. 8 The patience, sanctification, & iustification by faith: the consequence whereof are, rest, felicity, and glory eternal, in the heavenly fellowship of God and his Angels. 9 That is, for the Lord. c By workes, we mean the reward which followeth good workes. 10 The second part of this chapter, as I said ver. 1. Of the acts and doings of Christ in ouerthrowing of Antichrist & his church by the Spirit of his diuine mouth: feeling that hauing bin called back by word both publicly & priuately vnto his dutie & admonished of his most certaine ruine: he yet ceaseth not to maintaine & protect his own adherents, that they may do him service: & to afflicte the godly with most barbarous persecutio. Of those things which Christ doeth against, there are 2. kinds: one common or general in rest of this chap, another particular against that savage & rebellious beast & his worshippers, chap. 15. 1. 6. That common kind, is the calamity of wars, spread abroad through the whole earth, & filling all things with blood, & that without respect of any person, This is figured or shadowed out in 2. types, of the haruell & vintage. Since the time of the light of the Gospel began to shine out, & since prophecies of preaching by the grace of God was raised vp againe, how horrible wars haue bin kindled in the world? how much humane flesh hath bin thrown to earth by this diuine reaping? how much blood (alas for woe) hath ouerflowen for these 100. yeeres almost all histories doe cry out, & this our age (if euer before) is now in horror by reason of frage of yucke which Antichrist calleth for. In this place is the first type, of the haruell

4. The other part (as I said on the first verse) is of the acts of the Lambe, the manner whereof is delivered in two verses, of his speech and of his facts. His speeches are let forth vnto the 13. ver. of this chapter, and his facts vnto the 16. chap. In the speech of the Lambe, which is the word of the Gospel, are taught in this place these things: The seruice of the godly consisting inwardly of true reuerence towards God, and outwardly of the glorifying of him: the visible signe of which is adoration, ver. 7. The overthrowing of wicked Babylon, ver. 8, and the fall of euery one of the engodly which worship the beast, ver. 9, 10, 11. Finally the floure of the holy seruants of God both present, ver. 1. & to come, most blessed, according to the promise of God, ver. 13. 5 This Angel is a type or figure of the good and faithfull seruants of God, whom God especially from that time of Boniface the 8.

10 Declaring his fierceness by his colour, like unto that which is in the white or milke circle of heaven.
11 As one that shal reigne from God, and occupie the place of Christ in this miserable execution.
12 That is, a most fit and commodious instrument of execution, destroying all by having and thrusting through: for who may stand against God?
13 Christ with a commandement in this verse, and the Angel executeth it in the next verse.
14 The other type (as I sayd ver. 13) is the vintage: the manner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out every thing, then is the harvest labour. This is therefore a more grievous judgement, both because it succeedeth the other, and because it is understood to be executed with great diligence.
15 That is, it overflowed very deepe, and very farre and wide: the speech is hyperbolicall or excessive, to signify the greatness of the slaughter. And these be those pleasant fruits to the tooth, of the contempt of Christ, and desiring of Antichrist rather than him, which the miserable, mad, and blinde world doeth at this time reape.

CHAP. XV.

1 The seven Angels having the seven last plagues. 3 They that conquered the beast, praise God. 6 To the seven Angels, 7 seven vials full of Gods wrath are delivered.

And I saw another signe in heauen, great and marueilous, seven Angels, hauing the seven last plagues: for by them is fulfilled the wrath of God.

2 And I saw as it were a glassie sea, mingled with fire, and them that had gotten victory of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

3 And they sung the song of Moses the seruant of God, and the song of the Lambe,

1 This is that other place of the acts of Christ, as I noted before Chap. 8. 9. in powring forth the plagues of the world: for euen these plagues doe fur the most part agree with those. 3 There are twoparts of the narration: one, the confession of the Saints glorifying God, when they saw that preparation of the iudgements of God, vnto the 4 verse: another the vocation, institution, and confirmation of those instruments which God hath ordained for the execution of his iudgements, in four other verses. 4 This part of the vision alludeth vnto that sea or large vessel of brass, in which the Priests washed themselves in the entrance of the Temple: for in the entrance of the heavenly Temple (as it is called verse 5) is said to haue bene a sea of glasse, most lightesome and cleare, vnto the commoditie of choise mixt with fire, that is, as containing the treasure of the iudgements of God, which he bringeth forth and dispenseth according to his owne pleasure: for out of the former, the Priests were cleansed of old: and out of this the vngodly are destroyed now, chap. 4. 6 That is, the godly martyrs of Christ, who shal not gae place euen in miracles vnto that beast: of these, see before, Chap. 13. 17. and 14. 9. 10. 6 Glorifying God, from the particular obseruation of the weapons and instruments of Gods wrath, floating in the sea of glasse. 7 That song of triumph, which is, Exod. 15. 2. a Sea Mo-
sed called for venours sake, as it is set forth, Dent. 34. 10.

laying, Great and marueilous are thy workes, Lord God Almighty: iust and true are thy wayes, King of Saints.

4 Who shall not feare thee, O Lord, and glorifie thy Name! for thou onely art holy, and all nations shal come and worship before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the Temple of the Tabernacle of testimony was open in heauen.

6 And the seven Angels came out of the Temple, which had the seven plagues, clothed in pure and bright linnen, and hauing their breasts girded with golden girdles.

7 And one of the four beasts gaue vnto the seven Angels seven golden vials full of the wrath of God, which liueith for euermore.

8 And the Temple was full of the smoke of the glory of God and of his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

iudgement of God in the next verse. * Psal 145. 17. b Thy doings. * Jer. 10. 7. 9 The second part of the narration (as was noted ver. 3a) wherein first the authority of the whole argument and matter thereof is figured by a forerunning type of a Temple opened in heauen, as Chap. 11. 19. namely that all those things are diuine and of God, that proceed from thence, in this verse. Secondly, the administrators or executors, come forth out of the Temple, ver. 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapons fit for the manner of the same iudgements ver. 7. Finally, they are confirmed by testimonies of the visible glory of God, in the last verse. A like testimonie wherunto was exhibited of old in the law, Exod. 40. 34. 10 That is, commandments to inflict those seven plagues. Here is the figure called *Metonymia*. 11 Which was in old time a signe of the Kingly or princely dignitie. 12 This girding was a signe of diligence, and the girdle of golde was a signe of sinceritie, & trustines in it, king in charge the commandments of God. 13 Of these before, Chap. 4. 7. 14 None of those 7. Angels might returne, till he had performed fully the charge committed vnto him, according to the decree of God.

CHAP. XVI.

2 and 17 The Angels powre out the seven vials of Gods wrath giuen vnto them, and so diuers plagues arise in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great citie.

And I heard a great voyce out of the Temple, saying to the seven Angels, Goe your wayes, and powre out the seven vials of the wrath of God vpon the earth.

2 And the first went and powred out his viall vpon the earth: and there fell a noyesome and a grievous sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angel powred out his viall vpon the sea, & it became as the blood of a dead man: & every liuing thing died in the sea.

4 And the third Angel powred out his

viall
speciall execution against Antichrist & his crew, doth in manner agree vnto that which was generally done vpon the whole world, chap. 8. 9. and belongeth (if my coniecture faile me not) vnto the same time. Yet herein they do differ one from another, that this was particularly effected vpon the Princes and ring-leaders of the wickednesse of the world, the other generally against the whole world being wicked. And therefore these iudgements are figured more grieuous then those. 2 The historie of the first Angel, whose plague vpon the earth is described almost in the same wordes with that first plague of the Egyptians, Exod. 9. 9. But it doth signifie a spirituall vicer, and that torture or burthen of conscience leared with an hore yon, which accurteth the vngodly within, and both by truth of the word (the light whereof God hath now to long shined forth) and by bitterness smiteth vp and forth out the sword of Gods wrath. 3 See chap. 13. 16. 4 The historie of the second Angel, who troubleth and molesteth the seas, that he may stir vp the conscience of men sleeping in their wickednes See Chap. 8. 8. a It was turned into rotter, and filthy blood, such as is in dead bodies. 5 The storie of the third Angel striking the riuers in this verse, who proclaiming the iustice of God, commendeth the same by a most graue comparison of the sins of men, with the punishment of God: which is common to this place, and to which went before. Wherefore also this praifing is attributed to the Angel of the waters. A name common to the second & third Angels, according as both of them are said to be sent against the waters, albeit the one of the sea, the other of the riuers, in two verses.

This long hath two parts: one a confession, both particular, in this verse, and general, in the beginning of the next verse: another, a narration of causes belonging to the confesse, whereof one kinde is eternal in it selfe, and most present vnto the godly, in that God is both holy, & alone God another kinde is finite and to come, in that the elect taken out of the Gentiles (that is, out of the wicked ones & vnteleuering: as Chap. 11. 2.) were to bee brought vnto the same state of happinesse, by the magnificence of the

In the former Chapter was set downe the preparation vnto the worke of God: here is deliuered the execution thereof. And in this discourse of the execution, is a general commandement in this verse, then a particular recital in order of the execution done by euery of the seven Angels, in the rest of the chapter. This speciall

6 A confirmation of the praise before going out of the Sanctuary of God, whether immediately by Christ, or by some one of his angels, for Christ also is called another Angel. Chap. 7. v. 2. 3. 8. and 12. 13. 7 The storie of the fourth Angel, who throweth the plague vpon the heauen & vpon the Sun, of which Luke 21. 35. the effects whereof are noted two. The one peculiar, that it shall scorch men with heat in this vnto. The other proceeding accidentally from the former, that their furie shall so much more be enraged against God in the next verse, when yet O wonderful mercy and patience of God! all other creatures are first stricken often and grievously by the hand of God before mankind, by whom he is provoked: as the things before going doe declare.

8 The storie of the first Angel, who striketh the kingdom of the beast with two plagues abroad with darkenes, with bites & do-lours most grieuous, thorough his whole kingdom that thereby might wound the conscience of the wicked, and punish that

most peruerse obstinacie of the Idolaters: whereof arose perturbation, and thence a furious indignation and desperat madnesse, raging against God and hurtfull vnto it selfe. 9 The storie of the first Angel, diuised into his acte, and the euen thereof. The acte is, that the Angel did cast out of his mouth the plague of a most glowing heat, wherewith euen the greatest floods, and which most were wont to swell and ouerflow (as Euphrates) were dried vp, by the counsell of God in this verse. The euent is, that the mere madnesse wherewith the wicked are enraged that they may scorne the iudgements of God, and abuse them furiously to serueth their own turne, and to the executing of their owne wicked outrage.

10 The bound of the spirituall Babylon, and to the fortresses of the same. Chap. 9. v. 14. 11 So the Church of the vngodly, and kingdom of the beast is said to be left naked, all the defences thereof in which they put their trust, being taken away from it. 12 That is, that euen they which dwell further off, may with more commoditie make haste vnto the sacrifice, which the Lord hath appointed. 13 That is, euery of them bent their whole force, and conspired that by wonders, wordes and worke they might bring into the same destruction all Kings, Princes and Potentates of the world, curiously bewitched of them by their spirits, and teachers of the vanitie & impuritie of the beast that committed fornication with the kings of the earth. And this is a right description of our times. 14 Croking with all importunity, & continually day and night provoking and calling forth to armes, as the trumpets & furies of wars, as is declared in the next verse. 15 That is, the deuil, as cha. 11. v. 3. 16 Whereof cha. 13. v. 1. 17 That is, of that other beest, of which cha. 3. v. 1. for so he is called also, cha. 19. v. 20. 10. 18 A Parenthesis for admonition in which God warneth his holy seruants, who rest in the expectation of Christ, alwayes to adreffe their minds vnto his coming, and to looke vnto themselves, that they be not shamefully made naked and circumcised of these vncleane spirits, and so they be miserably vnprepared at the coming of the Lord, as Mat. 24. 29 and 25. 13. Chap. 3. v. 3. 19. 24. 4. 4. Luke 12. 39. 19 Namely, the Angel, who holily according to the commandement of God, was to doe sacrifice: notwithstanding that those impure spirits doe the same wickedly, as seruants not vnto God, but vnto the beast that hath seauen heads,

viall vpon the riuers and fountaines of waters, and they became blood.

5 And I heard the Angel of the waters say, Lord, Thou art iust, Which art, and Which wast: and holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctu- ary say, Euen so, Lord God Almighty, true and righteous are thy iudgements.

8 And the fourth Angel powred out his viall on the sunne, and it was giuen to him to torment men with heat of fire,

9 And men boiled in great heat, and blas- phemed the Name of God, which hath power ouer these plagues, and they repented not to giue him glory.

10 And the fift Angel powred out his vi- all vpon the throne of the beast, and his king- dome waxed darke, and they gnawed their tongues for sorrow,

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 And the sixt Angel powred out his vi- all vpon the great riuer Euphrates, and the water thereof dried vp, that the way of the Kings of the East should be prepared.

13 And I saw three vncleane spirits like frogs come out of the mouth of that dragon, and out of the mouth of that beast, and out of the mouth of that false prophet.

14 For they are the spirits of deuils, wor- king miracles, to goe vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of GOD Almighty.

15 Behold, I come as a theife. Blessed is he that watcheth, and keepeth his garments, lest he walk nakedly, and men see his filthines)

16 And they gathered them together

into a place called in Hebrw. ²⁰ Armagedon.

17 And the seventh Angel powred out his viall into the ayre: and there came aloud voice out of the Temple of heauen from the throne, saying, It is done.

18 And there were voyces, and thun- drings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

19 And the great citie was diuided into three parts: and the cities of the nations fell: and that great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And every yle fled away, and the moun- taines were not found.

21 And there fel a great haile, like talents, out of heauen vpon the men, and men blasphe- med God, because of the plague of the haile: for the plague thereof was exceeding great.

That meete together. Because the Gentiles did alwayes cast that lamentable overthrow in the teeth of the Church of the Iewes, vnto their great reproch: & therefore were per- twaded, that that place should be most fortunate vnto them (as they speake) & vnto- nate vnto the godly. But God here pronounceth, that that reproch of the Church, and confidence of the vngodly, shall by himselfe be taken away, in the selfe same place where the nations perwaded themselves, they should mightily exult and triumph against God and his Church. 21 The story of the seventh Angel vnto the end of the chapter, in which first is shewed by signe and speech, the argument of this plague, in this ver. & then is declared the execution thereof in the verses following. 22 Fro whence he might moue the heauen above, and the earth beneath. 23 That is, from him that sitteth on the throne, by the figure called Armagedon. 24 That is, Baby- lon is vnder, as is shewed ver. 19. and in the chapters following. For the first onlie (as I might say) of this denunciation, is described in this chapter: and the last con- taining a perfect victory, is described in those that follow. 25 Now is declared the execution (as is sayd in ver. 19.) and the things that shall last come to passe in hea- ven and in earth before the overthrow of the beast of Babylon: both generally, ver. 18. and particularly in the cursed city, and such as haue any familiarity therewith, in the last verses. 26 The seat or standing place of Antichrist. 27 Of all such as cleaue vnto Antichrist, and fight against Christ. 28 That harlot, of whom in the next chapter following. Now this phrase, *as come into your synne*, is after the com- mon vse of the Hebrew speech borrowed from men, and attributed vnto God. 29. 25. 15. 29 That is, were seene no more, or were no more extant. A borrowed Hebrewisme. 30 The manner of the particular execution, most evidently telling the wrath of God by the originall and greatness thereof: the euent whereof is the same with that which is Chap. 9. v. 14. and that which hath bene mentioned in this chapter, from the execution of the fourth Angel hitherto, that is to say, an inconceivable per- nacie of the world in their rebellion, and an heart that cannot repent, ver. 9. and 11. c. As it were about the mouth of a talent, and a talent was thre score pound, that is, six hundred paces, whereby is signified a marvelous and strange weight.

CHAP. XVII.

1 That great whore is described, 2 With whom the kings of the earth committed fornication. 3 She is drunken with the blood of Saints. 4 The mystrie of the woman and the beast that carried her, expounded. 5 Their destruction. 6 The Lambes victorie.

Then there came one of the seuen An- gels, which had the seuen vials, and talked with me, saying vnto me, Come: I will shew thee the damnation of the great whore that sitteth vpon many waters,

2 With whom haue committed fornica- tion the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

I noted, that in that history the order of time was not alwayes exactly obserued: so the same is to be vnderstood in this history, that it is distynctly ordered according to the persons of which it treateth, and that in the seuerall stories of the persons is generally obserued in the time thereof. For first is deliuered the storie of Babylon destroyed in this and the next Chapter (for this Babylon our of all doubt, shall perish before the two beasts & the Dragon) Secondly is deliuered the destruction of both the 2 beasts, Chap. 19. And lastly of the Dragon, Chap. 18. In the story of the spirituall Babylon, are distinctly set forth the state thereof in this Chapter, and the overthrow done from God, Chap. 18. In this verse and that which followeth, is a transition or affage vnto the first argument, consisting of the particular calling of the Prophet (as often hereto- fore) and a general proposition. 2 That is, that damnable harlot, by a figure called hypocrisie. For S. Iohn as yet had not seene her, Although another interpretation may be borne, yet I like this better. 4 The sentence that is pronounced against the harlot.

20. That is, (to say nothing of other expolitions) the moun- taine is called, or mountaine pla- ces of Megi- don. Now it is certain by the holy Scripture, that Megiddon is a citie and ter- ritory in the tribe of Manas- ser, bordering vpon Issacar and Acher, and was made famous by that lamentable overthrow of King Iohas, whereof 2 Reg. 23. 30. and 2 Chron. 35. 22. and Zach. 12. 11. In this moun- taine country God saith by fi- gure or type that the kings of the peoples which serue the beast

1 The state of the Church militant being declared, now followeth the state of the Church overcom- ming and get- ting victorie, as I shewed before in the beginning of the 10. chap. This state is set forth in 4 chap- ters. As in the place before go- ing

3 Henceforth is

propounded the

type of Babylon

and the flane

thereof, in 4

verses. After a

declaration of

the type, in the

rest of this chap-

ter. In the type

are described

two things, the

beast (of whom

chapter 13.) in

the 7 verse, and

the woman that

sitteth vpon the

beast verse 4, 5.

The beast in

process of time

hath gotten

some what more

than was expre-

sed in the former

vision. First in

that it is not

read before that

he was appar-

ed in scarlet,

robes imperiall,

and of triumph

Secondly, in that

this is full of

names of blas-

phemy: the o-

ther carried the

name of blasphemie

only in his

heads. So God

did teach that

this beast is

much increased

in impietie and

inultice, and

doeth in this last

age, triumph

in both these more

insolently and

proudly then euer

before. 6 A scarlet

colour, that is,

with a red and purple garment: and surely it was not

without cause that the Romish Clergie was so much delighted with this colour. 4 That

harlot, the spirituall Babylon which is Rome. She is described by her attire, profession

and deeds. 5 In attire most glorious, triumphant, most rich, and most gorgeous.

6 In profession the nourisher of all, in this verse, & teaching her mysteries vnto all,

ver. 5, setting forth all things most magnificently: but indeed most pernicious becom-

ing miserable men with her cup, & bringeth vpon them a deadly giddines. 6 De-

ceasing with the title of religion, and publike inscription of mystrie: which the beast

in times past did not beare. 8 An exposition: in which S. Iohn declareth what man-

ner of woman this is. 9 In manner of deeds: She is red with blood, and sheddeth it

most licentious; & therefore is coloured with the blood of the Saints, as on the

contrary part, Christ is set forth imbrued with the blood of the enemies, Efa. 63. 1

10 A passage vnto the second part of this chapter, by occasion giuen of S. Iohn, as

the words of the Angel doe shew in the next verse. 11 The second part or place as

I said ver. 1. The enarration of the vision promised in the verse following. Now there

is deliuered first an enarration of the beast and his story, vnto the 14 verse. After,

of the harlot, vnto the end of the chapter. 12 The story of the beast hath a triple

description of him. The first is a distinction of this beast from all that euer haue bene at

any time: which distinction is contained in this verse. The second is a delineation or

painting out of the beast by things present, by which he might euen at that time be

known of the godly: and this delineation is according to his heads, verse 12, 13. 14

This beast is that Empire of Rome, of which I spake chapter 13. 11. according to the

mutations and changes whereof, which then had already hapned, the holy Ghost hath

distinguished and set out the same. The Apostle distinguisheth this beast from all o-

thers in these words: *The beast which thou sawest, was and is not.* For so I expound the

words of the Apostle for the euident sake, as I will further declare in the next fol-

lowing. 13 The meaning is, that beast which thou sawest before (chap. 13. 1.) and

which yet thou hast now scene, was, (was I say) euen from Iulius Cesar in respect

3 So he caried me away into the wilder-

ness in the Spirit, and I saw a woman sit vpon

a scarlet coloured beast, full of names of blas-

phemy, which had seven heads and ten hornes

4 And the woman was arrayed in purple

and scarlet, and gilded with gold, and precious

stones, and pearles, and had a cup of gold in

her hand full of abomination and filthinesse of

her fornication.

5 And in her forehead was a name writ-

ten, A mystrie, that great Babylon that mo-

ther of whore domes, and abominations of the

earth.

6 And I saw the woman drunken with the

blood of Saints, and with the blood of the Mar-

tyrs of Iesus, and when I sawe her, I won-

dred with great maruell.

7 Then the Angel said vnto me, Where-

fore maruellest thou? I will shew thee the my-

strie of that woman, and of that beast that

beareth her, which hath seven heads, and ten

hornes.

8 The beast that thou hast scene, was,

and is not, and shall ascend out of the bot-

tomlesse pit, and shall goe into perdition, and

they that dwell on the earth shall wonder

(whose names are not written in the booke of

life from the foundation of the world) when

they beheld the beast that was, and is not,

and yet is.

9 Here is the minde that hath wisdom.

The seven heads are seven mountaines,

whereon the woman sitteth: they are also

seven kings.

10 Fiue are fallen, and one is, and an-

other is not yet come: and when he cometh,

they beheld the beast that was, and is not,

and yet is.

9 Here is the minde that hath wisdom.

The seven heads are seven mountaines,

whereon the woman sitteth: they are also

seven kings.

10 Fiue are fallen, and one is, and an-

other is not yet come: and when he cometh,

he must continue a long space.

11 And the beast that was, and is not, is

euen the eight, and is one of the seven,

and shall goe into destruction.

12 And the ten hornes which thou saw-

est, are ten Kings, which yet haue not recei-

ued a kingdome, but shall receiue power, as

Kings at one houre with the beast.

13 These haue one minde, and shall giue

their power, and authoritie vnto the beast.

14 These shall fight with the Lambe, and

the Lambe shall overcome them: for hee is

citie it is, that when Iohn wrote these things, had rule over the kings of the earth. It was and

is not, and yet is remaineth to this day, but it is declining to destruction. 17 This is the

painting out of the beast by things present (as I said before) whereby S. Iohn ende-

uoured to describe the same, that he might be both knowne of the godly in that age,

and bee further obserued and marked of posterity afterwards. This delineation hath

one type, that is, his heads, but a double description or application of the type: one

permanent, from the nature it selfe, the other changeable, by the working of men. The

description permanent, is by the seven hills, in this verse, the other that flieth, is from

the seven kings, verse 10. 11. And here it is worthy to be obserued, that one type hath

sometime two or more applications, as seemeth good to the holy Ghost to expresse

either one thing by diuers types, or diuers things by one type. So I noted before of

the seven Spirits, Chap. 1. 4. Now this woman that sitteth vpon seven hills, is the ci-

tie of Rome, called in times past of the Grecians, *in latine*, *ciuitas*, of seven tops or crests,

and of Varro, *septiceps*, 1. of her seven heads (as here) of seven heads, and of others,

septemcollis, 1. standing vpon seven hills. 18 The beginning of these Kings or Em-

perors, is almost the same with the beginning of the Church of Christ, which I shew-

16 An exhortation

preparing

vnto audience

by the same ar-

gument, with

that of Christ:

He that hath eyes

1. heare, let him

heare. Wherefore

for mine owne

part, I had rat-

her read in this

place, *Let there be*

here a minde, &c.

So the Angel

passeth fully vnto

the second

place of this de-

scription.

17 Every children

know what the se-

uen hills are, in

which is so much

spoken of, and

whereof Virgil

thus reporteth,

And compasseth

seven towres in

one wall: that

is, that when Iohn wrote these things, had rule over the kings of the earth. It was and

is not, and yet is remaineth to this day, but it is declining to destruction. 17 This is the

painting out of the beast by things present (as I said before) whereby S. Iohn ende-

uoured to describe the same, that he might be both knowne of the godly in that age,

and bee further obserued and marked of posterity afterwards. This delineation hath

one type, that is, his heads, but a double description or application of the type: one

permanent, from the nature it selfe, the other changeable, by the working of men. The

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tie of Rome, called in times past of the Grecians, *in latine*, *ciuitas*, of seven tops or crests,

and of Varro, *septiceps*, 1. of her seven heads (as here) of seven heads, and of others,

septemcollis, 1. standing vpon seven hills. 18 The beginning of these Kings or Em-

perors, is almost the same with the beginning of the Church of Christ, which I shew-

ed before, Chap. 1. 1. Namely from the yeere 25, after the passion of Christ, what

time the Temple and Church of the Iewes was overthrowen. In which yeere it came

to passe by the providence of God, that that laying, *The beast was, and is not*, was ful-

filled before the destruction of the Iewes immediately following, came to passe. That

was the yeere from the building of the citie of Rome, 809 from which yeere S. Iohn

both nameth the Emperours which hitherto had bene, when he wrote these things,

and foretelleth of two other next to come: and with this purpose, that when this

particular prediction or foretelling of things to come, should take effect, the truth

of all other predictions in the Church, might bee the more confirmed. Which signe

God of old mentioned in the Law, Deut. 18. and Ieremie confirmeth, Chapter 28. 8.

19 Whose names are these: first, *Seruius Sulpicius Galba*, who was the seuenth

Emperour of the people of Rome, the second *Marcus Salustius Ottho*, the third *Annius*

Vitellius, the fourth, *Titus Flauus Vespasianus*, the fifth, *Titus Vespasianus* his sonne, of his

owne name. 20 *Flauius Domitian*, sonne of the first *Vespasian*. For in the latter

end of his dayes, Saint Iohn wrote these things, as witnesse Irenaeus, *Lib. 5. aduersus*

haereses. 21 Nerva, The Empire being now translated from the family of *Flau-*

ius. This man reigned only one yeere, foure moneths, and nine dayes, as the history

writers doe tell. 22 This is spoken by the figure Synecdoche, as much to say, as

that head of the beast which was and is not, because it is cut off, and Nerva in so

shorte time extinguished. How many heads there were, so many beasts there seemed to

bee in one. See the like speech in the third verse of the thirteenth Chapter. 23 Ner-

ua Traianus, who himselfe in diuers respects is called here the seuenth and eighth.

24 Though in number and order of succession hee be the eighth, yet he is reckoned

together with one of these heads, because Nerva and hee were one head. For this

man obtained authoritie together with Nerva, and was Consul with him, when

Nerva left his life. 25 Namely, to molest with persecutions the Churches

of Christ, as the Histories doe accord, and I haue briefly noted, Chapter 2. 10.

26 The third place of this description, as I said verse 8. is a propheticall predi-

ction of things to come, which the beast should doe, as in the words following Saint

Iohn doth not obscurely signifie, saying, *which haue not yet receiued the kingdome, &c.*

For there is an Antichrist or opposition betweene these kings, and those that went

before. And first the persons are described in this verse, then their deedes in the two

verses following. 27 That is, arising with their kingdomes out of the Romane

beast: at such time as that politicall Empire beganne by the craft of the Popes,

greatly to fall. 28 Namely, with that second beast, whom we called before a

false prophet, which beast ascending out of the earth, got vnto himselfe all the au-

thoritie and power of the first beast, and exercised the same before his face, as was

said, Chapter 14. 11, 12. For when the politicall Empire of the West began to bow

downwards, there both arose those ten kings, and the second beast tooke oppor-

tunitie offered to vlturp vnto himselfe all the power of the former beast. These kings

long agoe, many haue numbered and described to be true, and a great part of the

euent plainely testifieth the same in this our age. 29 That is, by consent and

agreement, that they may conspire with the beast, and depend vpon his becke. Their

flourie is diuided into three parts, counsels, actes, and euents. The counsells some

of them consist in communicating of iudgements and affections: and some in com-

municating of power, which they are said to haue giuen vnto the beast, in this verse.

30 With Christ and his Church, as the reason following doeth declare, and heere

Lord of Lords, and King of Kings : and they that are on his side, called and chosen, and faithfull.

31 This is the other member of the enarration, as I said verse 7 belonging vnto the harlot, shewed in the vision, ver. 3. In this history of the harlot, these three things are distinctly propounded, what is her magnificence, in this verse, what is her fall, and by whom it shall happen vnto her in the two verses following, and lastly, who that harlot is, in the last verse. This place which by order of nature should have beene the first, is therefore made the last, because it was more fit to be ioynd with the next chapter.

32 That is, as vnconstant and variable as are the waters. Vpon this foundation scitich this harlot as Queene, a vaine person, vpon that which is vaine. 33 The ten Kings, as verse 12. The accomplishment of this fact and event is daily increased in this our age by the singular prouidence and most mighty gouernement of God. Wherefore the facts are propounded in this verse, and the cause of them in the verses following. 34 A reason rendred from the chiefe efficient cause, which is the prouidence of God, by which alone Saint Iohn by immersion of order affirmeth to haue come to passe, both that the Kings should execute vpon the harlot that which pleased God, and which he declared in the verse next before going : and also that by one consent, and counsell, they should giue their kingdome vnto the beast, &c. verse 13, 14. for as these being blinded haue before depended vpon the becke of the beast that listeth vpon the harlot, so it is said, that afterward it shall come to passe, that they shall turne blicke, and shall fall away from her, when their hearts shall be turned into better state by the grace and mercy of God. 35 That is, Rome that great Citie, or onely Citie (as Iustian calleth it) the King and head whereof was then the Emperour, but now the Pope, since that the condition of the beast was changed.

C H A P. XVIII.

2 The horrible destruction of Babylon is set out. 11, 16, 18. The merchants of the earth, who were enriched with the pompe and luxuriousnesse of it, weepe and waile: 20 But all the elect reioyce for that iust vengeance of God.

1 The second place (as I said before 17. 1.) of the historie of Babylon is of the wofull fall and ruine of that whore of Babylon. This historickall prediction concerning her, is threefold. The first a plaine and simple foretelling of her ruine, in three verses. The second a figurative prediction by the circumstances, thence vnto the 20. verse. The third, a confirmation of the same by signe or wonder, vnto the ende of the chapter.

2 Either Christ the eternall word of God the Father (as often elsewhere) or a created Angel, and one deputed vnto this seruice, but thoroughly furnished with greatness of power, and with light of glory, as the ensigne of power. 3 The prediction or foretelling of her ruine, containing both the fall of Babylon, in this verse, and the cause thereof vttered by way of allegorie concerning her spirituall and carnall wickednesse, that is, her most great impietie and vniustice, in the next verse: her fall is first simply declared of the Angel, and then the greatness thereof is shewed here, by the euents, when he saith, it shall see the seate and habitation of deuils, of wilde beastes, and cursed foules, as of old, Elay 13. 21. and often elsewhere. * Chap. 14. 8. Iai. 2. 1. 9. Iere. 51. 8. 4 The second prediction, which is of the circumstances of the ruine of Babylon: of these there are two kindes: one going before it, as that beforehand the godly are deliuered, vnto the ninth verse: the other following vpon her ruine, namely the lamentation of the wicked, and reioicing of the godly, vnto the twentieth verse.

And after these things, I saw another² Angel come downe from heauen, hauing great power, so that the earth was lightened with his glory,

3 And hee cried out mightily with a lowde voyce, saying, * It is fallen, it is fallen, Babylon that great citie, and is become the habitation of deuils, and the hold of all foule spirits, and a cage of euery vncleane and hatefull bird.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voice from hea-

uen say, * Goe out of her, my people, that yee be not partakers of her finnes, and that yee receive not of her plagues.

5 For her finnes are * come vp into heauen, and God hath remembered her iniquities.

6 * Reward her, euen as shee hath rewarded you, and giue her double according to her workes: and in the cup that shee hath filled to you, fill her the double.

7 Inasmuch as shee glorified her selfe, and liued in pleasure, so much giue yee to her torment and sorrow: for shee saith³ in her heart, I fit being a Queene, and am no widow, and shall see no mourning.

8 Therefore shall her plagues come at one day, death, and sorrow, and famine, and shee shall bee burnt with fire: for that God which condemneth her, is a strong Lord.

9 And the kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see that smoke of that her burning,

10 And shall stand as farre off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mightie citie: for in one houre is thy iudgement come.

11 And the merchants of the earth shall weepe and waile ouer her: for no man buyeth their ware any more.

12 The ware of gold, and siluer, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, and of skarlet, and of all manner of Thyne wood, and of all vessels of yuorie, and of all vessels of most precious wood and of brasse, and of yron, and of marble.

13 And of cinnamom, and odours, and oynments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beastes, and sheepe, and horses, and charets, and seruants, and foules of men.

14 (And the apples that thy soule lusted after, are departed from thee, and all things which were fat and excelent, are departed from thee, and thou shalt finde them no more.)

15 The merchants of these things which were waxed rich, shall stand as farre off from her, for feare of her torment, weeping and wailing,

16 And saying, Alas, alas, that great citie that was clothed in fine linnen and purple, and skarlet, and gilded with golde, and precious stone, and pearles.

ple and mightie. 2 I shall taste of ow. 3 Shortly, and at one instant. 4 The circumstances following the fall of Babylon, or the consequents thereof (as I distinguished them, verse 4) are two: Namely the lamentation of the wicked vnto the 19. ver. and the reioicing of the godly, verse 20. This most sorrowfull lamentation according to the persons of them that lament hath three members: the first whereof is the mourning of the kings and mightie men of the earth, in two verses: The second is, the lamentation of the merchants that traffique by land, thence vnto the 6. verse: The third is, the wailing of those that merchandise by sea, verse 16. 17. 18 In euery of those the cause and manner of their mourning is described in order, according to the condition of those that mourne, with obseruation of that which best agreeth vnto them. 9 The lamentation of those that trade by land, as I distinguished immediately before. 10 An apostrophe, or turning of the speech by imitation: viced for more vehemencie, as if those merchants, after the manner of mourners, should in passionate speech speake vnto Babylon, though now vtterly fallen and ouerthrowen. So Elay 13. 9. and in many other places. * By this is meant that season which is next before the fall of the leafe, at what season fruit ripen, and the world signifieth such fruites as are longed for.

17 For

11 The manner of mourning y^esed by them also made by sea.
12 The other consequence vpon the other ruine of Babylon, is the exultation or reioycing of the godly in hea- ven and in earth as was noted verse 9.
13 The third prediction, as I said verse 1, handling of a signe, and the interpretation thereof is in two forms, first by a simple propounding of the thing it self in this verse, and then by declaration of the same in the verse following.
* Ierem. 51. 63
14 The enemies were, and one of them opposit vnto the other for amplification sake. There shall be faith he, in Babylon no more joy at all in this and the next verse, but all heauie and lamentable things, from the bloodie slauethers of the righteous and the vengeance of God comming vpon it for the time.
15 That is shed by bloody massacres and calling for vengeance.
16 That is, prooued and found out, as if God had appointed a iudgement concerning the impietie, vnnaturallnesse, and vniustice of those men.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie ships and shipmen and whoeuer traffique on the sea, shall stand a farr off,
18 And crye, when they see that smoke of that her burning, saying, What citie was like vnto this great citie?
19 And they shall cast dust on their heads, and crye, weeping, and wailing, and say, Alas, alas, that great citie, wherein were made rich all that had ships on the sea by her costlinesse: for in one houre thee is made desolate.
20 O heauen, reioyce of her, and yee holy Apostles and Prophets: for God hath punished her, to be reuenged on her for your sakes,
21 Then a mightie Angel tooke vp a stone like a great milstone, * and cast it into the Sea, saying, With such violence shall that great citie Babylon be cast, and shall be found no more.
22 And the voice of harpers, and musitians, and of pipers, and trumpeters shall bee heard no more in thee, and no craftsman, of whatsoeuer craft he be, shall be found any more in thee: and the sound of a milstone shall be heard no more in thee.
23 And the light of a candle shall shine no more in thee: and the voice of the bridegrome and of the bride shall be heard no more in thee: for thy merchants were the great men of the earth: and with thine enchantment were deceiued all nations.
24 And in her was found the blood of the Prophets, * and of the Saints, and of all that were slaine vpon the earth.

16 That is, prooued and found out, as if God had appointed a iudgement concerning the impietie, vnnaturallnesse, and vniustice of those men.

CHAP. XIX.

The heavenly companie praise God for auenging the blood of his seruants on the whore. 9 They are written blessed, that are called to the Lambes supper. 10 The Angel will not be worshipped. 11 The mightie King of kings appeareth from heauen. 12 The battell. 13 wherein the beast is taken, 14 and cast into the burning lake.

And after these things I heard a great voice of a great multitude in heauen, saying, * Hallelu-iah, saluation, and glory, and honour and power be to the Lord our God.

2 For true and righteous are his iudgements: for hee hath condemned that great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.

3 And againe they said, * Hallelu-iah: and that her smoke rose vp for euermore.

The transition hath two places, one of praising God for the ouerthrow done vnto Babylon in 4. verses: and another likewise of praye, and Propheticall, for the comming of Christ vnto his kingdome, and his most royall marriage with his church, thence vnto the tenth verse. The former praise hath three branches, distinguished after the ancient manner of those that sing: *propositio*, that is, an inuication, or proposition in two verses: *avertitio*, a response or answer in the third verse: and *conclusio*, a close or ioyning together in harmonie: all which I thought good of purpose to distinguish in this place, lest any man should with Porphyrius, or other like dogs, object vnto Saint Iohn, or the heavenly Church, a childish and idle repetition of speech. 1. Praise the Lord. 2. The proposition of praise with exhortation in this verse, and the cause thereof, in the next verse. 3. The song of the Antiphonie or response, containing an amplification of the praise of God, from the perpetual and most certain testimony of his diuine iudgement as was done at Babilon & Gomorra, Ge. 19

4 And the foure and twentie Elders, and the foure beastes fell downe, and worshipped God that sat on the throne, saying, Amen, Hallelu-iah.

5 Then a voice came out of the throne, saying, Praise our God, all yee his seruants, and yee that feare him, both small and great.

6 And I heard like a voice of a great multitude, and as the voice of many waters, and as the voice of strong thundrings, saying, Hallelu-iah: for the Lord that God that Almighty one hath reigned.

7 Let vs bee glad and reioyce, and give glory to him: for the marriage of the Lamb is come, and his wife hath made her selfe ready.

8 And to her was granted, that she should be arrayed with pure fine linnen and shining, for the fine linnen is the brighteousnesse of Saints.

9 Then he said vnto me, Write, * Blessed are they which are called vnto the Lambes supper. And he said vnto mee, These words of God are true.

10 And I fell before his feete, * to worship him, but he said vnto mee, See thou doe it not: for I am thy fellow seruant, and one of thy brethren, which haue the testimony of Iesus, worship God: for the testimonie of Iesus is the Spirit of prophecie.

11 And I saw heauen open, and behold a white horse, and hee that sat vpon him, was called faithfull and true, and hee iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and hee had a name written, that no man knew but himselfe.

13 And hee was clothed with a garment dipt in blood, and his name was called THE VVORD OF GOD.

14 And the hostes which were in heauen followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for hee shall rule them with a rod of yron: for he it is that treadeth the wine presse of the fiercenesse and wrath of Almighty God.

16 And hee hath vpon his garment, and vpon his thigh a name written, THE KING OF KINGS, AND LORD OF LORDS.

reth in the next verse. 11 The particular historie of this verse is brought in by occasion, and as it were besides the purpose, that S. Iohn might make a publike example of his owne infirmity, and of the modest sanctimonie of the Angel, who both renouced for himselfe the diuine honours and recalled all the seruants of God vnto worship of him alone: as also 22. 8. * Chap. 22. 8. c Which are commanded to beare witness of Iesu. d For Iesus is the marke that all the prophetes shew at. 12 The second place of this Chapter (as I said verse 1.) is of the victorie gotten by Christ against both the beastes: in which first Christ is described as one ready to fight, vnto the 16. verse, then is shewed the battell to be begun, thence vnto the 18. vers. lastly, is set forth the victorie, vnto the end of the Chapter. In this place doe shine forth most excellent properties of Christ as our heavenly Iudge & reuenger, according to his person, companie, effects and names. 13 Properties belonging to his person, that he is heavenly, Iudge, faithfull, true, iust in this verse, searching out all things, ruling ouer all, to be searched out of none, verse 12. the triumpher, and the very essentiall word of God, verse 13. 14 The companie or retinue of Christ, holy, innumerable, heavenly, iudiciall, royall and pure. 15 The effects of Christ prepared vnto battell, that with his mouth hee striketh the Gentiles, ruleth and destroyeth * Psal. 9. 16 The name agreeing vnto Christ according to the former properties, exprest after the manner of the Hebrewes, * Chap. 17. 14. 1. tim. 16. 15.

4 The second place of praise, as I said, Verse 1, which first is commanded from God in this verse: and then is in most ample manner pronouncing of the creatures, both because they see that kingdome of Christ to come, which most they desire, Verse 6, also because they see that the Church is called forth to be brought home into the house of her husband by her marriage vnto the fellowship of his kingdome, Verse 7. Wherefore Saint Iohn is commanded to write into a booke the Epiphonema, or acclamation ioyned with a diuine testimony, vers. 6
4 Out of the Temple from God, as 11. 19
5 Without the Temple in heauen.
7 Namely, vnto that holy marriage, both her selfe in person in this verse, and also furnished of her spouse with marriage gifts princely and diuine, is adorned and prepared in the next verse.
8 As an ensigne of Kingly and Priestly dignity: which dignity Christ beareth vpon vs, Chap. 1. 6.
9 This is a gift giuen by the husband for marriage sake, and a most choice ornament which Christ bestowed vpon vs, as vpon his spouse.
6 Good works which are lively testimonies of faith
* Math. 23. 2.
10 Namely the Angel, as appeared in the next verse.

17 The second member, as I said verse 11. A reprochfull calling forth of his enemies vnto battell: in which not chemises (for why should they be called fourth of the King of the world, or prouoked being his subiects) for that were not comely) but in their hearing, the birds of the ayre, are called to eate their carcases.

18 That is, openly, and in sight of all men. Num. 25. 4. and 2 Sam. 18. 16.

19 That is, through that inferiour heauen, and which is secret vnto men Hebrew phrase.

20 The third member (as was said verse 11.) of the victorie obtained by Christ. Vnto this apperteyneth two things: his buckling with the beast, and his forces, in this verse: and the euent most magnificent, described after the manner of men, in the verses following. All these things are plaies.

21 Namely, that beast with seven heads, of which before Chapter 13. 1. and 17. 3.

22 That is, that beast with two heads, of which 13. 11. Look more Chapter 16. 14.

17 And I sawe an Angel stand in the sunne, who cried with a lowde voice, saying to all the foules that did flie by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eate the flesh of kings, and the flesh of high captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

19 And I sawe the beast, and the kings of the earth, and their hosts gathered together to make battell against him that sat on the horse, and against his armie.

20 But the beast was taken, and with him that false prophet that wrought miracles before him, whereby he deceived them that received the beastes marke, and them that worshipped his image. These both were alius cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which commeth out of his mouth, and all the foules were filled full with their flesh,

on them, and iudgment was giuen vnto them, and I sawe the foules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheade or on their hands: and they liued, and reigned with Christ a thousand yeere.

But the rest of the dead men shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

Blessed and holy is hee that hath part in the first resurrection: for on such the second death hath no power: but they shall bee the Priests of God and of Christ, and shall reigne with him a thousand yeere.

And when the thousand yeeres are expired, Satan shall be loosed out of his prison,

And shall goe out to deceive the people, which are in the foure quarters of the earth, even Gog and Magog, to gather them together to battell, whose number is as the sand of the Sea.

And they went vp into the plaine of the earth, and they compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

And the deuill that deceived them, was cast into a lake of fire & brimstone: where that beast & that false prophet are, and shall be tormented euery day and night for euermore.

And I saw a great white throne, and one that sat on it, from whose face fled away both the earth & heauen, and their place was no more found.

And I saw the dead, both great & small stand before God: and the bookes were opened, and another booke was opened, which is the booke of life, and the dead were iudged of those things, which were written in the bookes, according to their works.

And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: and they were

Of which I spake, verse 2. Then therefore shall bee giuen vnto him libertie to rage against the church, and to molest the Saints for the finnes of men: vnto whom the faithfull shall haue associated themselves more then was meete, taling with them of their impurie of doctrine and life.

The worke or acte of Satan (which is the first member, as I distinguished in the verse before going) to deceue the whole world, enuoynto the vitermost nations thereof to arme them against the people of God, in this verse, and to besiege and oppresse the church, with his whole strength, in the verse following: *Exe. 39. 2. 6. As if hee said, so much that the whole face of the earth, how great soeuer it is, was filled.

The wrath of God, consuming the aduersaires, and overthrowing all their enterprises. Heb. 10. 27. And this is the second member mentioned verse 7. the overthrow of Satan.

The third member, eternal destruction against those that are overcome: as I noted in the same place.

The second part of this chapter, in which is described the iudge, in this verse, and the last iudgement in the verse following.

That is, a tribunall seuerely Princelike and glorious: for to doeth the Greeke word also signifie.

That is, Christ, before whom when he cometh vnto iudgement, heauen and earth shall perith for the greatnesse of his maiestie, 2 Pet. 3. 7. 10. &c.

That is, Christ the iudge. 1. cor. 5. 10. 23. As it were, his bookes of reckoning or accounts, that is, the testimonie of our conscience, and of our workes, which by no meanes can be auoided. This is spoken after the manner of men.

Chap. 3. 5. and 21. 27. philip 4. 3.

The booke of the eternall decree of God, in which God the Father hath elected in Christ according to the good pleasure of his will, those that shall be heires of life. This also is spoken according to the manner of men.

This is a prevention of an answer to an obiection: for happily some man will say, But they are dead, whom the sea, death and the graue hath consumed, how shall they appeare before the iudge? S. Iohn answereth, By resurrection from death, wherunto all things (howeuer repugnant) shall minister and serue at the commandement of God, as Daniel 12.

7 This was a type of the authority of the good and faithfull seruants of God in the church, taken from the manner of men.

8 Of the Martyrs, which suffered in those first times.

9 Of the Martyrs which suffered after that both the beast were now risen vp, chap. 15. for there, these things are expounded.

10 Whosoever shall lie dead in sinne, and not know the truth of God.

11 They shall not be renewed with that newnesse of the life by the enlightning of the Gospel of the glorie of Christ. For this is the first resurrection, by which foules of the dead doe rise from their death. In the second resurrection their bodies shall rise againe.

12 That whereby both body and soule, that is the whole man is addicted and deliuered vnto eternal death. See chap. 2. 11

13 A returne vnto the interrupted history, by refusing the words which are in the end of the fourth verse.

14 The second historie, of the latter victory of Christ, as was said verse 1. In which are summarily described the worke, overthrow, and eternall punishment of Satan.

15 Of which I spake, verse 2. Then therefore shall bee giuen vnto him libertie to rage against the church, and to molest the Saints for the finnes of men: vnto whom the faithfull shall haue associated themselves more then was meete, taling with them of their impurie of doctrine and life.

16 The worke or acte of Satan (which is the first member, as I distinguished in the verse before going) to deceue the whole world, enuoynto the vitermost nations thereof to arme them against the people of God, in this verse, and to besiege and oppresse the church, with his whole strength, in the verse following: *Exe. 39. 2. 6. As if hee said, so much that the whole face of the earth, how great soeuer it is, was filled.

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25 This is a prevention of an answer to an obiection: for happily some man will say, But they are dead, whom the sea, death and the graue hath consumed, how shall they appeare before the iudge? S. Iohn answereth, By resurrection from death, wherunto all things (howeuer repugnant) shall minister and serue at the commandement of God, as Daniel 12.

CHAP. XX.

The Angel 2 bindeth Satan for a thousand yeeres, 8 Being loosed, hee stirreth vp Gog and Magog, that is, priuie and open enemies against the Saints, 11 but the vengeance of the Lord is troth off their insolenie. 12 The bookes are opened, by which the dead are iudged.

And I sawe an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

And hee tooke the dragon that olde serpent, which is the deuill and Satan, and hee bound him a thousand yeeres:

And cast him into the bottomlesse pit, and hee shut him vp, and sealed the doore vpon him, that hee should deceiue the people no more, til the thousand yeeres were fulfilled: for after that he must be loosed for a little season.

And I saw a seates: and they sat vpon

one of the dragon overcome vnto the 10. verse: the other of the resurrection and last iudgement vnto the end of the chapter. The story of the dragon is doubled: First of the first victory, after which he was bound by Christ, vnto the 6. ver. The second is of the last victory, whereby he was thrown down into euertlasting punishment, thence vnto the 16. verse. This first history hapened in the first time of the Christian Church, when the dragon thrown downe from heauen by Christ, went about to molest the new birth of the Church in the earth, Chap. 12. 17, 18. For which cause I gaue warning, that this story of the Dragon must be annexed vnto that place.

That is, of hell, whither God threw downe the Angels which had sinned, and bound them in chaine of darkness to be kept vnto damnation, 2 Pet. 2. 4. Jude 6.

The first wherof (continuing this history with the end of the second chapter) in the 36. yeere from the passion of Christ, when the Church of the Iewes being overthrowen Satan assayed to invade the Christian Church gathered of the Gentiles, and to destroy part of her feede, Chap. 12. 17. The thousandth yeere falleth precisely vpon the times of that wicked Hildebrand, who was called Gregorie the seuenth, a most damnable Necromancer and forcerer, whom Satan vsed as an instrument when he was loosed out of bonds, thence forth to annoy the Saints of God with most cruel persecutions, and the whole world with diffentions, and most bloody warres: as Benno the Cardinall reporteth at large. And this is the first victory gotten ouer the Dragon in the earth.

Namely, with that publike and violent deceit which he attempted before, Chap. 12. and which after a thousand yeeres (alacke for woe) hee most mightily procured in the Christian world.

Which being once expired, the second battell and victory shall be, of which, Verse 7. 8. A description of the common state of the Church of Christ in earth, in that space of a thousand yeeres, for which the deuill was in bonds: in which first the authority, life, and common honour of the godly, is declared, Verse 4. Secondly, newnesse of life is preached vnto others by the Gospel, after that space, Verse 5. Finally, he concludeth with promises, Verse 6.

For iudgement was committed to them, as to members ioynted to the head: not that Christs office was giuen ouer to them.

iudged

The second death, Chap. xxj. Hierusalem described. 135

judged euery man according to their workes.

4 And death and hell were cast into the lake of fire: this is the second death.

5 And whosoever was not found written in the booke of life, was cast into the lake of fire.

6 And I saw a new heaven, and a new earth, for the first heaven, and the first earth were passed away, and there was no more sea.

7 And I John saw the holy citie new Hierusalem come down from God out of heauen, prepared as a bride trimmed for her husband.

8 And I heard a great voice out of heauen, saying, Behold, the Tabernacle of God is with men, and hee will dwell with them: and they shall be his people, and God himselfe shall be their God with them.

9 And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorow, neither crying, neither shall there be any more paine: for the first things are passed,

10 And he that sat vpon the throne, said, Behold, I make all things new: and hee said vnto me, Write: for these words are faithfull and true.

11 And he said vnto me, It is done, I am Alpha and Omega, the beginning and the end: I will giue to him that is athirst, of the well of the water of life freely.

12 And he that overcometh, shall inherit all things, and I will be his God, and he shall bee my sonne.

13 But the fearefull and the vnbeleeuing, and the abominable and murderers, and whoremongers, and forcerers, and idolaters, and all liars shall haue their part in the lake, which burneth with fire and brimstone, which is the second death.

14 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, say-

ing, Come: I will shew thee the bride, the Lambes wife.

15 And he carried me away in the spirit to a great and high mountaine, and he shewed me that great citie, that holy Hierusalem, descending out of heauen from God,

16 Having the glory of God: and her shining was like vnto a stone most precious, as a iasper stone cleare as chrystall,

17 And had a great wall and high, and had twelve gates, and at the gates twelve Angels, and the names writ which are the twelve tribes of the children of Israel:

18 On the East part there were three gates, and on the North side three gates, on the South side three gates, and on the West side three gates.

19 And the wall of the citie had twelve foundations, and in them the names of the Lambes twelve Apostles.

20 And he that talked with me, had a golden reede, to measure the citie withall, and the gates thereof, and the walle thereof.

21 And the citie lay square, and the length is as large as the bredth of it, and he measured the citie with the reed, twelve thousand furlongs: and the length, and the bredth, and the height of it are equall.

22 And hee measured the wall thereof, an hundred fourtie and foure cubites, by the measure of man, that is, of the Angel.

23 And the building of the wall of it was of iasper: and the citie was pure gold, like vnto cleare glasse.

24 And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was iasper: the second of Saphire: the third of a Calcedonie: the fourth of an Emeraude:

25 The fifth of a Sardonix: the sixth of a Sardius: the seventh of a Chrysolite: the eighth of a Beril: the ninth of a Topaz: the tenth of a Chrysoprasus: the eleuenth of a Iacynth: the twelfth an Amethyft.

26 And the twelve gates were twelve pearls, and euery gate is of one pearle, and the streete of the citie is pure gold, as shining glasse.

27 And I saw no Temple therein: for the Lord God Almightye and the Lambe are the Temple of it.

28 And this citie hath no neede of the sunne, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

29 And the people which are faued, shall walke in the light of it: & the kings of the earth shall bring their glory and honour vnto it.

30 The measure of the same, by the Angel that measured them. The measure and forme most equall, in two verses. A square square figure hath equal sides, and euery corner, and therefore the Grecians call by this name those things that are steady, and of continuance, and perfect.

31 He addeth this, because the Angel had the shape of a man. The matter most precious and glittering, which the presence of God maketh most glorious. By these, he meaneth the broadest place of the citie. Ezechiel 40: 5, 9.

32 The second forme of particular description (as I said verse 12) from fourtine and outward accidents which are these, Light from God himselfe, to this vertiginous glory from men, ver. 24. perfect security from all harme, ver. 25. Finally such truth & incorruption of glory (ver. 26) as can beare & abide with it, nothing that is inglorious, ver. 27 last.

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7 He meaneth the place and stately seat of the Church, shadowed out in a mountaine.

8 A type of that Church which is one, ample or Catholike, holy, celestially, built of God, in this verse: and glorious, in the verse following.

9 This type propounded generally, is after particularly declared, ver. 12, &c.

10 A particular description (as I noted verse 12) of the celestially Church first, by the essential parts of the same, under the similitude of a citie, vnto verse 12.

11 Secondly, by the forme, accidents, vnto the end of the Chapter.

12 Thirdly, by the effects, in the beginning of the next Chapter, the essential parts are noted, the matter and the forme in the whole worke of these the superfluities and foundation of the wall are entire parts (as they vie to be called) which parts are first described in figure, vnto the 14. verse, afterwards more exactly.

13 According to the number of the tribes, of which Chap. 7. For here the outward part is attributed vnto the old Testament, and the foundation of the new Testament.

14 He meaneth the Prophets, who are the messengers of God, and watchmen of the Church.

15 That is, foundation stones, according to the number of the gates, as is shewed, Verse 19.

16 A transition vnto a more exquisite description of the parts of the Church, by finding out

17 The measure and forme most equall, in two verses. A square square figure hath equal sides, and euery corner, and therefore the Grecians call by this name those things that are steady, and of continuance, and perfect.

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The tree of life. Reuelation. Without shalbe dogs, &c.

* E/ay 60. 11.

25 * And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shalbe brought vnto it.

27 And there shall enter into it none vn-cleane thing, neither whatsoeuer worketh abominacion or lies: but they which are written in the Lambes * booke of life.

* Chap. 3. 5. and 20. 12. phil. 4. 3.

CHAP. XXII.

1 The river of the water of life is shewed, 2 and the tree of life: 6. 7 Then followeth the conclusion of this prophetic, 8 where Iohn declareth, that the things herein contained, are most true: 13. And now the third time repeateth these words, All things come from him who is the beginning and the end.

1 Here is abolished and finished the description of the celestiall Church (as I shewed before, Chap. 11. 12.) by the effects in 5. verses, and then this booke is concluded in the rest of the Chapter. The effects proceeding from God, who dwelleth in 3 Churches, are these: the eu-erlasting grace of God, in this verse, the eternal liuing of the godly, as Chap. 3. 7. the eternal fruit which the godly bring forth vnto God, themselves and others, Verse 2. freedom and immunitie from all euill, God himselfe taking pleasure in his seruants, and they likewise in their God, Verse 3. The beholding and sight of God, and seeing of the faithful from all eternitie, verse 4. the light of God and an euerlasting kingdome and glory, verse 5.

* E/ay 60. 19. 2 This whole booke is concluded and made vp by a confirmation, and a salutation. The confirmation hath three places: The words of the Angel vnto the 15. verse, the words of Christ, verse 16. 17. and the obtestation made by Saint Iohn from diuine authoritie, thence vnto the 20. verse. By the speech of the Angel this prophetic is confirmed, vnto the 8. verse, and then he speaketh of the vie of this booke in the verses following. The prophetic is first confirmed by the Angel from the nature thereof, that it is faithful and true: Secondly, from the nature of the efficient cause, both principall which is God, and instrumentall, which is the Angel, in this verse. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our saluation, Verse seven. Fourthly, from the testification of Saint Iohn himselfe, Verse eight. The rest of the speech of the Angel tending to the same ende, Saint Iohn interrupted or brake off by his vnaduised acte of worshipping him, in the same verse, which the Angel forbidding, teacheth him that adoration must be given not to him, but onely to God, as for himselfe, that hee is of such nature and office, as hee may not be adored: which thing also was in like manner done, Chapter 16. verse 10. * Chapter 19. 10.

And he shewed mee a pure river of water of life, cleare as crytal, proceeding out of the throne of God, and of the Lambe.

2 In the midst of the streete of it, and of either side of the river, was the tree of life, which bare twelue manner of fruits, and gaue fruit euery moneth: and the leaues of the tree serued to heale the nations with.

3 And there shall bee no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

4 And they shall see his face, and his Name shall be in their foreheads.

5 * And here shall be no night there, and they need no candle, neither light of the sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 * And he said vnto mee, These words are faithful and true: and the Lord God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly bee fulfilled.

7 Behold, I come shortly, Blessed is he that keepeth the words of the prophetic of this booke.

8 And I am Iohn, which sawe and heard these things: and when I had heard and seene, I fell downe to worship before the feete of the Angel which shewed me these things.

9 But he said vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the words of this booke: worship God.

10 * And hee said vnto me, * Seale not the words of the prophetic of this booke: for the time is at hand.

11 * He that is vniust, let him be vniust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 * And behold, I come shortly, and my reward is with me, * to giue to every man according as his worke shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that doe his Commandements, that their right may bee in the tree of Life, and may enter in through the gates into the Citie.

15 For without shall be dogs & enchanters, and whoremongers, and murderers, and idolaters, and whosoever loueth or maketh lies.

16 * I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote and the generation of Dauid, and the bright morning Starre.

17 And the Spirit and the bride say, Come: And let him that heareth, say, Come: and let him that is athirst, come: and * let whosoever wil, take of the water of life freely.

18 * For I protest vnto euery man that heareth the words of the prophetic of this booke: If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke.

19 And if any man shall diminish of the words of the booke of this prophetic, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke:

20 * He which testifieth these things, saith, Surely I come quickly, Amen. Euen so, come Lord Iesus.

21 * The grace of our Lord Iesus Christ be with you all, AMEN.

vnto the vie of this booke, as I said verse 10. Allo (saith God by the Angel) though there should be no vie of this booke vnto men: yet in shall bee of this vie vnto me, that it is a witnesse of my truth vnto my glory, who will come shortly, to giue and execute iust iudgement, in this verse: who haue taught that all these things haue their being in mee, in the 13. verse, and haue denounced blessednesse vnto my seruants in the Church, verse 14. and reprobation vnto the vngodly, verse 15. * Rom. 2. 6. * Chap. 1. 8. and 21. 6. of vs 41. 44. and 44. 6. 7 The blessednesse of the godly set downe by their title and interest thereunto: and their fruit in the same. 8 The second place of confirmation (as I said) is the speech of Christ ratifying the vocation of Saint Iohn, and the authoritie of his calling and testimonie, both from the condition of his owne person being God and man, in whome all the promises of God are Yea and Amen. 2. Cor. 1. 20 and also from the testification of other persons, by the acclamation of the holy Ghost, who here is as it were an honourable assistant of the marriage of the Church as the spouse: and of euery of the godly as members: and finally from the thing present, that of their owne knowledge and accord, they are called forth vnto the participation of the good things of God, verse 17. * E/ay 55. 1. 9 The obtestation of S. Iohn (which is the third place of the confirmation, as was noted verse 6.) ioined with a curse of execration, to preserve the truth of this booke entire and vncorrupted in two verses: 10 A diuine confirmation or sealing against all those that shall put their sacrilegious hands hereunto: then from S. Iohn himselfe, who by a most holy prayer calleth Christ to take vengeance of them. 11 The salutation Apoliticall, which is the other place of the confirmation, as I said verse 6. and is the end almost of euery Epistle: which we wish vnto the Church, and to all the holy and elect members thereof, in Christ Iesus our Lord, vntill his comming to iudgement. Come Lord Iesus and doe it. Amen, againe Amen.

3 The Angel returneth vnto his former speech: in which he teacheth the vie of this booke both towards our selues, in this and the next verse: and in respect of God for declaration of his truth, thence vnto the 15. ver. 4 That is, propound this prophetic openly vnto all, & conceal no part of it. The contrary whereunto is commanded E/ay 3. 6. and Dan. 8. 26 5 An obtestation preuented. But there will be some that will abuse this occasion vnto euill, and will wrest this Scripture vnto their owne destruction, as Peter saith. What then sayth the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate vnto vs. Let them be hurtfull vnto others, let such be more and more vile in themselves. whom this Scripture doeth not please: yet others shall be further comforted thereby vnto right holiness, and true holiness. The care and reformation of these may not be neglected, because of the voluntarie & malicious offence of others. 6 The second place belonging

THE END.

A briefe

The first Table.

A brieft Table of the interpretation of the proper names which are chiefly found in the Olde Testament, where- in the first number signifieth the Chapter, the second the Verse.

WHereas the wickedness of time, and the blindness of the former age hath bene such, that all things altogether have bene abused and corrupted, so that the very right names of diuers of the holy men named in the Scriptures have bene forgotten, and now seeme strange vnto vs, and the names of infants that should euer haue some godly aduancements in them, and should be memorials and markes of the children of God reioined into his household, haue bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie: wee haue now set forth this Table of the names that be most vsed in the old Testament, with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may haue testimonies by their very names, that they are within that faithfull familie that in all their doings had euer God before their eyes, and that they are bound by these their names to serue God from their infancie, and haue occasion to prayse him for his workes wrought in them, and their fathers, but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holy Ghost shall better be vnderstood. We haue medled rarely with the Greeke names, because their interpretation is vncertaine, and many of them are corrupted from their original, as wee may also see these Hebrew names set in the margin of this Table, which haue been corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for he shall find them in places most conuenient amongst the Annotations: at least so many as may seeme to make for any edification, and vnderstanding of the Scriptures.



Aren, or Abaren, a teacher, Exod. 4. 14.
Abda, a seruant, 1. King. 4. 6.
Abdel, a seruant of God, Iere. 36. 36.
Abdi, my seruant, 2. Chron. 24. 13.
Abdiab, a seruant of the Lord, 1. King. 18. 3. and
Obadiab, one of the twelue Prophets.

Abdiel, the same, 1. Chron. 5. 15.
Abdenago, seruant of shining, Dan. 1. 7.
Abel, mourning, the name of a cite, Iudg. 11. 33. 1. Sam. 6. 18. but
Habel, the name of a man, doeth signifie vanitie, Gen. 4. 2.
Abegatha, father of the winepresse, Ester. 1. 10.
Abiah, the will of the Lord, 2. Chron. 29. 11.
Abiam, father of the sea, 1. King. 14. 31.
Abiafaph, a gathering father, 1. Chron. 6. 23. Exod. 6. 24.
Abiafath, father of the remnant, or excellent father, 1. Sam. 22. 21.
Abida, father of knowledge, Gen. 25. 4.
Abidan, father of iudgement, Num. 1. 11.
Abel, my father is God, 1. Sam. 9. 1.
Abiez, the fathers helpe, Iosh. 17. 3.
Abigail, the fathers ioy, 1. Kings 25. 3.
Abihail, the father of strength, Num. 3. 35.
Abim, he is a father, Exod. 6. 23.
Abihud, the father of praise, 1. Chron. 8. 3.
Abilem, lamentable, Luke 1. 1.
Abimeel, a father from God, Gen. 16. 28.
Abimelec the kings father, or a father of counsell, or the chiefe king, Gen. 20. 3.

Abinadab, a father of a vow, or of a free mind, or prince, 1. Sam. 16. 8.
Abinoam, father of beautie, Iudg. 4. 6.
Abiram, an high father, 1. King. 16. 34.
Abisag, the fathers ignorance, 1. Kings 1. 3.
Abishai, the fathers reward, 1. Sam. 26. 6.
Abishalom, the father of peace, or the peace of the father, 1. Sam. 15. 2.
Abishua, the father of saluation, 1. Chron. 6. 4.
Abibur, father of a fong, or of a wal, or of righteousness, 1. Chr. 2. 29.
Abital, the father of the dew, 2. Sam. 3. 4.
Abitob, the father of goodnes, 1. Chron. 8. 11.
Abner, the fathers candle, 1. Sam. 13. 30.
Abram, an high father, Genesis 11. 31.
Abraham, a father of a gear multitude, as the name was changed, Genesis 17. 5.

Abisalom, a father of peace, or the fathers peace, or reward, 2. Sam. 3. 3.
Abelalom, 3. 3.
Abfolom, 3. 3.
Hadadezer, read Adadezer, beautiful helpe, 2. Sam. 8. 3. and 1. Chron. 18. 3.

Adaias, the witnesse of the Lord, 1. Chron. 6. 41.
Adalia, pouertie, Ester. 9. 8.
Adam, man, earthly, read Genesis 5. 2.
Adiel, the witnes of God, 1. Chron. 4. 36.
Adoniah, the Lord is the ruler, 2. Sam. 3. 4.
Adonibezek, the Lords thunder, Iudges 1. 5.
Adonikam, the Lord is risen, Ezra 2. 13. and 8. 13.
Adoniram, the high Lord, 1. Kings 4. 6.
Adonizadek, the Lords iustice, Ioshua 10. 1.
Agabus, a grasshopper, Actes 11. 28.
Agar, a stranger, Genesis 16. 1. gal. 4. 24.
Agaz, taking or possessing, 1. Kings 16. 1.
Ahazuer, a prince or head, Dan. 9. 1.
Abban, a brother of vnderstanding, 1. Chron. 2. 9.
Abiah, brother of the Lord, 1. Chron. 2. 25.
Abimaaz, brother of counsell, 1. Sam. 14. 50.
Arimas, brother of the right hand, Num. 1. 3, 23.
Arimelch, a kings brother, 1. Sam. 21. 1.
Arimoth, a brother of death, 1. Chron. 6. 25.
Abinam, the brothers beautie, 1. Sam. 14. 15.

Achior, the brothers light, Iudeth 5. 5.
Ahalab, an heartie brother, Iudeth 1. 31.
Ahrab, a sweet fauouring meadow, 1. Chron. 8. 1.
Ahikem, a brother arising, or auenging, 2. Ki. 23. 13.
Ahizar, the brothers helpe, Num. 1. 12.
Aholab, a mansion or dwelling in her self, Ezek. 23. 4.
Aholabab, my mansion in her, Ezek. 23. 4.
Ahol, praying, or confessing, Iudges 3. 15.
Aholan, high, 1. Chron. 1. 40.
Amalek, a licking people, Gen. 36. 13.
Amarah, the Lord laid, or the lambe of the Lord, Zeph. 1. 1.
Amale, sparing the people, 2. Sam. 27. 35.
Amaleb, the gift of the people, 1. Chron. 6. 35.
Amaleff, the treading of the people, Neh. 11. 12.
Amaleb, the burthen of the Lord, 2. Chron. 17. 16.
Amithi, true or fearing, 2. Kings 14. 25.
Ammon, a people of God, or God with me, 1. Chron. 3. 5.
Ammonihadai, the people of the Almighty, Num. 1. 23.
Ammon, a people, Genesis 19. 38.
Amor, faithfull, 2. Kings 2. 21. 18.
Amor, a burden, one of the twelue Prophets.
Amor, strong, the father of Ishai, Isa. 1. 1.
Amor, strong, 1. Chron. 6. 46.
Anath, afflicting, answering, or finging, Gen. 36. 2. and Hanna gracious or mercifull, 1. Sam. 1. 2.
Ananias, the cloude of the Lord, Acts 5. 1.
Andreas, manly, Matt. 4. 18.
Anub, a grape, 1. Chron. 4. 8.

Antipas, for all, or against all, Reuel. 2. 13.
Apadne, the wrath of his iudgement, or the tabernacles of his palace, Dan. 11. 46.
Apollo, a destroyer, Acts 18. 24. the name also of an idole.
Appia, bringing forth, or increasing, Philem. 2.
Arum, height, or their curse, Genesis 10. 23.
Arbel, Bel, or God hath auenged, Hof. 10. 14.
Archelaus, a prince of the people, Marth. 2. 23.
Arel, the altar of God, Genesis 46. 16.
Artem, vertuous, 2. Macc. 5. 8.
Artabastis, seruant to spoile, Ezra 7. 21.
Asa, a physician, 1. Kings 15. 8.
Asael, God hath wrought, 2. Sam. 2. 18.
Asaph, gathering, 1. Chron. 6. 39.
Asarelah, the blessednesse of God, Chron. 25. 2.
Asbel, an old fire, Gen. 46. 21.
Asher, blessednesse, Gen. 30. 13.
Ashiel, the worke of God, 1. Chron. 4. 35.
Ashur, blessed or trauailing, Gen. 10. 22.
Asmodens, a destroyer, Tob. 3. 8.
Astages, gouernour of the cite, Dan. 13. 65.
Atarah, a crowne, 1. 2. 26.
Atahiah, the time of the Lord, Neh. 11. 4.
Athalia, time for the Lord, 2. King. 8. 26.
Azaz, strength, Ezra 2. 49.
Azariah, hearkening the Lord, Neh. 10. 9.
Azarel, the helpe of God, 1. Chron. 12. 6.
Azariah, the helpe of the Lord, 2. Kings 14. 21.
Azariham, helpe rising vp, Neh. 11. 15.
Azmauth, strength of death, 2. Sam. 23. 31.
Azubab, forsaken, 1. King. 22. 42.
Azur, holpen, or helper, Ier. 28. 1.

Baal, Bealim, lord, lords: the name of the idole of the Sidonians, or Beel
Ba general name to all idoles, because they were as the lords and owners of all that worshipped them, 1. Sam. 7. 4. Iudg. 2. 13. & 3. 7.
Baaida, a master of knowledge, 1. Chron. 14. 7.
Baalmon, the lord or master of the mansion of the house, as also Baalabub, signifieth the same, Luk. 11. 15. Num. 23. 38.
Raal, zebub

Achior
Ahalab
Ahlab
Ahara
Achiam

Aod
Aluan

Ammon
Aminon

Annas

Aphdeno

Apollos

Ram

Aran, oren

Athriel

Afel

Atarias

Vzza

Azarias

Afarias

Azmuth

Beeliada

Beelmeon

Beelmon

The first Table.

| | | | |
|---------|--|--|--|
| Babylon | Baalzebub, the master of flies, 1. King. 1. 2
Babach, in affliction, 2. Sam. 4. 3
Babel, confusion, Gen. 11. 1. 9. and 11. 9
Bacchides, one that holdeth of Bacchus, or a drunkard, 1. Mac. 7. 8
Bacchus, and Bacchus, the same, 2. Mac. 12. 35
Badaiah, the Lord also, Ezra 10. 35
Badaiah, ancient in judgement, 2. Kings 10. 13
Baldad, olde loue, or without loue, Job 8. 1
Barachel, blessing God, Job 32. 3
Berechiah, blessing the Lord, Zech. 1. 1
Bar-sinai, sonne of a dove, Math. 16. 17
Barneba, the sonne of consolation, Acts 4. 36
Barabba, sonne of confusion, Math. 27. 16
Baruch, blessed, Jerem. 2. 2
Rathaba, the seventh daughter, or the daughter of an oath, 2. Sam. 1. 1
Bartholomew, the daughter of consolation, 1. Chron. 3. 1
Belshazzar, without culture, or searcher of treasure, Dan. 5. 1
Beneiah, the Lord benedict, 1. Chron. 4. 36
Benjamin, sonne of the right hand, who was first called Benoni, the sonne of sorrow, Gen. 35. 18
Barak, lightning, Iudg. 4. 6
Bered, hale, 1. Chron. 5. 10
Pharouah, the Lord's daughter, 1. Chron. 4. 13
Bezziel, in the shadow of God, Exod. 31. 2
Bileam, the ancient of the people, Num. 23. 5
Bilhab, olde, or fading, Gen. 29. 19
Boaz in power, or strength, Ruth 2. 3 | Elisba, my God strength, 1. Kings 19. 16
Elisba, the Lambe of God, Gen. 30. 4
Elisaphas, my God iudgeth, 2. Chron. 23. 1
Elisba, the wash of God, or the fulnes of God, Exod. 4. 23
Elisar, the strength of God, Numb. 1. 5
Elisba, the zeale of God, Exod. 6. 24
Elisba, God's gift, 1. Chron. 26. 23
Elisba, Gods gift, 1. Chron. 26. 23
Elisba, Gods witke, 1. Chron. 8. 12
Elisba, God my strength, 1. Chron. 12. 5
Elisba, a corrupter, or forer, Acts 1. 5
Elisba, man, or miserable, Gen. 4. 4
Elisba, Epaphroditus, pleaster, Phil. 2. 25
Epaphroditus, Iudg. Rom. 16. 5
Elisba, weary, Gen. 25. 4
Elisba, dust, Gen. 25. 4
Elisba, fruitfull, or increasing, Gen. 41. 5
Elisba, amiable, Acts 19. 32
Elisba, working, Gen. 25. 25
Elisba, a cluster, Gen. 14. 42
Elisba, violence, 1. Chron. 8. 39
Elisba, Iudg. 2. 7
Elisba, strength, 1. Kings 4. 34
Elisba, wife, or of good counsell, 1. Tim. 4. 21
Elisba, a good warrior, 1. Mac. 8. 57
Elisba, fortunate, Acts 20. 9
Elisba, halting to understand, 1. Chron. 7. 7
Elisba, strength of the Lord, Ezek. 1. 3
Elisba, near the Lord, 1. Chron. 3. 48
Elisba, an helpe, 1. Chron. 4. 4
Elisba, an helpe, Ezra 7. 1
Elisba, the helpe of God, Iere. 36. 16
Elisba, an helpe, 1. Chron. 3. 23
Elisba, an abomination, Iudg. 9. 35
Gabriel, a man of God, or the strength of God, the same of an Angel, Dan. 8. 16
Gad, a band, or garison, Gen. 30. 11
Gad, a rolle, 1. Chron. 9. 15
Gad, Gods reward, Acts 5. 34
Gad, a consuming of the Lord, Iere. 29. 3
Gad, a treasurer, Ezra 8. 8
Gad, the greatness of the Lord, Iere. 38. 1
Gad, a breaker, or destroyer, Iudg. 6. 13
Gad, valley of vision, 1. Kings 4. 13
Gad, a pilgrime or stranger, Gen. 46. 21
Gad, a garden, 1. Kings 16. 11
Gad, a roote of an house, Ezek. 3. 8
Gad, a captiuitie, 1. Sam. 7. 4
Gad, a consumer, Gen. 10. 3
Gad, a terrible, 1. Mac. 3. 38 | Elisba
Elisba
Elisba
Elisba
Almodad
Elpaal
Enoch
Gephar
Ephron
Elihu
Hafar
Asibon
Azaliah
Azriel
Gamariah
Gedaliah
Gidcon
Giczi
Abakuk
Habazziniah
Habaiah
Achaliah
Hechaliah
Hadar
Hagaba
Aggia
Amatha
Abatha
Anameel
Haniel
Ananias
Azariah
Hazadiah
Eua
Azrael
Ozeas
Chobor
Fielchi
Hanoch
Enoch
Haphsiba
Ephsiba
Ezion
Huram
Ezechias
Obad
Hothanah
Hofea
Hofah
Huziel
Haziul
Onia
Iacob
Joakim
Eliel
Iabal |
|---------|--|--|--|

The first Table.

Iobel *Iabel*, bringing, or budding, Gen. 4. 20. *Iabel*, drought, 2 Kings 3. 10. *Iabel*, sorrow, 1 Chron. 4. 9. *Iabin*, under standing, Job 1. 1. *Iabin*, stability, Gen. 46. 10.

Iedaiab *Iadiah*, knowing of the Lord, Ezra 2. 36. *Iadiah*, Doe, or ascending, Judg. 4. 17. *Iadiah*, praying God, 1 Chron. 4. 46. *Iadiah*, God hasteth, Gen. 46. 24. *Iadiah*, seeing God, Ezra 2. 5. *Iadiah*, hope in God, or beginning in God, Gen. 46. 24. *Iadiah*, lightened, Deut. 3. 14. *Iadiah*, establishing, 1 Chron. 8. 19. *Iadiah*, rebellious, 1 Mac. 9. 37. *Iadiah*, right hand, Gen. 46. 10. *Iadiah*, God is his day, Gen. 46. 10. *Iadiah*, setting, Job 1. 6. *Iadiah*, sleeping, Job 1. 5. *Iadiah*, perwading and enticing, Gen. 3. 3. *Iadiah*, lightning, 2 Sam. 5. 1. *Iadiah*, health of God, Job 1. 17. *Iadiah*, fighting or avenging, 1 Chron. 4. 24. *Iadiah*, ancient, 2 Sam. 2. 33. *Iadiah*, righteous, Job 1. 10. *Iadiah*, a returning, 1 Chron. 7. 1. *Iadiah*, a gift of God, 1 Chron. 16. 3. *Iadiah*, a remnant, or excellent, Job 1. 5. *Iadiah*, *Ithra*, *Ithra*, the same, 1 Chron. 1. 1. *Iadiah*, making sad, Gen. 10. 3. *Iadiah*, the strength of God, 1 Chron. 15. 18. *Iadiah*, brightnesse, 1 Chron. 27. 31. *Iadiah*, chosen, 2 Sam. 5. 1. *Iadiah*, where is glory? 1 Sam. 4. 2. *Iadiah*, his confession, 1 Chron. 27. 31. *Iadiah*, stability of the Lord, 1 Chron. 3. 16. *Iadiah*, the hand of the Lord, or confounding the Lord, 1 Chron. 4. 37. *Iadiah*, beloved, 1 Sam. 12. 25. *Iadiah*, knowledge of God, 1 Chron. 7. 6. *Iadiah*, confessing, 1 Chron. 9. 16. *Iadiah*, the Lord lieth, 1 Chron. 15. 24. *Iadiah*, God lieth, 1 Chron. 16. 23. *Iadiah*, the Lords pleasure, 2 Kings 14. 3. *Iadiah*, the possession of the Lord, 2 Kings 23. 34. *Iadiah*, the fire of the Lord, 2 Kings 11. 3. *Iadiah*, grace or mercy of the Lord, 1 Chron. 16. 3. *Iadiah*, the knowledge of the Lord, 2 Kings 11. 3. *Iadiah*, the rifting or avenging of the Lord, 2 Kings 23. 34. *Iadiah*, the Lord is the judge, 1 Chron. 3. 10. *Iadiah*, the Lords saluation, Zech. 3. 1. *Iadiah*, the iustice of the Lord, 1 Chron. 6. 14. *Iadiah*, confession or praise, Gen. 29. 35. *Iadiah*, the Lord shall arise, establish, or avenge, 1 Chron. 4. 41. *Iadiah*, the burning of the people, Job 1. 5. *Iadiah*, delivered, 1 Chron. 7. 32. *Iadiah*, beholding, Num. 13. 7. *Iadiah*, the mercie of God, 1 Chron. 29. 2. *Iadiah*, ruling, Gen. 5. 1. *Iadiah*, the feare of God, 1 Chron. 7. 2. *Iadiah*, fearing death, 1 Chron. 7. 7. *Iadiah*, increasing the people, 2 Kings 14. 23. *Iadiah*, high, 1 Chron. 6. 27. *Iadiah*, let Baal avenge, Judg. 6. 32. *Iadiah*, saluation of the Lord, 1 Chron. 1. 1. *Iadiah*, a laurier, Math. 1. 16. *Iadiah*, redeemed, 1 Chron. 2. 22. *Iadiah*, the greatness of the Lord, Jer. 3. 5. *Iadiah*, willing or voluntarie, 1 Chron. 2. 16. *Iadiah*, lowly, or hated, Job 1. 1. *Iadiah*, the building of the Lord, 1 Chron. 9. 8. *Iadiah*, glorious, Exod. 6. 20. *Iadiah*, willing, or beginning, Job 1. 1. *Iadiah*, an offence, Gen. 25. 2. *Iadiah*, a little one, Gen. 10. 25. *Iadiah*, a dove, 2 Kings 14. 25. *Iadiah*, voluntary or willing, 2 Sam. 13. 5. *Iadiah*, the gift of the Lord, Judges 18. 30. *Iadiah*, increasing, Gen. 30. 24. *Iadiah*, the fulnesse of the Lord, 1 Chron. 12. 11. *Iadiah*, the fire of the Lord, 2 Kings 22. 3. *Iadiah*, perfect, 2 Kings 15. 32. *Iadiah*, endowed, 1 Chron. 12. 20. *Iadiah*, the redemption of the Lord, 1 Chron. 8. 35. *Iadiah*, opening, Judges 11. 1. *Iadiah*, a watchman, 1 Chron. 11. 28. *Iadiah*, a wilde ass, Gen. 4. 8. *Iadiah*, the feare of the Lord, Jerem. 37. 12. *Iadiah*, exalting the Lord, 1 Chron. 5. 24. *Iadiah*, wages, Gen. 30. 18. *Iadiah*, a gift or oblation, Ruth 4. 17. *Iadiah*, a man of shame, 2 Sam. 2. 13. *Iadiah*, an hireling, or man of death, Math. 10. 4. *Iadiah*, God hath heard, Gen. 16. 11. *Iadiah*, a good man, 2 Sam. 10. 8. *Iadiah*, a prince of God, or prevailing with God, Gen. 35. 10. *Iadiah*, woe to the change, Exod. 6. 23. *Iadiah*, strong, 2 Sam. 23. 29. *Iadiah*, God with me, Nehem. 11. 7.

Iubal, bringing, or fading, Gen. 4. 21. **Iubal**, mightie, Jerem. 38. 3. **Iubal**, woe to the house, 2 Kings 16. 3. **Iubal**, laughter, Gen. 17. 19. **Iubal**, the Lord ariseth, or the charnel of the Lord, 1 Chron. 7. 3. **Iubal**, the seed of God, Job 1. 5. 56.

K *Kabab*, a congregation, Gen. 46. 11. *Kagan*, a buyer, or owner, Gen. 5. 9. *Kain*, a possession, Gen. 4. 1. *Kallab*, the voyce of the Lord, Nehem. 12. 20. *Kamuel*, God is risen, Gen. 22. 32. *Karah*, balde, Jerem. 4. 11. *Kedar*, blacknesse, Gen. 25. 13. *Kedem*, East, Jerem. 49. 28. *Kedem-happach*, the home of beauty, Job 42. 14. *Kidhard*, or fore, 1 Sam. 9. 1. *Kilab*, the voice of the Lord, Nehem. 11. 3. *Korab*, bald, Gen. 36. 5. *Kere*, crying, 1 Chron. 15. 19. *Kesbah*, hardnesse, 1 Chron. 15. 17.

L *Ladab*, to gather, or suffice, 1 Chron. 4. 31. *Ladan*, for pleasure, 1 Chron. 7. 26. *Laban*, white, Gen. 24. 29. *Lail*, to God, or to the mightie, Num. 3. 24. *Labad*, to praise, 1 Chron. 4. 3. *Labi*, with whom is God, Pro. 31. 14. *Lapidath*, lightnings, Judges 4. 4. *Lahabim*, inflamed, Gen. 10. 13. *Lamech*, poore, or smitten, Gen. 4. 18. *Lamhim*, hammer men, Gen. 25. 3. *Lai*, ioyfull, or coupled, Gen. 29. 34. *Lab*, painfull, or wearied, Gen. 29. 16. *Labin*, whitenesse, Exod. 6. 17. *Lor*, wrapped, or ioyned, Gen. 11. 27. *Lad*, anatiuitie, or generation, Gen. 10. 28. *Lufia*, dissolving, 1 Mac. 3. 33. *Lycimachus*, dissolving barrell, 2 Mac. 4. 29.

M *Machabim*, broken, 2 Kings 15. 23. *Machabim*, seeing a signe, 1 Chron. 25. 4. *Mahfiah*, the protection of the Lord, Jer. 32. 12. *Mabab*, weaknes, or a dance, Num. 26. 33. *Mafai*, my worke, 1 Chron. 9. 13. *Mafiah*, the worke of the Lord, 1 Chron. 15. 18. *Mafiah*, the strength of the Lord, 1 Chron. 24. 18. *Mafaz*, finishing, or watching, 1 Kings 4. 9. *Machabim*, my poore sonne, 1 Chron. 12. 13. *Machi*, poore, or a smiter, Num. 13. 16. *Machir*, selling, or knowing, Gen. 50. 23. *Madaia*, a measure or iudging, Gen. 10. 2. *Madan*, strife, Gen. 25. 3. *Magdala*, magnified, or exalted, Math. 27. 56. *Magdiel*, preaching God, Gen. 36. 43. *Mago*, covering, or melting, Gen. 10. 2. *Mahabim*, infirmities, or sickness, 2 Chron. 11. 18. *Mahabim*, halting, 1 Chron. 11. 30. *Mabab*, wiping away, or fearing, 1 Chron. 4. 35. *Malach*, my messenger, Mal. 1. 1. *Mahel*, praising God, Gen. 5. 13. *Mamzer*, a bastard, Deut. 2. 3. *Manabem*, a comforter, 2 Kings 15. 14. *Manabem*, rest, Judges 1. 3. *Maon*, dwelling place, Job 15. 5. *Morachai*, bitter, contrition, Ester 3. 5. *Martha*, bitter, or prouoking, Luke 10. 38. *Mattan*, a gift, 2 Chron. 23. 17. *Mattan*, *Mattaniah*, *Mattaniah*, *Mattathiah*, his gift, Ezra 10. 33. *Mattaniah*, a gift of the Lord, 1 Chron. 9. 3. *Malchiel*, God is my King, Gen. 46. 17. *Malchiah*, the Lord my King, Jer. 21. 1. *Malchizedek*, king of righteousness, Gen. 14. 10. *Malchibna*, my King, the Saviour, 1 Sam. 14. 49. *Mehabim*, how good is God? Gen. 39. 39. *Mehuman*, troubled, Ester 1. 10. *Mehusael*, teaching God, Gen. 4. 18. *Methusael*, asking death, Gen. 4. 18. *Methuselah*, spoiling his death, Gen. 5. 31. *Melchiah*, deliverance of the Lord, Neh. 3. 7. *Melchus*, strength of the people, 2 Mac. 4. 23. *Melchibeh*, forgetting, Gen. 41. 51. *Melchibeh*, bitterness, 1 Chron. 2. 11. *Melch*, rebellious, 1 Chron. 4. 17. *Melch*, saluation, 1 Chron. 7. 42. *Melchiel*, the peace of the Lord, 1 Chron. 16. 1. *Melchullam*, peaceable, 2 Kings 22. 3. *Melchibeth*, shame of mouth, 2 Sam. 4. 4. *Melch*, prolonging, Gen. 10. 2. *Melchah*, a woman of counsell, Gen. 11. 29. *Milcom*, their king or counsellour, the idole of the Ammonites, 2 Kings 23. 13. *Mizab*, a dropping, or confuming, Gen. 39. 13. *Michab*, poore, or smitten, or who is here? 2 Chron. 34. 20. *Michab*, who is like the Lord? 2 Kings 22. 12. *Michael*, who is like God? 1 Chron. 7. 3. *Michal*, who is perfect? 1 Sam. 14. 49.

Iehucal
Iucal
Iftak
Izhak
Izrahiah

Chazab
Choath
Kohath
Cafaiab
Kallai
Chemuel
Kemuel

Colia

Kuthiah

Leedan

Lahad
Lemuel
Lahabim
Lamech

Libni
Locam
Ludim

Maachab

Maafiah
Maala
Mafai
Manas
Maafaios

Machabani

Midian

Mahalon
Mahalah

Malschias
Malalel
Mahaleel

Manoe
Maonathi
Mordecai

Maccan
Manthanaim

Matechias
Mathias
Melchiel
Melchiah
Melchisedek

Aman

Meltias

Manafich
Merari

Moufa

Melcha
Milcha

Micha
Micah
Micheas
Michaias

The first Table.

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The second Table.

| | | | |
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| Tithah | Terah, smelling, Gen. 11. 3. | Zabadi, a dowie, 1. Chron. 8. 15 | Sebadiah |
| Thilon | ¶ Tirkah, hope, 3. Kings 12. 14. | Zabdiel, a dowie of God, 1. Chron. 27. 3. | |
| | Tilim, murmuring, 1. Chron. 4. 20. | Zaccur, mindfull, 1. Chron. 4. 16 | Zaccur |
| | Tiaz, a destroyer, Gene. 10. 2. | Zachai, pure, Ezra 2. 9 | Zachues |
| | Tirkasah, a searcher of mercy, 1. Chron. 3. 48 | Zachariah, mindfull of the Lord, 1. Chron. 5. 7 | Zaccai |
| | Tiaz, a search, 1. Chron. 4. 16 | Zadok, iustitie, or iust, 2. Sam. 8. 17 | Zechariah |
| | Teh, a dart, 1. Chron. 6. 14 | Zalmonah, our image, Num. 33. 48 | |
| Thogarma | Tobiah, the Lord is good, Ezra 2. 60. | Zawach, forgetfulness, Nehem. 11. 30. | |
| | Togamah strong, or bonie, Gen. 10. 3. | ¶ Zebulun, a dwelling, Gen. 30. 20 | |
| | Tebu, living, 1. Sam. 11. 1. | Zeb, a wolf, Iudges 7. 25 | |
| | Tuba, a worme, Gen. 46. 33 | Zelephad, a shadow of feare, Numb. 16. 33 | |
| Thomas | Tom, a twinn, Math. 10. 3. | Zemirah, a song, 1. Chron. 7. 8 | |
| | ¶ Toteb, borne, or brought, or worldly, Gen. 10. 2. | Zephaniah, the hiding of the Lord, 2. Kings 25. 18 | Zepho |
| | Totah, kear, worldly possession, Gen. 4. 21. | Zephi, a honiecombe, Gen. 36. 13 | Zerah |
| | | Zera, cleareness, or rising vp, Gen. 36. 13 | Zerabiah |
| Onanah | V | Zerach, the Lord arising, 1. Chron. 6. 6. | |
| | Vase, nourishment of the Lord, Ezra 2. 16 | Zerah, scattering heritage, Ester 5. 10 | |
| | Vafom, changed, 1. Chron. 6. 28 | Zerubbabel, strange from confusion, or a stranger at Babel, Hagga | |
| | Vafot, drinking, Ester 1. 9. | 1. 1. | |
| Vophu | Vafot, a thing broken, or patched, Num. 13. | Zeshban, their oliue, 1. Chron. 2. 6. 23 | |
| Hur | ¶ Vri, my light, 1. Chron. 2. 20. | ¶ Zia, (weate, or swelling), 1. Chron. 5. 13 | |
| Ourias | Uriah, the light of the Lord, 1. Sam. 11. 3. | Ziddiah, the iustice of the Lord, 2. Kings 24. 17 | Zedekiah |
| | Vriol, light, or fire of God, 2. Chron. 13. 2. | Zidon, a hunter, Gen. 10. 15 | |
| | ¶ Vthai, mine inquirie, or hime, 1. Chron. 9. 4. | Zimri, a song, 1. Chron. 2. 6. | |
| | ¶ Vthai, wandring, Gen. 10. 37 | Zipher, a mourning, Exod. 17. 31 | Zipporah |
| | Vtchah, strength, 1. Chron. 6. 29. 2. Sam. 6. 3 | ¶ Zebeth, a separation, 1. Chron. 4. 20 | |
| | Vzz, my strength, 1. Chron. 6. 5. | ¶ Zaph, a watch, or a courting, 1. Chron. 6. 35 | |
| | Vaxel, the strength of God, 1. Chron. 7. 7. | Zuril, the rocke of God, Numb. 3. 35 | |
| | | Zur (shaddai, the rocke of the almighty, | |
| | Z | Numb. 1. 6. | Zurithaddai |
| | Zaman, trembling, Gen. 36. 37 | | |
| | Zabad, a dowie, 1. Chron. 2. 36 | | |

**A Table of the principall things that are contained in
the Bible, after the order of the Alphabet. The first number
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Aaron and his doing, Exo. 4 and 10. & 21. & 29. Lev. 3. 10. Num. 17. 3. Heb. 6. 7.

Aaron and Miriam speake against Moses, Num. 12. 1.

Aaron eloquent, Exod. 4. 14

Abba, father, Mar. 14. 36 rom. 8. 15. gal. 4. 6

Abdon, a iudge in Israel, Iudg. 12. 13

Abel, a city where dwelt 3 wife, 2. Sam. 20. 18

Achimach the sonne of Ahimelech, and his doings, 1. Sam. 22. and 23. 1. Kings 1. and 2.

Achizai the wife of Nabal, 1. Sam. 25. 3.

Achim burnt with fire by the Lord, Leuit. 10. 2

Achim seeth God in Sina, Exod. 24. 10

Achim king of Iudah, 1. King. 15. 1.

Achimelech king of Gerar, & his doings, Gen. 20. and 26

Achimelech the son of Gideon murdereth his brethren, & after reigneith in Israel, Iudg. 9.

Achish pursueth Sheba, 2. Sam. 30. 10.

Acher, his doings and death, 1. Sam. 17. 35. vnto the 3. Sam. 4.

The Abomination of the Iewes, Isai. 1. 13. of Ierusalem, Ezek. 16. 2.

Abraham & his doings from the 11. of Gen. vnto 25. 11. his faith, Ro. 4. 3. Heb. 11. 17

Abraham a Prophet, Gen. 10. 7

Abshalom and his doings, & from the 3. Sam. 13 vnto the 19

Abshalom from God, 3. Cor. 5. 6

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